

THE
CEREMONIES
AND
RELIGIOUS CUSTOMS
OF THE
IDOLATROUS NATIONS.

VOLUME the FOURTH

THE
CEREMONIES

AND
RELIGIOUS CUSTOMS

Warren OF THE *Plantings*.

IDOLATROUS NATIONS;

Together with

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And several

CURIOUS DISCOURSES

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Faithfully translated into ENGLISH, by a Gentleman, some Time since of St. John's
College in OXFORD.



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THE
TRANSLATOR
TO THE
READER.

IF there was any one Man now living, who had been so general a Traveller as to have visited all the Nations we have heard of, he would be certainly mentioned with Admiration and Envy by all curious and rightly-intelligent Persons; and if this imaginary Person had been blessed with sound Judgment and an unprejudiced Mind, to guide him in his Observations throughout, he would doubtless be stiled a most agreeable and amusing Companion, and a most rational and profound Philosopher. But such a Man as this has never yet existed, and in all human Probability never will.

FOR though Mathematicians in comparing the Dimensions of our Earth with the infinite Space of the Universe, pronounce it to be but a Point, a mere Nothing; yet with Reference to us who move on it, it may be, properly enough, termed vast and immense. The wide extended Oceans which must be traversed; the long, the uncouth Tracts of Land which must be measured, by those whose Curiosity should lead them to see a very considerable Part of the Globe, would tire the Footsteps, and exhaust the Patience.

BUT if the Length of the Way were alone sufficient to deter the Generality of Mankind from undertaking far-distant Journies and Voyages, what shall we say to the Addition of Dangers and Difficulties, which must be undergone and incurred at the same Time? Dangers of the most dreadful kinds, of infinite Varieties; and Difficulties insurmountable, but by the utmost Intrepidity and Resolution: For such is the seeming Decree of Nature, such the Aversion between Nation and Nation, and such the Construction of this our terraqueous Abode, that we are in continual Jeopardy when-

ever we exceed the Bounds of our native Soil. If we escape the Deaths which impend from the bare Change of Climates and ordinary Nourishment, others more dismal threaten us, from the Violence of Tempests, the Rage of Seas, the Barrenness and unknown Paths of Desarts; from Precipices, Quicklands, and Torrents; and, in fine, from the Fury of wild Beasts, the venomous Bites and Stings of Reptiles and Insects, and from the murderous Hands of Robbers, Savages, and frantic Zealots.

BUT to what Purpose should we dwell on the Hardships which must be encounter'd by those who wander far from Home? They are innumerable, which being well known, few or none have been tempted to gratify their Curiosity at so extravagant a Rate; and which, perhaps, in our Days, would be esteemed little better than Knight-Errantry.

HOWEVER, all Persons of true Taste, and a right Turn of Mind, greatly prize the Relations of Travellers, which when methodically digested, and drawn up with a strict Regard to Truth, are of great Use, especially when they come from the Hands of Men of Penetration and Judgment; and when attentively perused, have almost as lively an Effect on the Mind, as if we had been Eye-Witnesses of what is communicated to us.

AND it is by this Means that the Learned and the Wealthy chuse to inform themselves in all Matters of remote Transaction and Import, and grow wise and knowing therein, at the Expence of those whom the Love of Riches, or the urgent Occasions of Necessity, have driven to the uttermost Parts of the Earth; amongst whom there have not been wanting Numbers of Men sufficiently stock'd with Capacity and Learning, to enable them to give a handsome and rational Account of what they have seen and observed in their Travels.

FROM these the Authors of this curious Work have collected their Materials, towards the furnishing us with a distinct Notion of all the Religions and religious Rites, which have hitherto been known to be practised; and seeing that this Compilation is so extensive in its Compass, and so various and important in its Subjects, which relate purely to the most interesting Article of Life, Religion, it must afford a most pleasing Diversity of Contemplation and Amusement, and therefore, we doubt not, will be perfectly acceptable to a People whose constant Characteristics are Generosity, Candor, and good Sense; a People whose peculiar Happiness it is, that they both can and dare to make use of their Reason.

AND though a bare Enumeration and Representation of what is here promised were abundantly enough to recommend it to the World, that is not all you will find here; for by a plain and natural Method of reasoning, together with the Hints interspersed up and down, you will also form to yourself an Idea, and a very clear and competent one too, of the Genius, Policy, Manners, and Arts of the several People spoken of, and also of the Nature and chief Productions of the Soil they live upon.

LET

LET none think, that because the Learned and the Wealthy (either too prudent or too indolent to hazard their Lives or waste their Time) never travel beyond the Bounds of *Europe*, that therefore Nothing beyond them is worthy our Attention. There is scarce any Nation, even the most savage and uncouth, but may afford Matter of very serious Reflexion to a Man of Sense. And sure this cannot be doubted, when we behold the Numbers of Persons who are impatiently eager and indefatigable in their Researches as to what concerns the animal and vegetable Worlds; for if we argue justly, most of them would be, and doubtless are, in proportion, more industrious in their Study of the rational World, as this infinitely excels in Dignity the two others.

BUT you may object, that, excepting Complexions and two or three outward Accidents, all Men are the same; and it is very true, if we consider their Bodies only. But if we are not mistaken, the Body is the last Thing consider'd, except by those who profess to relieve it in Cases of Disease and Casualty. No one ever acquired Wisdom by a bare Contemplation on the Bodies of Men; no, that is obtained by considering their Intellects and Dispositions, their religious and civil Institutions; in which there is as great a Variety, and, considering that all Men have Reason for their Guide, to the full as unaccountable and amazing, as in any Thing else within the Verge of Nature.

BESIDES, how can we employ our Thoughts more commendably, than in the Pursuit of that *Proteus*, the Mind of Man, throughout all its Transformations? What Subject is there of greater Dignity, or that more nearly concerns us, than that which may help us to attain a true Knowledge of what we really are, and of the Blessings we really enjoy, and from thence learn how to exalt and humble ourselves by Turns? We can judge of our Happiness or Misery but by Comparison; and how shall we compare ourselves with others we know Nothing of?

MANY Men otherwise of good Understanding, who have never travelled themselves, or only read and conversed with such Travellers as have carried their little Prejudices with them wherever they have been, have conceived contemptible Notions of the rest of the World, and consequently flatter themselves in the highest Strain for the chimerical Excellence they and their own Nation have above all others. These are like the *Chinese*, who were wont (and it is likely continue the Practice) to place their own Country in the Center of their Maps, and draw little frightful Figures upon their Borders, to represent the Nations round about them.

BUT the Mistake that a Man lies under in this Case, is attended with great Inconveniencies. It casts a Damp upon his Curiosity; it stifles the generous Sparks of Humanity, which might naturally glow in his Breast; it sours his Temper, and inclines him to a very confined Way of thinking; all which must certainly combine to make him a worse Man in every Concern of Life, than he originally is. So natural is it for those who deem themselves the grand Favourites of Heaven, to act the most unworthily of the divine Beneficence! Not considering that God is the tender Parent of all Mankind, wheresoever dispersed, or howsoever distinguished; strictly impartial, perfectly righteous.

A FOND Pretension to the strongest God among the Heathens, and a full Persuasion of Election and Purity of Revelation among those that have had sublimer Notions of divine Matters, have been the Seeds of Diffension and Wars in all Ages, and in almost all Countries; and if we seriously consider the natural Springs and Motives that have desolated the greatest Part of the inhabited World by Turns, we shall always find Religion to be at the Bottom. And if the Difference of Religion has still this sad Effect almost every where, that it keeps up an unkind and unbrotherly Aversion betwixt Nations, and by influencing their Manners, distinguishes them more generally than their Complexions, is it not worth while to consider what the various Religions are, which, at the same Time that they unite their Professors together, and beget in them a Veneration and Esteem for each other, make them insupportable to their Neighbours about them, though formed of the same Materials, and by the same Almighty Hand?

IT is with Grief we say it, that the Christians themselves, though every Line of their Doctrine breathes brotherly Love and unbounded Charity, have almost surpassed all others in the Blood they have spilt, and the ambitious Views they have entertained. How often has the Christian Dove been transformed into a ravenous Vulture? It may be hard to tell the true Cause why we act, both in our private Capacities as we are Men, and in our public Capacities as we are Nations, in such direct Repugnance to the Precepts of our holy Law: But perhaps a very little Study would let a middling Capacity into this preposterous Secret.

ONE Thing is, and it seems to be too true, the prevailing Notion which has obtained among the several Nations that have pretended to God's special Grace and undoubted Revelation; namely, that this spiritual Blessing could not be complete without temporal Honour; and because this might be equal to that, Nothing less than the Empire of the World could suffice. And hence it has come to pass, that when Occasion has offer'd, even the celestial and benign System of Christianity has been construed into the most bloody and tragical Institution, that Barbarity itself could invent, to flatter (strange!) the Sanctity of the Religion, and wild Ambition of the chief Professors of it; as if the Father of many Children should unnaturally fix all his Affection on some particular Son, and command him to murder all his Brethren, because he liked not them so well as himself. But Men, it seems, will be Men, and though Christians have been constantly taught to lift up their Eyes to Heaven, there to look for their Kingdom, yet they have made it sufficiently appear, that they have not been quite so spiritually given as to content themselves with that comfortable Prospect. So then, were our Religion (we mean Christianity in general) strictly compared with our Depredations on Infidels, our cruel Persecutions and Massacres of each other, and the numberless Abominations and Excesses practised among all Sects of us, it is likely we might make a more despicable Figure in the Eyes of a rational Creature, who should be indifferent to all the Religions professed on Earth, than the worst of those we call Barbarians.

THE *Mahometans* also, who though they are defective in Faith, are commendable enough for their Morals, and their Acts of Piety in some Respects; they in their Turn hope, that the whole World will be *Mahometan* one Day or other, and to bring it about, all Opportunities are embraced, and all Artifices practised, sometimes bloody, sometimes mild.

THE *Jews* also, though now an abject and seemingly-abandoned Race, and no better than Vagabonds upon the Face of the Earth, yet they live not without Expectations of lording it over *the Kingdoms of the Countries*, and in the Fury of their Zeal to trample them under their Feet.

AND now what shall we say, when we behold these three Religions, who profess in the purest Manner to adore and imitate the great Creator and Upholder of all Things; what shall we say, when we behold their Dispositions so destructive to the Peace of the World; and at the same Time perceive the visible, the universal Benignity of the ineffable Deity they adore, *whose Mercy is over all his Works?*

INDEED the Mahometans have some Colour of Reason in endeavouring to propagate their Faith with Fire and Sword, and therein to act conformably to the Genius and Precepts of their Law, which is haughty and boisterous. But yet some how or other, they do not give so much into Persecution as might be expected from the Heat of their Zeal, and Pride of their Ambition: The Existence of the *Greek*, the *Arminian*, the *Coptic*, and other Churches under their Dominion, is an undeniable Instance of it.

ON the other Hand, the Christians have no Commission to use Violence in the spreading of their Tidings of Salvation, no Promise of Success if they attempt it, and yet how hard do they press even upon each other for every trifling Difference in Matters of Faith? And how wofully, with the Peace of God in their Mouths, and the cruel Weapons of War, and Instruments of Torture in their Hands, have they tormented and torn to Pieces the Bodies of Men, and laid waste whole Empires! Can Rapine and Murder become the Followers of the Prince of Peace, the Lamb of God?

WE see then, that in some measure the Christians seem to obey the fierce Commandment of *Mahomet*, and the Mahometans in some Degree to be softened by the mild and gentle Law of *Christ*.

THESE two are, in our Western Parts of the World, called the Grand Religions; and are doing what they can to bring the rest of Mankind into an Observance of their respective Laws; not excepting each other.

AND

AND in Truth, the Mahometans, to all outward Appearance, have great Opportunities of spreading their Faith, from the Terror of their Arms, the Wideness of their Possessions, and the seeming Reasonableness and Simplicity of their Doctrine; which in the main, teaches nothing further than the Unity of God, and that *Mahomet* is his Prophet. And this Belief, together with the Injunction of some Ceremonies and Practices which tend to Decency, Health, and Devotion, is easily conceived, and cheerfully accepted, by those who have been used to grosser Sentiments of God and Religion.

THE Christians also have great Opportunities of preaching the Gospel to all Nations. But if we take a brief Survey of the present State of the World, we may be induced to think, that if ever they make any considerable Acquisitions to *Christ's* Spiritual Kingdom on Earth, it must be the Work of Time, and wholly owing to his own divine Influence, and the powerful Co-operation of the Holy Ghost.

FOR let us look towards *Asia*. This Quarter of the World, which, humanly speaking, is the most considerable of the Four, is in great Part possessed by Christians of various Denominations, and Mahometans of discording Sects: But the greatest Part of it is Heathen and Idolatrous. Now the *Asiatic* Christians are over-run with such Errors and Superstitions, that the Reformation which might be made of them, might be stiled almost a total Conversion. But can this Change be wrought without the Downfall of those, who at once protect them in their Opinions, and tyrannize them into their Ignorance? Then the Mahometans; how are they to be reconciled? Not by any human Means visible to us; that must be the Work of Heaven itself, and we must patiently expect the blessed Event. And now for the great and haughty Kingdoms of the Pagans in *Asia*; they are vastly remote from us; they have but very slender Ideas of our Power and Learning; they are obstinately wedded to the Institutions of their Forefathers and Wifemen, under which they have enjoyed great worldly Happiness and Grandeur; they are superlatively conceited of the Brightness of their Lights and Understanding; they boast their Antiquity, their Arts, and their Sciences; and think too justly, that they inhabit the largest and most fertile Portion of the Earth, and from thence may naturally enough pronounce themselves the Darlings of Heaven. Add to all this a Notion, which seems in some Degree to obtain among them all, and is positively maintained by some of them; That as God has stamped a Difference upon Nations, either by the Cast of their Complexion, the Turn of their Countenance, or the Proportion of their Stature, delighting in the Variety of his Works; so from each of them he requires a different Mode of Worship, and gives a kind Acceptance to each. This is an odd Notion, but it must be owned that it carries a great Air of Humanity and universal Benevolence with it. In a Word, it passes for a common Civility with them to treat all Religions with Respect and Veneration; and this is conformable to what is enjoined to the *Jews*, and was the constant Practice of the civilized Nations of the Antients. But not to digress; let us see how these Nations are to be prevailed on to depart from the Customs and Opinions, which are so deeply, so religiously, rooted in them. Sure it cannot be expected,

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that

that the few ignorant though well-meaning Zealots, and crafty Agents, which the Church of *Rome* sends among them, will bring it about. No, they have Wit enough to perceive the Ignorance of the former, Subtilty enough to penetrate through the Artifices of the latter, and in general, Sense enough to tell them, that if all Christians are such lewd and extravagant Companions as those they have seen, however pure and holy their Religion may be of itself, it makes no Appearance in their Morals, and therefore is not for their Turn; for they are generally a grave and prudent People. We here mean the *Indian* Kingdoms and States, the *Siamese*, the *Chinese*, *Japanese* and some others: As for the more Northern Idolaters, and some of the smaller and remoter Islands scattered up and down on the Eastern Shores of *Asia*, they are out of the Question; *First*, because it is difficult and dangerous to get at them; and *secondly*, for a Reason which most will guess at.

AFRIC also is in good Part inhabited by Christians and Mahometans of different Degrees of Illumination. The rest are mostly Savages and Barbarians, too truly and justly so call'd. The Case of the Christians and Mahometans here, with Regard to the Western Christians, is the same as in *Asia*. As to the other *Africans*, so far as we know of them, they are covered by the thickest Mist of Ignorance. The *Negro* Idolaters are involved in an Obscurity, much darker than their own Complexion: But the bare naming of these last is so shocking, that for the Honour of the Christian Name, we can proceed no farther in the ungrateful Task of mentioning them upon this Occasion. Let it suffice, that instead of treating them with the Charity due to Fellow-Creatures, we use them worse than Beasts, debasing the Image of God to a Level with the Ass of Burthen; and that we foment and abet such Disorders among them, as nothing but the most abominable Spirit of Avarice and Irreligion could suggest.

LET us therefore shift the Scene to a more pleasing Prospect, and view what Religious Revolutions may happen in *America*, the new World. And here we have some rational Hope, that the cloudy Gloom, which is spread over the infinite Inhabitants of this new-found Continent, may one Time or other be dispelled, and themselves turned away from their numberless Errors and fearful Superstitions; but after all it may be justly dreaded, that they will only change these for others almost as pernicious and dishonourable. The *Spaniards* and *Portuguese* have hitherto made by much the greatest Number of Converts here; but the Christians they make, may be judged of by the Christianity they themselves profess. To pass this over, we may suppose, that in Times to come, and as the *European* Colonies spread and blend with the *Indian* Natives, their Religion and Manners, good and bad, will spread in Proportion; and that the many Nations which are now Savages, will put on the Face of the prevailing Christians, to whom they are associated, and by whom they have been or may be govern'd; but this great Change is so far removed from us, both in Time and Place, that we perceive nothing of it distinctly. Hitherto it is certain, that the Natives of *America*, both North and South, have been but little amended, if not greatly debauch'd by their Acquaintance with the *Europeans*, who have shewn them some dreadful Examples of Injustice and Cruelty; and have thereby, as many intel-

ligent Persons think, rendered them more fierce and treacherous than they found them. The last of our Navigators that visited the Western Coasts of *America*, gives us a very edifying Account of the Southermost *Californians*, and places them in a State of perfect Innocence; but at the same Time delivers his Opinion, That it is, because they have not yet been tainted by the Intercourse of the *Europeans* or others, nor exasperated by the Oppressions of Invasion and Tyranny.

HERE let us make a Stand, and impartially reflect with ourselves, which seem the most naturally to incur the Wrath and Indignation of Heaven: Whether those to whom God has condescended to reveal himself, and declare his sublime Attributes, his infinite Mercy in particular, and yet dare to clothe him with all the foul and detestable Passions of the weakest, the most unworthy Mortals; or those who having no positive Knowledge of his Spirituality and Universality, represent him under the borrowed Form of an human or any other Creature? When the saving Knowledge on the one Side, and the palpable Ignorance on the other, are duly pondered, the greatest Weight of Guilt must be adjudged to lie on those who shut their Eyes against the Light of the Sun, and pervert Justice and Righteousness in the Name of God.

BUT we mean not to anticipate any Thing that may be found in the following Sheets, nor to dictate to you, how you shall think or conclude upon the Perusal of what is therein contained; religious and other Reflections of all Sorts must abundantly flow in upon you at every Page.

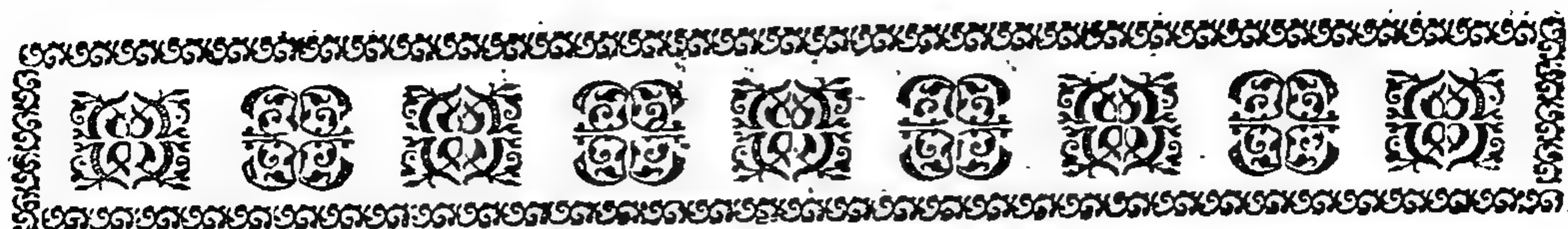
IT remains now, that we say something to you in Recommendation of the Work; but that were needless, the Title itself will do it with every curious Person. However, we may be bold to say thus much of the Original Compilers; that if to their Industry and Judgment it be owing, that we have a distinct and lively View of the several Methods and Practices which have entered into the Heads and Hearts of Men to insure themselves Happiness in this World, and Rest in the next; if they have put it into our Power to sit calmly and sedately in our Retirements, and run over the Surface of the whole Earth, and without Danger either to our Persons or Consciences, assist at the frantic Excesses of some, the sorrowful Penances, solemn Adorations, and most out-of-the-way Worship of others; in fine, if by their Assistance we are with very little Trouble admitted to the gloomy Recesses of the most remote Sanctuaries, and initiated into the most occult Mysteries and wild Superstitions of all Nations, what Acceptance, what Thanks, do not they and their Labours deserve? Nor must we forget the just Taste and exquisite Art of the Engraver, whose Care has been such as to inform himself of all the Particulars relating to his Subjects: By which Means he has been enabled to give us, not only the most exact Representations of Habits and Buildings, but also the most lively Pictures of the Face of each Country, and the very Countenances of every People upon every Occasion; as is confessed, and has been often admired, by different Travellers of the best Note now living amongst us. Therefore as no Subjects stand more in Need of Illustration than these; so hardly any have been ever set off with such Truth and Advantage.

AND

AND now for the Body of the Translation: We have little to add; except that we have done, and shall continue to do, our utmost to make it *English*, and a just Interpretation throughout. This is all we need, or can with Decency say: And therefore we now leave you to the Perusal of the vast and extraordinary Matter before you, and wish you all the Pleasure you can expect, and all the Fruit you can reap, from a curious Attention to what you will find in the succeeding Volumes.

THE Reader is desired to take Notice, that this PREFACE was originally intended to be placed before the first Volume, as an Introduction to the whole Work; but the Proprietors of this Edition have thought fit to transpose it, for no other Reason than that it seemed to be crowded in there; whereas it adds a Lustre here, and loses nothing of its intrinsic Merit by being removed.





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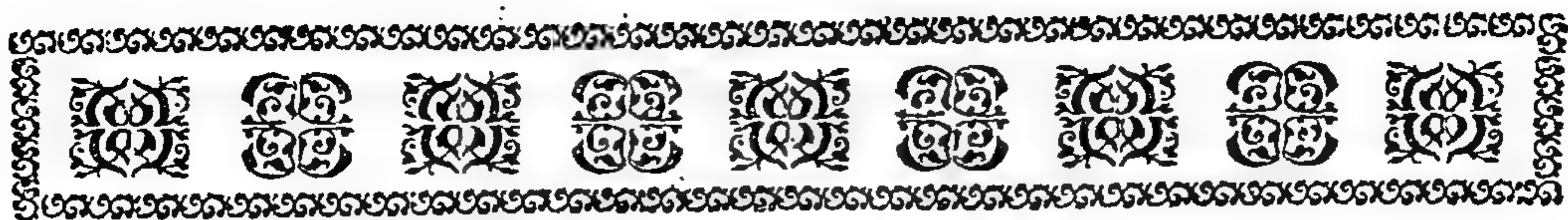
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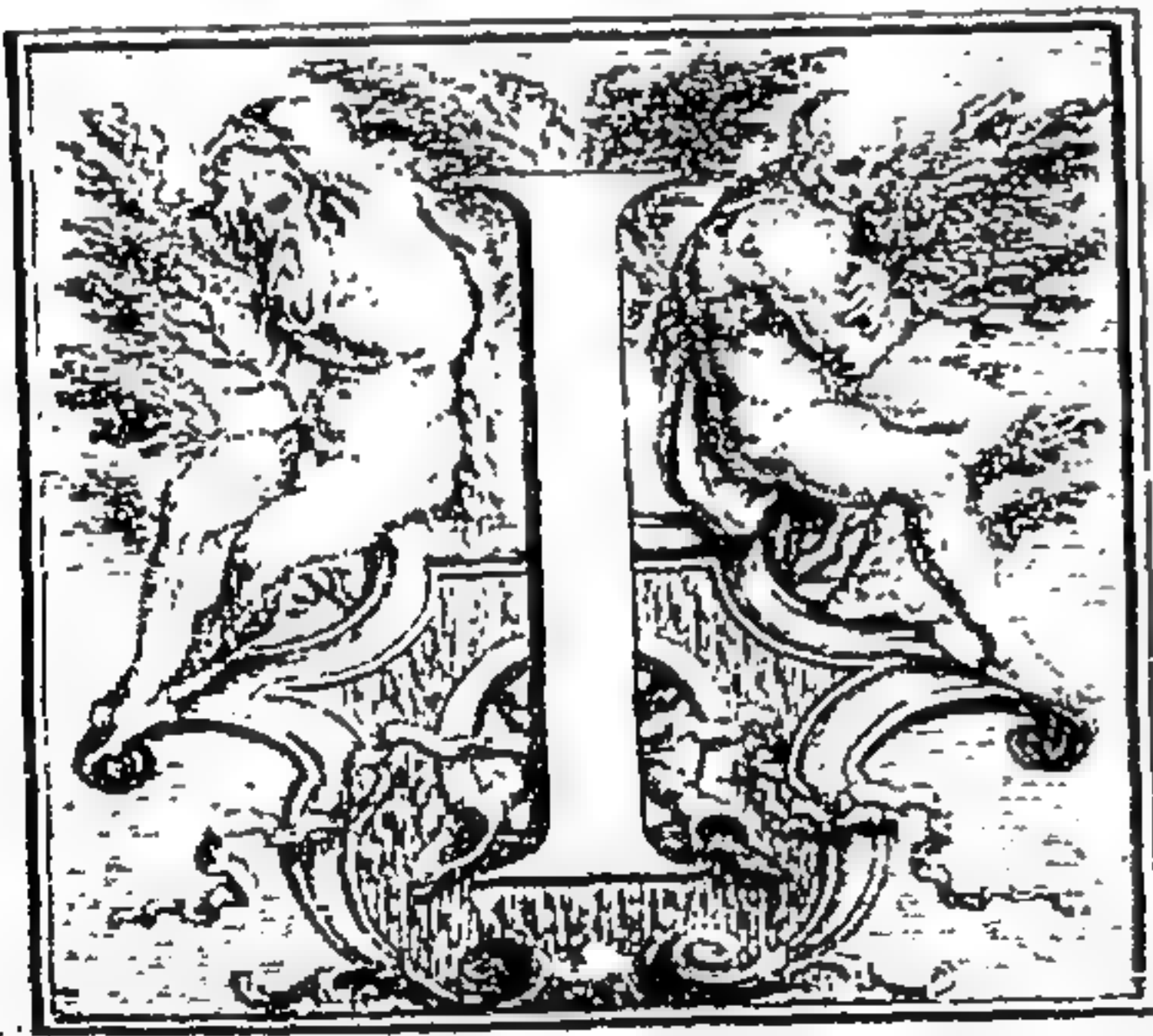
N.B. *There is a Mistake of the Press in the Folio's from Page 308 to 313. exclusive, which is rectified in these Directions.*





S U P P L E M E N T
 TO THE
Preceding Discourses
 ON THE
R E L I G I O N
 OF THE
B A N I A N S,
&c. &c.

The SECOND PART.



IN Order to give our Reader a satisfactory Account of what remains further to be said on the religious Ceremonies of the *East-Indians*, it will be necessary for us to have recourse to Antiquity, and to comprise in as small a Compass as conveniently may be, the Substance of what the most authentic Historians have wrote upon that Subject.

“ THE ^a *Indians* (according to *Arrian's* Treatise on
 “ the Customs of those Parts) are divided into ^b seven
 “ distinct Classes. The first, and most numerous are their
 “ Labourers, who, even in War, retain their native Integrity; and in Peace, are indefa-
 “ tigable Husbandmen. The second are Shepherds. The third, Merchants
 “ and Mechanicks. These three Orders pay Tribute to their Prince; and none are
 “ exempted but their *Armourers*, who are not only indulg'd and excus'd, but receive for
 “ their Encouragement a certain Stipend from the Government. The fourth Class is

^a We have here made use of *Ablancourt's* Translation, and extracted only what is most conformable to the Customs of the modern *Indians*.

^b This has some Reference to the *Indian Assemblies*.

2 SUPPLEMENT to the DISSERTATIONS

“ the Militia, who are trained up to no other Business than the Study and Practice of
 “ the Art of War. The fifth consists of Supervisors, who are obliged from time
 “ to time to make their Reports, without Prejudice or Partiality, to the Prince him-
 “ self. The sixth are Magistrates, who assist his Majesty in the due Administration of
 “ all State-Affairs. The last, and most venerable Order are the *Gymnosophists*. These
 “ follow no manual Employ, and pay no Tribute; but are wholly dedicated to the
 “ Service of the Altar: And in case any devout *Indian* should be inclined to make a pri-
 “ vate Sacrifice to the Gods, he is obliged to send for one of this holy Order to offi-
 “ ciate for him, and to implore the divine Blessing on his honest Intentions; for
 “ otherwise, they imagine their Oblation fruitless, and no ways acceptable to the supreme
 “ Being. These *Gymnosophists* are well skill’d in the Art of ^a Divination, and none but
 “ themselves presume to profess it. They principally foretel the Variation of the Wea-
 “ ther and the Seasons: And whenever any general Calamity befalls the Nation, the
 “ People flock to them, in hopes their solemn Supplications for them will prevail on
 “ the Gods to avert the Judgment. ^b They go naked, be the Season what it will;
 “ but in the Winter, indeed, frequent the most sunny Places, and in the Summer
 “ shelter themselves from the excessive Heats, under the largest ^c Trees; the Cir-
 “ cumference of whose Shadows measures about one hundred Perches of Land, and
 “ each Perch about eighteen Foot square. Their principal Diet is the Fruit of a
 “ certain Tree, which is as agreeable to the Taste, and as wholesom as the Date. On
 “ the Top of these Trees grows a solid Substance, of some Resemblance to the Pro-
 “ duct of the Palm. These several ^d Sects, or Classes, are not permitted to intermarry
 “ with each other; or to follow two different Employments; or to relinquish one Order,
 “ and assume the other, unless it be that of the *Gymnosophists*, which is the most rigid
 “ and austere.

“ EVERY *Indian* is a Free-man: There is no such thing as a Slave among them.
 “ They are for the Generality of a very hale, healthful Constitution. Whenever
 “ they happen to fall sick, they apply themselves to some skilful *Gymnosophist*.
 “ They never erect any Monuments in Commemoration of their deceased Worthies,
 “ imagining their heroic Actions a more glorious, more lasting Memorial. What little
 “ Apparel they wear is made of Flax, which grows upon their Trees. Their
 “ Gentry, and other Persons of Distinction, wear Ivory Ear-rings, and other Pen-
 “ dants. make use of Umbrelloes. and comb their Beards. Their Ar-
 “ rows are four Foot and a half long. They have no Fire-Arms. Their Women are
 “ for the Generality very chaste, and will seldom part with their Honour, but for an Ele-
 “ phant, which is so universally esteemed amongst them, that they are rather proud,
 “ than ashamed of the Exchange. When a Father is inclinable to marry his Daughter,
 “ he exposes her to public View, and he that proves the ablest Wrestler, or the swiftest
 “ Runner, bears away the Prize in Triumph. The Chace is their favourite Diversion,
 “ &c.” I shall not trouble my Readers with the long Description which my Author
 gives of their darling Elephants.

THE antient *Greeks* have honoured the *Indian* Gods with the Names of their own
 Deities, and favourite Heroes; viz. *Jupiter*, *Hercules*, and ^e *Bacchus*, who, as they say,
 conquer’d *India*, &c. Some Authors intimate, that their Trees were deemed sacred, and
 the Objects of divine Adoration.

^a We have Accounts at this very Day of several remarkable Instances of their Skill in Divination.

^b Every Body almost is well acquainted with the surprising Attitudes of the *Faquirs* in the open Fields, where they
 are for ever exposed to excessive Heats.

^c The Tree of the *Banians*, otherwise, the Tree of *Shadows*. The vast Circumference of these Trees agrees very well
 with *Arrian’s* Account of them.

^d This Custom is strictly observ’d to this very Day.

^e *Bacchus*, in *Philostratus’s* Life of *Apollonius*, is styl’d the God of all the eastern Nations: But *Strabo* smiles at all the
 Relations of the Conquests of *Bacchus* in these distant Countries, and of the Cities which he is said to have built in *In-*
dia, and looks upon them all as idle and romantic.

PHILOSTRATUS assures us, that *Apollonius Tyanæus*, discovered upon Mount ^a *Nysa*, a Temple dedicated to *Bacchus*, and built by the God himself, surrounded with Vines, Ivy, and Laurel. In the Center of the Temple stood the awful Statue of the God, the curious Workmanship of his own Hands, in the Form of a beauteous young *Indian*, in Conformity to the Idea of the antient Heathens, who attributed an eternal ^b Bloom to *Bacchus*, and *Apollo*, as our antient ^c Writers of Romances have done to the renowned *Ogier*. In this Temple was repositied every Implement that was any way serviceable either in dressing the Vines, or forwarding the Vintage. At *Taxila*, a considerable Town in *India*, *Apollonius*, went likewise into a Temple dedicated to the Sun, where were erected the Statues of *Ajax* and *Alexander* in Gold; and that of *Porus* in Brass. ^d This Temple was incrustated within with a sort of reddish Marble, cemented with Gold instead of Mortar. The Mosaic Work of the Pavement was composed of Pearls and precious Stones. Here our celebrated Philosopher took particular Notice of the wondrous Activity of the Inhabitants; the Wisdom of their Laws; and the strict Examination of their Youth, devoted to the Study of Philosophy; the Convent of Virgins, ^e dedicated to the Goddess *Venus* near *Hyphasæ*; and their public Meeting-Place, not far distant from *Paraca*, which was set apart for the solemn Administration of their ^f Oath by Water. The Account which he gives us of the *Brachmans* bears a very near Resemblance to the Doctrines and Customs of the present *Bramins*; for without mentioning the *Metempsychosis*, they were as cautious how they injured or trod down the Grass; as the modern *Indians* are, how they trample upon, or crush under Foot the most contemptible Reptile. ^g

BUT to proceed a little farther in our Account of the *Brachmans*, whom we may call the Ancestors of the *Bramins*, I shall entertain the Reader with the Observations of an *English* Author on the ancient Customs of the *Indian* Philosophers. When any ^h Father, says he, devotes his Son to this sacred Order, one of the Sages pays frequent Visits to the Mother; at which Interviews Chastity and Temperance are the repeated Topicks of their Conversation. These *Brachmans* are strictly enjoined to refrain from eating any thing that ever had Life: Continence and Self-denial are Virtues strenuously recommended to their Practice; and they are not permitted to marry till they have with Patience run thro' a thirty seven Years Probation; during which time they are frugal to the last Degree, submit with Resolution to the utmost Hardships, are constantly exposed to the Injuries of the Weather, and only repose themselves, when inclined to Rest, on the Skins of Beasts, &c. Their Lectures are attended by their Pupils with all the outward Testimonies of the most profound Veneration. To sneeze, cough, or spit; nay to open their Lips at such a Time, was esteemed an unpardonable Offence, and an Act of the highest Presumption. At the Expiration of the aforesaid Term of thirty seven Years, they have an Act of Indulgence, are at Liberty to live after a more agreeable Manner, to enjoy the Pleasures of Life, to marry, and enrich themselves with Silver and Gold. They conceal the Mysteries of their particular Tenets from the female Sex. Man's Life they call his Conception, and the Death of a wise Man, the

^a Those who imagine *Bacchus* to be *Moses*, find in *Nysa* the Anagram of *Sina*: In this Case the Triumphs of *Bacchus* over the *Indians* might possibly be true, supposing his Battles fought on the Coast of *Arabia* and the *Red Sea*; Countries which the Antients frequently confounded with the *Indies*.

^b *Solis æterna & Phœbo Bacchoque juvenus.* Tibul.

^c *En Paradis trouva l'eau de Jouvence,
Dont il se fit de vieillesse engarder.*

^d These Circumstances will not seem so wild and romantic to those, who know what immense Riches are treasured up in their *Pagods*.

^e Turn to the Remarks on the Prostitution of the *Indian* Women at *Ixora*, in the preceding Volume; the Remark *ibid.* p. and Mr. *Dallon's* Observations on *Sita*, Wife of *Ram*, who very probably may be the same *Indian Venus* here taken Notice of by *Philostratus*.

^f See the Remarks in the preceding Volume, on the Oaths of the *Indians*.

^g See the Remarks p. . of the Conformity of their Customs, &c. in the preceding Volume.

^h Antient Authors quoted by *Cal. Rodig. Lect. Antiq. L. 18. c. 31.*

4 SUPPLEMENT to the DISSERTATIONS

Day of his^a Birth. They hold a Providence, the Creation of the World, and its Corruption; meaning, in all Probability, a perpetual Flux of Matter, whereby it is reproduced, without Annihilation, under an infinite Variety of Configurations. They maintain notwithstanding its final Diffolution; imagine that Water was the first Principle of the Creation; and that besides the four ordinary Elements, there was another, more refin'd, and peculiarly appropriated to the Heavens, and to the Stars: In short, they acknowledge the Immortality of the Soul; an Opinion no ways inconsistent with the *Metempsychosis*, and as a natural Consequence of such an Immortality, an impartial Distribution of Rewards and Punishments in a future State.

THERE was another religious Order, entitled the *Garmans*, which was as venerable, in the Eyes of the common People, as that of the *Brachmans*. The Fruits of the Woods and Forests were their sole Subsistence. To this solitary savage Course of Life they added either a real, or pretended Contempt of all sensual Enjoyments. They covered their Nakedness with nothing but the Barks of Trees; and never associated themselves with any Persons of Distinction; nor kept up any other Correspondence with them, than only to return an amicable Answer by their Messengers, when they were consulted on any intricate Affair of the last Importance. In short, their principal Aim was, by the Austerity of their Lives, and the Sanctity of their Manners, to draw down the Benedictions of the Gods on the common People.

THE Antients likewise make mention of certain *Mendicants*, whose Conduct very much resembled that of the other modern *Joguis* and *Faquirs*. These, like the *Garmans*, were equal Objects of the *Indians* Veneration, and were equally supported by their voluntary and liberal Contributions. Their principal Studies were Physick, Sorcery, and the Art of Divination. Their subordinate Function was the^b Burial of the Dead. Tho' they wandered up and down the Countries, they frequently made their Appearance in Market Towns, and other Places of public Resort; where they published their Doctrines, and drew numerous Crowds after them; and as they had no Aversion to the softer Sex, the Women were admitted amongst the Number of their Pupils, with as much Freedom as the Men. Whilst they honour'd the Towns with their Presence, they went boldly into the Market, and furnish'd themselves with all the Conveniencies of Life, without Money, and without Price. Two of these *Faquirs* once boldly introduced themselves into the Presence of *Alexander*, and made a long Harangue on the heroic Virtues of Patience and Moderation; and to demonstrate to that great Monarch, that they could practise as well as preach, one of these venerable *Sages*, tho' very old, laid himself down on his Back, and exposed himself with invincible Courage for several Days together, to the Injuries of the Weather, and the uninterrupted Rays of the burning Sun: The other stood on one Foot immoveable for a considerable time, with his Arms extended, holding a heavy Piece of Timber over his Head by the two Extrems. There are Abundance of Stories of the like Nature, with respect to these antient *Faquirs*, which would not only be too tedious, but impertinent to relate. *Calanus*, who was burnt in the Presence of *Alexander the Great*, was one of this religious Order.

^c ANOTHER antient Writer takes Notice of a religious Sect, whom they call *Pramnae*, who were perfect Cavillers, poor, pitiful Disputants, and affected to ridicule, wherever they came, both the *Brachmans* and their Doctrines. This Author divides the *Brachmans* into three distinct Orders. The first, says he, were Inhabitants of the Mountains and Desarts, who had no other Apparel than the Skins of savage Beasts; who profest themselves skill'd in Prophecy, and the Art of healing the most malignant Distempers.

^a This Idea may seem at first View to be inconsistent with the *Metempsychosis*; but 'tis very easy to reconcile these two Opinions together.

^b Either the Antients are very much mistaken, or Things are strangely altered; for the *Faquirs* never concerned themselves with any of the Ceremonies relating to the Burial of the Dead.

^c *Clitarchus*.

by their curious Penetration into the secret Virtues of Herbs and all salutary Roots: The second affected to go stark naked; and yet their ^a Women, without the least Emotion, constantly accompanied them wherever they went: The last, resorted to Towns and Villages, were not so rude and unpolished; and their Apparel, as well as Deportment, was much more agreeable, decent, and modest.

I IMAGINE 'twould be esteem'd tedious, if not impertinent, to quote at large the various Remarks which *Clement Alexandrinus* has made on these Votaries, or *Indian Philosophers*; I shall therefore only observe, that he charges them with paying divine Adoration to a certain Pyramid, very much resembling the ^b *Mahaden*, which the modern *Indians* worshipped under that Form.

THE Antients were well acquainted with the Custom of the *Indian Women*, who voluntarily resign'd their Lives, and threw themselves into the ^c Flames upon the Bodies of their deceased Husbands: Neither were they Strangers to the tedious ^d Pilgrimages of some of their Votaries to peculiar distant Waters, which they held as sacred; their Veneration for Rivers; their Adoration of Idols; their solemn Dances at their Sacrifices, and their philosophic Schools, to which Foreigners resorted for their Improvement in all kinds of Literature both moral and divine. ^e *Histaspes*, Father of *Darius*, was educated in one of these learned Seminaries.

IN the Prosecution of these Dissertations, we may probably make some additional Remarks on the Harmony and Agreement which there appears between the antient and modern Historians, with respect to the several Accounts which they have given of the *East Indies*.

The RELIGION of the Kingdoms and Provinces of DECAN, GOLCOND, CARNATE and BISNAGAR.

THE justly-admired *English Traveller Herbert* has been curious in his Observations upon the Religion of these *Indians*; but since they are much of the same Import with what we have already enlarged upon, we shall not, to avoid Tautology, offer to transcribe ^f them. The sacred Writings of the *Bramins*, and the antient Tenets of the *Hetrurian Augurs*, he tells us, were very much alike, and taken, in his Opinion, in a great measure from the *Grecian Fables*; but we presume 'tis much more probable, that the *Greeks* borrowed their Superstitions from the Eastern Nations, and that they were insensibly dispersed as far as the utmost Limits of *Asia*.

It would be no easy Task to give an exact Description of the idolatrous Worship of these Kingdoms, and their particular Tenets. However, it will be necessary to add some Remarks to those already made, and to supply in this Place the Deficiencies of the preceding Volume. Some Travellers make mention of two particular Sects, which bear no Resemblance with those of the *Banians*. The first consists of certain *Indians*, who were born and bred in the Province of *Multan*, in the Kingdom of *Mogul*. The two principal Articles wherein they differ are these, *viz.* That these People kill and eat all Manner of Beasts whatever (the Ox and the Cow only excepted) without the least Restriction; and set down to their Meals in a circular Form, from which the *Banians* are absolutely excluded. The other Sect, if it may deserve that

^a See the Remarks on the modern *Joguis* in the preceding Volume p. . and *Ovington's Voyages*.

^b *Ixora*, under the Name of *Mahaden*. See Supplement to the preceding Volume p.

^c *Cal. Rhodig. Lib. 18. c. 31.*

^d See the Quotations in *Purchas, Lib. 5. c. 1.*

^e *Ammian. Marc. Lib. 23. c. 6.*

^f Voyages translated into *French, Lib. 3. Edit. of 1663.*

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Denomination) is that of the *Halachores*, who, for what we can find, are neither *Pagans* nor *Mahometans*. These *Halachores* are the most contemptible Body of Men amongst them. Into this Order they admit all such as make it their Employment to cleanse the very Sinks and Privies of their Houses, and remove whatever is nauseous and offensive; an Occupation so very mean and despicable, that no Servant whatever, if we may give Credit to Mr. *Tavernier*, can be prevailed on to take a Broom in his Hand on any such Occasion. These *Halachores* live on the Fragments that come from other People's Tables, and are contented with what they find, without the least Regard to what Meats are lawful or forbidden. They eat Pork, and keep Asses for the Conveyance of their Filth and Ordure into the Fields; and accordingly the *Indians* look upon the Ass as an impure Animal.

We have already entertained our Readers with a copious Description of the various Austerities, and severe Penances to which all the Pagans superstitiously submit. ^a *Chardin* makes one Reflection on this Topick which deserves some Consideration. "The very worst Religions, says this great Traveller, are not only the most austere, but the most strictly observed." It must be acknowledged, indeed, that the Austerities of the *Indians* are so surprising, that 'tis almost incredible to conceive how human Nature could ever be able, for the smallest point of Time, to struggle with, and bear up under them. But how does it appear, as he pretends it does, that they owe their Rise to a firm Belief of the *Metempsychosis*, or any other Tenet equally ridiculous and absurd? Is it not more rational to imagine, that they are the natural Effects of the excessive Heat of their Climate, so apt to disorder the Brain, especially of their Devotees, whose Solitude and austere Course of Life, for the Generality, throw them into a fatal, gloomy Frame of Mind? Do not we, whose Principles both moral and divine are so widely distant, ascribe to this affected Retirement the surprising Penances of our Monks of old, which were as austere as could possibly be invented by the wildest Enthusiast? Our ancient Legends abound with innumerable Instances of their extravagant and romantic Practices, by which they weakly imagined that they highly honour'd the *Christian* Cause. By such Mortifications as these the *Stilites*, and the *Anchorets* of old imagined that they made themselves the Favourites of the Almighty. The more shocking and hazardous their Devotion was, these Bigots thought it the more sacred and conformable to the divine Will. However, shall we, because their Zeal was thus unhappily misguided, presume to treat with Contempt and Ridicule the *Christian* Doctrines of the first Ages? The Moderns themselves have been guilty of equal Follies; and yet can we, without the most egregious Partiality and Injustice, make the Parallel of this Branch of ^b Christianity (so vigorously attacked for two hundred Years together by the other Sects for its Practice of Penance) with the ridiculous Superstitions of the *East-Indians*? Grant but the Re-establishment in the other *Christian* Sects of their solitary Retreats, &c. and we shall soon be convinced, that notwithstanding the Purity of those Tenets they so zealously contend for, their solitary Devotion will devise some extravagant Practices, which by melancholy Minds shall be approved of as divine Amusements. Without dispute, 'tis the easiest thing imaginable to deviate from true Holiness; and 'tis as indisputable, that Faticism and Extravagance have sprung from the best Religion in the World. On the other hand, it might justly be objected against *Chardin*, that the Religion of the *Western Pagans* was as ridiculous to the full as that of the *East Indians*, notwithstanding the former no ways rivalled the latter in Point of Austerities. That Assertion of his, "That the worst Religions are the most strictly observed," might still be laid under very considerable Restrictions. How numberless are the Complaints of the ancient Pagans, with Regard to the Coldness and Neglect of the People in Matters of Religion, the Declension of divine Worship, and the Profanation of the most sacred Mysteries? Were we better acquainted with the modern Pagans, no doubt we should find them as warm

^a Tome VII. of his Voyages in 12^o.

^b The Roman Catholicks.

and sanguine in their Complaints; which is a standing Testimony, that all Religions whatever are liable to some Exceptions.

^a RHEVAN, whom *Ram*, by the Assistance of *Hanuman*, deposed, to revenge the Indignities offered to his Wife *Sita*, was the first Pilgrim and Patriarch of these *Indian* Hermits, or holy *Faquirs*. To the numerous Absurdities already taken notice of, I shall add one still more unaccountably extravagant. There are some Votaries who visit these religious Sages, and most devoutly kiss their very Privy-Parts, without so much as a side Glance, a conscious Blush, or the least Emotion whatsoever. These Hermits, on the other hand, affect, whilst they are receiving such monstrous Declarations of Respect, a kind of extatic Pleasure, and a Tranquility of Mind, which we presume is very much owing to a constant and confirmed Habit of complying with every Action without the least Reluctance or Reserve. Nay, the most sober and discreet *Indians* consult them in this preposterous *Cynic* Attitude; and their Female Votaries converse with them for a considerable Time with the most indecent Freedom.

THE Fire which they burn is made of Cow's Dung dry'd in the Sun. They make use of no Wood for Fuel, but what is peculiarly appropriated to their Funeral Piles, because no Insects, as they imagine, will harbour in it. Had these *Faquirs* known the Use of Microscopes, how would they have been surpris'd to find an infinite Number of Insects in other Things, which they could not imagine any ways capable of the Production or Preservation of their Beings? When they are disposed to sleep, they repose themselves on the Ashes of the Cow-dung spread abroad upon the Ground, and sometimes on Ordure itself. Nay, sometimes they powder their greasy long Locks with these Ashes. Fancy is all in all: There has been a Time, when some certain Enthusiasts have lain stark naked, in the severest Weather, on a ^b Bed of Snow, and by the pure Dint of a lively Imagination, thought themselves surrounded with a numerous Family of Wives, Children, and Domesticks. Some of these Devotees have been so indulgent to, and so very charitably disposed towards every living Creature, that they would suffer themselves to be over-run with Vermin; and others, to be stung and tormented by the most venomous Insects, in the very Heat of Day, without the least Reluctance or Resentment. There are some even at this Day, who lash their naked Bodies with Cords tagged with Points as sharp as Needles. These Votaries would frequently visit the richest Families, and sometimes the *Quality* themselves, if it suited with their Convenience; and both the one and the other imagined themselves peculiarly happy, and the Favourites of Heaven, when they had an Opportunity of entertaining such agreeable Guests. At this very Day there are some Countries where this religious Hospitality is as punctually observed; and thus the *Indians* you see religiously keep up the same Custom, according to the most authentic Accounts of our most celebrated Travellers, who notwithstanding unanimously charge them with Folly and Extravagance. But I beg leave to ask one reasonable Question: Are the *Indians* the only People that are romantic and extravagant?

TAVERNIER assures us, that he has seen somewhere near *Surat*, several of these *Faquirs* whom we have been speaking of. I shall give the Reader a short Description of them, extracted from his Narration. You may see, says he, about the Borders of *Surat*, under a spacious Tree where the *Banians* resort, several Pagods, consecrated to their Idols. The Pagod that leans against the Body of the Tree is dedicated to *Mamaniva*, whose formidable Head may be discerned in the Middle of the hollow Trunk. Hither resort several Votaries, who prostrate themselves before this monstrous Idol, and a *Bramin* collects at the same time their Free-will Offerings, which consist of Rice, Millet, &c. Whoever

^a See in the preceding Volume, the Dissertation on the *Bramins*.

^b See *Lib. Conformatum*.

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comes to offer up their Supplications before this Pagod of ^a *Mamaniva*, are marked on the Forehead with Vermilion, with which they beautify and adorn their Idol. Honoured with this Mark, their Votaries imagine no evil Spirit can have the least prevailing Power over them.

At some Distance stands another Pagod, consecrated to *Ram*, whose Figure is discerned within the Pagod; and the Image of a Cow stands conspicuous at the Portal. There are likewise two other Pagods to be seen at a great Distance; one of which is also dedicated to *Ram*, and the other is set apart for the Convenience and Retirement of the *Faquirs*.

SOME of these *Faquirs* retire, one after another, into a gloomy Cavern, where Sun-beam never enters but through a little Hole. There they fix themselves like Statues in one Posture for nine or ten Days together, without the least Refreshment of Nature, one Way or another, if we may give Credit to the Narration.

OTHERS spend whole Years without reposing themselves so much as on the Ground; but when Sleep overpowers them, lean against a Cord fastened at each End to the Branches of a Tree.

SOME of them do Penance by standing ten or twelve Hours a-Day with one Foot extended, and fixing their Eyes steadfast on the Sun: At the same Time they have a Chafing-dish filled with Fire in their Hands, into which they scatter Incense, in honour to some favourite Idol.

OTHERS are for ever sitting, or rather squatting on their Posteriors, with their Hands wreathed over their Heads in a thousand fantastic Postures.

I PRESUME enough has by this Time been said on this Topick, which by far surpasses all the Accounts which the ^b Antients have given us of the rigorous Discipline of the *Lacedemonians*, and their merciless Scourgings of their Youth for no Misdemeanor, but the Tryal only and Exercise of their Patience. The Reformation of the Penitents of *la Trape* comes nothing near it, though *Buffi Rabutin* was pleased to say, ^c “ That the Discipline of those *Anchorets* was too austere ever to last long; that it began with excessive Rigour, in order to be reduced by degrees, and established under proper Restrictions; and that this monstrous Reformation would produce as many Martyrs, as the Tyrants.” This Assertion however can carry no Weight with it in this Place; since for several Ages together, the rigorous Penances of the *Indian* Hermits have continued without the least Indulgence or Abatement. We take it for granted, it is true, that these *Indian* Hermits have some secret Arts to lull their Senses as it were asleep, in order to render themselves, in a great measure at least, insensible of the excessive Torments which they voluntarily undergo. Were it not so, it were impossible but that Nature would struggle with, and resist the Violence of the Penitent’s Inclination. ^d *Ovington* assures us, “ That, as he was one Day in an Assembly of these *Faquirs*, he observed that they drank Opiats infused in Water; the intoxicating Virtue whereof was enough to turn their Brains.” Besides, every Body knows the Effects of Opium; that it will ^e stupefy, and render the Patient insensible, who makes free with it too often, and takes it in Excess.

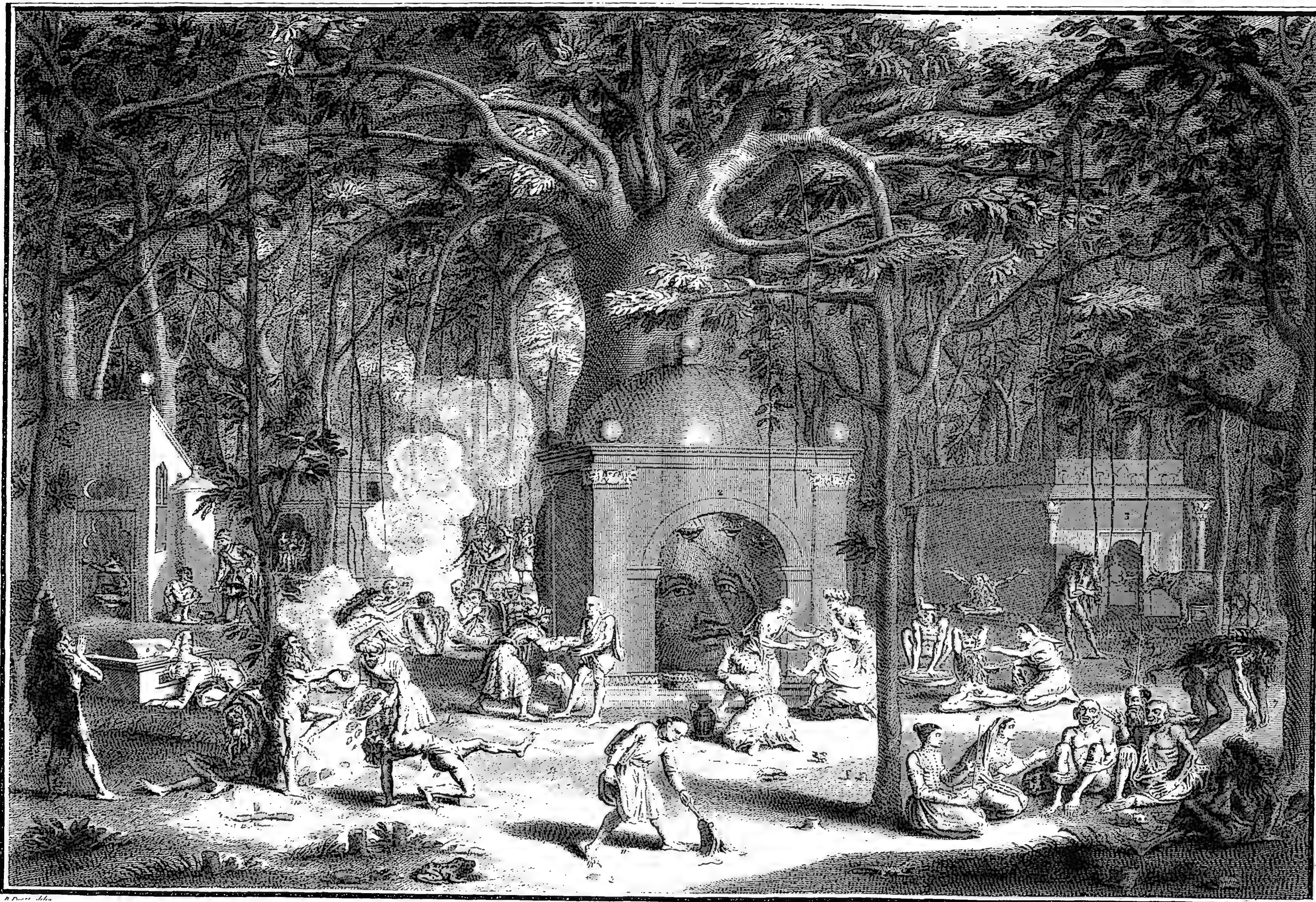
^a See p. . of the Supplement to the preceding Volume.

^b See the Remarks in the preceding Volume, p. . of the Conformity of the *Indians*, &c.

^c *Buffi Rabutin*, Tom. II. Letter 56.

^d *Voyages*. Tom. II.

^e See what *Chardin* says in Tom. IV. of his *Voyages*, Edit in 12°.



Given RIGORS and the PENITENCE of the EQUESTERS.—

[illegible]

'Tis well known that the antient *Egyptians* look'd upon a Circle, as the Hieroglyphick of Eternity. The *Indians*, in Conformity to this Idea, which very probably they entertained and took from them, imagine their Deity to be of an oval Form; and for this Reason carry in their Pagods an oval Flintstone, which they gather up upon the Shore of the River *Ganges*. Some of them hang several of these oval Stones about their Necks; and those who are more devout and zealous than the rest, smite their Breasts with them at the Time of divine Worship.

AT *Cydambaran* stands a *Pagod* of ^a *Perimal*. This *Perimal*, which according to some Travellers, is looked upon as the infinite and supreme Being, is worshipped there under the Figure of a ^b *Pole*; or more properly, the *Mast* of a Ship, at the Foot whereof is carved the Representation of that celebrated *Ape Hanuman*, whose History we have given you at large in the preceding Volume. The etymological Signification of the Term (*Cydambaran*) is a Chain of Gold. A Penitent of this Place, according to the *Indian Legend*; having accidentally prick'd his Foot with an Awl, let it continue in the Wound for several Years together: And though this extravagant Method of putting himself to exquisite Torture was displeasing to the Deity; yet the Zealot made a solemn Vow, that he would never desist till he had the Honour to see him dance. At last the indulgent God took Compassion of his Pain, and comply'd with his importunate Sollicitations. He danced, and the Sun, Moon, and Stars accompany'd him. During this celestial Movement, a Chain of Gold dropp'd from the Foot of the Deity; and 'tis from thence that the Place takes its Name of *Cydambaran*.

WE shall not trouble the Reader with a Repetition of the Particulars already related of the *Pagod* ^c *Jagarnat*, which, we are credibly inform'd, is the *Metropolitan Pagod* of all the *Indies*. ^d *Herbert* makes mention of a certain *Pagod* at *Calicut*, dedicated to an *Ape*, which, in all Appearance, is no other than that, whose whole Story we have already related. The Porch of this *Pagod* is magnificently embellished with seven hundred Pillars of Marble.

THE *King*, or *Samorin* of *Calicut*, has a ^e *Chappel* in his Palace, full of hieroglyphic Images, according to the Custom of the *Indians*. But that which is most remarkable, says our last mentioned worthy Traveller, is a Statue, seated on a Throne, made red hot; whereon young Children are sacrificed in Honour to the principal *Idol* of the *Pagod*, to whom they make their inhuman ^f *Oblations*. Some are thrown into the Mouth of it; others are put into its Left Hand, which is extended over a Fire. Every Morning the *Brahmins* wash this Statue with the consecrated Water of the *Ganges*; and there are certain Days set apart for the particular Worship of this *Idol*. At such Times they scatter Flowers upon its Altar, and steep some in the Blood of a Cock; which are afterwards thrown into a Silver Chafing-dish, wherein they have a sufficient Quantity of Frankincense, and with these consecrated Materials thurify the *Idol*. During this Ceremony, the Priest animates the People to their Devotion by the tinkling of a little Bell. After this, he cuts the

^a The same as *Wistnot*. See p. . of the Supplement in the preceding Volume.

^b See *Purchas*, Lib. x. ch. 7.

^c See p. . of the Conformity of the *East Indians* in the preceding Volume, and page . of the Supplement. *Tavernier* in his Voyages assures us, that the Income of this *Pagod* is a handsome Subsistence all the Year round for fifteen or twenty thousand Pilgrims. Twenty thousand Cows are constantly kept there. The High Priest of the *Indian Gentiles* for the Generality resides in this *Pagod*. He taxes the Oblations of the Devotees in Proportion to their Circumstances, and out of these charitable Collections, which very often amount to immense Sums, he not only entertains, but defrays the necessary Expences of the poor Pilgrims.

^d Lib. iii. of his Voyages.

^e *Idem*.

^f This Sacrifice, if *Herbert's* Account may any ways be relied on, has a great Affinity with that of the *Phœnician* and *Jewish* Idolaters, who offered up their Infants to *Moloch*; but that *English* Traveller is a very unfair Transcriber of some Authors, from whom *Purchas* has made his Extracts; who are altogether silent in this Particular: But be that as it will, we shall submit this Circumstance to the Censure or Approbation of the learned Critics.

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Throat of a ^a Cock with a Silver Knife, which he steeps in the Blood of the Fowl, and holding it over the Chafing-dish, which is placed in the very Middle of the Altar, lets the Blood stream down into it, with Gestures and Grimaces suitable to the solemn Occasion. The Altar is pompously illuminated with large Wax-Tapers. At the Close of the Sacrifice, the Priest takes a Handful of Corn, and retreats backwards from the Altar, fixing at the same Time his Eyes stedfastly upon it. When he has reached the appointed Place, he throws the Corn over his ^b Head; after which he approaches the Altar again, and removes every individual Thing that was placed upon it.

NEAR *Naugracut*, the Metropolis of the Kingdom of that Name, which lies between the *Indus* and the *Ganges*, there is a most celebrated ^c *Pagod*, the Cieling and Pavement whereof is all of solid Gold. That which is most remarkable, with respect to the divine Service of this Place is, that the *Bramins* make an Oblation of some Part of their Tongue here, in Honour to the *Idol*.

THE Origin of that peculiar Veneration which these People have for the River ^a *Ganges*, is attributed by some to the Clearness and rapid Motion of its Stream, which in Time, through the innumerable Benefits they reap'd from it, ^c degenerated into Superstition; and by others, to a Rock, the Head whereof resembles a ^f Cow, from whence this River takes its Source. But be that as it will, these People wash there, as has been before observed, out of pure Devotion; and as an incontestible Demonstration of their Sincerity and Zeal, they throw into it Gold, and the most costly Pearls and precious Stones. Several beautiful Chappels, Idols, and Altars, &c. are erected along the Banks of this sacred River; but especially near that celebrated Philosophic *School* of the *Indians* called *Banares*, which is particularly taken Notice of in the preceding Volume. The Ablution of the Pilgrims, who flock from all Parts to the Banks of the *Ganges* near this City, on Account of the celebrated *Pagod* there, deserves a particular Description. At Break of Day these Pilgrims march in a Body to the Apartments of some antient Devotees, who are well known and revered for the Sanctity of their ^g Manners. These furnish them with three or four short Straws, which they are directed to hold between their Fingers whilst they wash themselves. After their Ablution, some of their *Bramins* mark them on their Forehead. The Pilgrims who are thus purified, in Retaliation of the Favour, make them some small Acknowledgment either in Rice or Silver. After this they visit the adjacent *Shrines* and *Pagods*, and carry some little Oblation in their Hands. The *Bramins*, then present at the Devotion of these Pilgrims, sanctify their Offerings by certain Prayers. In this Place, we are informed, stands the Statue of a certain *Ade*, which has four Arms; and *Purchas* intimates in his Notes, that there is some Affinity between this Image and *Adam*, on whom the *Rabbies* have likewise bestowed four Arms, two different Sexes, and indeed a Duplicate of every Thing; he being, according to their Notion, both Male and Female at the same Time. In this Place likewise there are certain consecrated Stones, on which they strew some Handfuls of Rice, and pour some

^a This bloody Sacrifice seems at first View inconsistent with the Tenets of the *Bramins*; but see the Remarks in page and of the Dissertation on the Religion of the *Bramins*.

^b In all Probability, these Ceremonies, which seem very conformable to those observed by the *Romans* in the Celebration of their *Lamuria*, were practised with the same View, *viz.* to compose and amuse the Minds of the Spectators. See *Ovid. Fast. Lib. v.*

^c *Herbert ubi sup. Lib. i.*

^d See page in the Dissertation on the *Bramins*, what the *Indians* say of the River *Ganges*.

^e 'Tis needless to recapitulate in this Place all the superstitious Ceremonies of the Antients, with respect to their Waters in general, but more particularly their Rivers and Fountains, and the miraculous Cures which they attribute to their extraordinary Virtues. *Hesiod*, one of the most antient *Greek* Poets, thinks it a Duty incumbent on all such as pray to the River-Gods, to turn their Faces towards their Waters, and to wash their Hands in them before they presume to pass over them. Nay, he carries this Remark still farther, and asserts, that such a shameful Neglect is an Indignity offered to those Gods, and that they will resent it accordingly. The *Indians* have a peculiar Veneration, not only for the rapid Current of the *Ganges*, but all such Waters as surround their respective *Pagods*.

^f See page of the Conformity of the *Indians* in the preceding Volume.

^g Extract of a Voyage in *Purchas*.

Water; and sometimes make other Oblations upon these Stones. There is a kind of a Well, or deep Spring, with several Steps to go down to it, the Water whereof is muddy and offensive, occasioned by the great Quantity of Flowers that are thrown into it by way of Devotion, which is held in great Veneration by these Devotees, as a Source of Purity and Sanctification. One of their Gods, according to their Tradition, condescended to wash himself in this Spring; and thither they resort to cleanse them from their Sins, and never depart without treasuring up some small Quantity of the Sand that lies at the Bottom, which they look upon as sacred.

At the Time of these Ablutions which we have here been speaking of, they mutter inarticulately a certain Form of Prayer. During the Time of Ablution, or at least immediately after, they take ^a three several Draughts of this Holy Water. Sometimes they say their Prayers out of the Water; and in that case, they wash a particular Spot of Ground, as near to their own Dimension as possible, on which they prostrate themselves with their Arms and Legs extended, and in this Attitude say their Prayers. They frequently kiss this little Spot of Earth thus sanctified by the *Ganges* thirty Times successively; but in this Act of Devotion their Right Foot is kept with the strictest Observance immovable.

At ^b *Quilacara*, in the Province of *Travancor*, they celebrate a sort of Jubilee once in twelve Years. At this solemn Festival the *Raia* of *Quilacara* erects a Scaffold, which he ascends, and after a formal Ablution, and at the Close of some particular Prayers suitable to the awful Occasion, offers himself up a willing Sacrifice to the Gods. In the first Place he cuts his Nose off, and then his Lips and Ears, and presents them to his Idols. At last, to close the Ceremony, he cuts his Throat. The Cryers of *Amock*, of whom frequent Mention is made in the Voyages to the *Indies*, may very properly be ranged amongst the Number of voluntary Devotees; and with equal Propriety, the Penitents of *Narsingue*, ^c who, on certain solemn Festivals, affect to appear as Criminals, with their Hands bound behind them, and their Bodies pierced with Darts, and present themselves, in this fantastic State of Humiliation, before their Idols. The most zealous of these voluntary Martyrs take a Knife, sharpened on purpose for the solemn Occasion, and cut off their Flesh by Piece-meal; each of them using at the same Time this short Form of Sacrifice; *Thus do I mortify myself for the Sake of God*: And when the Dearth of the bleeding Saint draws near, in his last Moments he concludes the Solemnity with the Use of this other short Form: *Out of Love to thee, O my God, do I offer up my Life a chearful Sacrifice*. The Ashes of such a glorious Martyr are immediately consecrated, and the Devotees look upon them as infallible Preservatives against the various Calamities which are incident to human Nature. In short, were we fond of shewing our Learning, and expatiating on this Topick, we could produce Instances of some Devotees amongst the ancient *Gauls*, who acted in some Conformity at least with the Cryers of *Amock* amongst the *Indians*. Such were the ^d *Soldures*, or *Soldurii*, who would frequently sacrifice their Lives out of Loyalty to their Kings, or any other Persons whose Rights and Privileges they had engaged themselves in Honour to defend. There was certain *Gaulish* Cavaliers, called *Ambacti*, who acted in the same Manner. But all we can say in their Favour is, that these *Gauls*, like the Cryers of *Amock*, were ready to lay down their Lives only upon Occasions which appeared of the last Importance.

EVERY *Pagod* is famous for some particular Miracle, or some extraordinary Cure, &c. of which their *Legends* abound with a thousand remarkable Instances for the Consolation of their Votaries, and their Improvement in all moral Virtues. The Case is the very same with these, as with all other Zealots whomsoever. One is for *Jagarnat*, and another for

^a *Purchas*, *ibid*.

^b Taken from *Purchas*.

^c Extracts of Voyages in *Purchas*.

^d *Cæsar*, Lib. iii. c. 22. and lib. vi. c. 15.

Wistnou. A *Bramin* takes the Handkerchiefs, or any ^a other Thing of the like Nature which they put into his Hands, and gently strokes the God with them, whose Priest he is, and then returns them to the proper Owners. No doubt but they have a very strong Faith. As to the Processions which the *Indians* make in Honour to their Gods, their Customs are well known in many Parts of *Europe*; the Ceremony, for Instance, of the *Litter*, in which their God is seated, whom they thus solemnly expose to public View; their portable Altar, peculiarly appropriated to these extraordinary Occasions, the Flowers with which they strew the Way before the Idol, and the Incense and Perfumes which they burn to his Honour; not to mention the ^b loud Cries of these Devotees, their ejaculatory Prayers, their enthusiastic Gestures, their bitter Groans, and religious Transports; all which are too often the Results of Custom, Prejudice, and Education, whose heavy Yoke the Christian World groans under to this very Day. Thus Truth and Falshood go Hand-in-Hand together. As the Deity moves forwards, several of his Attendants refresh him with Fans made for that Purpose of the Plumes of *Pan*. The ^c Handles of these Fans are covered over with Plates of Gold or Silver, and are about seven or eight Foot long. The Use of these Fans is to prevent the Flies from settling on the Idol's Face; and since 'tis look'd upon as a peculiar Honour to be near enough to fan the God, they are so complaisant as to lift one another up on that solemn Occasion; a Favour however conferr'd on none but Persons of the first Rank. Some Persons, very probably, may imagine no such Custom was ever used in *Europe*; I shall therefore quote a Passage here from *Tavernier* for their Amusement, as well as better Information. "I have seen, says he, in *Saxony*" and some other Parts of *Germany*, whilst the Minister has been preaching the Funeral "Sermon, the Friends of the Deceased that stood round the Corpse, which lay on an "open Bier, fan him all the Time (it being then sultry hot) to drive away the Flies that "settled on his Face."

THE *Bramins* foretel the approaching Eclipses, that the *Indians* may have timely Notice, and be prepared for the due Performance of such Devotions as are requisite on those extraordinary Occasions. I shall take the Liberty to quote *Tavernier* again on this Subject. On the second of *July*, says he, in the Year 1666, exactly at one o' Clock in the Afternoon, the Sun was in Eclipse. There was a prodigious Concourse of People, who flocked from all Parts on that Occasion, to wash themselves in the *Ganges*. Their Ablutions commenced three Days before the Eclipse. During these three Days, they prepare a great Variety of Dainties composed of Rice, Milk, and Sweet-Meats, for the particular Entertainment of the Fish and Crocodiles that frequent that River. This Banquet is thrown into the Current when these *Bramins* give the Watch-Word, who are fully apprised of the proper Time. Whatever Eclipse it be, whether of the Sun or the Moon, as soon as ever it begins, these Idolaters break all their Earthen Ware in general. The *Bramins* consult their Books to find out the propitious Hour for the Performance of this Ceremony. When 'tis actually come, they direct the People to throw their Offerings into the River, and at the same Time make a most hideous Noise with their little Bells, Drums, and other Instruments which they clash one against another with all their Might. As soon as their Oblations are sunk into the River, the People themselves plunge into it, and rub and wash, till the Eclipse is over.

THE *Bramins*, who stand on the Shore, wipe the Bodies of the Devotees as they come out, and give them a Piece of dry Linnen, which they wrap round about their Waist. After this, they are invited to sit down in some convenient Place, where such as are the richest and most substantial amongst them, have provided Rice, and other proper Refreshments. These *Bramins* consecrate with Cows-dung a little square Spot of Ground

^a See the Supplement, &c. in the preceding Vol. p.

^b See *Purchas*, *Bernier*, *Ovington*, *Tavernier*, &c.

^c *Tavernier*, Lib. iii. of his *Voyages*.

on which they sit, having first with the utmost Precaution examined it, and found that no Manner of Insect was creeping upon it. On this consecrated Spot they cast a Variety of Figures, every one of which they cover with a little Cows-dung; and two or three little Sticks, which they rub very well, lest any Reptile should lodge upon them. On these Sticks they strow Rice, Herbs, Roots, and other Things of the like Nature; to which they add a small Quantity of Butter. All Things thus prepared, they set Fire to the Wood. As it burns, they make their Observations on the Flames, and from their various Agitations form their Predictions of the ensuing Harvest. These Circumstances last mentioned have some Reference to several Particulars, which, on the Credit of *Fryer*, we shall relate more at large hereafter.

THIS extraordinary Festival is observed out of a religious Regard to the afflicted Sun, which they imagine to be in exquisite Torture during the Time of its Eclipse. A certain ^a *DEIITA*, or *Dragon* (according to the sacred Writings of the *Bramins*) at that critical Juncture vigorously attacks the Sun, and obscures his Light. They use their utmost Efforts therefore to deliver him out of the Paws of his Adversary, from a Motive of pure Affection and Gratitude to him, for the peculiar Blessings he confers on them, and his diffusive Goodness to all Mankind. This Deliverance, they conceive, can be accomplished no other Way than by Purifications, Prayers, Acts of Charity, &c. The Description which *Bernier* gives us of their Ablutions, which he was an Eye-Witness of in *Gemna*, corresponds in a great Measure with that of *Tavernier*. To avoid Tautology, we refer our Readers to what has been said on this Topick in Page and of the Supplement in the preceding Volume. It would be needless, we presume, to enlarge here on the Agreement of the antient Idolaters with the modern *Indians* in this Particular; we shall only make this cursory Remark here, that notwithstanding the better Information and Learning of the *Europeans*, they themselves have not totally conquer'd these superstitious Terrors of the Heathens. “ In the remarkable Eclipse which “ happened in the Year 1654, says *Bernier*, the People were seized with such a panick “ Fear, that some bought up a physical Antidote against the malignant Influences of the “ Eclipse; others ran down into their Vaults, and shut themselves up in the darkest “ Closets; whilst others fled to their Churches for Sanctuary.” This he compares with another which he saw at *Debli*, in the Year 1666. We our selves have seen something very much like it in that remarkable Eclipse of 1706. As the Sun was at that Time totally darkened for near the Space of fifteen Minutes, several Christians were as much terrified as ever the Gentiles were. This Phenomenon, though not at all supernatural, created a Variety of superstitious Speculations. The ^b *Sun of France* was compared on this Occasion to that distressed Orb of Light. Both were in Eclipse at the same Time; and the raising of the Siege at *Barcelona* happened exactly at this fatal Juncture. What a secret Satisfaction must this extraordinary Occurrence needs give to the Wits of *Holland* and *Great Britain*! But above all, what a glorious Opportunity of Triumph was here for some certain Protestant Ministers, whose misguided Zeal prompted them to delight in Vengeance!

THE *Indians* of *Visapour*, &c. celebrate a Sort of a Country Wake after such a particular Manner, that the Description of it, we imagine, will be no disagreeable Amusement ^c. At Seed-time the *Bramins* meet, and bestow their formal Benediction on the Fields in the following Manner: They lop off all the Branches of one of their largest

^a *Bernier*, Tom. ii. of his *Voyages to Afgul*. Father *Mauduit* in his Account, tells us, that the Women, who were with Child, durst not stir out of Doors for fear the *Deiita*, or *Dragon*, which thus runs open-mouthed at the Sun, should devour their little Infants too. See also concerning the Origin of Eclipses, Chap. xv. of the *Historical Dissertation* on the Gods of the *East Indians* in the preceding Volume.

^b *Lewis XIV.* of whom the Sun was a Symbol. This Hieroglyphick has tickled the Imagination of Abundance of his Enemies, and been the Subject of their Censure and Ridicule.

^c *Fryer* in his *Voyage to the Indies*, written in *Englisb*.

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Trees (those at the Top only excepted) and then bear it upon their Shoulders with loud Acclamations, which indeed always accompany such like rural Devotions. The *Bramins* in this Proceſſion march directly before the Bearers, and ſet the Tune to ſome proper Hymn which is compoſed for this ſolemn Occaſion. They ſing all the Way they go, till they come to the Entrance of ſome *Pagod*, and as ſoon as they are got within the Verge of the Green where the ſacred Temple ſtands, they reſt one End of the Tree upon the Ground before the Porch of the *Pagod*, making their *Salam*, that is, their religious Salutation at the ſame Time. After this, they take up the Tree again with as loud Acclamations as before. This Ceremony is thrice repeated, and at every Shout they march either round the *Pagod*, or the Green. After this the *Arch-Bramin* digs a Hole in the Ground, and pours into it either ſome conſecrated Cows-Urine, or ſome Water brought from the *Ganges*, but which indeed we are at ſome loſs to know, our Author having left this material Circumſtance undetermined. This Tree, half ſtripd of its Leaves, is fixed in the Ground, and adorned with Flags and Streamers. After this, they bind ſeveral Whiſps of Straw round about it, and ſet them on Fire. The *Arch-Bramin* obſerves with the utmoſt Attention the various Agitations of the Flame, and from thence forms his Judgment of future Events, and gives his Benedictions accordingly, which are always accompanied with ſome Oblations of Rice and Flowers, &c. Our *Engliſh* Author here very juſtly obſerves, that this Ceremony has ſome Affinity with the *Ambarvalia* of the antient *Romans*.

THESE publick Acts of Devotion very naturally lead us to thoſe that are more private. Beſides their two Faſts, which they are enjoined to keep ^a Monthly, and which we have before mentioned, thoſe who are more ſtrict and devout than ordinary, always begin the Day with Pſalmody and Prayer. The ſame Cuſtom they obſerve in all Affairs of any conſiderable ^b Importance. “ When ſeveral Artificers are jointly employed about any “ Buſineſs whatſoever they ſing Pſalms almoſt all the Day long, ſometimes alternately, “ ſometimes ſingly, and in that Caſe the others take due Care to join in the Chorus. “ The ſame Cuſtom is obſerved amongſt their Watermen whiſt they are labouring at “ the Oar. This Practice of Pſalmody might very probably owe its Origin to the *Chineſe*, who not only follow it, but have tranſlated into Verſe all their moſt valuable “ Precepts for the Improvement of the People in Virtue and good Manners.” Our Author might with equal Juſtice, we humbly conceive, have aſſerted, that the *Indians* were indebted to the *Chineſe* for their Inſtructions how to walk, and what to eat. But the Truth of it is, theſe Ceremonies have been obſerved throughout all Ages, and in all Religions of the World.

THE *Greeks* and *Romans* had their Prayers and divine Hymns peculiarly adapted to private Devotion. They pray’d to their Gods, and ſung their Praises in their Cloſets as well as their Temples. They ſaid Grace before, and after their Meals as we do. But their Devotion was generally ſpeaking more Pharisaical than becomes a Chriſtian. The idolatrous *Indians*, through a miſtaken Zeal for Religion, confirmed by the Practice of an infinite Number of ^c Devotees, ſay their Prayers in the Corners of every Street, upon the Houſe-tops, in the High-ways; nay in the very Markets, and other Places of the moſt publick Reſort, that their Acts of Devotion may be ſeen of Men. They adore the Deity however, in the moſt humble and reverential Poſture imaginable. Firſt they kneel, then they proſtrate themſelves on the Ground, touching it ſeveral Times with their Forehead, and breathing forth at the ſame Time the moſt ardent and pathetic Ejaculations. This they principally obſerve every Morning as ſoon as the Sun riſes.

^a Page of the Suppl. Vol. preceding.

^b *Ovington's Voyages*, Tom. i.

^c *Ovington*, ubi ſup.

One would almost be tempted to imagine that Pride and Humility conspired together to produce such an unaccountable Medley of Devotees.

THE Affection of the *Banians* for all sorts of Beasts in general must doubtless be extraordinary, since they look on him as a Murderer who wilfully destroys the most contemptible Insect. A noted Traveller has observed, that ^a *Draco* and *Triptolemy* made a Law in Conformity to this religious Practice of the *Banians*. It is very true, *Triptolemy*, who lived in the first Ages of the World, would by no Means ^b suffer the Colony, over which he presided, to eat any kind of Flesh whatever; yet can any one fairly conclude from thence, that this Law, like the Benevolence of the *Indians*, was founded on the *Metempsychosis*? At most this can be only Conjecture, because that great Law-giver might probably introduce the Doctrine of the *Metempsychosis* into *Greece*. But be that as it will, the wise Laws of *Moses*, as well as theirs, shew a peculiar Regard for all kinds of Beasts, but founded on a Principle very rational and very human. On this very Principle of Humanity was grounded the rigorous Sentence of the ^c *Areopagus*, which condemned an *Athenian* Youth to die, for taking a barbarous Pleasure in picking a Bird's Eyes out with a Pin or a Needle. But to return to the charitable Disposition of the *Banians*. At every Meal ^d some Part is allotted for the Cow; which every one knows is their darling Animal. Nor far from *Surat* there is a spacious Hospital for the Reception of all such Beasts as are either lame, sick, or past their Labour. But they still carry this benevolent Temper to a higher Pitch; for contiguous to this, or at least not far distant from it, is erected a smaller Edifice for the particular Entertainment of Fleas, Bugs, &c. For the more agreeable Subsistence of these Insects, they hire from Time to Time some poor Fellow to lie all Night in a Bed, provided there for that Purpose, to which those little Animals naturally resort in the dark; but first they bind the poor Patient, with all the Precaution imaginable, down to the Bed-posts, lest their twinging him should compel him to remove his Quarters before Day-light. By this Indulgence and prudent Forecast, these poor Insects regale themselves on his Blood without the least Interruption. Another Traveller reports, that the *Banians* when they find ^e themselves over-run with Vermin, and dare not attempt to destroy them, send forthwith for one of their *Joguis*, who undertakes to provide for them at his own Expence. This *Jogui* very charitably permits them to dwell and feed upon his own Head, or any other Part of his Body, for the Relief of his Patients. But we shall not enlarge on this Topick any longer, which shews too plain how Mankind debase their rational Faculties, when they obstinately persist in complying with the Consequences which naturally flow from such wild and romantic Notions.

WE will now entertain our Reader with a transient View of the Manner of Life which the Profelytes of the *Banians* are obliged to lead for six Months after their Conversion. The ^f *Bramins* enjoin them to mix Cows-dung with every Thing they eat during this Term of their Regeneration. The usual Quantity is about a Pound, which is gradually diminished after the three first Months are expired. As, according to their Tenets, this Animal has something divine in its Nature, nothing, they imagine, can be so proper as her Excrements for the Purification both of Soul and Body. How would some curious Commentators expatiate here, and compare the Nourishment of these Profelytes with the Orders God himself gave to ^g *Ezekiel*, to mix Cow-dung with his daily Food? But

^a Ovington ut supra.

^b *Dii colendi, parentes honorandi, a carnibus abstinendum.* These were the true inviolable Precepts of *Triptolemy*.

^c St. Real's Discourse on the Use of History.

^d Ovington ut supra.

^e In *Purchas*, lib. v. ch. 9. See also Note (^d) page of the Conformity of Customs, &c. in the preceding Volume.

^f See Page of the Supplement, Tom. i. the very same Injunction relating to a Novice of the *Joguis*.

^g *Ezekiel*, Chap. iv.

let us see what Affinity these Ideas of the *Bramins* have with the natural Qualities of Cowdung. Physicians assure us, that 'tis an excellent Anti-scorbutick, and makes the Skin look exceeding white. A mystical *Bramin* no doubt, from such innate Properties as these, would find every Thing requisite to express or represent a spiritual Purification. But we proceed to their other Customs.

Several other CUSTOMS peculiar to these PEOPLE.

ALL the Eastern Nations, but more particularly the Natives of the Empire of *Mogul*, affect to change their Names. When any *Indian*, says an *English*^a Historian, is so fortunate as to be a Favourite with his Prince, and his imperial Majesty has Royal Intentions to promote him to some Post of peculiar Trust and Honour, he confers on him some new Title of Distinction. This Custom is doubtless of antient Date; since we find sundry Instances of it in the sacred Scriptures: This might very probably owe its Origin to the pompous Surnames which were generally bestowed on the *Grecian* and *Roman* Worthies. This Term of Distinction always denoted either some particular good Quality which render'd the Person a proper Object of his Prince's Favour and Indulgence, or some heroic Atchievement successfully executed for the Service of his Country. Sometimes Persons initiated into the Rights and Ceremonies of their Religion would change their Names: And 'tis very probable, that the new Name spoken of in the Revelation of *St. John*, refers to this particular Custom. To this likewise we may have Recourse if we will account properly for the Pope's assuming a new Name at his first Advancement to the Chair. The *Indians* who have received such a new Name conceal, with the utmost Precaution, that which they had before, lest their Enemies should maliciously make use of it to their Disadvantage.

THE Payment of an excessive Homage, next to Adoration itself, to their Princes and prime Ministers, is another Custom, of which we have Variety of Instances amongst the antient Eastern Nations. In their Salutation of the Emperor of *Mogul*, they first lay their Hand upon the Ground; then clap the same Hand upon their Breast, and lastly, to close the Ceremony, lift it over their Heads: This they gradually repeat three Times in their awful Approaches to his Imperial Majesty. The *Chinese* prostrate themselves nine Times successively before their Emperors; and in short, Prostration is a Testimony of Submission and Respect which is almost universally paid to the Eastern Princes. Whenever any Subject presumes to speak to them, 'tis at that awful Distance, and in such exalted Terms as, amongst us, would be deem'd blasphemous, and improper on any Occasion to be used, but in our most solemn Addresses to the supreme Being. However, we ourselves comply with some Customs of much the same Import; we give our Christian Princes the Titles of *Majesty*, *Sacred Majesty*, *Holiness*, *Excellence*, *Eminence*, &c. which, to speak impartially, are almost equivalent to theirs. Nothing, in short, comes so near the Prostration of the Eastern People before their Monarchs, as that Custom now in Vogue, of serving the Kings of *Great Britain* on the Knee.

THE *Banians* never take an Oath but with the utmost Reluctance. They look upon the Obligation as such a Disgrace, that, we are assured, some of them will sooner lose their Cause, than comply with it even in a Court of^b Judicature. Whenever Necessity compels them to it, they lay both their Hands in the most solemn Manner on the Back of a Cow, and begin in the Form following: *May I taste the Flesh of this consecrated*

^a *Ozington*, Tom. i. of his Voyages.

^b *Ozington*, ubi sup.

Creature, if, &c. The Method of taking an Oath amongst the *Gentiles* in the Kingdom of *Decan* is vastly different. Such as are sworn are enclosed in a Circle made with Ashes, some small Part whereof is strewed over their Heads; one Hand is laid on their Foreheads, the other on their Breasts, and in this Attitude they swear by their Gods. These People's Oaths, at least Travellers tell us so, never deviate from the Truth.

THIS favourite Cow, this Creature, thus looked on as sacred by the *Banians*, was formerly the first Object that was recommended to the Favour and Indulgence of such as had the Honour to be created ^a *Nairos*, or *Noblemen* by the *Indian* Kings; the next were their *Bramins*. On their Creation the Prince embraced them with this solemn Injunction; ^b *Love the Cows and the Bramins*.

THESE *Nairos* have peculiar Privileges. Though they never ^c marry indeed, yet to recompence that Misfortune, they have a Right to demand the *last Favour* from any Maid or Wife whatever, when it suits with their Inclination. No Body, not even the Husband, interrupts their private Interviews; but on the contrary, the good Man, as a Testimony of his Satisfaction, and in Gratitude for the Honour done him, stands *Centinel* himself till the *Nairo* thinks proper to depart.

BUT to prevent all Interruptions in such amorous Interviews, they leave their Arms at the Door, which is a sufficient Signal, that no one, on Pain of Displeasure, must enter the House whilst 'tis honoured with a Visit from so great a Guest. Some Historians tell us, that the *Spaniards* indulge their Wives much after the same Manner, and never presume to enter their private Apartments, in case they find at the Door the Sandals of some reverend Father, imagining, like good Christians, that at such a Time they are at their Devotions, and that the Man of God is either giving her ghostly Advice, or list'ning with Attention to her Repentance, and free Confession of all her Sins. When any *Nairo* goes abroad, all Persons of what Denomination soever, are obliged to make way for him; for should any one, however distinguished, so much as touch the Hem of his Garment, 'tis deemed a Pollution; and an Impurity even thus accidentally contracted, excludes him from the Society of his Peers, or Fellow *Nairos*, till he has performed the Ablution requisite on such a Misfortune, according to the Rites of their Religion.

^d THE *Indian* Idolaters, when any Person yawns, snap their Fingers, and with a peculiar Warmth and Affection repeat three Times successively the Term GIRANAMI; that is, *Remember Narami*. This *Narami* was an *Indian* Saint. The *Indians* believe, that by this snapping their Fingers, they secure the Person yawning from the prevailing Power of all evil Spirits. When any Person in Company happens to sneeze, they compliment him with their formal Blessing, just as the *Europeans* do; and very probably they borrowed this Custom from them. The antient *Greeks* look'd on Sneezing as something ominous and preternatural, and thereon pretended to ground their Predictions. When any one accidentally sneez'd in their Presence, they ^e used some formal Act of Adoration; which gave some antient Christian Writers an Opportunity to charge them with the idolatrous Worship even of so common an Incident. Thus we see how the blind Zeal of a bigotted Author will sometimes aggravate the Errors of his Antagonists. How many heretical Notions, how many unintelligible Controversies owe their Rise to this religious Phrenzy? . . . The Idea which the ^f *Siamese* have of Sneezing is peculiarly wild and romantic, and for the Reader's Amusement, we refer him to the Remark below.

^a Extracts from *Purchas* and *Ovington*.

^b See Supplement to the preceding Volume, p.

^c Extracts from the Voyages of *Purchas*.

^d *Tavernier*, l. iii. of his Voyages.

^e Vide *Beverovicium in Epistolicis Questionibus*.

^f Father *Tachard* assures us, *Lib. v.* of his Voyages, that the *Siamese* imagine the supreme Judge of Hell is eternally minuting into a *Memorandum-Book*, kept for that Purpose, the Lives and Actions of all Mankind. When he turns to the Title Page of any particular Person's Life, the Page sneezes. And we, as they say, here on Earth sympathetically sneeze with it. And from hence arose the Custom of wishing long Life and Prosperity to the Sneezer.

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THEY have another Custom which is whimsical enough, but very advantageous to the ^a Priests. When a *Gentile* has had the Misfortune to lose any Thing considerable, he is obliged to pay the full Value of it to the *Arch-Bramin*. This Custom, partly religious, and partly political, may probably be established on a very laudable and solid Principle. In this Light we would consider it as a reasonable Fine, or Amerciament on all such Persons as are negligent and careless of their own Properties; and we are further informed, that in case the unfortunate Party is obstinate, and refuses to make this public Acknowledgment, he is expelled their Assemblies, and treated with all the Marks of Ignominy and Contempt.

THERE is no Chastisement amongst the *Banians* deem'd so disgraceful as that of being struck with a Slipper; which is said to be ^b a Return generally made when an Affront is received from any of those Gentlemen. The Person offended pulls off his Slipper, and spitting on the Sole, strikes the Aggressor. This, in their Opinion, is a more shameful Retaliation than spitting in their Faces, or besmearing them with Dirt. A Resentment that carries the highest Mark of Disdain along with it, is always look'd on as the grossest Affront. 'Tis the very same with respect to criminal Punishments. This Notion is universal; but the Impressions which those Punishments make are stronger or weaker, according to the Custom of each Country. Thus, for Instance, Hanging is reckoned a more ignominious Death in *France* than it is in *England*: And so amongst us, to strike an Adversary on the Face, is no more than a manly Resentment, and a Mark of Disast; but to kick him, is a Declaration that he is a Coward, and the Object of Disdain.

Of the PHYSICK, *and* ASTROLOGY *of the* INDIANS.

ENOUGH has already been said in the preceding Volume concerning the Theology of the *Bramins*: we shall now entertain our Readers with a short Account of their Knowledge in Physick and Astronomy. They ^c who practise as Physicians, pay an annual Stipend to the Sect of which they are Members; because this Profession is both foreign to their Establishment, and very advantageous. They have a peculiar Method in giving their Judgment on a Patient's Malady by the Inspection of his Urine, which is principally directed by the Assistance of an Oil; one Drop whereof they pour into the Urine. If the Oil sinks to the Bottom, 'tis an infallible Symptom with them, that the Distemper is mortal; if it immediately spreads itself upon the Surface, 'tis likely to grow more virulent; but in case it diffuses itself by slow Degrees, they think the Distemper is abated. Abstinence and cooling Cordials are their usual Prescriptions; the latter strengthens the Stomach, weakened by excessive Heats; the former qualifies the Blood, and retards the too precipitant Agitation of the Spirits.

^d *Schouten* observes, that the *Indian* Physicians have no manner of regard to the Age or Constitution of their Patients, but prescribe alike to all who are afflicted with the same Distemper: That all internal Cures are effected by Simples, exterior by Friction. They have Ointments composed of Sanders, Saffron, and such like Ingredients; amongst which the *Gentiles* mix a large Quantity of the Ashes of burnt Cow-dung. After they have given their Cows Rice in the Husk, they examine their Excrements the first Opportunity, and carefully collect all such Grains as they find have been evacuated whole. These

^a *Tavernier, ubi sup.*

^b *Ovington, ubi sup.*

^c *Voyages of Ovington, Tom. ii.*

^d *Voyages of the Company, &c. Tom. vii.*

Grains thus purified are dried, and then prescribed to their Patients, not only as a sovereign Medicine, but a sacred Charm, which will contribute very much to their spiritual Welfare, as well as their Recovery. Enough, I presume, has now been said of a Science, which is mentioned here only as an Appurtenance to their Religion and Priesthood, being practised after the same Manner as in the *West Indies*, and some Parts of our Hemisphere.

SOME People pretend to have incontestible Proofs of their profound Skill in the mysterious Science of Astrology; ^a which they support by particular Instances; but, says our *English Traveller*, we can have no adequate Idea of it, without supposing that they receive their Intelligence from the intimate Converse which they have with some familiar Spirit.

The CEREMONIES of some particular INDIAN KINGS.

THE ^b *Samorin* of *Calicut* is always a Descendant from the *Bramins*. On his first Accession to the Throne, he is obliged to abstain from Flesh and Fish for a certain Season. This Abstinence is comply'd with, no doubt, out of a religious Principle. During this Penance, he is permitted to take no Refreshment but once a Day; and even then, no Person whatever has the Privilege to see him eat. He is under an indispensable Obligation not to pare his Nails, or cut his Hair, and every Day to say a certain Form of Prayer suitable to the Occasion. Upon these Terms the new King holds his Title. By these Acts of Humiliation we may reasonably conclude, that they look on Self-Denial as absolutely necessary for those who ascend the Throne. To render his Mortification still more conspicuous (if it may with Propriety be termed so, for so nice a Circumstance will admit of various Speculations) he suffers his Royal Consort to be caress'd the first Night by his *Head-Bramin*: This indeed is such an Act of Condescension, which no new-married Subject, in any other Country, would, on any advantageous Terms whatever, be prevail'd on to comply with. After several Years thus spent in Abstinence, the Prince assembles the People together, and invites them to a magnificent Banquet, and at the same Time makes large Distributions of his Royal Bounty. His Wives, who are very numerous, present him at this Festival, with large Wax-Tapers which have been consecrated, and made use of in the Presence of their Idols. 'Tis at these Ceremonies that the People establish their new-created King.

THE ^c *Samorin* tastes no individual Thing but what has first been presented to his Idol by the *Bramins*. After this Ceremony, which consecrates every Thing that is prepared for the King's Entertainment, he seats himself down on the Ground, and eats whatever he thinks proper. The *Bramins* attend his Repast at an humble Distance, holding their Hands, in a very respectful Manner, before their Mouths, all the Time his Majesty is disposed to sit. After this Royal Banquet is over, the *Bramins* clap their Hands three Times successively, and then take away all the Fragments, which they carefully distribute amongst a great Number of Crows, brought thither for that very Purpose. Neither the Prince himself, nor his *Nairos*, are permitted to eat any kind of Meat without the *Bramins* Permission.

^a Ovington, *ubi sup.*

^b This is partly an Extract from *Herbert*, who has copied almost every Thing that he has said relating to the *Indies* from *Spanish* Authors. As an Evidence of the Truth of this Assertion, the Reader is desired to compare *Herbert* with the *Spanish* Extracts in *Purchas*.

^c Extracts of *Voyages* in *Purchas*.

By an established Law of this Realm, the Prince is obliged to abdicate whenever the ^a Priest of the Idol of *Calicut* happens to die, and to officiate in his Stead. 'Tis a Law unalterable, that the Prince, thus devoted to the Priesthood, shall, *nolens volens*, quit the Throne, and attend the Altar.

THE Interment of their Kings is attended with the following Solemnities. Their deep Mourning consists in shaving their Heads, fasting, and abstaining from *Betel* for thirteen Days together, which is the usual Term of the *Interregnum*; during which, the Subjects have free Liberty to speak their Sentiments, to draw the Character, to recommend the Virtues, and expose the Vices of the Prince who is next to fill the Throne. One may reasonably suppose, however, that Policy, Fear, and Flattery reign here, as well as in other States. We should not be too much prejudiced in Favour of such specious Laws as these. Some Objects viewed at a Distance, strike the Eye in the most agreeable Manner, but have a quite different Effect when drawn nearer, and exposed in a clearer and more glaring Light. They then dazzle, and cast a Mist before the Eyes of the Understanding. Were we to form a Judgment of the Happiness of a People, from the public Grant of such Privileges as these, none surely would be accounted such free Subjects as the *Malabars*; and yet in fact, no Nation under the Sun lives in greater Slavery. At the Close of this *Interregnum*, his Majesty takes a solemn Oath to maintain the Laws of the Realm, to discharge his Predecessor's Debts, to make Reprisals on the Enemy, and avenge his Country's Wrongs. These Articles are sworn to with a Sword in his Left Hand, and a lighted Wax-Taper, with a Gold Ring round about it, in the other. After this, he puts two of his Fingers upon the Ring. This is his Coronation Oath: Then some Grains of Rice are scatter'd upon his Head, and a short Form of Prayer at the same Time is made use of, adapted to the solemn Occasion. After the Coronation, the Peers of the Realm take the Oaths of Allegiance, holding the Wax-Taper in the same Manner as his Majesty did before them.

Their MARRIAGE RITES and CEREMONIES.

THE *Bramins* marry very young, to obviate all Suspicions of the least Impurity: For 'tis much more laudable and decent, in their Opinion, to converse with a Wife whilst both are in a State of Innocence, than to defer it to a maturer Age, when the Passions are predominant, and rob the Soul of her native Purity. A familiar Cohabitation with the soft Sex so young, which is wholly dependent on the Approbation and Contrivance of the Parents, would in other Countries be deem'd an Inlet to Adultery. *Tavernier* however, denies that it has any such unhappy Effect amongst the *Indians*. Adultery, he assures us, is a Vice which they are seldom guilty of, and which they generally abhor, as much as the most flagrant Crimes. 'Tis for the Prevention of this Inconvenience, says the same ^b Author, that Parents marry their Children so very young. ^c *Ovington* seems to be of Opinion, that this Love, kindled so soon in the Breasts of a youthful Couple, is the Reason why the Women so voluntarily cast themselves into the consuming Flames with their deceased Husbands. Suppose this Assertion to be just, it will hold so only on the Woman's Side; for the *Indian* Husbands are never such Dotards as to despair.

^a We have translated it thus, supposing this Idol to be *Deumo*, who, though mangled and disfigur'd by the Moderns, is, according to the ancient *Spanish* Accounts, the supreme Object of the *Calicutians* Adoration. This *Deumo* is the *Devil*. The supreme Being has given this Demon, as the *Indians* imagine, an arbitrary Power over the World. 'Tis he alone, they think, who has the Sovereign Disposal of all Things, and who rewards Mankind according to their Merit.

^b *Ne turpia ludant*, &c. *Juv. Satyr. vii.*

^c *Voyages*, Tom. ii.

THOUGH the Men have the Privilege indeed of a Plurality of Wives; yet, if we may credit a certain Traveller ^a, they very seldom make use of their Prerogative, but for the most part content themselves with one. They are fully persuaded, that the transient Pleasures which attend the Enjoyment of several Wives, would never atone for the constant Anxieties of Mind which they would create. They have so much good Conduct as to deny themselves the Gratification of a momentary Joy, rather than expose themselves to the ill Consequences which too naturally attend it. In short, if one Wife's Tongue alone can sometimes fill the House with Thunder, what an infernal Noise must he have about his Ears, that is wedded to five or six, or more? A very ingenious *Banian* used frequently to exclaim against the Folly and ill Conduct of those Men who marry'd more Wives than one: For perpetual, restless Jealousies are the natural Results of divided Love. If, says he, you are kind and indulgent to one, the other presently repines, and thinks herself neglected and despised. Complaints of this Nature distract a Man's Thoughts, and never suffer him to enjoy one Moment's Quiet.

THE antient *Britons* had one peculiar Custom, which no Nation, ^b barbarous or civiliz'd, ever observed besides themselves. Every Man marry'd one Wife, which was always look'd upon as his sole Right and Property; but at the same Time five or six intimate Acquaintance would join with him in ^c Copartnership. Upon this Footing, the good Woman acted in the Capacity of a necessary Piece of Household-stuff, which was made use of promiscuously, as Occasion offered, like a Bed, Table, or Chair, by the first Proprietor to whom she came to Hand.

THE *Nairo-Women*, according to the same Author, have on the contrary a peculiar Veneration for Marriage; they look upon it as a sacred Institution, and a State so absolutely requisite to be entered into in this Life, that they who die Virgins are excluded, in their Opinion, from the Joys of Paradise. The single Women amongst the antient *Jews* concealed their Inclinations for Matrimony with another Pretence, as plausible at least as the former, which was the Propagation of their own People, and their own Religion. The Ideas of being the elect People of God, and their Religion an immediate Revelation from Heaven, were irresistible Impressions, and doubtless an undeniable Justification of the warm Desires of these virtuous Virgins: The fair Sex amongst the Christians retain some part of this agreeable Idea; for 'tis a formal Phrase amongst them, that *the Number of the Elect must be accomplished*; and this is generally apply'd to the Blessings of a numerous Issue.

PURCHAS in his Extract of ^d Voyages describes the Marriage Rites which are observed by the People on the Coast of the *Benares* in the following Manner: The young Lover and his Mistress, attended by a *Bramin*, a Cow and a Calf, repair to the Banks of the *Ganges*, and go down into the River all together. The *Bramin* is presented with a Piece of fine white Cloth, of about ten or twelve Ells in Length, and a Basket-full of various Things of Value. The *Bramin* first spreads the Cloth all over the Cow; then takes her Tail in his Hand, and pronounces a set Form of Words. The Parties likewise, who are thus to be joined in holy Wedlock, lay hold of her Tail with one Hand, but are so commodiously placed, that the Man at the same Time joins his Hand with the *Bramin*, and the Woman with her Husband; afterwards they pour some Water upon the Cow's Tail, in such a Manner that it shall fall into their Hands. When this Ceremony is over, the *Bramin* ties the Extremities of the Bride and Bridegroom's upper

^a Ovington, *ubi sup.*

^b He ought at least to have excepted the Isle of *Ceylan*. See the Note hard by.

^c *Herbert* says, the *Indians* of *Calicut* frequently exchange Wives with their Friends and Acquaintance; so that the Women get sometimes seven or eight Husbands by the Bargain: For in this Case, where the Path is beaten, every one has free Liberty to walk in it at Pleasure.

^d Extracts from *Purchas*.

Garment into a Knot, as we have already observed the *Mexicans* do. Thus joined, they make a formal Proceſſion round the Cow and the Calf, and then the nuptial Solemnity is compleated. The Cow and the Calf are the customary Dues of the *Bramin*; but before they depart, they give their Alms to the Poor; and not only pray to their Idols, but in Honour to them, make valuable Oblations on their Altars.

IN various Parts of the *Indies*, the Virgins are obliged, immediately before they enter into the State of Matrimony, to devote their Chaſtity to the Deities they worſhip. On this Occaſion, the intended Bride is introduced by her neareſt Relations, after the moſt pompous Manner, with vocal and instrumental Muſick into the Preſence of the Idol, which is commodiouſly placed for the Acceptance of thoſe ſecret Favours, which ought in Juſtice to be granted to no one but her Husband.

HERBERT makes mention of a *Bramin*, Prieſt and Superior of a certain *Pagod*, to which the Virgins flock'd, and made a Free-will Offering of their Chaſtity. The Prieſt was generally the Vicar, and Aſſiſtant of the Idol; but as his Years diſqualified him from the Fruition of ſuch amorous Oblations, he took care to diſpoſe of them to ſuch Paſſengers as were willing to give a Price for the Purchaſe.

RELIGIOUS Rites of ſo extraordinary a Nature, with Eaſe prevail on the Frailty of the Female Sex. What egregious Follies will not a Nation be guilty of, when they have the ſolemn Injunctions of their Prieſts to juſtify their Conduct? Their Virgins are no ſooner out of their Minority, but they devote themſelves voluntarily to the Embraces of their Idols, or, to ſpeak indeed more properly, of the Prieſts, who ſerve at their Altars.

IN the *Decan*, the Bridegroom, the Bride, and all their Relations firſt ſit upon the Ground before a ſpacious Fire, then riſe, and move in a ſolemn Manner^a ſeven Times ſucceſſively round about it, pronouncing at the ſame Time a certain Form of Words, of which no Travellers have given us the leaſt Explication.

TAVERNIER^b gives us a Deſcription of another Marriage Ceremony in Practice amongſt the *Indians*. “ The Evening before the Solemnization, the intended Bridegroom, accom-
“ pany'd by all his Relations, goes to his Miſtreſs's Apartment with a Pair of large Brace-
“ lets, of about two Fingers Diameter, but hollow within, conſiſting of two Links, and a
“ Joint, which opens in the Middle. The Bracelets are more or leſs valuable, and made
“ either of Gold, Silver, Braſs, Tin, or Lead, according to the Circumſtances of the
“ Bridegroom. At his firſt Admiſſion, he puts a Bracelet on each Leg of his intended
“ Bride, to ſignify that for the future ſhe is his Captive, and that 'tis her Duty never
“ to depart from him. The next Day there's a grand Entertainment at the Bridegroom's
“ Houſe, to which all the Relations on both Sides are invited; and about Three in the
“ Afternoon the Bride appears. Several *Bramins* likewise meet them there, and the
“ Principal, after he has laid the Heads of the new-married Couple cloſe together, pro-
“ nounces a certain Form of Words, and ſprinkles them at the ſame Time, all over with
“ Water. After this, a large Variety of Dainties is ſerved up, either in Diſhes, or on large
“ Fig-Leaves, together with ſeveral Pieces of Stuff, Linnen, &c. Then the *Bramin*
“ asks the Bridegroom whether he will not, as long as God ſhall pleaſe to proſper him,
“ endow his Wife with all his worldly Goods, and by his Care and Induſtry, endea-
“ vour to maintain her? As ſoon as he has answered *Yes*, they all ſit down to the En-

^a *Mandefſto* ſays, that the Bridegroom and the Bride made three Tours round the Fire; becauſe, if the Bride hap-
pened to die before the Completion of the laſt, the Husband might marry again. But this we imagine to be a very
weak and trivial Reaſon.

^b *Voyage to the Indies*, lib. iii.

“ertainment provided for them; but each Guest eats alone. In Proportion to the
 “Bridegroom’s Circumstances, and the Character which he bears amongst Persons of Dis-
 “tinction, the Nuptials are celebrated with Grandeur and Expence. He rides on an Ele-
 “phant, his Bride in her Chariot, and the whole Company that attends them carry
 “Torches in their Hands.

“IN order to grace this pompous Solemnity, he borrows of the Governor of the Place,
 “and all the Noblemen round about, who are his Friends and Acquaintance, as many
 “Elephants, and Horses of State, as he can possibly procure. These are led in the
 “Night-time about the Streets, and other Places of the most publick Resort; and at
 “the same Time there are Illuminations, Bonfires, Fire-works, and other Demonstra-
 “tions of universal Joy. But one of the most extravagant Expences that attend some of these
 “pompous Solemnities, is the Water of the *Ganges*; for though the Bridegroom lives
 “three or four hundred Leagues distant from that River, as the Water is deemed holy,
 “and they drink it in Honour to the Gods, it must be purchased at any Rate of such
 “*Bramins* as bring it from thence in earthen Jars, all varnish’d within, which are
 “fill’d by the *Arch-Bramin* of *Jagarnat* himself, with the purest Part of that sacred
 “Stream, and afterwards carefully closed, and secured from Counterfeits by his own
 “Signet. This costly Liquor is always reserv’d till the Conclusion of the Banquet. The
 “more free the Bridegroom is in his Distribution of this sacred Nectar amongst his jo-
 “vial Guests, the more his Entertainment is esteemed liberal, and magnificent. The
 “*Arch-Bramin* imposes a certain Tax upon every Vessel of this holy Water; which
 “oftentimes amounts to very considerable Sums of Money.”

AT *Surat* and the Parts adjacent, the *Indians*, when they marry, ride in a solemn
 Procession through the Streets, as a publick Declaration of the honourable Estate into
 which they are entering. When the Bridegroom has made his publick Tour, he pays
 his Bride a formal visit at her own Apartment, where a Table is commodiously prepared
 for his Reception, and seats himself directly over-against her: After this, they extend
 their Hands a-cross it, and join them in Form together. After which, the *Bramin* that
 attends them covers their Heads with a large sort of a Cap, which they wear for about
 a Quarter of an Hour, that is, during the Time he is engaged in pronouncing the nup-
 tial Prayers. When that Part of the Office is over, he disjoins their Hands, and unco-
 vers their Heads. The Ceremony thus compleated, the Remainder of the Day is spent
 in Feasting, and other innocent Amusements.

^b HERBERT takes Notice of some other particular Circumstances in these Marriage
 Rites, which have not hitherto been mentioned. The same Day the Bans of Marriage are
 first published, the Bridegroom, adorned with a Crown on his Head, makes a formal
 Procession all through the Town. The next Day the Bride is crown’d, and takes her
 Tour in the same publick Manner. She has no Portion, and her Husband could not
 possibly affront her more grossly, than to make the least Overtures to her Parents with
 that View. They make her only some valuable Presents, consisting of Gold Rings and
 precious Stones, which, as our Author imagines, in some measure resemble the antient
 “*Edva*, or Donations, mentioned in ^c *Homer*. When the Marriage is to be solemnised,

^a *Ovington’s Voyages*, Tom. ii.

^b Herbert allows, that the *Indian* Term *Dinah*, and the *Greek* Word “*Edva* have some Resemblance: But the Dif-
 ference lies here, that the *Dinah* of the *Indian* Brides, were Presents made them by their own Relations; whereas the
 “*Edva* were Presents from their Gallants. The fair Sex in those Days, it seems, glory’d in the Acceptance of such
 Tokens, and the most liberal Suitor was for the Generality the most happy and successful. Turn to that remarkable
 Passage in *Antiq. Homer*, published by *Fritsius*, and see what that learned *Dutch* Critick says upon the Subject. Our
 modern Ladies are as mercenary to the full, and as partial to a liberal Lover, but conceal their Inclinations with
 more Artifice, and a better Grace.

^c These Ceremonies are more accurately described in the *Dissertation on the Religion of the Banians*, Page of the
 preceding Volume.

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a Fire is prepar'd for that Purpose, and the Bridegroom sits on one Side, and his Bride on the other; but they are first linked together with a filken Cord. The Fire is a lively Emblem of Chastity and ardent Affection; and the Cord, of the Marriage Union. There is a white Linnen Cloth laid betwixt them, which likewise denotes the Innocence and Purity of the matrimonial State.

WHEN these hieroglyphic Ceremonies are perform'd, the *Bramin* gives them his Benediction, and wishes the Bride may prove as pregnant as a Cow. Then the Linnen Cloth is taken away, and the Cord unty'd.

^aSCHOUTEN, who is very faithful, and very plain in his Narrations, assures us, that in some particular Places in the *Indies*, the *Bramin* performs the nuptial Ceremonies with two *Coco-Nuts*, one of which he delivers to the Bridegroom, and the other to the Bride; and as he is pronouncing, or reading the Marriage Benediction, they exchange these *Coco-Nuts*, as in other Countries they exchange the *Wedding-Ring*.

As to their Conduct relating to their Children, those legitimate Fruits of the Marriage-Bed, ^b*Tavernier* gives us an Account of a Custom at *Bengal*, which very much resembles the *Exposition* of the *Antients*, and the *Cafres*, of which we shall speak more fully and at large hereafter. When a new-born Babe refuses to take the Breast, the *Indians* carry it into the Woods, and swaddling it up in a Linnen-Cloth, *expose* it; sometimes for a whole Day together, upon the Branch of a Tree, to the Mercy of the Insects and the Crows. In the Evening they take the Infant down, and clap it to the Mother's Breast again: If after this it will not suck, they *expose* it a second Time; and if after a third *Exposition*, it obstinately refuses the Breast, they throw it with Detestation into the *Ganges*, as illegitimate, and of infernal Breed. It would be a difficult Matter to reconcile this Account with *Ovington*, were the Marriage Customs of *Surat* and *Bengal* as conformable as their Principles of Religion.

THIS *English* Traveller tells us, " That the Affection of Mothers for their Children " is visible betimes; and that they doat on them even before their Birth; for whilst " they are pregnant, they indulge themselves in every Thing they imagine will do them " good, and are ever gay and lively, that their Children taking Impressions from them, " may in process of Time be of a sweet and serene Disposition, inclined to Mirth and " Gaiety, and be perfect Strangers to that melancholy Gloom, which Grief, and the " Vexations of a Mother drawing near the Time of her Travail, naturally imprint on " the tender Mind of her unborn Infant: This Precaution, no doubt, is very prudent " and praise-worthy; but afterwards, both the Diet and the Climate of the Country " makes a vast Alteration."

IF 'tis true, that the *Indians* make no Scruple to sell and dispose of their Children in open Market, when they become burthensom to the Family, it may probably appear, at first View, very shocking, and a Demonstration that they shew but very little, if any Regard for their own Flesh and Blood: But, if we trace this seemingly inhuman Custom to its Original, we shall find upon mature Reflection, that it is the pure Result of Fondness and parental Love. I would not have the Reader imagine that I would endeavour, by this Assertion, to advance an unjustifiable Paradox.

'Tis very hard for Parents, who have the least Sparks of natural Affection glowing in their Breasts, to see their Children, whom they themselves have been instrumental

^a Voyages of the Company, Tom. vii.

^b Voyages, Lib. iii.

^c Voyages of the Company, Tom. vii.



*The CEREMONY of the BANIANs, at the BIRTH of their CHILDREN. —
A. the MOTHER offers the CHILD suck. B. a CHILD abandoned for refusing it. C. After three Days refusal the CHILD is cast into the River GANGES.*

*CEREMONIE qui s'observe à la NAISSANCE des ENFANS chez les BANIANs. —
A. la MERE presente le sein à l'ENFANT. B. l'ENFANT qui a refusé le sein, est exposé. C. L'ENFANT continuant pendant 3 jours de refuser le sein, est jeté dans la GANGE.*



The CEREMONY of giving a CHILD its NAME among the BANIANs. —

CEREMONIE de donner le NOM à un ENFANT chez les BANIANs. —

to bring into the World, all drowned in Tears, and crying for Subsistence without Relief. When they resign them to the Mercy of a Master, they procure Bread for them at least, and they are not in a worse Condition than Brutes, which, though sometimes barbarously treated, are notwithstanding always provided for. In *Finland* and *Livonia*, they say, 'tis customary for the poorer Sort of People, particularly the Peasants, to sell their Children to their Gentry. Such are the Effects of Tyranny and fatal Necessity!

THE *Banians*, when an Infant is ten Days old, perform the Ceremony ^a of giving it a Name. For this Purpose, they borrow a dozen Infants of their Neighbours, and place them in a circular Form round a large Cloth, which is spread upon the Ground. The *Bramin* that officiates, puts a certain Quantity of Rice upon the Center of the Cloth, and the Infant then to be named upon the Rice. The Attendants, who take hold of the Corners of the Cloth, raise it from the Ground, and shake it to and fro for about a quarter of an Hour. Having thus sufficiently shaken the Infant and the Rice, the Infant's Sister, who is present, gives it such Name as she thinks proper. Two Months afterwards the Infant is initiated into their Religion; that is, they carry it to a *Pagod*, where the *Bramin*, whose Office it is, strews over the Head of the young Child some Shavings of Sandal, a little Camphire, Cloves, and other Spices. When this Ceremony is over, the Infant is constituted a *Banian*, and a Member of the Religion which they profess.

A WOMAN, when she lies in has no Conversation with any Person but her Nurse; and no one else is permitted to touch her for the ten first Days: She has no Hand in any of the Household Affairs till her forty Days are fully expired.

I CANNOT close this Subject without relating one religious Ceremony more, which is very particular, and worthy the Reader's Observation. The *Arch-Bramin* has the Privilege ^b of issuing out his Licences for Marriage, and likewise of granting all Bills of Divorce. The Woman, however, that is divorced, has free Liberty to marry again; and the Seal of this Dispensation is imprinted with a hot Iron on her right Shoulder.

Their FUNERAL CEREMONIES.

ONE of the most antient Laws established amongst the *Pagan Indians* is, that of their Wives ^c throwing themselves into the Flames upon the Bodies of their deceased Husbands. Such as cowardly declin'd this public Testimony of their Affection and Respect, were formerly branded with all the Marks of Infamy and Contempt. But at present, indeed, that severe Law is very seldom, if ever practised.

THE *Mahometans* prohibit the Practice of it throughout all their Dominions, and the *Christians* have discovered the Folly and Inhumanity of it to the Heathens by the Dint of Reason. There is a Variation also in the Custom, according to the Places and Provinces in which it is practised. At *Bijnagar*, the Widows ^d allow themselves a Reprieve for the space of two, three, and sometimes four Months, by Way of Preparation for this their tragical *Exit*. When the Day appointed for the solemn Performance of the Ceremony is come, they are mounted very early in the Morning upon an Elephant, or carry'd in a sort of Sedan directly to the Grave, in which they are determined to burn

^a Ovington, Tom. II. All these Ceremonies are vastly different in the *Dissertation on the Religion of the Banians*, inserted in the preceding Volume.

^b Extracts from *Voyages in Purchas*.

^c Ovington assures us, that this Custom is at present but very seldom practised, except now and then by the Wives of a *Rajah*; and even they, says he, are obliged to bribe the *Governor*, to procure his Licence and Consent.

^d Extracts from *Voyages in Purchas*, lib. x. ch. 4.

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themselves, and mingle with the Ashes of their deceased Husbands, who lie ready to receive them. They march in a pompous and triumphal Manner, deck'd in all the Grandeur of a new-marry'd Bride, and crown'd with Flowers: Their Hair flows in a loose and careless Air all over their Shoulders, and is adorned with Jewels: They hold a Looking-Glass in their Left Hand, and an Arrow in their Right. In this gay Attire they make their Procession through the City, singing, and proclaiming aloud with a cheerful Voice to the Spectators, who stand in Crowds to see them pass, and to such as follow them to the Funeral Pile, that they are going to *lay themselves down by their dear Husbands Sides, and to sleep for ever in their Arms*. Whether this heroic ^a Courage proceeds from any artful Preparation, or the Force of a Law, which fixes a Mark of Shame and Disgrace on such Women as cowardly survive their Husbands, or from a preternatural Tenderness and Affection, we shall not determine; but 'tis unquestionably true, that there are incredible Stories told of the Constancy and Resolution of these *Indian Women*. The Horror of the raging Flames appears so contemptible in their Eyes, that one might venture almost to say, they would gladly suffer more exquisite Tortures, if possible, for their Husband's Sakes. *Mutius Scævola* is the only Example which Antiquity furnishes us with of this kind, and even that has been look'd upon as a meer Romance. But why should any one dispute the Truth of the Story, when the *Indies* afford us a thousand Instances of the like Nature in Favour of the weaker Sex, who are so fickle and inconstant, that in one and the same Moment almost, they'll be all ^b Fondness and all Disdain? 'Tis not therefore a sincere and unaffected conjugal Love; for were that the Case, the Women of other Countries would in that respect by far excel them. 'Tis Ambition, ^c a Thirst after Glory, that prompts them to this Compliance. Their Law has inseparably connected these two irresistible Inducements with this inhuman Sacrifice. We shall, in a proper Place, subjoin another Motive, no less prevailing over the human Passions.

BUT to return to our Description: These Widows of *Bijnagar* are accompanied by their Relations and particular Friends to the Place where the Ceremony is to be solemniz'd, and where there is a sumptuous Entertainment prepared for them. After they have eat and drank as heartily as if not conscious in the least of their approaching Dissolution, they dance and sing with the Crowd, who are assembled there as joyful Spectators. After this, they order their Funeral Pile, without the least visible Reluctance or Concern, to be prepared in a square Grave, contiguous to which there is an Eminence contriv'd on Purpose, about five or six Foot high. From thence they precipitate themselves into the Grave: But before they come to this fatal Catastrophe, and as soon as the Funeral Pile is kindled, the nearest Relation of the Party deceased takes them by the Hand, and conducts them to the River Side, where being stript of all their gawdy Attire, which they present to this Relation, they plunge themselves into the Current, pronouncing at the same Time a certain Form of Words, which testifies, that by this Ablution they are cleansed from all their Sins. After this Ceremony is over, they wrap themselves up in a Piece of yellow Cloth, and joining Hands again with their Guide and Relation, they ascend the Eminence, from which they throw themselves Headlong into the Fire. But before their Precipitation, some Female Friend or Servant appointed for that Purpose, pours a whole Pot-full of Oil upon the Victim's Body; and whilst she is addressing her-

^a The Europeans, says *Tavernier*, are of Opinion, that these Female Martyrs, in order to fortify themselves against the Terrors of approaching Death which all Mankind naturally startle at, drink a certain *Liquid*, which stupifies their Brains, and takes away all the gloomy Ideas which their pompous Self-Sacrifice might otherwise create. 'Tis the *Bramin's* Interest, continues he, that these poor deluded Women should persist in this their heroic Resolution, and voluntary Martyrdom; for all their Apparel, and whatever else they then have of Value about them are their customary Dues.

^b *varium & mutabile semper*

Fœmina _____ *Juv.*

This Character has laid a Foundation for the celebrated Story of the *Epheſian Matron*.

^c *Ut sentias quam vile corpus sit iis, qui magnam gloriam petunt.* Mut. Scæv. in T. Liv.



The manner in which the **INDIAN WOMEN**, cast them-
selves into flames after the decease of their **HUSBANDS**.

Manière dont les **FEMMES** se **BRULENT**
aux **INDES** après la Mort de leurs **EPOUX**.



Their manner of burying themselves **ALIVE**
with their **Husbands** **CORPSE**.

Manière dont elles **S'ENTERRENT** toutes
vivantes avec le Corps de leurs **EPOUX**.

self to the Spectators, tumbles her in an instant into the consuming Flames. Sometimes this friendly Office is perform'd by a *Bramin*; but very often they are endued with Courage and Resolution sufficient to be their own Executioners. As every Victim, however, is not intrepid alike, for the Convenience of such as are timorous, a Mat is spread upon the Brink of the Eminence, to conceal from their Sight the Horror of the Flames. This Ceremony concludes with Hymns of Triumph, and with Mourning, in Commemoration of the Victim. Whenever a Person of Distinction dies, his wedded Wife, and all his Concubines are burnt, in the same solemn Manner, all together. The ^a Wives of such as are poor and indigent are dispatched another Way. After the Death of the Husband, the Widow is conducted to him, where she generally finds him in a fitting Posture; she throws herself immediately upon her Knees, and caresses him with all the external Demonstrations of Fondness and Affection: Whilst she is thus indulging herself either in a real or fictitious Sorrow, they are both immur'd with the utmost Expedition; and when the Walls are erected as high as their Necks, a Friend retires behind, and strangles the disconsolate Widow.

LET us see what *Tavernier* says upon this Subject. A ^b Wife who survives her Husband is obliged to have her Head shaved, and be divested of all her Trinkets which she has about her. “ She throws off from her Arms and Legs the Bracelets, which her Husband presented her with before their Marriage, as a Testimony of her Captivity and Subjection; spends the Remainder of her melancholy Days at home, forever after unregarded though before respected as a Mistress, and is treated with as much Indignity as the meanest Vassal. ’Tis, continues he, this deplorable Condition which makes them weary of their Lives: They court the Funeral Pile, and had much rather be burnt with the Bodies of their departed Husbands, than for the Residue of their unhappy Days be the general Objects of Contempt and Ridicule.” But the most prevailing Motive is this: If they chearfully devote themselves to the Flames, all their Friends and Relations come to congratulate them on those ineffable Joys, which they are shortly to partake of in another World, and on the Honour which will redound to the whole Assembly by such an heroic Oblation. The Priests assure them, that in the very Moment of their Precipitation into the Flames, even before their Souls have taken their Flight, *Ram* will reveal to them all the Secrets of a Future State, and that after their Souls shall have passed through a Variety of Transformations, they shall at

^a *Tavernier* gives us some other Descriptions of this Ceremony. In the Kingdom of *Guzerate*, and in some Part of *Mogul*, they erect a little Hut, about twelve Foot Square, at the Brink of a River, or near a Pond. This Hut is composed of Reeds, upon which they pour Oil, and other combustible Matters. The Widow seats herself in the Center, with her Head reclin’d on a sort of wooden Bolster, and her Back supported by a Pillar, to which one of the *Bramins* ties her fast round the Middle, lest she should recant at the Sight of the tremendous Flames. In this Attitude she receives the dead Body of her Husband upon her Knees. After about half an Hour, the *Bramin* leaves her, and the Woman with a loud Voice directs her Friends to put Fire to the Hut. As they are kindling it, the *Bramins*, Friends, and Relations throw more Oil into the Fire. At *Bengal* the Widow begins with washing herself in the *Ganges*, together with the Body of her deceased Husband. But the Women of *Bengal* are not the only Persons that do so. They who live twenty Days Journey distant from the Current of the *Ganges*, go thither on this Account; some from the very Frontiers of *Boutan*, always following on Foot the Bodies of their deceased Husbands, which are convey’d in a Carriage, and living on the Road so abstemiously, that one would think they were inclin’d to starve before they reach’d the Flames that should consume them. They are conducted to the Funeral Pile by the Beat of Drum, the Melody of Flutes, and other instrumental Musick. They repose themselves on a sort of State-Bed, pompously adorn’d for that Purpose, and the Bodies of their departed Husbands are laid across them. After this, all the Widow’s Relations, Friends and Acquaintance deliver her their Letters, and give her Flowers, Pieces of Cloth, and several other Tokens of their Affection of the like Nature. These, says our Voyager, and the other Testimonies of their Respect are sent to such of their Friends and Relations as live in the other World. When the Widow finds all the Presents are brought in, she asks the whole Assembly, three Times successively, if they have no farther Commands. This Ceremony over, she makes up all her Presents into a Packet, and puts them into her Bosom. Then the *Bramins* and Relations set Fire to the Funeral Pile.

There is little or no Difference between this Ceremony and that observed on the Coast of *Coromandel*, except that the Widow takes a Tour three Times round the Grave; that at each Tour she salutes her Relations and other Friends, and afterwards the *Bramins* first throw the Husband, and then the Widow after him into the Flames. As for the rest, we cannot here avoid repeating part of what the Reader may have met with in the Dissertation on the Religion of the *Bramins* in the preceding Volume.

^b *Tavern. Voy. Lib. iii.* See also the Conformity of Customs, &c. Vol. i.

last attain the highest Degree of Glory, even an Happiness which will endure forever and ever. 'Tis very difficult for Persons, who are buoy'd up with such pleasing Hopes, to be guided by the cool Dictates of right Reason: And how, indeed, should they, when not only their Intellects are so weak, but they so implicitly believe every Doctrine which their designing Priests are pleased to impose upon them? Thus 'tis that Conscience turn'd topsy turvy runs such exorbitant Lengths, and even the most flagrant Crimes are deem'd the most virtuous and heroic Actions.

WHEN the Governor of the Place peremptorily denies the *Indian* Women this Liberty of making themselves voluntary Martyrs, they are ^a obliged at least to spend the Remnant of their Days in doing Penance, but particularly, in giving their charitable Assistance to such as are most helpless, and stand most in Need of it. Some of them employ their Time in boiling Water, and dressing Roots and Herbs for the Accommodation and Support of hungry and necessitous Travellers: Others make a solemn Vow that they'll never eat any better Food than undigested Corn, which they glean from the Ordure of their Oxen or their Cows. This one Instance is sufficient to demonstrate the Folly of their superstitious Engagements.

TAVERNIER moreover assures us, that such Widows as have Children are prohibited from making themselves such voluntary Victims. So far is the Custom from encouraging them in, or obliging them to it, that they are enjoin'd to live, and take all the Care they can of their Children's Education. As the common Sort of our old Devotees put their Confidence in several Practices, which are extremely austere and painful to the Body; so the *Indians*, as they grow in ^b Years, do Penance and other Acts of Humiliation, which they imagine to be meritorious; that when Death approaches, their Souls may transmigrate at least into such Bodies as are sober and honest, if not noble and illustrious. 'Tis also to this prevailing Motive, that they assure us we must ascribe all their Acts of Devotion, their Benevolence, Retirements, Foundations, &c. Some, who have not Resolution enough to undergo the Austerities which are enjoin'd them, bribe their *Bramins* high, and direct their Heirs to purchase Prayers for their departed Souls, as their *Derniere Resorte*. ^c Others again, treasure up immense Sums in their Life-Time, that they may be expended in the Redemption of their Souls, in Case they should unfortunately transmigrate, after their Decease, into wretched and disagreeable Bodies.

WE have already spoken of the Purification of such sick Persons as are upon the Point of Expiration. The Patient is brought to the Brink of a River, or some other Current, and first they dip his Feet, and after that his Body, into the Water, till it reaches to his Mouth. This friendly Office is performed gradually, as the Decay of Nature will admit of, that both his Soul and Body, by such Ablution, may be perfectly pure and holy. They imagine likewise, that this Purification of their Souls contributes very much towards their Transmigration into some more agreeable Abode. In such Parts as are adjacent to the *Ganges*, they let the dying Man down into the Water with a Cow, whose Tail he holds in his Hand, and spreads it over his Face, that his Soul may meet with nothing to pollute it as it quits the Body, and takes its boundless Range through the Realms of Light.

AT ^d *Coromandel* they place the Head of the dying Person directly behind the Cow, and lift up her Tail, in hopes she'll stale in his Face. There is no Purification deem'd so perfect and compleat as this. If the Urine flows in Plenty upon him, his Friends, who are attend-

^a *Tavernier's Voyages*, Lib. iii. See also the Conformity of the Customs, &c. Vol. i.

^b *Cum numina nobis.*

Idors instans majora facit. ——— Juv.

^c *Tavernier* gives us several Instances of this egregious Folly.

^d *Tavernier* as above.



A SICK PERSON presented to IXORA
for the Recovery of his health..

MALADE que l'on presente à IXORA
pour obtenir sa guérison.



The attitude of a DYING PERSON, while
a Cow is Staling on his face.

MALADE Agonisant qui reçoit sur
son visage l'urine d'une Vache.

ing round him, make loud Acclamations of Joy, and reckon him among the Number of the Blessed. But, adds our Navigator, if the Cow is not dispos'd to stale, they look very disconsolate and concern'd. Tho' he does not inform us whether the *Indians* have any Method to make Attonement for this Misfortune, yet 'tis high'y probable some few charitable Actions and fervent Prayers may prevail much on such an emergent Occasion. If the ^a Patient's Life is not absolutely in Danger, he is brought by his Friends into the Presence of their *Idols*, in order to be cur'd, and left all Night long in the *Pagod*, as their Antients in their Days left their Sick in the Temple of *Æsculapius*. If the Patient dies, the whole Society to which he belongs assemble themselves together at his House, and lay him in a Coffin, which they put into a cover'd Litter, embellish'd with proper Decorations, in proportion to the Circumstances of the Deceas'd. The Society attend the Corpse to the Funeral Pile. As they march in formal Procession, they chant some particular Prayers, and often repeat the celebrated Name of *Ram*. They ring likewise a little Bell to exhort the Mourners, and all Strangers that accidentally pass by, to pray for the Soul of their departed Friend. When the Body is convey'd to the Water-side, they plunge it in, and afterwards burn it.

HERBERT imagines, that this Custom of burning the Dead deriv'd its Original from the Fear which they conceiv'd lest any Violence should be offer'd to their poor Remains ; or lest they should be prophanelly abus'd by falling at any time into the Hands of their implacable Enemies. The antient Nations, it must be allow'd, treated their Dead with the utmost Inhumanity. *Homer* gives several flagrant Instances of their barbarous Treatment. ^bLong after his Time the *Greeks* and *Asiatics* follow'd the same shameful and indecent Practice. 'Tis our Opinion, that this Custom might owe its Rise to fundry different Causes. First, the Adoration of Fire, establish'd in the East. 'Tis possible, that in the early Ages of the World, they burnt their Dead to purify them by Fire. Secondly, the Vanity of concealing how weak and worthless a Creature Man is. Thirdly, Their Fear of, and Regard for the Dead. Fourthly, The Necessity they lay under of purifying the Air, and keeping it free from Contagion. How many particular Customs in process of Time become universal ? *Herbert* says afterwards, that the *Banians* have a natural Antipathy to every noisom Smell. If therefore this Inconvenience could not otherwise be well avoided, could any Custom be more requisite than that of burning their Dead ? But a Reason still more prevailing might be, the Dread of seeing Worms impregnate, and die upon the Carcase.

It often happens, that they hasten the Death of those who are plung'd into the *Ganges*, as Persons in agonizing Pains. It also happens sometimes, that they who are brought to the Funeral Pile, are convey'd away again. In the former Circumstance Superstition prevails, in the other, Necessity. The excessive Heat of the Climate, which soon corrupts the Body, obliges them to inter their Dead within a few Hours after their Decease ; and that Custom also prevails even in Countries much more temperate than the *Indies* ; for instance, in some *Provinces* of *France*. It would be a very unfair Reflection, to assert of those *Provincials*, as a certain Navigator does of the *Indians*, ^c *that by their Conduct and Deportment towards their Sick, they seem weary of seeing them alive*. In cold Countries they keep their Dead several Days without the least Inconvenience.

THIS Custom of burning the Dead is not practis'd every where in the same manner : We have already spoken of Women immur'd with their Husbands. Others are first cover'd lightly with Earth, and afterwards trampled upon by their Friends, to dispatch them the sooner. Some Pagans are interr'd in Graves after the *European* manner. *Ovington*

^a Extracts in *Purchas*.

^b *Frith's Antiq. Homer*, L. iv.

^c *Ovington's Voyages*, Tom. ii.

says, that their Tombs, however, are not so pompous and magnificent as ours: Whether the *Indians* are not yet so vain, or find not the same secret Satisfaction as we do in such sort of Grandeur, or that the Principles of their Religion prevents them from treading in our Footsteps, I shall not determine.

WHEN a *Raiab*^a dies, all his Subjects and Dependants shave both their Heads and Beards, as a Declaration of their publick Sorrow. The same Method of close Mourning is observ'd for a near Relation.

THE *Indian* Gentiles celebrate the Funerals of their Dead with all the Pomp and Magnificence that their Circumstances will admit of; being as vain as almost any other Nation in that respect. They spend two or three Days together in publick Entertainments, in Commemoration of their departed Friends. After the same Manner they solemnize the twelfth Day, the twentieth, the thirtieth, and the fortieth, and then every third Month till the whole Year is expired.

HERBERT says, that when any Parent is at the very Point of Death, the Priests give to their Children a List of all their Predecessors, and exhort them to a punctual Observation of the Law, relating to the due Performance of their Funeral Rites. These Injunctions are to mourn ten Days, to abstain from Women, to be grave and sober, to refrain from Opium, or Betel, and not to change their Linnen, or anoint their Heads upon any account whatever. Moreover, they are enjoin'd, once a Year, to celebrate the Anniversary of the Death of their Friends, and to make a Pilgrimage to the River into which they have thrown the Ashes of the Deceased.

MANDESTO says, that the *Banians*, of the Sect of *Cewwarat*, burn only Persons grown in Years (he means adult Persons) but bury the Bodies of Infants, who are under three Years old. He gives the same Account also of the *Samaratheans*.

IN some Parts of the Kingdom of *Mogul*, the ^b Gentiles consult their Priests about the proper Treatment of their Dead; who direct them, sometimes to burn, sometimes to bury, nay sometimes to eat them, according to the various Dictates of their idle Fancies.

BEFORE we close this Article, we cannot forbear mentioning one Remark of *Baldæus*^c. According to this Author, the *Indians* believe, that the *Ganges* is the direct Road to everlasting Bliss. 'Tis by Virtue of this establish'd Notion, that the Gentiles collect the Bones or Ashes of their dead, and throw them into this River. Every Year that their Remains lie in this consecrated Flood, is deem'd a peculiar Indulgence, and a full Assurance, that hereafter they shall be Partakers of the Joys of Paradise for a thousand Years. 'Tis true, that before they arrive at that happy Place, they must enter into new Bodies, and undergo seven separate Transformations. The Indulgence of the *Ganges* is no manner of Advantage to them, till they have actually pass'd thro' these various Probations. I hope the Reader will excuse me, if I here offer one Conjecture of my own. It was a receiv'd Fiction among the ancient Pagans that ^d a Soul was oblig'd to pass over four several Rivers, before she could arrive at Hell or the Elysian Fields, as appears at large in the Mythology of the Poets. If a Person deceased was unfortunately incapacitated for his Passage, either for want of proper Burial, or any other substantial Reason, he was under an indispensable Necessity to wander about

^a *Ovington*, ubi sup.

^b Extracts from *Voyages in Purchas*.

^c Description of *Malabar* and *Coromandel* in *Dutch*.

^d We must not take the Word HELL in a strict and literal Sense; because under this Term, they comprehended the Elysian Shades, which they suppos'd to be the peaceful Abodes of happy Souls.

the Banks thereof for one hundred Years. Such was his cruel Destiny, and ^a inflexible *Charon* was deaf to all his Supplications and Complaints. To search for, and carefully collect the scatter'd Bones of their Dead together, was, upon this Principle, a Matter of the last Importance ; since their future Happiness or Misery depended so very much upon it. Is not there a very visible Conformity between these Ideas and those of the *Indians*, of whom we have been discoursing ?

Of the RELIGIOUS CUSTOMS practis'd at ASEM, AVA and ARACAN.

THERE is nothing as I can find particular, in the Religion of the Natives of *Asem*. That of *Ava* and *Pegu* are much the same. *Ovington*^b, after having told us, that in the Palace of the King of *Aracan*, are to be seen a vast Number of golden Idols, drest all in precious Stones, about the Size of a Man, but hollow within, makes mention of the Statue of a King of *Brama*, who after his Death was cannoniz'd as one of the tutelary Saints of the Country ; and adds, that in the City of *Aracan* there are at least six hundred *Pagods*, great and small, which is an undeniable Testimony, that these People tho' misguided, are very piously inclin'd : *Ovington*, I say, after these cursory Remarks, gives us a short Account of the Religion which they profess, and which I shall take the Liberty to transcribe for the Reader's Amusement.

THEY have several Gods, as well as their Neighbours ; but *Quiay-Poragray* seems to be their Favorite *Idol*. In Honour to him, they make a solemn Procession, like that which the *Indians* of the Peninsula on this Side the *Ganges* make to *Ganga*. They carry him in a triumphal Chariot thro' the City : Four-score and ten Priests, drest all in yellow Sattin, attend upon him as he passes in solemn Pomp along the Streets ; several Devotees fall prostrate on the Ground before him, that his Chariot Wheels may run over them. Others throw themselves voluntarily upon sharp Iron Spikes, fastned on purpose to the *Car*, which tear their Flesh to Pieces ; esteeming it a Happiness to lose their Blood in the Adoration of their darling *Idol*. There are Bigots of all Religions, who take pleasure in torturing themselves for God's sake ; but 'tis some small Comfort however, when they don't compel others to perform the like Penances. These Martyrs of the *Idol* are very much respected by the Populace, insomuch that some of them will endeavour to get as close to them as possibly they can, that the Blood of such devout Penitents may trickle down upon them. The Spikes themselves are deemed sacred, and the Priests deposit them as holy Relicks in their Temples.

IN all Probability, tis the very same *Quiay-Poragray*, ^c whose Image is erected on the Mountain of *Pora*, which they say, signifies an *Idol*, or a *God*, in the Language of the Country. This *Idol* of *Pora* sits cross-legg'd on a Pedestal. The Gentiles of the Country testify a profound Veneration for this *Idol*, and Pilgrims come, far and near, to visit it. The King himself sends it a magnificent Entertainment every Day. The King of *Brama*, whose Name is unknown, altho' he is accounted a Saint of *Aracan*, has the Gift of curing most Distempers, especially the Bloody-Flux. Abundance of Devotees prostrate themselves before him, and implore his Royal Assistance.

IN the Island of *Munay* stands *Quiay-Pigray*, which, when explain'd, signifies the Temple of the *God* of the *Atoms* of the *Sun*, and *Quiay-Does*, the Temple of the *God* of

^a *Definè Fata Deùm flecti sperare precandi.*

Virg. *Æneid.* Lib. vi.

^b *Voyages*, Tom. ii.

^c It seems, by *Ovington's* Account, that the Word *Quiay* signifies a Temple.

the *Afflicted* upon *Earth*. At the same Place, there is another *God*, who presides over the four Winds. The *Raulins* are their Priests, and their Principal is the supreme *Pontiff* of their Religion. We shall speak more at large of them in another Place.

THEY have their Household Gods, as well as their publick *Idols* : The latter, we are assur'd, are so numerous, that there are no less than twenty thousand in one Temple. Before they eat, they offer to the former some Portion of every Meal. They swear by them, dedicate themselves to their Service, and carry the Marks of their Devotion imprinted with a hot Iron, either on their Arms, or on their Shoulders.

THEIR Temples, or *Pagods*, are erected in a pyramidical Form ; but higher or lower, at the Will and Pleasure of the Founder. In the Winter, these Pagans cover their Gods, who inhabit their Temples, lest they should catch cold, and humbly hope, that some time or other, they will remember them, and make them ample amends for their tender Compassion and Indulgence towards them. People whose Intellects are so weak, we may easily imagine, are of a timorous Constitution ; and we are told that the most trivial Occurrences are deem'd as ominous, and terrify them to the last Degree. This innate Fear contributes very much to the Multiplication of their Gods, and makes them imagine, that every thing, how inconsiderate soever, has its Genius, who is a kind of God amongst them ; and as they ascribe to him a preternatural Power, he becomes the Object of their Adoration.

Their PRIESTS.

THEIR sovereign Pontiff decides all religious Matters throughout the whole Kingdom, and ^a recommends to the Veneration of the publick all such Servants of the supreme Being, as during their Lives were shining Examples of Virtue and good Manners. He is universally respected, and the King himself, who always gives him the Right Hand, never speaks to him, but with the profoundest Veneration. The *Raulins*, whom we have already mention'd, are also the Physicians of the Country.

THESE *Raulins* are divided into three Orders, and distinguished by several Names. They are all drest in Yellow, and are shav'd ; but they whom they call *Pungrins*, wear a sort of Mitre, with a Peak which falls down behind. They make a solemn Vow of Celibacy, and are oblig'd to keep it upon the Penalty of being degraded, and set on a Level with the Laity. Some of them reside in Monasteries, founded by Kings or illustrious Noblemen. These live like Monks and Fryars in other Places. Some of these *Raulins* are *Hermits* ; and others *School-masters*.

Their NUPTIAL and FUNERAL CEREMONIES, and other CUSTOMS.

WE have but one Remark to make on the Nuptial Ceremonies of the Kingdom of *Aracan*, and that only relates to the King. Every Governor chuses, once a Year, twelve young Virgins, born the same Year within his Province, who are educated at the King's Expence till they are twelve Years of Age ; at which Time they are sent to Court. At their first Arrival, they are drest in Fustian Gowns, and expos'd to the Heat of the Sun till the Sweat runs thro' them. These Gowns are afterwards carry'd to the King, who is so curious as to smell them all, one after another. Those Virgins, who by this Probation appear to have nothing disagreeable about them, are reserv'd for his own amorous

^a *Ovington, Purchas, &c.*

ment, as being deem'd most healthful and wholsom ; the rest are dispos'd of among his favourite Domesticks.

THE Natives of *Asem*, they say, marry no less than four several Women ; but to prevent all Animosities amongst them, their respective Branches in the Management of their Household Affairs are first settled and adjusted. When these Pagans are any ways indispos'd, they send for the *Raulins*. These religious Physicians, at their first Visit breathe upon their Patients, and say some Form of Prayer over them. If afterwards they find the Distemper does not abate, the *Raulin* directs them to sacrifice to *Chaor-baos*, who is the God of the four Winds. The Sacrifice consists of such a Quantity of Fowls and other Animals as the Circumstances of the Patient can best admit of. This they repeat four Times in Honour of the four Winds, unless the Patient dies in the Interim, or is restor'd to his Health : But if notwithstanding all his pious Oblations the Distemper visibly encreases, they have recourse to a particular Remedy, of which *Ovington* has given us a full Account, and which we shall make bold to transcribe without the least Variation. A proper Apartment is prepar'd on this Occasion, adorn'd with rich Tapestry, and at the upper End, an Altar is erected, with an *Idol* plac'd upon it. On the Day appointed for this Ceremony, the Priests, and the Relations of the Patient meet together. There they are sumptuously entertain'd for eight Days successively, and diverted with all manner of Musick. But the most extravagant and whimsical Circumstance is this, that the Person who undertakes to officiate on this Occasion, is oblig'd to dance as long as ever he can stand. When his Legs begin to fail him, he takes hold of a Linnen Cloth which is fasten'd to the Cieling for that Purpose, and with this Assistance continues dancing till his Spirits are quite exhausted, and he falls down like one in a Swoon : Upon this, the Musick strikes up briskly, and every one present envies his Happiness, imagining that during his Trance he has the Honour of a private Conference with the *Idol*. This Exercise is performed as long as the Feast continues ; but if the Person who began, proves so weak that he cannot any ways hold out, the next a-kin is oblig'd to supply his Place. After this Ceremony, which they call *Talagno*, if the Patient happens to recover, they conduct him to the *Pagods*, and there anoint him with Oil, and other odoriferous Liquids, from Head to Foot : But if, notwithstanding all their Endcavours, the Patient dies, the Priest, by way of Consolation, assures them, that all these Sacrifices and Ceremonies have been highly acceptable to the Gods, and that, tho' they thought fit to deny the Patient the Blessing of a long Life, yet his Removal was the Result of their infinite Goodness and Compassion, since they withdrew him for no other Reason but to confer on him a Crown of Glory.

THESE People hold the Doctrine of the Metempsychosis. Our English Voyager says, that 'tis a Custom amongst them to paint the Figures of the most noble Animals upon their Coffins, in hopes that by this Means their Souls may transmigrate into one or the other of them. Sometimes thro' an Excess of Humility, they paint Rats, Frogs, and other contemptible Reptiles, as a Receptacle most proper for sinful and polluted Souls. If these Particulars are Matters of Fact, we must allow, that they by far excel such Penitents as only macerate and torment their Bodies. For, to study and invent artful Ways to mortify the Soul, even in a future State, is such an heroic Act, as renders mean and contemptible the Conquests of all other Devotees that were ever heard of. Is there any one among us, for Instance, who by an Excess of Humiliation, requests his Parents to let him lie for Years in Purgatory ? No, on the contrary, every one uses his utmost Endeavours to be freed from that unhappy State as soon as possible.

WHEN any Person dies, he is laid out in the middle of the House, and the Priests walk round about the Body, mumbling over some short Ejaculations, whilst others are employ'd in perfuming it with Frankincense. The Servants of the House, whilst the

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Priests are performing their Ceremonies, are all upon their Guard, and tinkling incessantly on large Instruments of Copper, to keep the ^a *Evil Spirits*, as they imagine, at an awful Distance from the Corpse, and prevent the Misfortune of his passing over it. Such a fatal Accident would, in their Opinion, oblige the Deceased, with Shame and Reproach, to return back to this World, and deprive him likewise of all the Happiness which he enjoy'd in the ^b other. Before the Body is convey'd away, some particular Persons are invited to a Funeral Entertainment; and if these Persons, whom our *English* Author calls *Grai*, fail to attend them, all the Family belonging to the Party deceased are disconsolate, and in the utmost Consternation; their Refusal or Neglect being deem'd a tacit Declaration that the departed Soul is consign'd to *Hell*, or, as those Pagans term it, the *Houjè* of *Smoak*. According to the Description of the same *English* Author, the Corpse is convey'd into the Fields, and there burnt; and the Priests set fire to the Funeral Pile in the Presence of the Relations, who are then drest in white, with a black Ribband round their Heads, which is their customary Mourning.

FERDINAND MENDEZ PINTO very accurately describes the pompous Funeral Rites of the ^c supreme Pontiff of *Aracan*. The Moment he expir'd, the Fairs were all ended, the Doors and Windows of all the Inhabitants were close shut; not a Soul was seen throughout the whole City, and the *Pagods* were crowded with Penitents. The Body of this *High Priest* was expos'd in Publick, with all the Pomp and Magnificence imaginable. The Chappel appointed for this solemn Occasion was illuminated with as much religious Devotion as it could have been at *Rome* it self. Above thirty thousand Priests stood weeping, praying, and sighing round the Coffin; not to mention the numerous Spectators, who bore an equal Share in the mournful Solemnity. Above five hundred little Children went stark naked in Procession from the Temple of *Figrau*, or *Pigray*, the *God* of the *Atoms* of the *Sun*, all girt round the middle with Cords and Chains of Iron. Each of these young Penitents carried a Bundle of Sticks on his Head, and a Knife in his Hand. They were divided into two Choirs, and sang some most lamentable *Anthems*, which were so like our *Litanies*, that we may very easily imagine, without doing any Injustice to our Voyager, the Sound of them rang in his Ears whilst he was describing these Funeral Solemnities. In these *Anthems* one Choir, like good Catholics, address'd themselves to the Holy Pontiff deceased, and said, *O thou, who art going to partake of the Joys of Heaven, forsake us not in this our unhappy Exile*: And the other Choir answered, *that we may be made Partakers with thee of those heavenly Blessings*. After this, all the People fell on their Knees, and an old venerable Priest prostrated himself, and made his Addresse to the Deceased, or, to speak in our own Terms, made a learned Funeral Oration. Another made a serious Replication in the Name of the Pontiff, after a Christian-like Manner; and all the Assembly made this short Ejaculation, in the same solemn Stile, *O God! who rulest in the Sun, hear us*. This Prayer was follow'd by a second Procession of young Men, who paid their Homage to the Deceased as they march'd along, and us'd a Sort of *Exorcism* with their Scymitars, fencing, as it were, round about the Coffin, to drive away the Devil, and confine him Home to his *House of Smoak*; there to live for ever, and discharge the just Debt due to his offended Creator. These *Exorcists* withdrew in their proper Order. Several Priests, all drest in Purple, and cover'd with a kind of Stole, came next to thurify the Body. All these Ceremonies concluded with the voluntary Sacrifice of six young Persons of Distinction. The Bodies of these generous Victims were afterwards burnt on a Funeral Pile, compos'd of *Sandal*, and other odo-

^a The black Cat. *Ovington's* own Term.

^b Our Voyager in this Place has very injudiciously concerted his Account of these Funeral Rites. But his other Narrations have something in them so peculiar to himself, that we cannot forbear questioning his Veracity, and thinking that he follows too much the Dictates of his own roving Imagination. If the Soul is oblig'd to reanimate any new Body, 'tis in a State of Probation only, and incapable at such a Time of heavenly Enjoyments in another World; neither can it be doom'd to *Hell*, or eternal Torments.

^c Under the Name of *Roolim de Munay*.

riferous Wood. In the same Manner they burnt the Body of the *Pontiff* and the Throne on which it was expos'd, with Abundance of other Things of considerable Value. 'Tis proper to observe here, that the next Day another *Roolim* preach'd before the King, and made a Panegyrick on the deceas'd *Pontiff*; and after Sermon was over, the Ashes of that Saint were dispos'd of amongst the People as sacred Relicks; but notwithstanding such Distribution, his Monument was illuminated with a thousand Silver Lamps.

THE *Asemites* don't burn, but bury their Dead. ^a They are of Opinion, that after a virtuous and well-spent Life, they shall enter into a future State of everlasting Bliss; but if they have led a loose and profligate Life, if they have over-reach'd, or otherwise injur'd their Neighbours, they shall hereafter suffer intolerable Torments, but particularly those of excessive Hunger and Thirst. And as the Circumstance relating to the Invasion of another's Property is very nice; and as every one ought to be modest and diffident of his own Conduct, they constantly, by way of Precaution, inter some proper Provisions with the Party deceas'd.

THEY convey the Body of the King into a magnificent Vault, with all his most valuable Effects, and a large Store of Provisions. His darling *Idol* attends him; his Wives or Concubines and his Prime Ministers poison themselves to testify their Love and Loyalty, and wait upon him to the other World; twelve Camels, six Horses, an Elephant, and several hunting Dogs are likewise bury'd alive along with him.

IF what *Ovington* says be true, the *Indians* of *Aracan*, with regard to their Features and Stature, approve what other Nations generally dislike. A broad flat Forehead, large wide Nostrils, and little Eyes are deem'd Beauties. Their long Ears hang over their Shoulders, like those of the *Malabars*, or, according to *Tavernier's* Account, like those of the *Asemites*. Thus the antient ^b *Ctesias* is justified in one of those Particulars, for the Relation of which he was stigmatiz'd as a notorious Liar. They have some other odd and whimsical Customs peculiar to themselves. In their publick Entertainments they have some Dishes which would neither strike the Eye very agreeably, nor in the least gratify the Taste of a *European*. They make, for Instance, a delicious *Ragout* of Rats, Mice and Serpents: They eat no Fish till 'tis so stale that it perfectly stinks; and even of this they make a Kind of Mustard, with which they season all their Dainties. Without making any Apology for these *Indians*, a Voyager of their Country would find parallel Instances among us: He'd observe, that the Politeness of our Taste makes us relish rotten Cheese full of Maggots, dry'd ^c Fish, that stinks so abominably, as would almost poison such as are unus'd to the Diet; Venison that has been hung up till 'tis tainted, and has got what we call an agreeable *Hautgout*. This cursory Remark is sufficient, I presume, with respect to a Circumstance that has no Relation to religious Worship.

^a *Tavernier's* Voyag. Lib. iii.

^b This Historian asserts, that the Kings of *India* have a select Regiment of Life-Guards, whose Ears are so very large, that they hang down and rest upon their Shoulders.

^c In *Holland* and the North of *Germany*.

The RELIGION of PEGU.

THE first Thing remarkable is, that these Idolaters are *Manicheans*, and so are the greatest Part of the Idolaters of the two Continents. *God*, according to their Idea, is the Author of all Good, and the *Devil* of all Evil. But forasmuch as *God* is essentially good, and it is altogether inconsistent with his infinite Goodness to do an evil Action, they therefore neglect the Adoration of him, and sacrifice to the *Devil*, in hopes to procure his Favour and Indulgence. If they would but give themselves the least Time for serious Reflection on their own Principles, they would find their impious Adoration altogether fruitless and unsuccessful. As Malice is essential to the *Devil*, all the religious Homage they can pay him will prove ineffectual to diminish or abate it. But 'tis an undeniable Truth, that Fear has more Influence over Mankind than Duty in Matters of Religion. On this false Principle they make their solemn Supplications to him, of whom they stand in Awe. Could we search the Secrets of Men's Hearts, and there discover the true and genuine Motive to some of their Acts of Devotion, how many Christians should we find to be infinitely more worthy of Condemnation than the Pagans, on Account of this ^a slavish Fear, which is the sole Spring and Foundation of all their religious Worship? We might very justly imagine, that they look upon *God* as an austere Master, and a Tyrant; since their Dread of him appears to be so very servile: We shall find them trembling at the very Name of ^b *Hell* and *eternal Torments*, and yet indolent and careless in their Acts of Devotion. This Conduct of theirs is too evident to be deny'd; 'tis surprising that some Christians dare to reduce so extravagant a ^c Doctrine to an Article of Faith. But the Wonder will abate, when we reflect how much it advances the Power of those, ^d who, under specious Pretences to Devotion, labour to convert Christianity into Tyranny and Oppression. . . . But to drop this Digression. . . .

THE ^e *Peguans* have other Doctrines no less absurd than those of the *Manicheans*; such as an eternal Succession of uncreated Worlds, and a Plurality of Gods to govern and direct them. This ^f World, they say, was committed to the Care and Inspection of five several Deities, four of whom are now no more; that 'tis about two thousand two hundred Years since the last, *i. e.* the fourth died; that the fifth will not live very long; that after his Decease, the World will be destroy'd by Fire; and that out of its Ashes, another will spring up like a new Phoenix. In all these extravagant Ideas thus huddled together, the Remains of several antient Doctrines are very conspicuous, of which we shall treat more at large in the Sequel of these Dissertations. Some certain Persons of exemplary Lives and unspotted Characters, are look'd upon by these Pagans as *Gods*, who

^a For there is a reverential Fear which every true and sincere Christian ought to have of the supreme Being.

^b *Despreaux* has beautifully enough described these hypocritical Christians in the following Verses.

————— *Ensa Malice un Pêcheur obstiné*
Des Horreurs de l'Enfer vainement étonné,
Loin d'aimer, humble fils, son véritable Pere,
Craint & regarde Dieu comme un Tyran severe;
Au bien qu'il nous promet ne trouve aucun apas,
Et souhaite en son cœur que ce Dieu ne soit pas, &c. Epitre xii.

^c In the Remarks on *Despreaux*, *Abelli* advances this Proposition, That a Sorrow for Sin, though caused by a servile Fear of God's Judgments only, is a sincere and laudable Contrition.

^d ————— *Un Chrétien effroiable,*

—————
Pourra, merchant toujours par des sentiers maudits,
Par des formalités gagner le Paradis, &c.

^e *Ovington's Voyages*, p. 2.

^f *Herbert*, Lib. iii. of his *Voyages*, says, They held that the World has pass'd through four Creations; that for the Punishment of the Sins and Iniquities of Mankind it has long since been four Times destroy'd, *viz.* by Fire, Water, Winds and Earthquakes. That every Age has had its Genius, or particular Guardian Angel, but that these Spirits were not omnipotent, eternal, or immortal; that there will be a general Revolution of the World, by which it will one Day return to its original Chaos; that afterwards all Things will resume the same Station in which they now appear. *Vide infra* the Tenets of the *Siamefe*.

have ^a pass'd and repass'd several Times, by a Transmigration, of Souls into different Bodies.

THEY have so exalted an Opinion of the Sanctity of *Apes* and *Crocodiles*, that such as are devour'd by the latter are thought to be hallowed, nay, indisputably fav'd. Several *Indian* Nations imagine that an *Ape* is a human, though a savage Creature; others hold, that formerly they were Men, as perfect as themselves; but that for the Punishment of their Vices, God transform'd them into such ugly Creatures. As to *Crocodiles*, some *Africans* have particular Notions concerning them. The *Peguans*, and their Neighbours, have almost a religious Veneration for the white ^b *Elephant*; one of the illustrious Titles of the King of *Pegu* is, *Sovereign of the white Elephant*. These lordly Creatures are ^c served in Vessels of Silver curiously gilt. When they are led out for an Airing, or to refresh themselves with Water, their Musicians play before them. Six Persons of Distinction, as they walk along in State, carry a Canopy over their Heads. When they return from the River, one of the King's Gentlemen-Ushers waits with a Silver Basin, and washes their Feet with the utmost Demonstrations of Submission and Respect.

THE *Varellas*, which are the Temples of the Gods, are Pyramidical, or in the Form of a Bell, the Bases whereof are very large. In one of these Temples there are, as we are informed, one hundred and twenty thousand *Idols*. When we read Narrations of this Kind, we are almost tempted to believe, that the marvellous Way of Writing drops imperceptibly from the Author's Pen: But perhaps these hundred and twenty thousand Deities are no more than Hieroglyphicks, and Emblems, which are so customary all over the East; or Surnames only, and Epithets, so frequently made use of in the Devotion of all Countries; or Images and historical Pictures, such as are often hung up as valuable Decorations in our own Churches.

SOME of these *Varellas* are frequented by Pilgrims, and endowed with immense Riches. We are not acquainted with the Difference between these *Varellas* and the *Kiacks*, unless that the latter are somewhat like the Parish Churches of the *Talapoins*. But be that as it will, we find at the Porch or Portal of these Places set apart for divine Worship, a Vase, or Basin full of Water, where they wash their Feet. On their first Entrance into the Temple, they lay their Hands upon their Heads, to denote that Reverence and Respect which is due to the Object of their Adoration, and his Vicegerent.

WE have already observed, that these Idolaters pay divine Worship to the Devil. His ^d Altars are adorn'd with Flowers, and loaded with Oblations, in hopes to appease his Wrath, and procure his Favour and Indulgence. In Times of Sickness or Distress, they make solemn Vows and Protestations to erect Altars to his Honour. Some of their Devotees, at the first Dawn of Day, run through the Streets with lighted Tapers in their Hands, and a Basket-full of Rice and other Provisions, proclaiming all the Way, *that they are going to supply the Devil with all convenient Necessaries*.

THEIR Intention in this Practice is, to prevent the Devil, for that Day at least, from roving about, and seeking whom he may devour.

If a Dog by Accident follows at the Heels of one of these Devotees, he takes it for granted, that the Devil has given him Commission to seize and devour what they have

^a Extracts of Voyages in *Purchas*. See the Tenets of the *Siamese*.

^b This lordly Creature is almost ador'd amongst the Eastern Nations, and honoured with the most illustrious Titles. The *Persians* style him the Emblem of Fidelity, the *Egyptians* of Justice, the *Indians* of Piety, the *Arabians* of Fortitude, the Natives of *Sumatra* of Providence, and the *Siamese* of Reflection or Remembrance.

^c *Purchas's* Extracts of Voyages.

^d *Purchas's* Extracts of Voyages.

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provided for his own Entertainment. Others never taste their Meals, till they have thrown the first Morfel they touch behind them, which is the Devil's Allotment. In short, it sometimes happens, that the Master of a Family quits his House for ^a three Months together, to accommodate the Devil, in order to live there himself in Peace and Quietness for the Remainder of the Year. In this Case, he takes particular Care to leave the House handsomely furnish'd for his Reception.

THESE Idolaters also believe, that a Man may be saved, be his Profession of Religion what it will, provided he lives up to the strict Rules of moral Virtue; so that they are no ways solicitous about bringing over Profelytes to their own Religion. But if they are so senseless and stupid, as some would have us believe them to be, this Toleration is by no means the Result of their superior Light and Knowledge; nor of that Humanity which in vain is sought for in the Hearts of such as force Men's Consciences by *the secular Arm*. The Cordelier *Boufreri* says, the *Peguans* are so unpolish'd, and so ignorant in Matters of Religion, that after he had been a Missionary for three Years together, he solemnly protested, that he should have made more Converts among a Parcel of Swine, than these savage Infidels.

MONDAY, we are told, is the Day set apart by them for divine Worship, and their publick Attendance on the Sermons of the *Talapoins*. They observe likewise several solemn Festivals. That which they call the *Sapan-Giache*, is a kind of Pilgrimage, which the King and Queen, and most of the Court, make about twelve Leagues distance from their Capital. This Festival is celebrated with all the Pomp and Magnificence imaginable. The King and the Queen set out in a Triumphal Chariot, so elegantly dress'd with Jewels and precious Stones, that they dazzle the Eyes of all the Spectators. Another Festival call'd *Sapan-Catena*, consists partly in making certain curious pyramidical Figures with all the Accuracy and Neatness imaginable. Each Artificer conceals himself, that no one may be appriz'd of what he is employ'd about; and that the King, for whose Amusement these Curiosities are intended, may be the first that shall have the Pleasure of seeing them, as he is to be the sole Judge of the Merit of their Performances. They light up at Night Wax-Tapers in Honour to their Idols; but particularly the grand Idol of the Place, and leave the City Gates always open. These two Customs denote, that they either do, or ought to give Light to all such as enter therein with a pious Intention to pay their Adoration to the Gods, and that an Access to them ought to be free and open for all Mankind; but that no one should presume to approach them without proper Oblations.

SAPAN-DAICHE is the Water-Feast. The King and Queen besprinkle each other with Rose-Water. The ^b Court, the Nobility, the military Officers, and in short, the very Populace follow their Example. And upon this Pretence they sometimes throw their Water out of their Windows upon the People's Heads as they pass along; inso-much that those who are most wary and cautious keep themselves within Doors, lest they should smell of something more disagreeable than Rose-Water. Sometimes they sprinkle themselves without any more ado with River-Water. As to their other Festivals, there is nothing worthy the Reader's Observation. That of *Sapan-Donon* is remarkable for nothing but the publick Exercise of their Watermen; the Prize whereof the King gives him who rows most artfully, and gets soonest to the Goal. This Festival lasts a whole Month.

^a *Ovington* says much to the same Purpose. In a Place called *Tavai* the People, says he, frequently fill their Houses with Provisions; and leave them there for three Months together, that the Devil may regale himself whenever he pleases, and be favourable to them the Remainder of the Year, in Consideration of this their Indulgence to him.

^b See the Copper Plate in the following Page.



B. Picart delinavit.

C. Du Rose fecit.

A SOLENN FESTIVAL hept-
at PEGU call'd SAPAN GLACCIE

FÊTE SOLENNELLE du PEGU
appellée SAPAN GLACCIE. —

ALL their Festivals are regulated by the Moon, and the first Day of her Increase is always a solemn Festival.

Their PRIESTS, &c.

PRIESTS and Fryars of *Pegu*, are by them called *Talapoins*, and are not admitted into Holy Orders, and the monastic Profession, till they are twenty Years old, or thereabouts. To the Time they attain that Age, they are brought up in proper Schools, or Seminaries for that Purpose. Before their Admission, their *Principal* examines them upon every Article of their Faith, which constitutes a true *Talapoin*, and consists in an absolute Renunciation of the World, and all its gay Allurements, Women, and the loose Companions of the Age. This Examination they go through several Times. These Terms, notwithstanding they are so very austere, are oftentimes embraced with too much Ease, and too little Reflection to continue as long as Life itself. When a Novice has perform'd all the Obligations on his Part, he is conducted through the Town on a State-Horse richly caparisoned, with Beat of Drums, and other instrumental Musick.

THIS is their last Adieu to all the Pumps and Vanities of a wicked World. Some few Days after they have taken the Habit, they are conducted to a Convent, which stands at a small Distance from the Town. This Convent is, properly speaking, a Row of several little Cells, erected about seven or eight Foot high on the Road-Side under the Trees; and some of them more retired in the Woods. They are pompously convey'd thither in a sort of Litter, or, to speak more properly, in an *Indian Sedan*.

THESE *Talapoins* eat but once a Day, and live upon the voluntary Contributions of such as are charitably disposed; for we are credibly informed they never beg. At the Festival of the New Moon, the People send in Rice and other Provisions as Free-will Offerings to the Churches of these poor Fryars. They wear Calabasses (or wooden Bowls) at their Girdles, and one ill and colour'd Vestment over their Bodies, with another of yellow Linnen wreathed several times across their Shoulders: The whole is ty'd fast with a large Surcingle. Their Heads are bald, and shav'd as well as their Beards; their Feet and Right Arm are naked; but they make use of an^b Umbrello to secure themselves from the scorching Rays of the Sun, and the Injuries of the Weather. When a *Talapoin* dies, they preserve his Body for several Days, and make a publick Entertainment, out of respect to, and in Commemoration of the Deceased. The Body is exposed upon a Scaffold erected for that Purpose; the *Talapoins* stand all round it, and perform some particular Ceremonies, which may very properly be call'd the Funeral Service. After this, the Body is burnt before all the Spectators on a Funeral Pile, composed of odoriferous Wood. They inter the remaining Bones near those little Cells before mentioned. As for their Ashes, they are thrown into the Water. Some Travellers assure us, that the *Peguans* have religious Convents as well as the *Siamese*.

WE are likewise assured, that they preach against Vice in general, and that they lead very regular and sober Lives. They wash themselves once every Year, and the Populace, prepossess'd with a Notion of their superior Sanctity, imagine that the Water is ever after sacred through their Ablution; and he^c is the happiest, that can procure the largest Share of this consecrated Water. Every Monday Morning they walk round the Town, tinkling a kind of tin Pan, to rouse the People, and give them Notice of the Sermon; for

^a This is spoken of the Parishes of the *Talapoins*. See *Purchas's Extracts of Voyages*.

^b See further the Article of the *Siamese*.

^c See the Copper Plate in Page 38.

they preach as well as we, but never enter upon any controversial Topicks, and inculcate only the Precepts of Morality. In these Sermons they direct their Audience to abstain from Murder, ^a Theft, Fornication, and Adultery, and strictly enjoin them to do as they would be done by. They assure them likewise, that good Works and a Life well spent, will entitle them to Salvation.

LET us come now to the Oaths of these ^b Pagans, which are described after a very particular Manner. *Antonio Correa*, a *Portuguese*, swearing an Alliance with the King of *Pegu*, caused the Articles of Treaty to be wrote in Letters of Gold, both in the *Portuguese* and *Peguan* Language: After which, the Treaty was publish'd by Proclamation, and then consumed in a Fire made of the Leaves of an odoriferous Tree. A *Talapoin* laid both his Hands over the Ashes; and in this Attitude, swore to all the Articles of the Treaty. This Ceremony was perform'd with Abundance of Formality and Respect: But a Qualm of Conscience, such as easily arises in the Minds of Devotees, came across the *Portuguese*; so that fearing to be guilty of an Act of Profanation, to evade it, he swore the Treaty on his Part upon a Book of Love-Sonnets, instead of the sacred Scriptures.

Their NUPTIAL *and* FUNERAL RITES *and* CEREMONIES, &c.

THE dissolute Behaviour, and loose Lives of the Generality of Mankind make them fly to extraordinary Remedies for Prevention. They tie to some Part of the Bodies of their Infants a little Bell, or a little Bowl; for in this Circumstance Travellers differ, as they do in other Things of greater Importance. *Herbert*, amongst several other Observations, tells us that the Tongue of a Viper is usually inclos'd in this little Bell. Though we might reasonably suppose this Bell therefore to be both a Pain and a Disgrace, yet 'tis neither the one nor the other, since 'tis converted into an Ornament; and when the King condescends to take off ^c his, and bestow it on a favourite Subject, 'tis wore as a Mark of Honour. The Dissolution and Lewdness of Mankind beforementioned, has introduced two other Customs, one of painting the Bodies of their Male Infants in blue, but so disagreeable a blue, as creates their perfect Aversion ^d for them; the other is, that their Women wear their Vestments so thin, that their naked Limbs are discerned through them; nay, even those Parts which Modesty requires to be conceal'd.

STRANGERS are always welcome to carefs their Daughters, out of a Complaisance which is equally practis'd in some other Countries. 'Tis true, indeed, that the *Peguans* sell theirs, whereas others act upon a more generous and disinterested Principle. 'Tis a Custom there, to make a Contract with Parents for the Loan of their Daughters for a determinate Time, after which they are sent home again without either Censure or Disgrace: But if the hired Virgin afterwards marries, and the Party that first hired her accidentally returns into the Country, he has free Liberty to take her to himself again, and sup-

^a They abhor Theft above all Things, and assert, that he who robs his Neighbour in this World, shall be a Slave to the injured Party in the World to come.

^b *Purchas's* Extracts of Voyages.

^c *Ibid.*

^d The same Custom is observ'd at *Siam*. Mr. *De la Loubere* says, 'Tis much of the same disagreeable Colour as that made with Powder, when a Person happens to be sing'd by the Flash of a Gun or a Pistol. This Author does not assert, that this blue Mark is imprinted at *Siam*, as well as at *Pegu*, at a certain Age to prevent sodomitical Amours. On the contrary, Authors are divided in their Sentiments relating to this Custom. Some say 'tis a Mark affected by their Gentry and Persons of Distinction; others, that it is a superstitious Ceremony, &c. *Description of the Kingdom of Siam*. Tom. i. Page 81.

ply the Husband's Place as long as he thinks proper to detain her. In short, they concern themselves there, as little as in any other Place of the *Indies*, about that Virgin-Flower, which in other Countries is the Husband's Pride and greatest Glory.

THE Bridegroom leaves her to the Discretion of some particular Friend.

THERE are two other Customs worthy of the Reader's Observation, which are so directly contradictory, that it will be a difficult Matter to reconcile them. Some^a Parents, who are more curious and more tender of their Daughters than others, use artful Measures to contract the *Muliebria*, which others endeavour to enlarge from their very Cradles.

THE Husband makes a Purchase of his Wife, and deposits a valuable Consideration for her into her Parents Hands. This Portion is forfeited in Case of a Separation; for Divorces are customary amongst them. The Husband in that Case discards his Wife, and sends her home without the least Formality imaginable to her Relations; but if the Divorce is procured either by her or her Friends, then they are obliged to refund, and return the Marriage Portion to the Husband.

THE King is sole Heir to all such as die without Issue, but lays Claim only to a third Part of the Estates of such as have Issue, whether Male or Female.

THIS Custom is at least more tolerable than that in the Kingdom of *Mogul*, where the Sovereign takes full Possession of all his deceased Subjects Effects; insomuch that it very often happens, that the Children of such as live in the most flourishing Circumstances, become at once the Objects of Poverty and Contempt. Moreover, the King of *Pegu* is so haughty and imperious, that no one presumes to address him without the most profound Submission and Respect, lifting up their Hands at every Word they speak. They deliver all their Petitions on their Knees, at an awful Distance from him, and without speaking one Word, but never come empty-handed; but before they approach his Majesty, they are obliged to kneel three Times, to kiss the Ground as^b often, and hold their intended Donation upon their Heads. In this humble Posture they lay their Petition before him, which is transcribed upon the Leaves of a^c certain Tree. If his Majesty indulges them with a gracious Answer, he accepts their Presents; if the Petitioners are rejected, their Donations are so too. This haughty Prince never speaks himself, but by a third Person; and the Guards which attend him, always lie prostrate on the Ground before him.

THIS King seldom marries but one Wife; however, in Lieu thereof he keeps a large Seraglio of Concubines, in this respect copying after the other Monarchs of the *East*, particularly his Neighbour, the King of *Narsingue*, who, amongst his other honourable Titles, has that of *the Husband to a thousand Wives*.

WE are not informed by any of our Travellers whether these *Talapoins* act as Physicians, or not. *Herbert* assures us, that they make use of Sorceries, Divination, and other magical Incantations. *Ovington* seems to confirm this Assertion by the following Passage: "When (says he) any one falls sick, they select a particular Person, whom they dignify and distinguish by the Title of the *Devil's Father*, who is generally one of

^a *Quibusdam ita consuuntur Muliebria ut vix Urina sit meatus: Sed vulgò vix reperire licet virgines, nam fere puella omnes à suâ pueritiâ medicamentum quoddam usurpant, quo Muliebria distenduntur & aperta retinentur, propter globulos quos viri gestant: Illis enim admittendis Virgines arctiores nullo modo sufficerent. See Purchas, Herbert, &c.*

^b This Custom is very antient amongst the Eastern Nations; and some Footsteps of it may be trac'd in the sacred Scriptures.

^c These Leaves are an Ell long, and two Fingers broad.

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“ their most celebrated Priests, and knows, or pretends to know, what is most acceptable
 “ to that Evil Spirit, and to instruct them after the most agreeable Manner how to ap-
 “ pease his Anger. They make a magnificent Entertainment, in hopes to oblige him,
 “ which is accompanied with vocal and instrumental Musick.”

THEIR Opinion relating to the *Metempsychosis* varies in some few Respects from that of the other *Indians*. “ Souls,” say they, after several Transmigrations, attain to a State of Perfection, and the Felicity of the Gods, which, as they imagine, consists in a State of Annihilation. In the first Place, they transmigrate into the Bodies of Beasts, and are received afterwards into another State, which they call *Naxac*, that is to say, the Seat of Torments. After they have been sufficiently mortified there a considerable Time, they enter into the *Sevum*, or Happy Place, like *Mahomet’s* imaginary Paradise, where Rivers of Pleasure are for ever flowing. After they have here indulged themselves in all sensual Enjoyments for a Season, they pass into their final State, in which they are to remain for ever; and which they call *Nibam*, that is, Annihilation.” Supposing this Passage to be set in a fair Light, we can’t say with *Herbert*, that they hold the Resurrection of the Soul and Body; since the Soul is never re-united to that Body which she once animated, and afterwards annihilated: But after all, is not this pretended Annihilation, what others call the Slumber of the Soul? An allegorical Slumber, and which signifies no more than a total Privation from all Sorrow, and a State of perfect Rest? In this sweet Repose the Eastern Nation, who are extravagantly fond of Indolence and Ease, imagine that true Happiness does principally consist. Father *Bonfreri*, the Missionary^b Monk, has found out in these three Receptacles of theirs, Purgatory, Hell, and Heaven; and this subtle Discovery has convinc’d him, that Hereticks are in a more dangerous State than those illiterate Pagans.

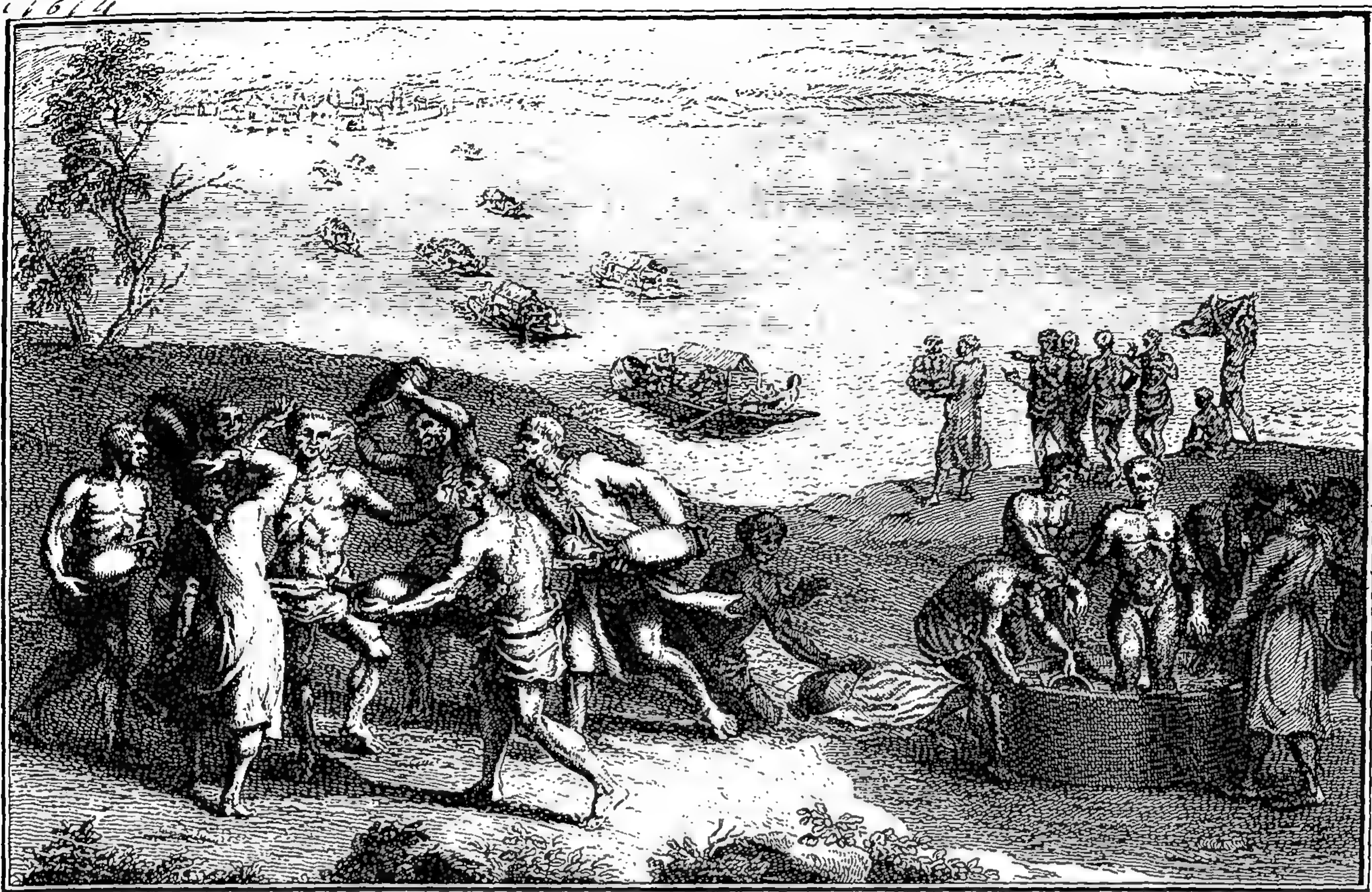
“ If the King dies, two large Boats covered with gilt Roofs in the Form of a Pyramid, are forthwith provided; and in the Middle of them, a Table, or, to speak more properly, a Stage is erected, on which the Body of the deceased Monarch is exposed to publick View. Under this Stage they kindle a Fire composed of all Sorts of odoriferous Wood, into which they throw Benjamin, Storax, and other aromatic Gums. After this, they let the Boats sail down the River; and as the Fire consumes the Body, a numerous Choir of *Talapoins*, appointed for the Performance of the Funeral Solemnities sing several Anthems, and repeat several Prayers in one of the Boats. The Anthem continues till the Flesh of the Body is totally consumed. After this, they temper the Ashes with Milk, and having moulded it into a solid Mass, throw it into the Sea, near the Mouth of the River. As for the Bones, they inter them in a Royal Sepulchre, which they erect in Honour to the Deceased.

THE People carry their Dead to a Funeral Pile. The Corpse is laid upon a sort of Litter, in the Middle whereof is erected a Dome, or the Figure of a small Tower. From this Custom at *Pegu*, we may form some Notion of the Pyramids of *Egypt*, which were, as its well known, the Monuments of the antient *Egyptians*. These pompous Sepulchres, which at first only consisted of Earth, Sand or Stone, give us a lively Idea of the Pride and Ambition of Mankind, to which in all Probability they ow’d their Original. This Custom was at first very probably no more than a decent Regard and Concern for the Dead, lest they should be trampled under Foot, or expos’d to other Insults still more disagreeable, which they inevitably would be, had they not taken proper Care to distinguish the Place of their Interment.

^a *Ovington’s Voyages*, Tom. ii.

^b *Herbert’s Voyages*, Lib. iii.

^c *Purchas’s Extracts of Voyages*, p. 42.



The FESTIVAL of WATERS of the PEGUANS. || La FETE des EAUX des PEGUANS.



Ad. P. del. et sculp.

C. Du Bosc Ex.

CEREMONIES Used by the People of PEGU at their KINGS FUNERALS. — CEREMONIES FUNEBRES que les PEGUANS pratiquent pour leur ROI DEFUNT. —

BUT we shall not dwell too long upon these Conjectures, lest our Readers shou'd accuse us of being willing, right or wrong, to trace the Origin of all Customs whatever. The Litter is cover'd very artfully with gilt Cane, and carried by fifteen or sixteen Men to a proper Place, at some small Distance from the Town, where the Funeral-Pile is erected. A long Train of Relations Friends and Acquaintance follow the Corpse. After the Fire has totally consum'd the Body, they make the *Talapoins* some Gratification for their Trouble and Assistance at the Funeral Solemnity. After this, they return Home, and make a Funeral Entertainment which holds about two Days. At the Close thereof, the Widow of the Deceas'd, with some of her select Friends, repairs once more to the Place where her Husband was burnt, to pay him the Tribute of her Tears. After this Solemnity of Mourning is over, the Women carefully gather up, and bury all the Bones which they can find not totally consum'd. The Mourning of the Women, as well as the Men, consists principally in shaving their Heads. This is a particular Testimony of their Sorrow and Affliction for their dearest and nearest Relatives; for they seldom comply with this Mortification on any other Occasion, being, as we are inform'd, vastly fond and proud of a fine Head of Hair.

I SHALL here make bold to introduce their Custom relating to the due Discharge of their Debts, altho' it has no Relation indeed to Religion, any farther than as an Act of common Justice. The Creditor first detains his Debtor in his House^a as a Prisoner; and if this Arrest, which the *Peguans* look upon as very shameful and ignominious, cannot prevail on the Debtor to satisfy the Debt without Delay, the Creditor has a Right to seize the Wife and Children of the Debtor, and expose them, fastned to his Door-Posts, to the excessive scorching Heat of the Sun, 'till he has full Satisfaction. Tho' this seems an inhuman Privilege, and more so, with respect to an insolvent Debtor,^b yet there may be some very good Excuses offer'd in Vindication even of so rigorous a Law. It is very probable, when this Law was first enacted, they suppos'd that a Creditor would not be so merciless and void of Compassion, as to exact what was morally impossible should be paid him; and that a Debtor, out of a natural Tendernefs and Concern for his own Flesh and Blood, wou'd never be guilty of so mean and villainous an Action as to expose his whole Family to the Rage of an exasperated Creditor, rather than to discharge a Debt that he was conscious to himself was justly due; but on the other Hand, wou'd use his utmost Endeavours to make a reasonable Restitution as soon as possible. Among the *Romans*, the Body of an insolvent Debtor, according to one of the Laws in their twelve Tables, was to be divided amongst his Creditors: However, it has been very justly remark'd, that this severe Law was never put in Execution.

The RELIGION of SIAM.

SOME Authors boldly assert, that the *Chinese* and *Siamese* have no Notion of Religion, and treat them as perfect Atheists, on Account of the Obscurity of the Idea's which they entertain of the Supreme Being, and the Contradictions which are too visible in their Tenets. All the Accounts which we have of the latter, with Regard to the Deity, seem more intricate and perplex'd than the Theology of the former. We have all the Reason imaginable to believe, that the *Siamese*, like the antient Philosophers, held a universal Spirit, which penetrated thro' all Matter; or a general Animation of Nature. But it is very difficult to understand aright 'what they aim'd at, either by one

^a By the Law of the twelve Tables, the Antient *Romans* were allow'd to keep a Debtor Prisoner in their own Houses.

^b There are several Laws and Customs, which at first View seem savage, inhuman and irrational, which when duly considered, without Prejudice and Partiality, may at least lay claim to some Excuse, tho' not perfectly just and good, and have some Reason for their Foundation. *Charvon Lib. ii. Chap. 8. of Wisdom.*

or the other ; by the former, they could mean no less than the Supreme Being, notwithstanding the Errors with which the Antient and Modern Idolaters had confounded and embarrass'd that Opinion : By the latter, it is dubious whether they understand by a general Animation of Nature, an infinite Variety of Guardian Angels, who dispose of, and animate such Things as seem the least capable of Animation. I have already given you the Opinion of the *North Americans* in this Respect, who ascribe a living and incorporeal Substance to every Thing in Nature : And perhaps, after all, this is only a way of Expression peculiar to themselves. It is very probable likewise, that the *Siamese* believe that Animation and Motion are Essential to Matter, which by its own innumerable Modifications, occasions that infinite Variety of Beings and Actions which are visible in Nature ; and that afterwards, by the Destruction of these Modifications and the Assumption of new ones, she seems to die and revive by a perpetual Succession. If therefore, Matter be such, as the Doctrine of the *Siamese* wou'd have it be, it follows also, that 'tis infinite, immensurable, &c. And in short, has all the Perfections which we attribute to the Supreme Being, who is immaterial. Having made this short introduction, I shall entertain the Reader with what two celebrated Authors have wrote, with respect to the Religion of the *Siamese*, and shall leave him to draw such Conclusions, as he shall think most proper from their respective Narrations.

“ ACCORDING to an eminent^b Missionary, the Religion of the *Siamese* is very whimsical, and indeed unintelligible, but by the Books written in their learned Language, which they call the *Balie*, and which few have any Idea of, but such as are the Doctors of the Country. This Missionary adds, that these Books themselves do sometimes clash and interfere with one another. The *Siamese* believe God to be compos'd of Body and Spirit, whose peculiar Property is to aid and assist Mankind. This Divine Assistance consists in giving them a Law ; in prescribing Ways and Means for their future Welfare ; in teaching them the true Religion, and such Sciences as are most requisite and convenient for them. The Perfections of this Deity are a Com- plication of all moral Virtues, possess'd in a super-eminent Degree, acquired by many Actions, and confirmed by an habitual Exercise in all the Bodies through which it has pass'd.

Now this is in other Terms to say, that before it can attain to those Perfections which they imagine constitute the Deity, it must have been duly mortify'd, and perhaps have pass'd thro' an infinite Variety of Transmigrations. But to return to our Missionary : This Deity is never ruffled or disturb'd : No external Accident can alter his Tranquility ; but before he attains to this State of Perfection, by the Violence of his Application to a Conquest over his Passions, and a thorough Transformation, his Blood is turn'd perfectly white. He is moreover both visible and invisible, according to his own free Will and Pleasure, and so active, that in a Moment he is Omnipresent ; he is likewise Omniscient, and this universal Knowledge is inseparably united to his State of Perfection, and he possesses it from that instant in which he assumes the Godhead. This Knowledge does not consist in a Train of Consequences, but in one simple View of all Things, which represents to him at once, all the Precepts of the Law, the various Vices and Virtues of Mankind, the most hidden Secrets of Nature, and all Things, in short, past, present, and to come, &c. In this Narration there are several beautiful Ideas worthy of the Godhead, intermix'd with others, which reduce it to the Imperfections of human Nature. *The Body of this God is infinitely more glorious than the Sun ; It brings to Light whatever is most secret*

^a The Model of the Universe, according to their Doctrine, is eternal, but the visible World is not ; for every Object we behold, in their Opinion, lives and must die ; and at the same Time other Beings of the same Nature, a New Heaven, a new Earth, and New Stars appear in their Stead. And this is the Foundation on which they build their Assertion, that they have seen Nature die and revive several Times. *La Loubre's Descript. of the Kingdom of Siam*, Tom. i. Pag. 361. Publish'd at Holland.

^b Father Tachard in his *Voyage of Siam*, Lib. v.

and conceal'd ; It's Light penetrates through every Thing ; He is not however absolutely happy till he dies never to live again. Then he appears no more on Earth, and is no more subject to the least Inquietude. This Death is like a soft Slumber or sweet Repose, which renders us insensible of every Thing that passes for the Time it lasts : But God's Repose, according to the *Siamese*, is everlasting, and by this Means he is liable no more to be troubled about human Affairs. 'Tis very evident, that this Death and Regeneration of the Deity has a great Affinity with what we have already related in the Article of the Religion of *Pegu*.

THE Reign of each Deity is not everlasting ; 'tis confin'd to a determinate Number of Years, that is to say, 'till the Number of the Elect who are to be sanctified by his Merits, be accomplish'd ; after which, he appears no more in the World, but drops down into an eternal Repose. Then another God succeeds him, and governs the Universe in his Stead. In this Passage, there is something, methinks, which very much resembles the *Eones of Valentine*. 'Tis well known, according to the Doctrine of that *Heretic*, that the *Eones* were born and died successively ; and that at the same Time these *Eones* were the Gods that created the Heavens, the Earth, and the Sea, &c. Men themselves are capable of becoming Gods ; but it must be a long Series of Years first ; for it is requisite they should attain to a consummate Degree of Virtue. In this likewise, there is a great Conformity to the Idea which the Antients entertain'd of their *Heroes*. These *Heroes* were born Mortals : but their extraordinary Merit, and their glorious Exploits rendring them like the Gods in this Life, they imagined, that after their Decease they were admitted into their glorious Number, since they endeavour'd to tread in their Steps, and copy their Perfections.

THE *Siamese* add, that it is not sufficient to have done several good Works in the Body, whilst animated by the Soul ; but it is requisite, that every good Action shou'd be done with a single Eye to God's Glory ; that this their pious Intention, when they first undertake these good Works should be conspicuous by their Invocations on the Angels, who preside over the four Quarters of the World, and that an Effusion of Water should always precede, when they implore the Assistance of the Female Angel,^a Guardian of the Earth.

THE State of Sanctity is inferior to, and more imperfect than that of the Godhead. To have transmigrated into several Bodies, and thereby to have attained to a considerable Degree of Virtue, in the Practice whereof that Sanctity is acquired, are sufficient Qualifications to constitute a Saint. The Qualities, or Properties of this Sanctity are the same with those of the Divinity. The Saints possess them, as well as God himself, but in a less perfect Degree ; the Deity has them in himself, without being indebted to any other Being ; whereas the Saints derive them from him only, through his Instructions. 'Tis the Deity who reveals all Secrets to them, which he comprehends in the most perfect and adequate Manner. For which Reason, unless they are born again whilst he is in the World, they cannot receive their Instructions from him, and consequently, cannot any longer be deemed Saints. Accordingly, when they perform any good Works, they implore the Grace and Favour of being born again at the same Juncture with their God.

THE Sanctity of these virtuous Men is not perfect and compleat, till they die never to rise again ; and till their Souls are transplanted into Paradise, there to enjoy everlasting Happiness.

THEY hold, that both the Heavens and the Earth are eternal and uncreate ; and cannot conceive, that the World ever had a Beginning, or ever will have an End. They are of Opinion, that every^b Planet is the Habitation of a perfect Intelligence. . . . That

^a The *Siamese* believe, that there are female Angels.

^b This was also the Opinion of the antient *Chaldeans* ; but they establish'd in every Star an intelligent Substance, of which that Star was as it were, it's Body. See *Stanley's Abridgment, in Clerici Operibus Philosophicis.*

there lies a wide Expanse of Waters under the Earth, which bears it up as the Sea supports a Ship. That these subterraneous Waters have a Communication with those above them by a Gulph, which, as they imagine, is fix'd in the Center; and that these Waters are kept in Equilibrio by a Wind which has continued blowing from all Eternity. But when the Time shall come in which the God of the *Siamese* has foretold that he shall cease to reign,^a a Fire from Heaven shall rain down upon the Earth, and reduce all Things which are therein to Ashes; and the Earth thus purified shall be re-established in its primitive Condition. A very conspicuous Transformation both in Men and Beasts, as well as Nature herself, and a general Corruption shall precede this universal Renovation. Those Men who were perfect Giants when the God lived upon the Earth, who were as wise as they could wish or desire, and knew every Obligation of the Law, as they were perfectly innocent and holy; those very Men, according to the Degree of their Corruption, have already lost those Advantages; but in the latter Days they shall grow so feeble as to dwindle into Dwarfs scarce one Foot high. In that Age their Lives shall be very short, and their Strength and other Advantages which they possessed without measure in their State of Perfection, shall be totally lost; but they shall encrease in Evil, till at last they shall be abandoned to all Manner of Vice, and commit the most flagrant Crimes that can possibly be devised. They shall then have neither Laws nor Writings, and being buried in the most profound Ignorance, shall forget the very Name of Virtue. 'Tis this makes them exclaim so, that the End of the World is at Hand, since they find nothing but Corruption, and so very little Sincerity and Fidelity amongst Mankind, that they seem to have attained to the very Pitch of Impiety.

THIS Notion, if I may be allow'd the Expression, is the mere Whim, or vulgar Error of all Countries and all Ages. King *David* himself, amongst the sacred Writers, and *Hesiod*, *Homer*, and several other celebrated prophane Authors have made loud Complaints of the Age in which they lived, and stigmatized it with the most enormous Vices. According to their Account, 'twas impossible for any Age to be more corrupt.^b *Horace*, who was a little more moderate than the rest, says, that the People in his Time, indeed, were more wicked than their Ancestors; but Posterity, however, would do them some sort of Justice, and be more wicked than they were. Here now is plainly advanc'd another vulgar Error, which insinuates, that our Ancestors were more honest and virtuous than we are. 'Tis this ill-grounded Opinion, so full of Prejudice and ill Nature with respect to our Contemporaries, which fills the *Poets* and *Orators* with such a Spirit of Enthusiasm, when they talk of the earliest Ages in the World; an Enthusiasm with which *Historians* themselves are in some measure infected. Without having Recourse to the Stories of the Antients, which abound so extravagantly with this marvellous way of Writing, let us but consult our own or our Neighbours most modern Histories, and we shall soon perceive how emphatically they talk of the Virtues of the primitive Ages. As to the Idea generally entertained of the enormous Vices of the Age each present in its Turn, and which has induced Men to cry, *That the End of the World is at Hand*, it is doubtless true, that History acquaints us with the unaccountable Dissolution of some Countries; or to speak more properly, of some particular Members thereof, especially of such as are Courtiers, and Persons of the highest Distinction; but if we make due Enquiry into these shameful Disorders, we shall find that notwithstanding the prodigious Influence they have over the People, yet the Dissolution has never been universal. During the Corruption of the Court of *France*, in the Reign of the House of *Valois*, there

^a The Destruction of the Earth and the whole Universe by Fire, is also a very antient Opinion. The *Greek* Philosophers who maintained it, seem to have taken their Notions from the *Eastern* Nations. This destructive Fire, according to *Phurnutus*, was the *Chaos*, or a confus'd Mass, as Matter was at first. Thus the Conflagration of the World is no more than the Reduction of it to its original *Chaos*.

^b *Damnosa quidnon imminuit Die?*

Ætas parentum pejor avis tulit

Nos nequiores, mox daturos

Progeniem vitiosorem.

Lib. iii. Carm. vi.

were several brave Soldiers, several eminent Lawyers, Philosophers, and Prelates of unspotted Characters, to counter-balance the Depravity of those licentious Times. Notwithstanding the Contempt into which Libertinism and Luxury had reduced *Italy*; yet in the Time of Pope *Leo X.* and his Successors, there were Numbers, who were conspicuous in the World for their extraordinary Knowledge, and exemplary Lives and Conversations. How gloomy so ever those Ages were, which were called the Ages of Darkness; and when Vice was so contagious, that even the visible Head of the Church was infected, there were some Men, who were distinguished for their Learning and their Virtues all over *Europe*. *France*, *Germany*, and *England* produced many shining Examples. Though Christianity it self was too visibly decaying, and Virtue seem'd just expiring, yet both at the same Time were by their Means most gloriously supported. Although *Greece* and *Italy* groan'd through the Ignorance of their People, the *Moors* and *Arabians* cultivated those Sciences which were neglected and almost lost in the *Western Parts*; and although Madness and Extravagance were become almost the essential Character of the Religion of those unhappy Times, yet even then there were such undaunted Advocates for true Piety, as were able to resist its most implacable Enemies. We must not therefore conclude, that the Number of Libertines and wicked Men, far exceeded those who were Men of Virtue and Integrity. For besides that such an Inference requires an exact Computation of both, which is impossible, we may justly observe, that Vice is more taken Notice of by Mankind than Virtue; and that the Toleration which we find more or less extensive in a State, gives us room to judge more or less advantageously of the Character of its Natives. This is sufficient for the Generality of the People to draw very general Conclusions from. Thus 'tis, that the Toleration in *Holland* and *England* of such as are not of the establish'd Religion, make some People very falsely imagine, that the *Dutch* and *English* have very little, if any regard for the true Religion. And the Privilege of flying for Shelter to Sanctuaries, which in *Italy* occasions an infinite Number of Murders, makes the Vulgar believe, that the *Italians* are all Assassins. And yet 'tis generally in such Cases and Circumstances that we see timorous People cry out, *The End of the World is at Hand*. Neither are Reasons drawn from the Appearance of Monsters, Earthquakes, and such other Phænomena in Nature, more conclusive with Men of Judgment; since they know very well, that if they are perceptible in one Country, they are not in another. In short, to conclude this Digression, we are of Opinion, that these Ideas are owing to this general received Opinion of all Ages, *viz. That no great Revolutions ever happen but they are foretold, and preceded by some Prodigies in Nature*. But what Prodigy must that be which shall forerun a universal Contempt of Religion, and a total Forgetfulness of all Virtue? This we shall never see in any Government whatsoever; and if it should one Day happen, that the Religion which we imagine the most pure, without taking Notice of any others, should be totally destroyed, as a Gentleman of a refined Genius has offered, we are informed, geometrically to demonstrate; yet we should still see the Authority of a Prince assume the Place of Christianity, and this visible God turn into Maxims of State, the most refin'd Morals and establish'd Tenets of that Religion.

“ THE great Revolutions which are to precede the Conflagration of the World will be conspicuous in Beasts as well as Men.” They have even lost the Use of their Speech, which God, whilst he lived here upon Earth, had given them as the Result of his Merits. They allow Beasts the Use of Free-Will and Liberty, believing them capable of Good and Evil, and worthy of Punishments and Rewards. In the three last Ages, six new Suns will arise one after another; and each of them enlighten the World for fifty Years. This new Constellation of Stars will dry up the Sea, kill the Trees and Beasts of the Field, and extirpate Man himself from the Face of the Earth. After all these Prodigies, a Fire descending from Heaven, shall consume the Earth: The

³ *Cælo tonantem credidimus Jovem
Regnare, præsens Divus habebitur
Augustus.* Hor. Lib. iii. Carm. Od. v.

Hills shall be laid low, and all Things shall be upon a Level. We may justly conclude from these last Particulars in the Tenets of the *Siameſe*, that they range the Inequalities of the Earth amongst the Number of its Imperfections. A very learned ^a *Englishman* has lately endeavoured to eſtabliſh this System; but with all his Ingenuity, he has found but very few who give into his Notions. The Earth, covered with Duſt and Aſhes, ſhall be purified by the powerful Blaſt of an impetuous Wind, which will carry off the Remainers of the Conflagration of the World; after which, it will caſt forth ſuch an agreeable Odour, as ſhall attract a Female Angel from Heaven, and tempt her to eat ſome of this purified Earth. This agreeable Entertainment will coſt her dear; for ſhe ſhall be obliged by way of Attonement, to dwell for ever here below, and never mount again to the celeftial Regions. This Intelligence will conceive, by Virtue of this odoriferous Meal, twelve Sons and twelve Daughters, who ſhall repeople the World. The Males will be an ignorant, ſtupid Race, who for a long Time ſhall have no Knowledge even of themſelves: and after they have, ſhall be ignorant of the Law for almoſt an Eternity. After this long Space ſhall be elapſed, a God will revive, who ſhall diſſipate the Clouds of Ignorance, by inſtructing Mankind in the true Religion, and Knowledge of what Virtues they ought to praſtiſe, and what Vices they ought to ſhun. . . . He ſhall give them a ſacred Book, in which theſe Precepts ſhall be fully explained, and the ſacred Law, long ſince eraſed out of the Minds of Men, ſhall be then engraved a-freſh by the Care and Merit of this new Deity. This is the ſole Employ which they imagine worthy of a God during his Reſidence on Earth; for they think it below his Dignity to concern himſelf about the Government of the World, the providential Care of Men and Beaſts, or the Productions of Nature. Thus 'tis, that the World ſhall be renew'd from Time to Time to all Eternity; anſwering in ſome meaſure to the grand *Platonic* Year, in which both the Heavens and the Earth after they have been purified by Fire, ſhall reſume their ^b primitive Beauty, and a ſuppoſed uniform Motion, which they imagine had been loſt. The Earth ſhall reſume its primitive Equality, and particularly its advantageous Situation, and that Equilibrium which is loſt by the Deluge. Some Antients have look'd upon this *Platonic* Year as a Revolution, by which at the Cloſe of ſome thouſands of Years, the ſame Things which paſſed, and which ſhall hereafter paſs in the World, ſhall revive in the ſame Manner, and the ſame Order in which they now appear. We ſhall be born again therefore with the ſame Vices and the ſame Virtues, and live again under the ſame Princes, &c. . . . This is what *Virgil* has beautifully deſcribed in his fourth *Eclogue*.

LET us come now to Mr. *De La Loubere's* Relation concerning the Religion of the ^a *Siameſe*. They do not admit, ſays he, of any intelligent Being, who judges either of the Good or Evil of human Actions, or ordains either Punishments or Rewards. They only allow in the Room of it a blind *Fatality*, which cauſes, according to their Notion, the Good which accompanies Virtue, and the Evil which attends Vice; in the ſame Manner as ſhe inclines heavy Bodies to deſcend, and light ones to mount upwards. And ſince nothing can be more inconfiſtent with Reaſon, than to imagine an exact Juſtice in *Chance*, or in the Neceſſity of *Deſtiny*, they are inclined to believe that there is ſomething corporeal in good and evil Actions, which have, according to their Notion, the Power of being ſerviceable or prejudicial to Mankind according to their Deſerts. But is it not true, that in one Senſe Good ever attends Virtue, and Evil Vice? The *Stoicks*, and ſeveral other Heathen Philoſophers have long ſince acknowledged this important Truth. The

^a *Burnet*, intitul'd *Telluris Theoria Sacra*.

^b *Burnet*, Lib. iii. cap. 4. *Telluris Theoria Sacra*.

^c *Alter erit tunc Tiphis, & altera quæ vebat Argo,*
Deleſtos Heroas, erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles, &c.

^d Deſcription of the Kingdom of *Siam*, Tom. i. Page 380. publiſh'd at *Holland*. It muſt be obſerv'd here, that the Author ſeems to talk in general of all the *Indians*.

Christians, who came after them have maintained the same Maxim grounded on the solid Basis of Religion. In all Probability in order to justify the *Fatality* of the *Siameſe*, one might unfold this intricate Propoſition after the following Manner: “ Such is the Nature of Good and Evil, that as the Virtuous muſt of Neceſſity be happy, ſo the Vice-
“ cious muſt of equal Neceſſity be miſerable; for notwithſtanding the Objections which
“ Mankind make to this Rule, ſo conformable to that Order which is eſtabliſhed in the
“ Univerſe, Good can never produce Evil, nor Evil Good, any more than Light can pro-
“ duce Darkneſs, or Darkneſs Light, how conſpicuous ſoever the Irregularities are with
“ which the World abounds, and which tempt us to conclude, that this unerring Rule is
“ both falſe and uncertain: For ’tis thro’ Ignorance and Inattention that our Judgment of
“ Things is ſo very imperfect and ſuperficial.”

As to their Notion relating to the corporeal Quality of good and evil Actions, and their Power of being either advantageous or prejudicial to Mankind according to their Demerits, may we not reſolve it into that ſecret and inward Satisfaction which ariſes from Virtue, and that Remorſe ^a of Conſcience, which is the natural Conſequence of Vice; not to mention the Credit and Eſteem, the Peace and Tranquility of *Mind*, which are the conſtant Attendants of all ſuch as praſtiſe the former, and thoſe anxious Cares and Vexations which forever threaten thoſe who ^b indulge themſelves in the too frequent Commiſſion of the latter, and keep them in perpetual Terror, in the miſt of whoſe gloomy Reflections they have every Moment before their Eyes the moſt deplorable Miſfortunes of this World, and the inexpressible Torments of that which is to come? All we have therefore to do is, to trace theſe Ideas up to the ſupreme Being, whom we may plainly diſcern even thro’ the obſcure Theology of theſe Idolaters. Be it Nature herſelf, or a certain univerſal Spirit, which is inactive, and ſunk into an eternal Repoſe, it will be forever true, that the Laws this Being has ordained are executed by ſome other inferior Beings; like thoſe of a Prince, who, after he has ſettled all his Affairs of State, retires with the utmoſt Satisfaction and Tranquility of Mind into his Palace, and reſigns the future Adminiſtration of all his moſt important Concerns to the Care and Conduct of his favourite Miniſters. We are conſcious to ourſelves, that this Explication of the System of the *Siameſe* is very defective; but all that we aim at is, to give it a favourable Conſtruction, and an Air of Reaſon, which we humbly conceive is no trivial or inconfiderable Attempt. We are of Opinion at leaſt, that this is the beſt Light it can poſſibly be ſhewn in, to clear them from that ill-natured and heavy Imputation of Atheiſm, and an abſolute ^c Eſtrangement from the Knowledge of a ſupreme Being. In ſhort, if we compare what theſe two Travellers aſſert relating to the Doctrines of the *Siameſe*, we ſhall find that they frequently claſh and interfere with one another.

In Conformity to this Doctrine, the *Siameſe* and their Neighbours attribute to a Variety of infinite Spirits all the Power and Virtue of an inactive Being. The Nature and Qualities of theſe Spirits are ſuch, as we can form no adequate Idea of them: They are, according to their Opinion, compoſed of a material Subſtance, tho’ ſo ſubtle and refin’d as not to be touch’d or diſcern’d by mortal Eyes. They aſſert likewiſe that they are Souls, which in former Times had animated human Bodies. All ^d Spirits, according to their Conception of them, are of one and the ſame Nature. The Soul enters without the leaſt

^a ——— *Prima hæc eſt noxia quod ſe
Judice nemo nocens abſolvitur.* Juvenal.

^b ——— *Metus in vitâ pœnarum pro malefactis
Eſt inſignibus inſignis ſcelerique Luſelâ.
Carcer & horribilis de Saxo jactu deorſum,
Verbera, carnifices, robur, pix, lamina, tædæ.
Quæ tamen, eſſi abſunt, at mens ſibi conſcia facti,
Præmetuens, adhibet ſtimulos, terretq; flagellis;
Nec videt interea qui terminus eſſe malorum
Poſſit, nec quæ ſit pœnarum deniq; finis,
Atq; eadem metuit magis hæc ne in morte graveſcant.
Hinc æcheruſia ſit ſtultorum deniq; vita.* Lucretius Lib. iii.

^c *La Loubere ubi ſup.* p. 395.

^d *Idem. ibid.* p. 380.

Reluctance or Reserve into all Bodies, of what kind soever they be, and regulate all their Actions, without being physically united to them, as our Souls are to our Bodies. Since therefore the Souls of such as are dead are ranged amongst the Number of Spirits, who are Partakers of the divine Power, “ they imagine also, that they can, whenever they see
 “ proper, either succour or torment all such as are in the Land of the Living: And it
 “ is owing to this Principle, that they pray to the Dead, and in a more especial Man-
 “ ner to the Souls of their Predecessors, to the second and third Generation, presuming
 “ that all those who liv’d before them, are so far remov’d, thro’ divers Transmigrations,
 “ that they can no longer listen to their earnest Sollicitations, nor be any ways service-
 “ able or prejudicial to them. The *Siamese*,^a in almost all their Undertakings, implore
 “ the friendly Aid and Assistance of their good *Genii*, and load their *evil Ones* with the
 “ heaviest Imprecations. These good *Genii* consist of such Souls as are look’d
 “ upon to be more or less good, according to the Degree of Virtue and Perfection to
 “ which they have attain’d whilst here upon Earth. The evil *Genii* consist of such
 “ Souls^b as either die by the Hands of Justice, or through some other flagrant Offence,
 “ which render’d them, as they imagine, altogether unworthy of any Funeral So-
 “ lemnities. This Idea is much the same with *Plato’s*, who laid it down as an esta-
 “ blish’d Maxim, that we ought to be so strictly attach’d to Virtue during this Life,
 “ that the Habit of it might be retain’d even after Death. This likewise is somewhat
 “ conformable to the Opinion of some antient *Christians*, who maintain’d that the Souls
 “ of good Men were transform’d into Angels, and the Souls of the Wicked into Devils”.
 And it is owing to these Ideas that the Invocations of the Dead, their Deifications, and
 other Acts of Devotion of the like Nature, have insensibly crept into many Religions.
 We shall treat of their Notions relating to perfect Happiness, Paradise and Hell, when
 we come to the Description of their Funeral Solemnities.

THE Account which the *Siamese* give, according to Father *Tachard*, of certain *Hermits*, who bear some Resemblance to our *Ghosts* and *Speñtres*, and to the *Fauns* and *Satyrs* of the Antients, can no where be more properly introduc’d than in this Place. These *Anchorets* live retir’d in the most solitary Desarts, and are perfect Masters of all the Secrets of human Nature. They perfectly understand the Art of making Gold, Silver, and the most precious Metals: There is nothing so wonderful and surprizing, but what they can effect with the utmost Ease. They assume what Forms they please, and make themselves immortal; for they are well skill’d in all the Arts which are necessary for the Prolongation of Life. They cheerfully however resign it to God from one thousand Years to another, by voluntarily sacrificing themselves on a Funeral Pile, reserving only one of their Tribe to raise up those that are dead, by Virtue of his Magical Incantations. In this Narration there seems to be a great Mixture of the *Fable* of the *Phœnix*. They add, that it is as dangerous as it is difficult, to meet with these marvellous *Hermits*, and that the Lives of such as do, are in apparent Danger of being lost.

^a Observe how Father *Tachard* expounds their Doctrine with respect to Spirits. Their Angels are corporeal, and of both Sexes. . . . They are the ever-watchful Guardians of Mankind, and the wise Directors of the Universe. They are distributed into seven Orders or Hierarchies, of which one is more perfect and illustrious than the other; and they are seated according to their Dignity in as many distinct Heavens. Each Part of the World has one of these Intelligences who presides over it. . . . And forasmuch as they are well satisfy’d, and firmly believe, that these Angels pry, with indefatigable Industry and Application, into the Conduct of Mankind, and are Eye-Witnesses of all their Actions, in order to recompence such as are Praise-worthy, thro’ the Virtue and Merits of the Deity; ’tis to these Intelligences, and not to the Deity himself, that they make their devout Supplications in the Times of Trouble and Distress; and to them likewise do they pay their Tribute of Praise and Adoration, when they are conscious that they have receiv’d any signal Mercies. ——— What we have printed above in the *Italic* Character, is we imagine, worthy of the Reader’s particular Observation.

^b They do not acknowledge, according to Father *Tachard*, any other Demons than the Souls of the Wicked, who having sneak’d out of Hell, where they were once Captives, wander about the World for a certain Term, and do all the envious and ill-natur’d Actions there, which they can possibly devise. They range amongst the Number of these evil Spirits, all Infants who are still-born, Mothers who die in Child-bed, and Persons kill’d in Duels, or such as have been guilty of any flagrant and enormous Crimes of the like Nature.

On the RELIGION of the BANIANs. 51

THE *Siameſe* compriſe their whole Syſtem of Morality in theſe ^a five *Negative Commandments*, viz. *Thou ſhalt not kill; Thou ſhalt not ſteal; Thou ſhalt not commit any manner of Uncleanneſs; Thou ſhalt not lye; and Thou ſhalt not drink any intoxicating Liquors.* The firſt *Commandment* extends not only to Man and Beaſts, but to the very Plants and Seeds of the Earth. By this Injunction they are of Opinion, that nothing in Nature ſhould be deſtroy'd; ſince they maintain, as I have already obſerv'd, an univerſal Animation. “ To break the Branch of a Tree, for Example, is to do Violence to the Soul
“ of the Tree: But when once the Soul has been expell'd the Body, they look upon
“ it as a Deſtruction already committed, and therefore no Offence or Tranſgreſſion to re-
“ freſh themſelves with the Body that remains behind. The *Talapoins* eat any thing
“ without the leaſt Reſerve, that is already dead; but to deſtroy any Thing which they
“ imagine has Life, is deem'd a flagrant and a mortal Sin”.

UNDER this *Commandment* is alſo compris'd the Prohibition of wounding, or ſhedding the Blood of any Creature whatſoever: But they find out ſeveral little Subterfuges to evade ſome Part of the Rigour of this *Commandment*. The *Siameſe*, for Inſtance, make no manner of Scruple to go a fiſhing, but on thoſe particular Days on which the *Talapoins* ſhave their Heads. On all other Days, they think fiſhing no criminal Practice, but an innocent Amuſement, and offer this weak and evaſive Excuse for the Juſtification of it, viz. *We only drag the Fiſh out of the Water, but never ſhed their Blood.* They make uſe of Eviſions of the like Nature to palliate a War, or any other Circumſtances of that Kind, where Murder muſt inevitably enſue. Notwithſtanding the Prohibition plainly contain'd in this *Commandment*, the *Siameſe* are of Opinion, that ^b Self-Murder is no Breach of the Law; but on the contrary, a Sacrifice acceptable to the Soul; and that by ſuch an Oblation, they attain to a very eminent Degree of Virtue and Perfection. They hang themſelves therefore frequently, out of a pure Principle of Devotion; on the ^c Tree of their *Pagods*. This they call an *heroic Diſdain of all their Aſterities*; and which we may properly call a *Gradual Suicide*.

BUT we are told, “ that in this enthuſiaſtic Zeal, which inclines the *Siameſe* thus to
“ hang themſelves, there are always ſome viſible Teſtimonies of a Diſtaſte of Life”. In the ſame Narrative, we have a particular Account of a *Peguan*, who burnt himſelf to death with all the ſeeming Tranquility of Mind and Reſolution imaginable, in a certain Temple at *Siam*, whiſt his Relations, whoſe Conduct towards him had given him ſome private Diſguſt, were ſtanding round about him; and who, notwithſtanding their Tears and Concern for him, never offer'd to diſſuade him from the raſh and reſolute Attempt. This voluntary Sacrifice of himſelf was look'd upon as the ſure and ready Way to his Deification. They cover'd his Body all over with Plaſter, and erected it as a Statue to his immortal Memory; they paid divine Adoration to it, and plac'd it with great Solemnity upon the Altar, behind that of *Sommona-Codom*.

By the third *Commandment* the *Siameſe* are ſtrictly enjoin'd to commit no Manner of Uncleanneſs. Marriage itſelf is deem'd a State of Impurity; and Celibacy, on the other hand, a State of Perfection. This Idea prevails more or leſs in all Religions whatever: So ſtrict and ſuperſtitious were the *Pagans*, that no married Man would immediately

^a La *Louberé*, ubi ſup. Pag. 381. Father *Tachard* ſays, that their Law is compris'd in ten *Commandments*, which have a peculiar Regard to the *Talapoins*: The *Laiſy* however have but eight. The three, which La *Louberé* has omitted, are theſe which follow: *To adore the Supreme Being, his holy Word, and all ſuch as endeavour to imitate his divine Perfections; to faſt on Holidays, and thereon to do no manner of Work.*

^b The *Indians* in general, according to La *Louberé*.

^c The *Europeans* call it the *Tree of the Pagods*, becauſe the *Siameſe* plant it before their Temples. No private Perſon is allow'd to have this *Sacred Tree* grow in his Garden; and 'tis of this Wood that they make the Statues of *Sommona-Codom*. La *Louberé*'s Deſcription of the Kingdom of *Siam*.

52. SUPPLEMENT to the DISSERTATIONS

after ^a an amorous Conversation with his Wife, presume to approach the Altars of their Gods. This imaginary Pollution has contributed very much to the Celibacy of our *Christian* Priests : and if the Remedy has sometimes prov'd worse than the Disease, it was owing to the Depravity of human Nature. Notwithstanding the *Chinese* marry, yet as soon as they have Children, they look upon a Separation from their Wives as a virtuous Action. ^b The celebrated *Confucius* and several other *Chinese* Philosophers, have rang'd this voluntary Divorce amongst the Number of the Virtues. There are Instances of the like Nature which might be produc'd amongst our selves, but not in our Days ; we must have Recourse to that happy Age, in which our Monarchs themselves, out of Humility retir'd into Convents, and voluntarily abdicated their temporal Crowns, for that more spiritual one of a Fryar's. To shake off the conjugal Yoke, and wash away the Stains of that State of Pollution, by retiring into a Cloister, was then the infallible Means for the Attainment of everlasting Glory.

^c THE *Siamese* in general are prohibited the drinking of any intoxicating Liquors ; but more especially the *Talapoins*. They are not allow'd on any Occasion how emergent soever to taste a Drop of Wine ; and they are grievously offended when they see a *Christian* Priest drink it without the least Reserve. But alas ! what would they say, were they to know what dissolute drunken Creatures they are in some of our *European* Countries ?

ON the other Hand, the *Siamese* are of Opinion, " That all Mankind in general are " not oblig'd to be strictly virtuous ; and that 'tis the bounden Duty of a *Talapoin* only " to be so. . . . 'Tis a Layman's Business and Profession to be guilty of any " Sin ; but that of a *Talapoin* not to sin at all, and to do Penance for such as do." These Notions have been instill'd more or less artfully into the Minds of People of all Persuasions. We shall only mention the Ideas which are entertain'd in this Respect a-

^a *discedite ab aris*
Quæ tulit besternâ gaudia nocte Venus. Tibullus.

^b La Loubere says that the *Chinese* Philosophers look upon a Woman as a very evil Thing, which ought to be thrown like a Weed away, after she has answer'd the Intention of Nature, which is the Production of Children into the World. After they once had Issue, they were by no means allow'd to marry a second Wife ; since they enjoy'd the Fruits of their first Nuptials. *Confucius* himself discarded his Spouse, soon after she was deliver'd of a Son, and the Youth, in Process of Time, did the same in Imitation of his Father. Nay these People with their good Wills would have no Children at all, but that there are Duties required from them, on their own and their Ancestors Account, which by the Tenets of their Religion, are absolutely necessary to be perform'd for the Repose of the Dead. A Wife therefore is directly discarded as soon as she has educated her first Child, and constituted him a true Member of the *Chinese* Church. As for us *Christians*, our Wives and we are so much *One Flesh*, that 'tis morally impossible to shake them off, and dissolve the unhappy Union. One Instance or two 'tis possible may be produc'd of a joyful Separation ; but it so very seldom happens, that it will never gain the Sanction of a Law. The Cloister we must here observe, is now no more in fashion ; or at least is so little regarded, as is not worth mentioning. As to such as are of the *Protestant* Persuasion, they are oblig'd to stick close by their Wives, let the Consequence prove never so fatal. They have not so much as the very Shadow of a Cloister, or a Dispensation. Thus their own Legislators pay dear for the Rigour of their own Institutions ; for they have very often the Misfortune to be wedded to such Brides as are very disagreeable in their Tempers.

Donc s'il vaut mieux Diable ou femme avoir,
Et qui des deux bruit plus en menage,

is a Question very a-propos. — But to be less gay, and more serious. — It seems, that St. Paul did not only prefer Celibacy to Marriage ; but intimated likewise, that they were happy who were free and disengag'd from its irksome Bonds. Whether these Ideas are either resent'd or misconstrued, the exasperated Wits have drawn frightful Consequences to the Women's Disadvantage. They are as envious and satirical against them as possibly they can be, and rave at them with the utmost Spleen and ill Nature. A certain anonymous Poet has given us this waggish Distich.

Fœmina nulla bona est, at si bona vixerit unquam,
Nescio quo pacto res mala facta bona est.

Another *Misanthropist* is at a Loss to find out a Medium between the Coquetry, of a handsome Wife, and the Torment, of that poor Husband who is tied for Life to an ugly one.

Si sit formosa erit *αἰὲν*
Si sit deformat erit *αἰὲν*
Ergo non est ducenda.

Another Humourist has degraded them even below their human Species, in a ludicrous Discourse compos'd on that Occasion. We are almost oblig'd to say, that we must have recourse to those extravagant Invectives for the Women's Justification.

^c *Tasard's Voyages to Siam* Tom. i. Lib. 6.

amongst

mongst ourselves. We are for the most Part of Opinion, that such as make Religion their Profession lie under more indispensable Obligations to comply with its Precepts than those who are Laymen ; but at the same Time we imagine, that there are an infinite Number of Sins which are venial and excusable in the Laity, that are not to be dispens'd with or conniv'd at, if committed by our Ecclesiasticks. It is a current Opinion likewise that the Laity may obtain the free Pardon and Remission of their Sins, on their Compliance with some general Acts of Humiliation and Repentance ; but 'tis expected that our Ecclesiasticks shou'd be constant and shining Examples of Virtue and good Manners, and be guilty, as seldom as possible, even of the common Frailties incident to human Nature. It is but reasonable indeed, that such as are devoted to a perpetual Performance of Penance for others, out of a Principle of Compassion and Charity to the Frailties of Mankind, should be deem'd more holy than other Men : But at the same Time 'tis equally just, that their Deportment should be modest, and free from the least Tincture of Pride ; and that whilst they are expressing a religious Sorrow for the Transgressions of others, they should ever be mindful, with humble and contrite Hearts, to confess their own.

THE Traveller whom we have quoted assures us, that the *Talapoins* entertain very senseless and stupid Notions of Sin. In Consequence of this establish'd Maxim, *that it is the Layman's Privilege and Profession to sin*, they never scruple to encourage them in the Commission of it, when they have a fair Prospect of Advantage ; since afterwards by their good Works they make Attonement, and procure their Pardon. They make the Beauty of Virtue to consist in the Impossibility of the Practice of it, and the better to ^b illustrate that Impossibility, they overload it with an infinite Variety of little trivial Punctilio's and insignificant Duties. To give the Reader an Idea of their impertinent Curiosity in this Particular, one Instance, we presume, will be sufficient. " The *Talapoins* will not allow the People to kindle a Fire, because thereby they destroy " the Thing with which it is kindled ; and likewise forbid them to extinguish it when " it is kindled ". If Virtue indeed consists in Injunctions of this Nature, we may very easily conceive the Impossibility of the Practice of it. Pride is the principal Motive that prompts and encourages the *Talapoins* to abstain from Sin ; but Necessity, which has prevail'd on them to indulge the Laity in the Commission of it, has establish'd that political Maxim, so beneficial and advantageous to them both, *that Sin is only the Portion of the Laity*. Human Reason, which with Regard to Virtue and Religion takes Pleasure in being easy, expatiates, if I may be allow'd the Expression, upon Maxims of this Nature, and extends them as far as is consistent with its own Interest.

" THE profound Respect which the *Siameſe* pay to their sacred Writings, is " the true Reason, as Father *Tachard* observes in his first *Voyage to Siam*, why they " durst not communicate them to us *Christians*. They are afraid to explain their " Law to us, lest in exposing it to our Censure and Ridicule, we should be " apt to treat it with Contempt, and that a Sin of so heinous a Nature would be " imputed to their Charge. They very often reproach us with our indecent Manner of exposing to publick View the Images of our Saints, and with our reading " the sacred Writ with too much Irreverence and Inattention ". We shall drop at pre-

^a *La Loubere*, Tom. i. Pag. 387. There is in all Probability more Pride and ill Nature than Stupidity in these Ideas.

^b It is very difficult to reconcile this Narrative with the following Passage from Father *Tachard* : " No Christian " cou'd possibly lay down more compleat Maxims for the Regulation of our Manners, and the Conduct of our " Lives, than those which are prescrib'd by the religious Laws of the *Siameſe* : They strictly enjoin the Performance " of all good Works, and not only prohibit all evil Actions, but also the Will, Thought, and criminal Intention of " them. This is the Reason, why they assert, that their Law is impossible to be practis'd. . . . Neither Necessity, " nor any other Motive whatsoever, is the least Plea or Excuse for him who transgresses the Law. Several Parti- " culars which we *Christians* imagine to be Points of Counsel only, and propos'd for such as aim at Perfection, they " look upon as indispensable Obligations ".

sent all further Discourse upon this Topick, in order to introduce some other Articles in lieu thereof. Let us come now to *Sommona-Codom*, the grand Object of the *Siamese*'s Adoration. The Confusion in the Theology of those People, and the Obscurity of their Mythology of this extraordinary Man, thus raised to the Godhead, are no small Obstacles to our being so exact as this Article justly requires. Some Books written in the *Balie* Language, acquaint us, that ^a *Sommona-Codom* was born of a Flower which sprang from the Navel of an Infant, or rather the Leaf of a Tree in the Shape of an Infant biting his Toe, and swimming upon the Surface of the Water, which alone in their Opinion was coæval with God. Let us recollect here that remarkable ^b Passage of *Moses*, where it is said, that the ^c *Spirit of God* mov'd, or rather to translate the Word literally, brooded upon the Face of the Waters; which bears a very near Resemblance to the Idea of the Universe represented under the Form of an Egg. It is no difficult Matter likewise to trace the Idea of the *Siamese* with respect to the Nativity of *Sommona-Codom*; and there is no Necessity to be a profess'd Man-Midwife, to remark in the Situation of this *Leaf-Infant* that of a Child in the Mother's Womb. We may place among the Number of like Ideas, that of the *Puzza* amongst the *Chinese*, sitting upon a Flower in the midst of the Water; and that of *Isis* upon the Flower of *Lotos*. ^d Notwithstanding this miraculous Nativity of *Sommona-Codom*, he had both a Father and Mother, and the Name of the latter bears some kind of Resemblance to that of ^e *Mary*. The Missionaries, who let nothing remarkable escape them, have not fail'd to make their Reflections on a Circumstance of so curious a Nature. ^f *Sommona-Codom*, from the first Moment he was born, without the Assistance of any Tutor, instructed himself, and acquired, by the instantaneous Penetration of his Judgment, a perfect Knowledge of all Things relating to Heaven, Earth, Paradise, Hell, and the most intricate and occult Mysteries of Nature. At the same Time, he recollected every particular Transaction of all the vast Variety of Lives thro' which he had pass'd. After he had fully inform'd the People of every Circumstance which he thought material, he left them all in writing, for the future Improvement of themselves and their Posterity. In these Writings, he says of himself, that as soon as he had assumed the Divinity, he resolv'd to manifest his Godhead to Mankind by some very remarkable Prodigy. As he was sitting under a Tree, deem'd sacred by the *Siamese*, he was glorified in a very signal Manner, and adored by Angels, who came down from Heaven for no other Purpose. His Brother *Thevatat*, jealous of his Glory, conspired his Downfall, and declar'd open War against him, with all the Brute Creation. *Sommona-Codom* defended himself manfully by Virtue of his good Works, but nothing was so great a Support and Protection to him, as his strict Practice of the tenth Commandment, which comprehends the Exercise of Charity, without which he must have inevitably been vanquish'd, notwithstanding he was endowed with all the good Works contained in the nine other Injunctions. The Guardian

^a *La Loubere*, ubi sup. Pag. 412.

^b Genes. Chap. i. Ver. 2.

^c *Sommona-Codom*, according to the Etymology which Mr. *Herbelot* has given us of those two *Persian* Words, signifies, the antient Heaven, or the eternal Heaven. See *La Loubere*'s Description of the Kingdom of *Siam*, Tom. i. Pag. 422. There is no Necessity to be a *Jewish* Rabbi, to find out the Affinity between *Sommona-Codom*, and the *Schamaim-Kedem*; or a Doctor of Divinity, to know that the Heaven, and the Spirit of Heaven, or the Supreme Being have been often confounded, and used as synonymous Terms, not only in Poetry but in Prose.

^d Father *Tachard*, in his second Voyage to *Siam*, Lib. v. tells us a *Siamese* Story, which makes *Sommona-Codom* to be born of a *Virgin*, who conceiv'd by the prolific Influence of the Sun. The innocent *Virgin*, ashamed to find her self with Child, flew to a solitary Desert, in order to conceal her self from the Eyes of Mankind; she was miraculously deliver'd upon the Banks of a Lake of the most beautiful Babe that was ever created, without any Assistance, or Sense of Pain; but having no Milk wherewith to suckle him, and being unable to bear the Thoughts of seeing him die, she jump'd into the Lake, where she set him upon the Bud of a Flower, which blow'd of it self for his more commodious Reception, and afterwards inclos'd the Infant as it were in a Cradle. The *Talapouts* ever since retain a more than ordinary Veneration for this Flower.

^e *La Loubere*, in his Remarks on this Narrative, says the *Siamese* do not imagine *Jesus Christ* to be *Sommona-Codom*, but an abandon'd Wretch, named *Thevatat*, and Brother of *Sommona-Codom*. They add moreover, that this *Thevatat* is tormented in Hell, and that his Punishment bears a very near Resemblance to that of the Cross.

^f Father *Tachard*'s second Voyage to *Siam*.

Angel of the Earth us'd her utmost Endeavours to prevail on the Enemies of *Sommona-Codom* to adore him as a God ; but at last, finding them obstinate and perverse, and inattentive to her repeated Remonstrances, she squeez'd her watry Locks, and pour'd forth such a Deluge as totally destroy'd them.

FROM the Time that *Sommona-Codom* first began to aspire after the Godhead, he had appeared five hundred and fifty Times in the World under various Forms, and always took Care to assume that which was the most beautiful and most illustrious of each Species. He frequently laid down his Life for the good of his Subjects ; he inured himself to the constant Practice of Patience and Mortification ; insomuch that once for the Exercise of his Virtue, he permitted a *Bramin* to take by Violence his Son and Daughter from him, and put them to exquisite Tortures before his Face. He accustomed himself to Solitude and Penance in the most remote and unfrequented Desarts. His Impartiality and Disregard for his own Interest was astonishing, and beyond all Imagination. He bestow'd his very Wife upon a poor Person who implor'd his Charity. Was there ever a greater Instance of Benevolence and good Nature ? After he had put his Eyes out, he gave his Flesh to the wild Beasts, that were almost famish'd for want of Food. It is proper here to remark, that the Religion of these Idolaters strictly enjoins their Charity and Good-will towards Beasts as well as Men. ^a Another Traveller acquaints us, upon the Veracity of some other Legend, that after he had generously given away all his Effects, imagining his Charity still imperfect and incompleat, he tore his Eyes out, and murder'd his Wife and Children for the Maintenance and Support of the *Talapoins* who were his Contemporaries. Our Author at the same Time very justly takes Notice of the Contradiction which he finds in these barbarous Parricides, which are rank'd amongst the meritorious Deeds of *Sommona-Codom*, and the Commandments in the Law of the *Talapoins*.

^b SOMMONA-CODOM, after he had renounced the Pomps and Vanities of a sinful World, applied himself wholly to the strict Performance of all the Duties and Austerities of a Devotee. He fasted, pray'd, and employ'd his whole Time in the Performance of all Acts of Devotion of the like Nature ; and in order to make them still more meritorious, he took upon himself the sacred Function of a *Talapoin* ; and when he had compleated all his good Works, he immediately attain'd all the Benefits and Privileges arising from them. He became so strong and dauntless, that he overcame a Saint of consummate Virtue in single Combat. His haughty Antagonist, not thinking that *Sommona-Codom* had arrived to such a Pitch of Perfection as he had, challenged him to a Trial of his Skill, but fell a Victim to his Fury and Resentment. Several other Saints adorned the Age in which *Sommona-Codom* lived, and were all endowed with extraordinary Strength and Vigour, proportionate to the gigantic Size of their Bodies. The Doctrine of the *Siamese* has taken in both these Qualities to compleat the Perfection of the Saint's Soul. *Sommona-Codom* had the Gift of Miracles added to his invincible Strength. He made himself invisible ; he pry'd into Things both past and to come ; he knew perfectly well in a Moment all the Transactions in the World. By a more than human Activity, he convey'd himself from one Place to another, without the least Trouble or Fatigue, on purpose to preach up and recommend the Practice of Virtue to all Nations. In this sublime and eminent State of Virtue, *Sommona-Codom* forgot himself, and kill'd a Native of ^c *Man*, and soon suffer'd condign Punishment for it. His Life was contracted ; at fourscore Years of Age he died, and disappeared all at once, like a Spark that vanishes in the Air. The Person whom *Sommona-Codom*, thus murdered, was one of that Nation, who had a natural Aversion to the Saint, and by Consequence was guilty of a most damnable Herefy. Now in this Respect, the *Siamese* think much

^a *La Loubere's* Description of the Kingdom of *Siam*. Tom. I. p. 414.

^b *Idem* *ibid.* p. 416.

^c 'Tis the Name of a People.

after the same manner as People do in other Nations. First they conceive a monstrous Idea of Heresy, and then of Course a Heretick is the Object of their Detestation. The *Siamese* describe these Natives of *Man* as a frightful People, with prodigious broad Faces, monstrous large Teeth, and Snakes on their Heads instead of Hair.

IN like Manner formerly, there were some *Roman Catholicks*, who very simply imagined that the *Hugonots* were not of human Shape. As a certain *General* passed through *Piemont* during the *Spanish War*, the People, deluded by the false Idea they entertain'd of the *Calvanistic*^a *Commander* on Account of his Name, imagined that he wore Horns upon his Head like a Bull, and that all his Regimental Forces were arm'd on their Foreheads like their Leader. On the other Hand, there have been some *Protestants* such senseless Ideots, as to imagine, that the *Papists* in the Court of *Rome* wore a particular *Mark* upon their Foreheads, deluded by the Comparison of some of their zealous Teachers, who after they had artfully search'd out, and found both *Popery* and the *Pope* in the *Revelation*, very shrewdly applied to both of them all the Qualities of the *Beast* there spoken of, and the wonderful *Mark* which its Worshippers bore on their Foreheads. These Ideas are without all dispute stupid and absurd, and by consequence disavowed by every Man of common Sense; but when we are not accustomed to live amongst Persons of different Persuasions, and have our Ears eternally filled with the gross Absurdities of other Religions; when we have daily Transactions with People, who are forever making false Applications and Aspersions upon them; and, in short, when we have been instructed from our Infancy to estrange our selves from all such as are Professors of those Religions, and to have an utter Abhorrence of all their Principles and Tenets, the Mind is insensibly cast into such an unhappy Mould, as to be capable of receiving the most ridiculous Impressions. Such a Person in Theory imagines he has no manner of reason to be afraid of this Frame and Disposition of Mind, and yet, as it becomes familiar by Practice, he thinks and acts as absurdly as the most senseless and illiterate Peasant. As for instance, there are some *Catholicks* who cannot forbear trembling, and being all in Confusion when they enter into a Church belonging to the *Hugonots*; and on the contrary, there are some *Hugonots*, whose Knees will strike together, and their Countenances fall on their Entrance into a *Roman Catholick Church*. Now, are there any real Grounds for this extravagant Fear either in the one or the other? Have they either *Romish Priests*, or *Protestant Teachers* at their Heels? Are they surrounded either with Dragoons or Soldiers? Are they, in short, threaten'd with the most tremendous Punishment? No, not in the least; but on the contrary, they reside in a Country where there is a Toleration for both one and the other. 'Tis a Terror very difficult to account for, and wholly owing to Prejudice and Prepossession, that seizes them, and has so prevailing a Power over them, that they can never shake it off as long as they live.

Now to resume our Account of *Sommona-Codom*. After the Death of this Native of *Man*, he had a strong Inclination to eat the Flesh of a Hog, into which the Soul of him whom he had thus murdered sily enter'd, on purpose to be revenged on *Sommona-Codom*. The Legend, which Father *Tachard* has copied, assures us, that a Monster whom *Sommona-Codom* had formerly kill'd revived under the Form of a Hog, and that as *Sommona-Codom* was sitting in the midst of his Pupils, whom he was then instructing, this Monster flew at him with the utmost Fury and Indignation. *Sommona-Codom* then very well knew that his Departure out of this World was near at Hand, and he foretold his Death to all his Disciples. Some Time after he eat Part of this very Hog, and died instantly according to his own Prediction. . . . But before he expired, he strictly enjoyn'd them to consecrate both Temples and Statues in Commemoration of his Godhead. Ever since his Decease, he has enjoy'd that eternal Repose, which they express by the Term *Nircupan*, of which we shall treat more at large hereafter. In this State he is subject no

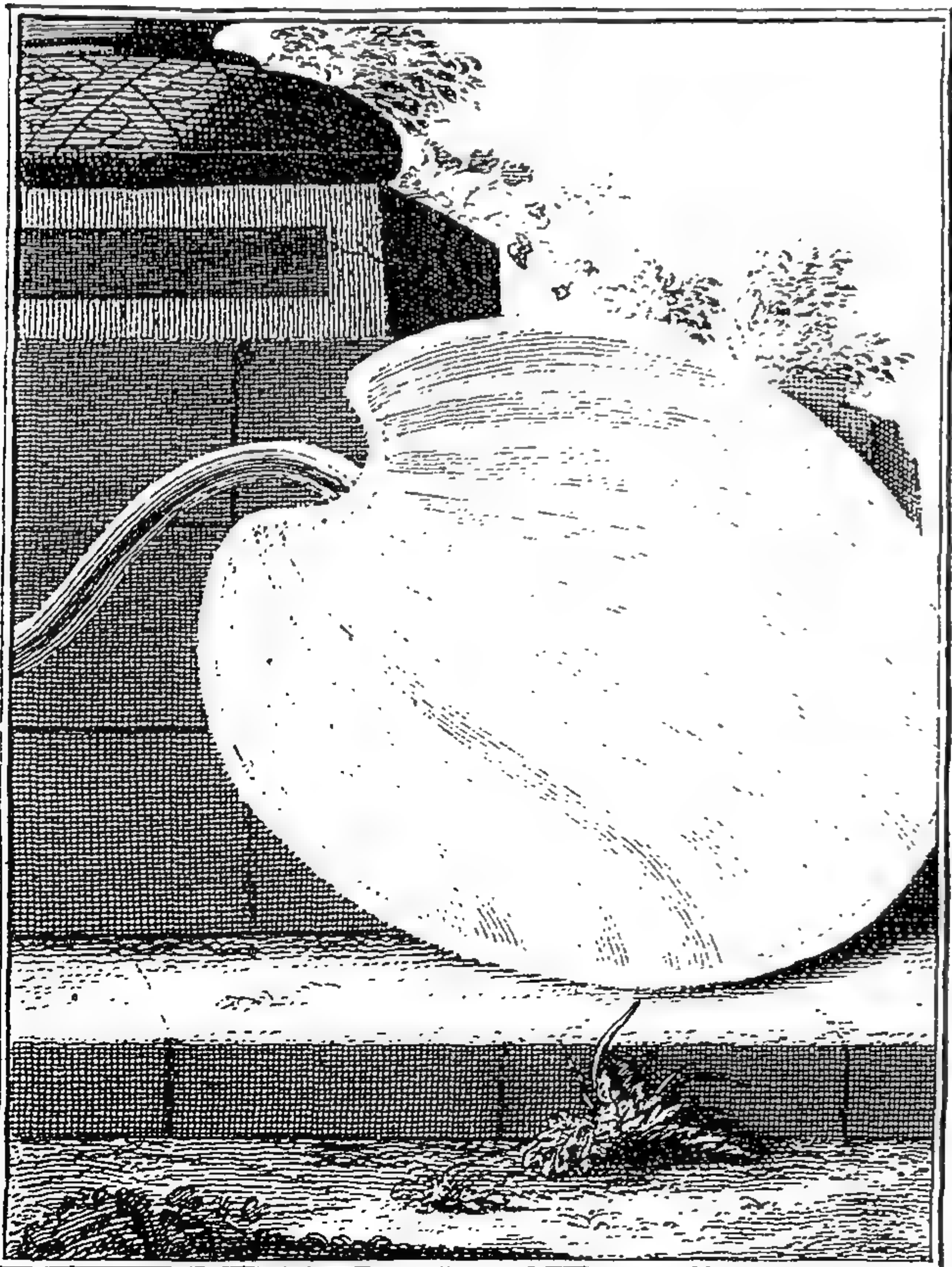
^a The General *Cornau*.



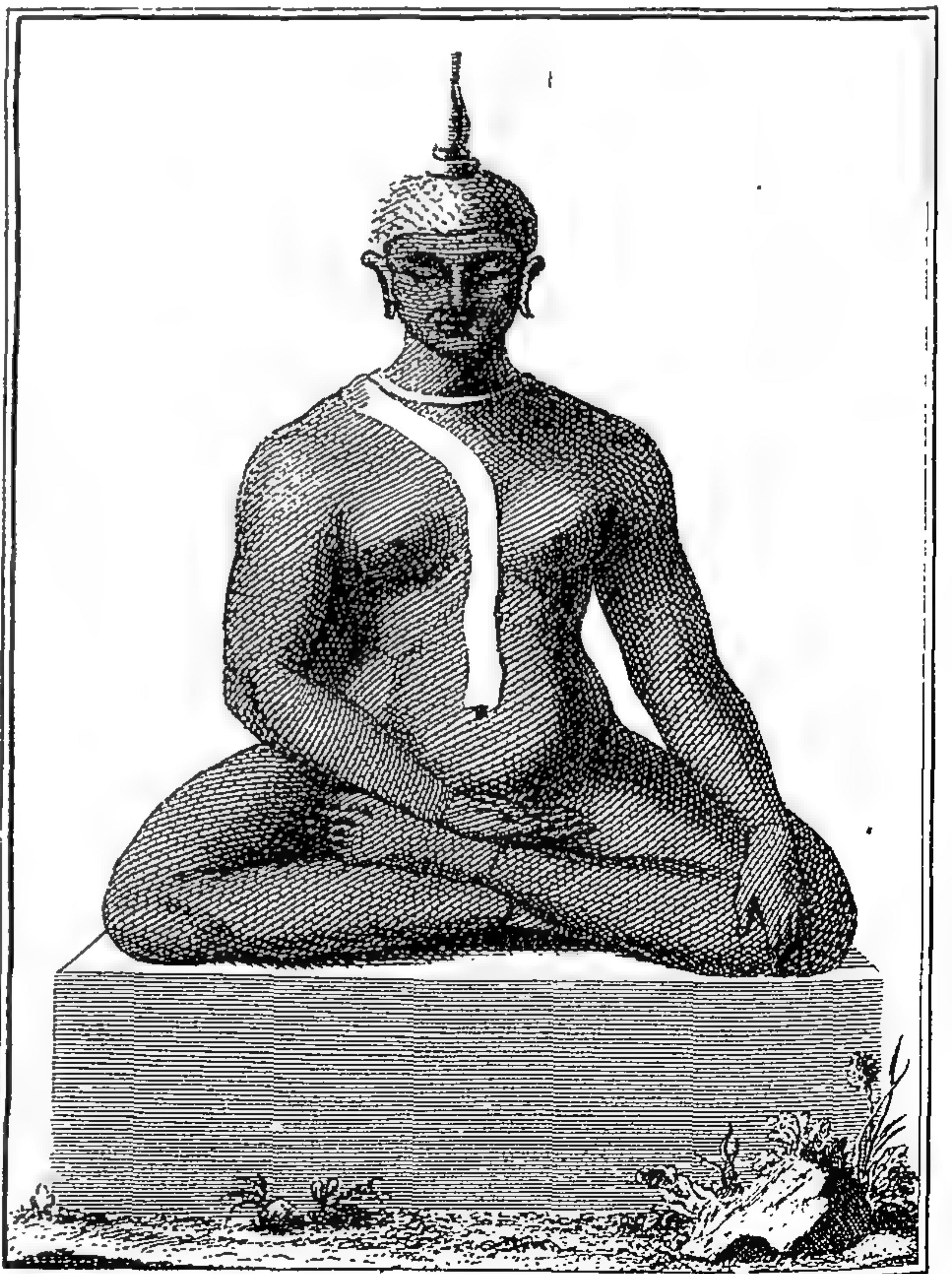
The same IDOL represented in another manner — Autre. representation de cette IDOLE.



SOMMONACODOM.



Salapat or a Salaponian Umbrello. — Salapat parasol des Salapinois.



Another of the same. — AUTRE.

more to Trouble or Sorrow. He is perfectly insensible, and the perfect Happiness which the *Siamese* conceive he enjoys in *Nireupan* consists in this Insensibility. This, says Father *Tachard*, is what they call being in a State of Annihilation: And what *La Loubere* says upon this Topick is much to the same Purpose. To talk in the Stile of the *Siamese*, ^a *Sommona-Codom* is no where He is, say they, in a State of ^b *Annihilation*; and yet they think him happy, pay him Divine Adoration, and apply to him for all those Blessings which they stand in need of. His Power, however, only regards the *Siamese*, since he has no manner of Concern for any other Nation. ^c *Sommona-Codom* left strict Orders, that after his Decease they should consecrate Temples and Statues to his Honour, lest his Name should by Degrees be blotted out of the Remembrance of Mankind, and that they should pay the Tribute of divine Adoration to all such Images as should be erected to his immortal Memory. He left the Print of his Feet in three several Countries, *viz.* in the Kingdoms of *Siam* and *Pegu*, and in the Island of *Ceylan*. Whole Crowds of Pilgrims resort to these respective Places which he has thus honour'd with the Prints of his sacred Feet; and the Devotion which prompts them to such a religious Progress is somewhat extraordinary. Abundance of Miracles are wrought there, of which Father *Tachard* produces several Instances, which the *Siamese* urge as an incontestible Proof of the Truth of their Religion. As for Example, they assert, that there is an Idol in the Town of *Sockbotay*, which being carried in Procession into the Country, in a Time of excessive Dearth, miraculously procures a sufficient Quantity of Rain for the Refreshment of the Earth. They pretend likewise to shew several Pieces of Work done by the Hands of some celestial Intelligences. In short, they boast of the Relicks of *Sommona-Codom*. His Bones, which are still to be seen there, dart forth such resplendent Beams, as dazzle the Eyes of the Spectators, and have a peculiar Virtue and Efficacy in them. They treasure up likewise part of his most sacred Locks.

^d *SOMMONA-CODOM* had two favourite Disciples, whose ^e Statues stand a-breast behind him on his Altars, but are not however so conspicuous and large as his. He that stands on the Right, once on a Time turned the Earth upside down at the earnest Solicitation of the *Damn'd*, and took into the Hollow of his Hand all the Fire that was in Hell; but notwithstanding he used his utmost Endeavours could never extinguish it. He humbly implored, therefore, *Sommona-Codom* to take upon himself that charitable Office, out of the tender Regard which he always profess'd for the Race of Mankind; but the *God*, conscious of the ill Consequences that would attend it, refused to comply with his Request. *Should Mankind*, says he, *once shake off the Fear of this Punishment, they would grow abandon'd, and most abominably wicked.* The Moral of one of their *Oriental Tales*, however, is a direct Contradiction to this: For in that *Fiction* they tell us, that as a certain Woman was carrying Fire in one Hand, and Water in the other, a *Dervise* met her, and asked, *What she intended to do with those two opposite Elements:* To whom she readily reply'd, *That with the one, she would extinguish the Flames of Hell, and with the other, set Paradise all on Fire, that Mankind might be honest and just, without being shock'd with any frightful Apprehensions.*

^a In Controversies, one never goes without the other.

^b *La Loubere*, *ubi sup.* p. 420. The Miracles of Saints in this World, and their extraordinary Virtues are certain Presages of their Annihilation in the other. *Sommona-Codom* was possess'd of these Gifts in the highest Degree of Perfection. Such Saints as are predestinated to this Annihilation, have not only these supernatural Qualifications, but that also of preaching Virtue, after the most efficacious Manner to Mankind. They know all that will happen till Death, and even this Death is very peculiar; for they disappear at once like a Spark that is lost in the Air. See *La Loubere* *ubi sup.* p. 394.

^c *Tachard's* first Voyage to *Siam*. Lib. vi.

^d *La Loubere*, *ubi sup.* p. 418.

^e Here we may see three different Forms of *Sommona-Codom*. He is likewise to be seen in another, with his two favourite Disciples, and some other Idols, in p. 63.

THE ^a *Siameſe* live in the conſtant Expectation of a ſecond *Sommona-Codom*, whoſe Coming was predicted, as they imagine, by the firſt. This Expectation of theirs makes them very eaſy of Belief, and ſuperſtitious. Whenever there is the leaſt publick Diſcourſe of any extraordinary Perſon, but more particularly, if that Perſon be ſtupid and ſenſeleſs, they put their whole Faith and Confidence in him; becauſe, according to their Notion, an abſolute Stupidity bears a very near Reſemblance to that Inactivity, and Incapacity to ſuffer any Pain, which is their favourite State of Annihilation. Upon this Principle a young *Siameſe*, who was born dumb, and by Reaſon of his Stupidity might paſs for a perfect Phænomenon of Nature, was deem'd worthy of enjoying one Time or other the Immortality of *Nireupan*. This Stupidity of his attracted a long Train of Admirers. His Fame ſpread far and wide, and 'twas confidently reported, that he was a Deſcendant from the firſt Colonies of *Siam*; and the People, who are forever fond of what is conformable to their own Ideas, flock'd in Crowds from all Parts to pay him divine Adoration, and lay their Free-will Offerings at his Feet. This Folly and Extravagance was carried to ſo high a Pitch, that the Prince on the Throne was reduc'd to the Neceſſity of puniſhing ſome of the Devotees, to prevent the Conſequences of it, which in Time might have prov'd fatal. What they relate concerning an Impoſture of the *Bonzes* in *Cochinchine*, is alſo no leſs remarkable. Theſe *Bonzes* brought up an Idiot amongſt them, and recommended him as a God to the People. The Devotees flock'd to him from all Parts; and it is reaſonable to ſuppoſe, that ſo great a Concourſe of People conſiderably increas'd the Revenue of theſe Impoſtors. When they thought they had carried on their Cheat as long as it would yield any Profit, they gave it out, that the God intended to burn himſelf; and accordingly they burnt him in Reality, after they had ſtupified his Senſes by ſome artful ſoporiferous Potion. Can we imagine that this Impoſture was in any Danger of being diſcover'd by ſo tragical a Cataſtrophe? Not at all: No Scheme could ever be more politically laid, or better adapted to the Humour and Taſte of the ſuperſtitious Vulgar. When the Priests purſue this Method of falling in with, and eſpouſing vulgar Notions, their Impoſtures are very ſeldom, if ever detected.

^b TEVETAT, or *Thevatat*, was during his Life-Time an implacable Antagoniſt of *Sommona-Codom*. The Tradition of the *Siameſe* aſſerts, that this *Thevatat* was his Brother, or near Relation. After he had taken upon him the Profeſſion of a *Talapoin*, he obtained in Conjunction with ſome other young Perſons of his own Age and Quality, the extraordinary Gift of working Miracles, and aſſuming what Form ſoever he pleas'd, but he never attain'd to that State of Perfection which conſtitutes a true *Talapoin*. Pride and Jealouſy confirm'd him the mortal Enemy of *Sommona-Codom*. His firſt Artifice therefore was, to eſtabliſh himſelf at the Head of a numerous Party; and afterwards he perſecuted *Sommona-Codom* with the utmoſt Malice and Rancour imaginable. The ſublime Virtues however of the one, and the flagrant Iniquities of the other were ſo conſpicuous, that *Thevatat* at once loſt all his Friends and Followers. Thus abandoned to all the World, and reduc'd to the laſt Extremity, he determin'd, if poſſible, to make his Peace with *Sommona-Codom*. In order to act this Part to the beſt Advantage, he artfully propoſed to him five Articles, which were ſufficient to dazzle the dim Eyes of the weaker Sort of *Sommona-Codom*'s Diſciples, viz. to retire into the moſt ſolitary Deſerts; to live wholly upon the Charity and Benevolence of well-diſpoſed Perſons; to be cloathed in Rags; to reſide no more in Convents, but live and lie under the open Trees; and, in ſhort, to be entirely debarr'd the Liberty of eating of Fiſh and Fleſh. To which Propoſal *Sommona-Codom* return'd him this Answer; That Aſterities of this Nature ought to be the Reſult only of Freedom and Choice; and that he would never oblige any of his Diſciples to act contrary to their Inclinations, or require the Performance of ſuch Duties as they could not comply with. *Thevatat* gain'd ground by this Answer, and ſeduc'd five or fix hundred of *Sommona-Co-*

^a La Loubere, ubi ſup. p. 414.

^b La Loubere's Life of *Thevatat*, in his Deſcription of the Kingdom of *Siam*, Tom. II. Page 1. & ſeq;

dom's Disciples, under pretence of conducting them in the direct Road to everlasting Happiness. These Devotees strictly observed the five Articles above-mention'd; but in Process of Time, they were reclaim'd by the oratorical Persuasions of one of *Sommona-Codom's* Disciples. *Thevatat* soon after fell dangerously ill, and earnestly desired to be reconcil'd to *Sommona-Codom*, but all his importunate Sollicitations were obstinately rejected. *Sommona-Codom* however prophesy'd, that after a countless Number of Years, *Thevatat* should become a God; that is to say, that in order to be purified from his manifold Iniquities, he should undergo an infinite Number of Transmigrations, in Conformity to the Doctrine of the *Siamese*, who are of Opinion, that the Souls of the wicked are sanctified at last by such a long Series of Mortification. *Thevatat*,^a however, was buried in the Bowels of the Earth, and as low as Hell itself; where he is fixt immoveable, as a just Judgment for his implacable Enmity and Hatred to his Brother *Sommona-Codom*. The Description of the Manner of *Thevatat's* Punishment is very remarkable, and an Original in its kind. His Head is thrust into a large Iron Cauldron, made red-hot with the Fire of Hell: His Feet hang down into the Flames, and his whole Body is impal'd with one Iron Spit length-ways, and truss'd up cross-ways by two others. The Torments of Hell, however, as they imagine, are not eternal, but cease upon the Regeneration of the Sinner. There are manifest Contradictions nevertheless in this Doctrine. They hold, that after all the Afflictions of this Life, there are Torments still to undergo, which are beyond all human Conception.

^b FATHER *Tachard* relates some other particular Circumstances of this *Thevatat*, either upon the Credit of some other Legend, or on the bare Report of some certain *Siamese*; the most remarkable of which are as follow. *Thevatat*, when he declar'd open War against *Sommona-Codom*, appear'd at the Head of this new Sect of Men, and engaged several Kings and Nations in the Debate. This Schism divided the World into two Parties, and gave Rise to two different Religions, whereas before there was but one. They range the *Christians* amongst the Number of those Disciples who followed *Thevatat*, and pretend, that there is a manifest Resemblance between him and *Jesus Christ*, as they both seem doom'd to a like ignominious and shameful Punishment. Pride and Ambition prompted *Thevatat* to aspire at the Deity: and so far as he had the Gift of Miracles, he determin'd to make all the ill Use he possibly could of that divine Power against his Brother. This fatal Ambition depriv'd him of a very considerable Part of that Knowledge and Light to which he had attain'd; but in a more particular Manner, render'd him incapable of Improvement by any Instruction from *Sommona-Codom*. It is to this Privation of Knowledge and Light likewise, that they attribute all the Controversies, Obscurities, and Debates which arise amongst his Disciples.

THEVATAT in his new Doctrine intermix'd several Articles which he had taken from that of *Sommona-Codom*; for which Reason there is some visible Resemblance between the Laws both of the one and the other; but those of *Thevatat* are much less rigid and severe than *Sommona-Codom's*; for thereby Men were indulg'd and allow'd the Privilege of killing, and eating any Animals whatever, altho' that Practice is looked upon as sinful and illegal. The Doctrine of *Thevatat* is a Source of Schism and Division, and from thence have sprang seven several Sects, which have a great Affinity one with another. They apply this Tradition, says Father *Tachard*, to the Heresies of the *Dutch*, the *English*, and all such as separate themselves from the Church of *Rome*; in the same manner as when a venerable Doctor of ours pronounces, decisively *ex Cathedrâ*, that the Doctrine of the *Devil* is a Source of Heresy, and that from thence all those Schisms and Divisions arise, which are repugnant to our Tenets.

^a *La Loubere's* Life of *Thevatat*, in his Description of *Siam*, Tom. ii, Page 1. & seq;

^b Voyage to *Siam*, Lib. vi.

^c *La Loubere*, in the Life of *Thevatat*, seems to say directly the Reverse.

THE VATAT having been cast headlong down to Hell, *Sommona-Codom* who had assum'd the Godhead, saw him there, and remember'd him again. Father *Tachard's* Legend, which, altho' it be but cursorily mention'd, has doubtless some Reference to the Christian Scheme, assures us, that *Sommona-Codom* found *Thevatat* nail'd fast to a Cross, his Head crown'd with Thorns, and his Body most miserably pierced. *Sommona-Codom* propos'd to him to pay divine Adoration to three distinct Things, express'd by three mysterious Words, which almost comprise the Idea of the *Trinity* ; for they signify *God*, the *Word of God*, and the *Person who imitates the divine Perfections*. *Thevatat* was willing to comply with the two first Propositions, but could never be prevail'd upon to acknowledge the last ; and 'tis owing to that obstinate and perverse Refusal, that he is tormented at present, and will continue to be so for some Ages to come.

WE shall close this long Article with some curious Remarks, extracted from the two Travellers who have wrote with most Judgment and Impartiality on the Religion of the *Siamese*. Father *Tachard* intimates, that 'tis this unhappy Resemblance between *Jesus Christ* and this *Thevatat*, which is the grand Obstacle that deters these People from embracing the *Christian* Faith. They imagine that Hell will inevitably be their Portion, in Case of their Compliance with our Tenets. *La Loubere*, convinc'd by his own Experience of the Offence which the Doctrine of *Christ Crucified*, altho' unhappy and innocent, gave to the Eastern Nations, is of Opinion, that our Missionaries should conclude where they begin, that is to say, that they should never discourse to them of the Mysteries of Christianity, 'till they have first insensibly led their *Catachumens* from the most simple and self-evident Truths, to those Notions which are more intricate and abstruse. But a zealous Missionary finds this Method impracticable, and therefore puts on at once the Armour of our holy Mysteries to attack these *Indian* Infidels, and afterwards conducts them with an incredible Expedition to the very Gates of Heaven, without giving them the least Time for any Retreat or Deliberation. It seems, by what we have quoted from Father *Tachard*, that this learned *Jesuit* very much question'd whether a Conquest, so hastily obtain'd, would prove of any long Continuance. 'Tis the Opinion likewise of *La Loubere*, that we should treat the *Eastern* Legislators, and the Founders of their Religion, with the utmost Decency and Respect. This Notion doubtless is very judicious and well grounded ; for Calumny and Detraction very seldom if ever gains Profelytes to any Religion. To tell them that the Founders of their Religion were Impostors and Enthusiasts, is no less than charging them, tho' indirectly, with the evil Practices and superstitious Follies of their Predecessors. Now the human Understanding is naturally shock'd by such ungenerous Reproaches, what Distinctions soever may be made between those Errors which proceed from Malice and those from Ignorance. 'Tis *La Loubere's* Advice likewise, that we should talk with more Courtesy and Complaisance of the *Talapoins*, and of the other *Eastern* Devotees ; and that in our Attempts to new model their Ideas in Matters of Religion, in hopes to bring them over to the Christian Tenets, we should conceal some particular Mysteries as much as possibly we can. 'Tis something of this Nature which our Jesuitical Missionaries are reproach'd with ; they are even charg'd with attempting to rectify the Ideas of these Idolaters, after such a Manner, as reflects some Dishonour on the Christian Profession. We are willing to believe, that this Accusation has been laid to their Charge with too much Partiality by their Enemies ; for were it absolutely true, how improbable would it be, that several of these Jesuitical Missionaries should have suffered the worst of Torments, and even Death itself, for the very Shadow of Christianity ? But we have no Occasion to lay too great a Stress on what the Jesuits themselves say ; for we have ^a Travellers enough of indisputable Credit, even among the Protestants, who can justify the Truth of their Sufferings for the *Christian* Cause. In short, the most effectual Method that could possibly be taken for the Conversion of

^a The Embassies of the *Dutch* to *Japan*. Divers Voyages in the Collection of the *Dutch Company*, and several other Authors. *Kamffer* in his History of *Japan* gives very great Encomiums of Bishop *Louis*, Missionary to *Siam*, and a *Jesuit*.

these *Eastern* Infidels would be, in the Opinion of *La Loubere*, to imitate them in the Simplicity of their Morals, their Patience, their Austerities, and other Virtues. It is requisite, that such as are zealous to convert others should imitate them, and comply with their Customs as near as possibly they can; since such a courteous Deportment would be the most natural Motive to procure their Respect, and gain that Love and Friendship which People can scarce refuse to have for Strangers, who endeavour to live amongst them, as it were, like Natives, by a chearful Compliance with all their Modes. With this Mark of Condescension and Complaisance we should preach to these Infidels, and instruct them by our own Examples. This golden Rule is as absolutely necessary to be complied with in the Christian Religion as in any other, on Account of the Intricacy of its Doctrines, which seem as unintelligible to the *Eastern* Nations, as those which they profess do to the *Europeans*. It is, however, by our bad Example that we offend, and make them shun us. The Practice of the *Christians* in the *Indies* is almost as distant from the Beauty of their Moral Laws, as Light is from Darkness. By their scandalous and dissolute Deportment, they in some measure merit the Contempt of those *Indian* Idolaters. ^a One of the blessed Apostles has assured us, *that he would shew his Faith by his good Works*; but 'tis as difficult to determine the Faith of a Modern Christian, as it is to find it agreeable to this Apostolical Standard.

WE read, that heretofore there were some thousands of People, who unanimously forsook their native Country, and were so inviolably attach'd to the Doctrines they profess'd, that no corporal Punishment, no arbitrary Seizure of their Estates, cou'd ever prevail upon them to renounce their Religion: These poor persecuted People not only mov'd the States through which they pass'd to compassionate their distressed Condition, but by Degrees got themselves establish'd on a sure and lasting Foundation. Several valuable Privileges were granted them, and not only Settlements, but considerable Pensions were allow'd them, out of a thorough Persuasion, that Persons of so unspotted a Character must both know and practise all the moral Virtues, with much more Integrity and Strictness than other People: But in Process of Time, the Conduct and Principles of their Successors too often jarring together, it was not long before they were openly expos'd, and the World was soon convinc'd, that their Practice was no ways conformable to the Theory of their Duty. So universal is the Frailty of human Nature.

Concerning their FESTIVALS, their TALAPOINS, &c.

THE *Siamese* have divers Kinds of Festivals ^b which seem to have little or no Tendency to Religion: The Consecration of a new Temple, especially if they erect therein a new Statue of *Sommona-Codom*, is always a Holiday.

THEY make Illuminations every where upon their River, as soon as the Waters begin to run off, as a Tribute of Thanks for their Decrease, and the Fruitfulness of their Lands, which is wholly owing to its Inundations. The whole River is cover'd with Lanthorns, which swim upon the Surface of the Water, and in a Manner accompany it, as it glides away. The Size and Decorations of these Lanthorns depend entirely on the Zeal and Devotion of each particular Person. The Antient *Egyptians* celebrated a Festival in Honour to the *Nile*, by way of Thanksgiving for the Fertility of their Grounds, occasion'd by its periodical Inundations, much after the Manner of those abovemention'd, and there remain some Footsteps of these Ceremonies amongst the *Egyptians* to this very Day. The *Siamese*, moreover, make publick Illuminations, as a grateful Acknow-

^a St. James in his Catholick Epistle.

^b *La Loubere ubi sup.* p. 150.

^c *La Loubere ubi sup.* Tom. i. p. 147.

ledgment to the Earth, when she favours them with a plenteous Harvest ; which Ceremony has a very near Resemblance to a religious Custom of the *Egyptians*, when they offered up Ears of Barley and Wheat to the Goddess *Isis*, as a Tribute of Praise and Thanksgiving for the many signal Mercies which she vouchsaf'd unto them. The Festivals and religious Pageants of these last were also accompanied with an almost infinite Variety of Illuminations.

THE *Talapoins* reside in Convents, which the *Siamese* as well as they, look upon as sacred almost as their *Temples*. The *Temple* and the *Convent* are both built on a large Quadrangle, with two Inclosures, according to the Representation of them in the Print hereunto annexed. The *Temple* stands in the Center of the Square, as being esteem'd the most sacred Part ; the little Cells for their Habitation are rang'd all round about it, at some small Distance, like Tents in a Camp, in the empty Space which lies between the two Inclosures. These little Cells are all distinct Apartments, and there are a Number of Pyramids to be seen all round about the *Temple*.

FATHER *Tachard* assures us, that one can scarce travel a League without meeting with a *Pagod*, which always denotes some small Convent of the *Talapoins*. There are, adds he, according to the common Computation, above fourteen thousand *Pagods* in the Kingdom. Every individual Thing, of what Nature or Kind soever, that is in the *Temple* is holy, and such as are detected in the least Act of Sacrilege, are sentenc'd to immediate Death, as the just Punishment due to their Demerits. The same Father has given us a Description of the Metropolitan ^a *Pagod* of *Siam*. There is an Idol to be seen there, says he, compos'd of massy Gold, which is worth at least twelve Millions and a half of *French Livres*. This Image was cast in the very same Place where it now stands, and the *Temple* was erected afterwards. The Father adds, with a pious Concern, that he was shock'd to see one Idol only of greater Value than all the Shrines and consecrated Vessels which are to be met with in our *European Churches*. When he made this melancholy Reflection, he forgot surely our *Lady of Loretto*, and the costly Offerings made to the *Virgin Mary*, and several other *Saints* in *Spain* and other Countries.

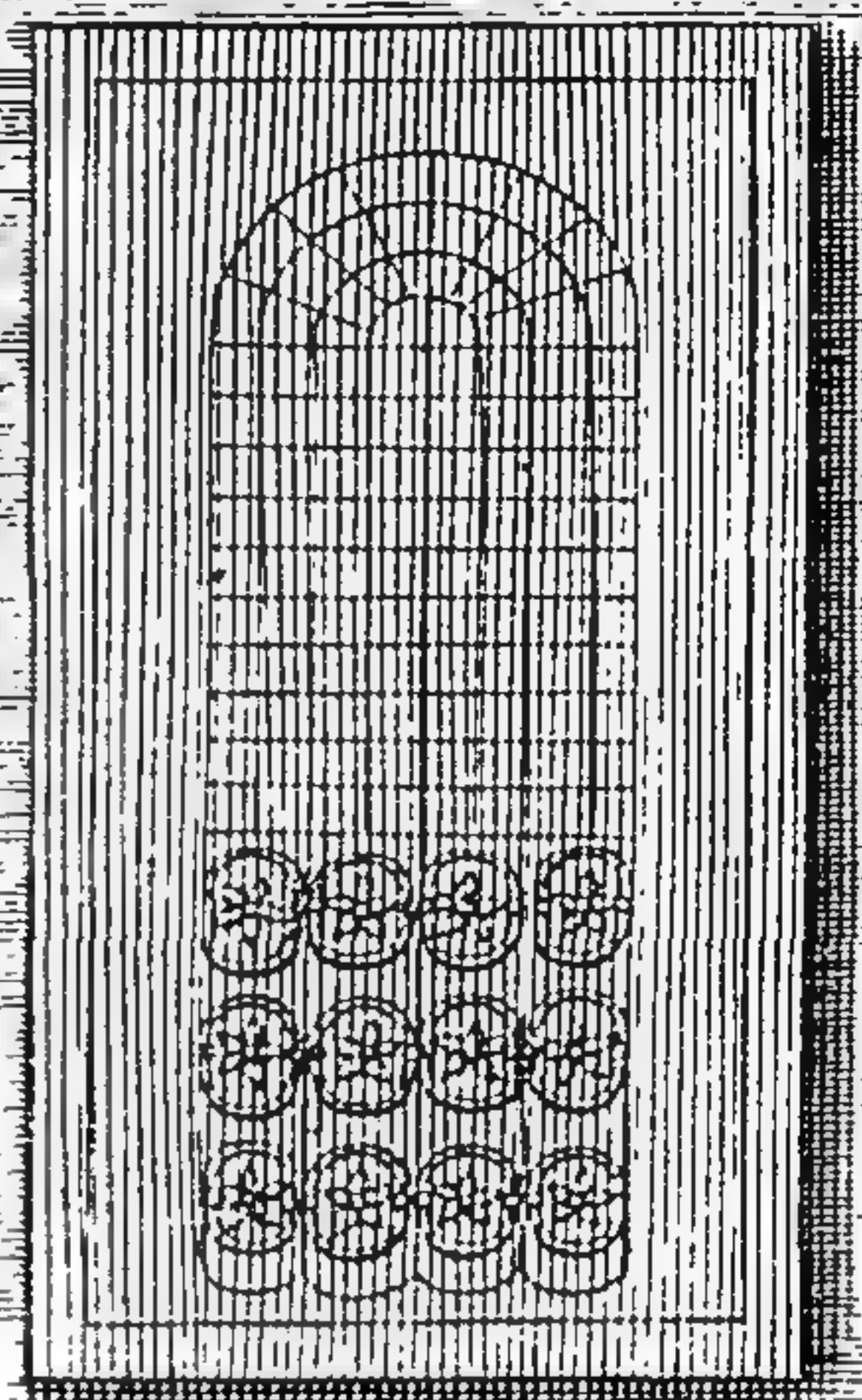
THERE are likewise several Female *Talapoins*, or *Nuns*, who are under the same Regulations as the other *Talapoins*, and live in the same *Convents*. These *Nuns* are very old, and their Antiquity is the Guarantee, or Surety of their Virtue. If we may take the Duke of ^b *Montausier's* Word for it, *Women at their Age are of no Sex at all*. Such *Fryars*, however, as are inclin'd to an amorous Conversation with them, wou'd alledge that these Addresses are only Acts of Penance and Mortification, and therefore a new Sort of *pious Benefactions*. But be that as it will, there are not Female *Talapoins* in all their Convents, but where there are, their Apartments are never far distant from those of the Men.

THEY have likewise *Nens*, or young *Talapoins* : These wait upon the old ones, and there are sometimes three of these Children in a religious Father's Cell, who takes the Education of them upon himself. There are some likewise, who live in the State of *Nens* to an old Age : But we are somewhat at a Loss to determine, whether we may look upon it as a State of Probation or Servitude. This, however, we are very well assured of, that they are employ'd in such Services, as the *Talapoins* cannot, without Sin, perform

^a This *Pagod* is in all Probability the *Temple* of *Barkalam*, of which *Kaempfer* speaks in his *History of Japan*, L. i. Chap. 2. And that the Image here mentioned is the Idol of *Sommona-Codom*, which, according to *Kaempfer*, stands in a Chappel contiguous to the *Temple*. Here likewise is erected the Statue of *Sommona-Codom*, and his two Favourite Disciples.

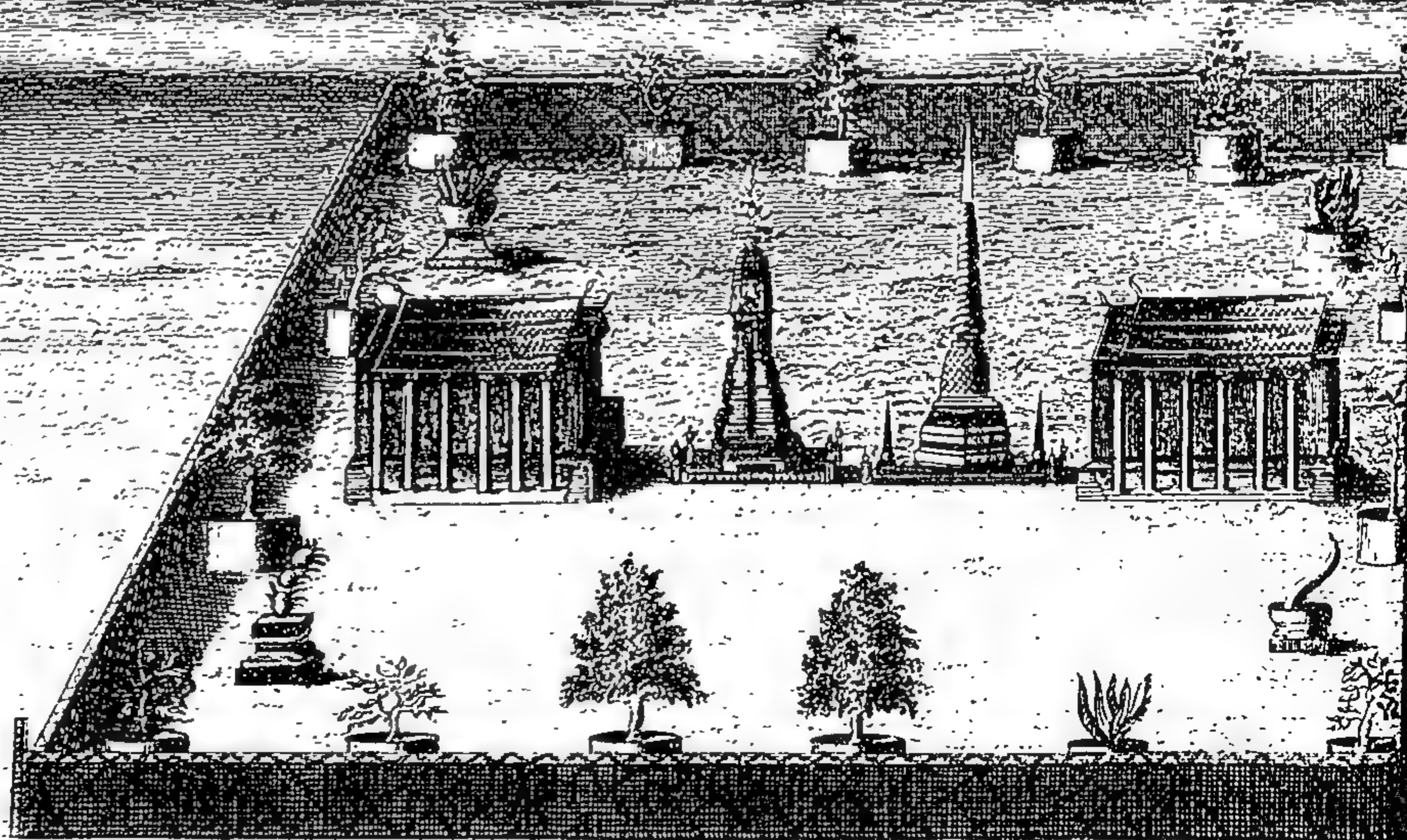
^b *Buffy Rabutin* in his *Letters*, Tom. iv.

themselves.

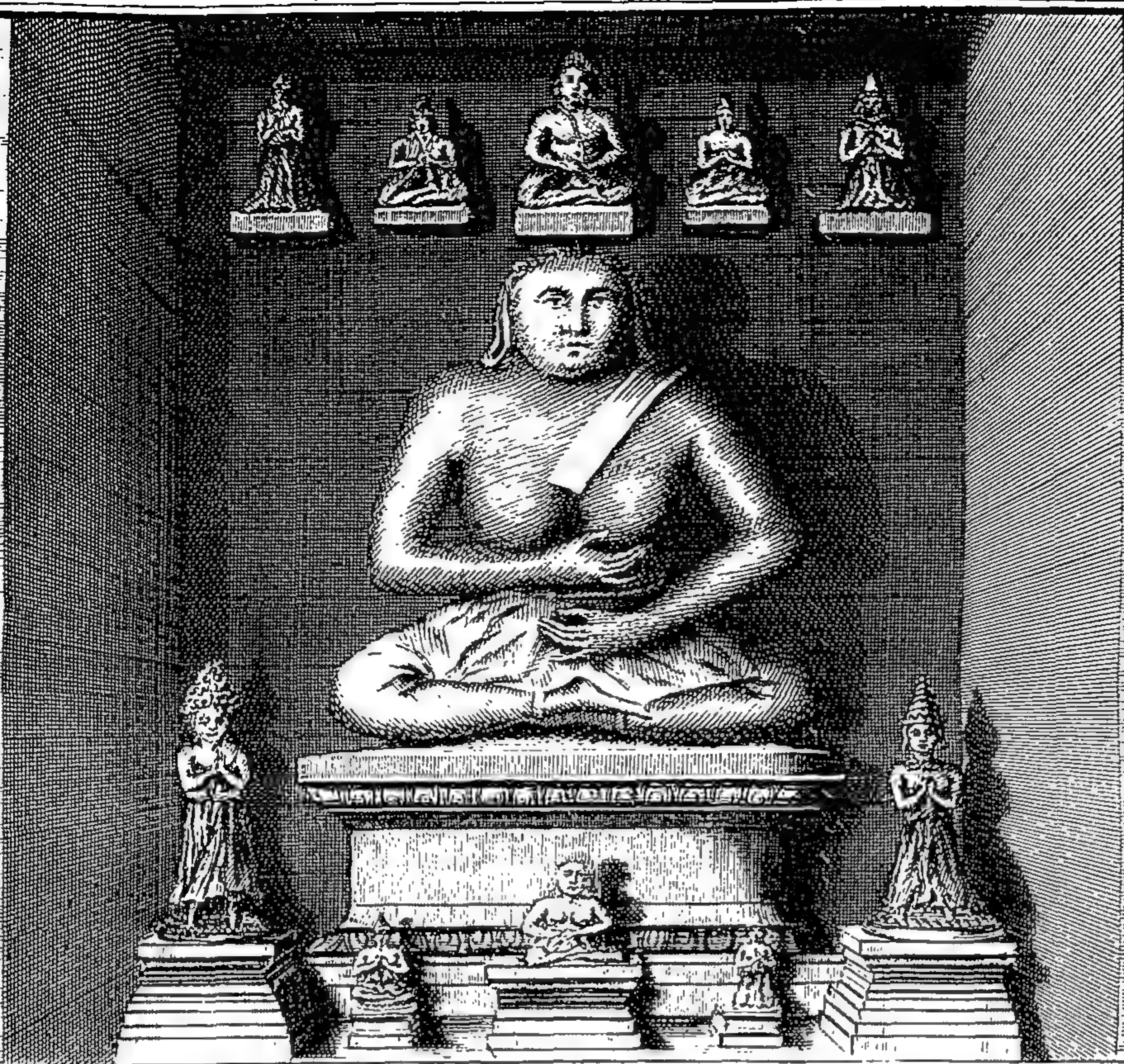


autres IDOLES des Siamois .

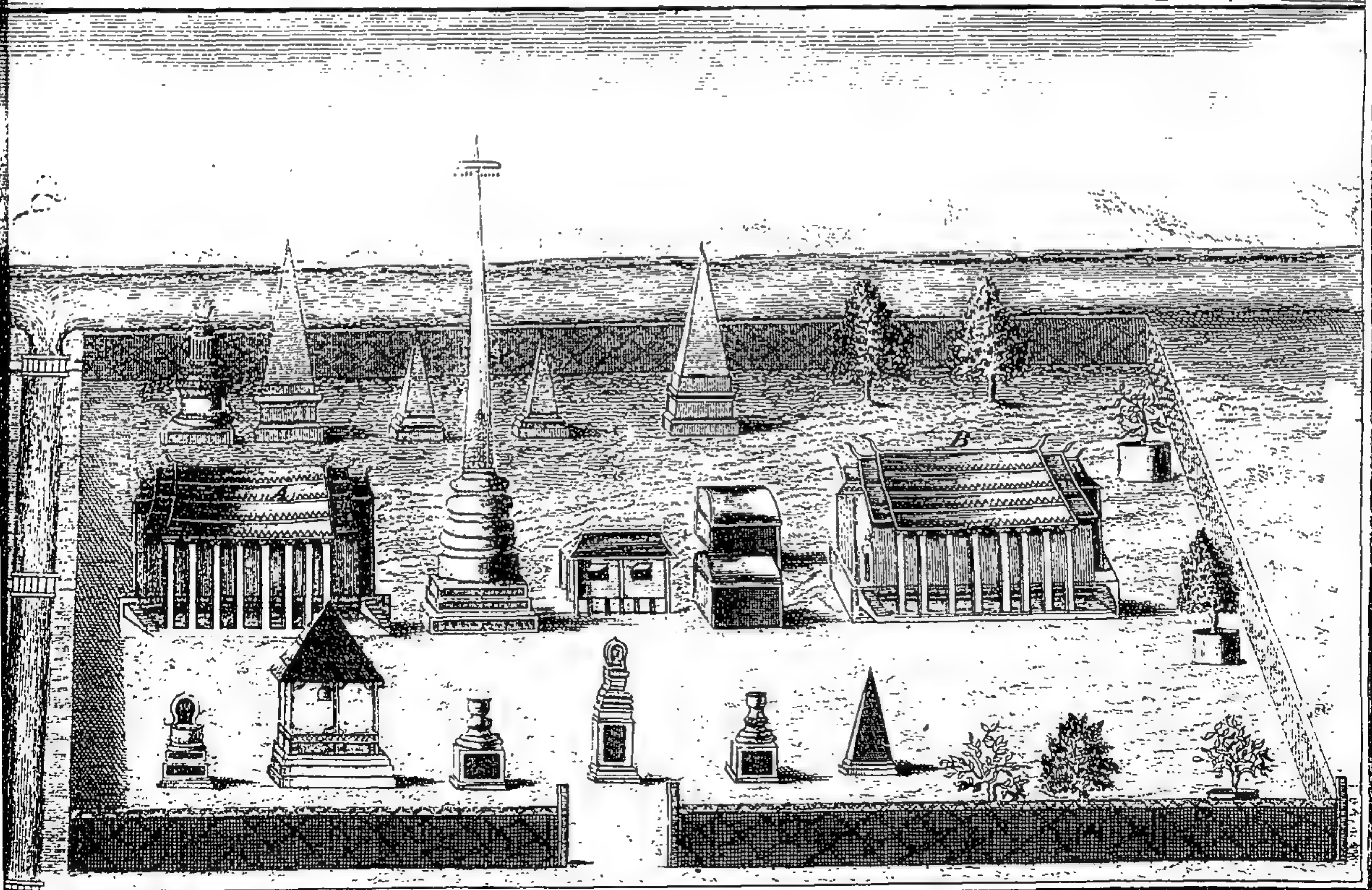
1 Espèce de tableau qui est en vénération chez les Siamois, et ressemble peut être aux Tabulae Votivae.



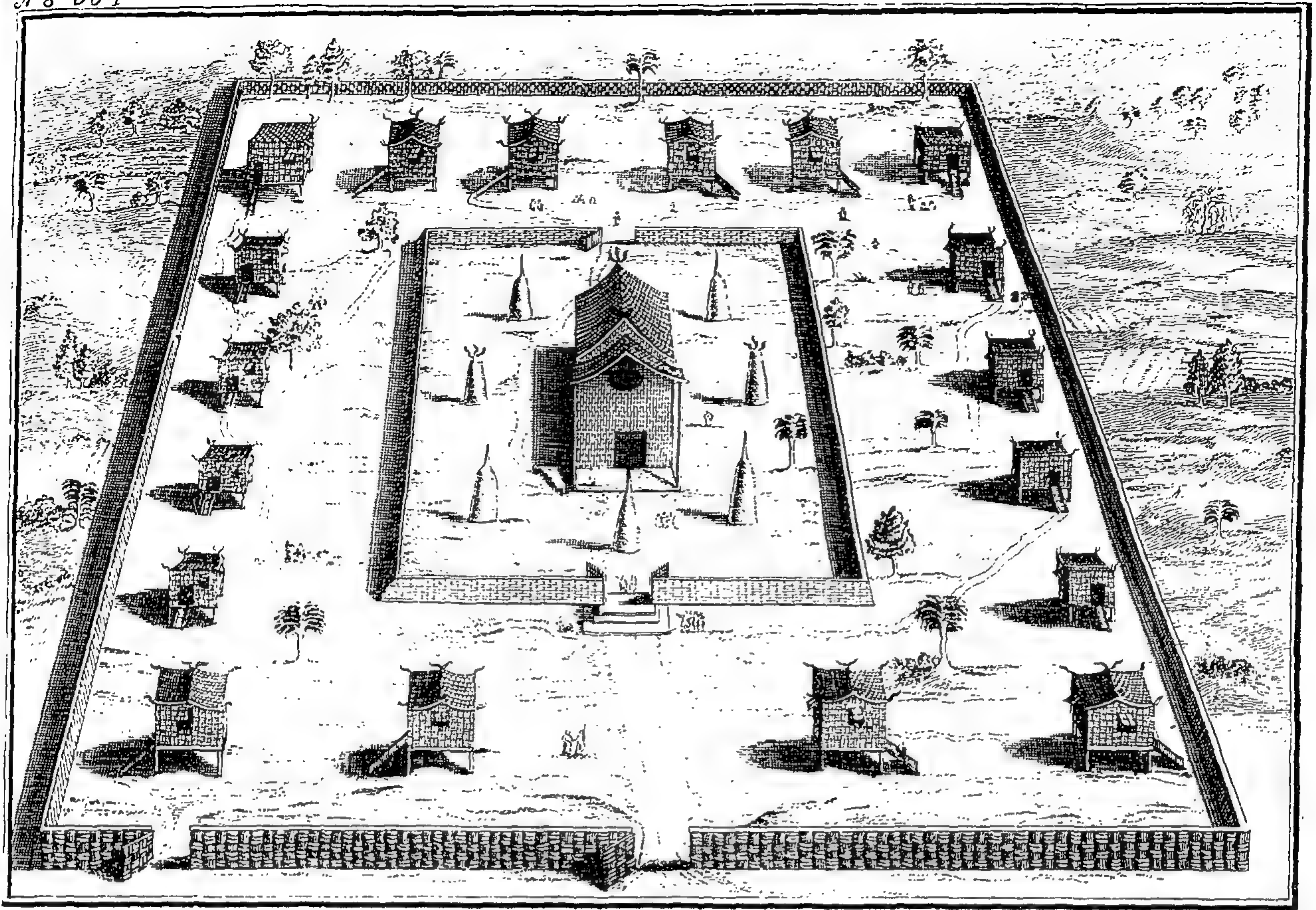
Le Temple de BARKALAM à SIAM. La lettre A. marque l'Edifice u.



SOMMONACODOM environné d'IDOLES, qui représentent ses Disciples.

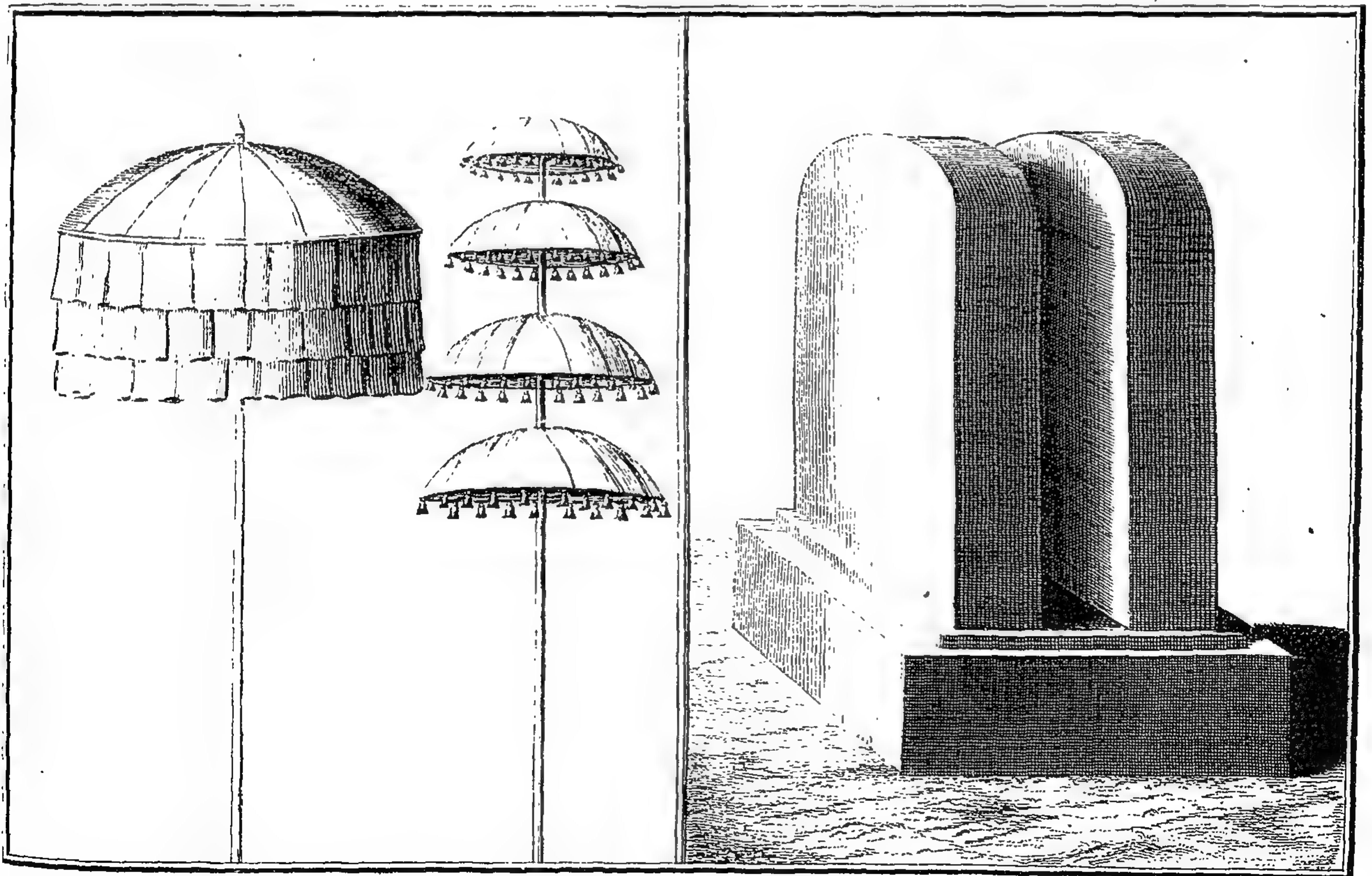


Il est proprement le TEMPLE de BARKALAM. B. est une autre Pagode.

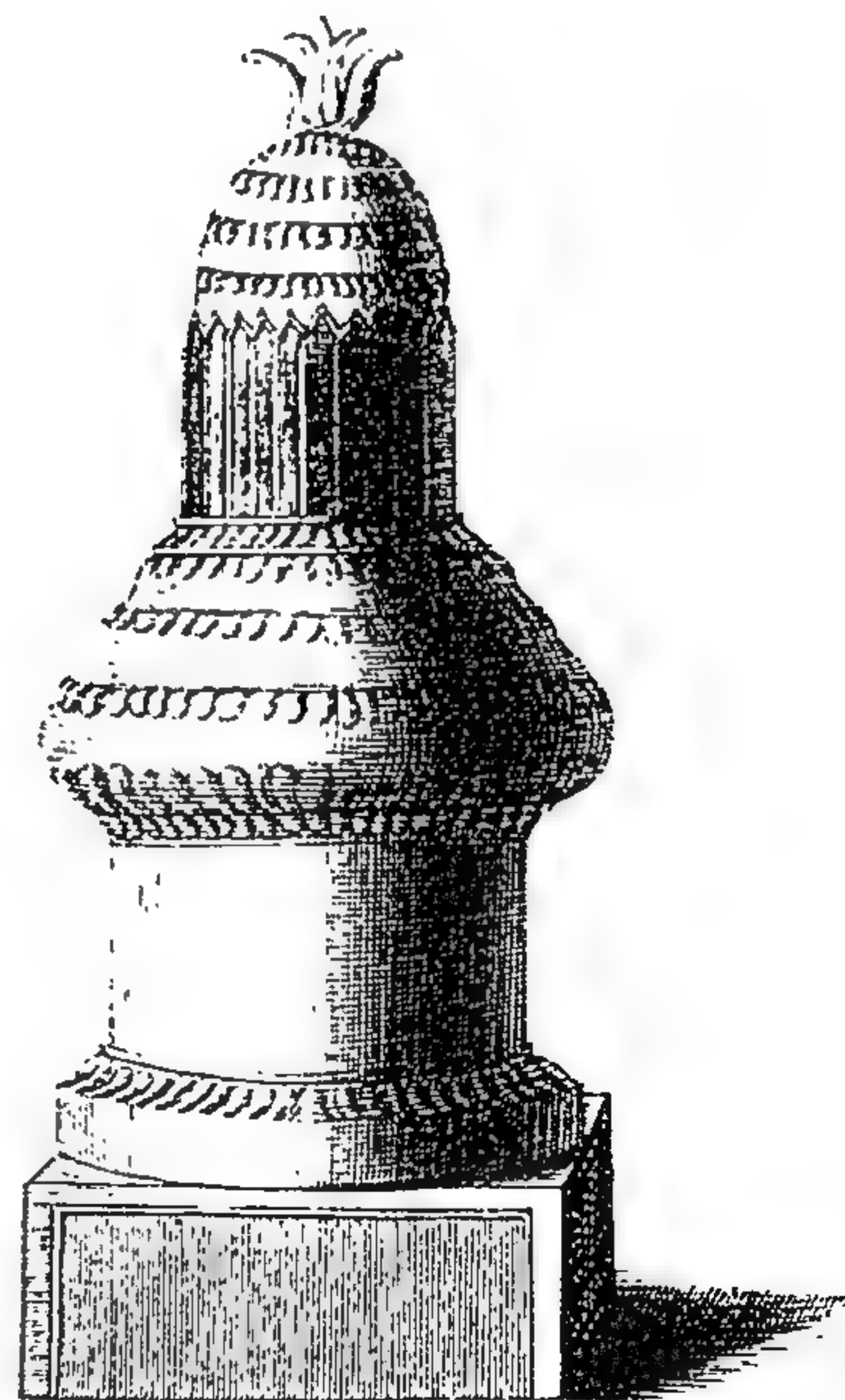
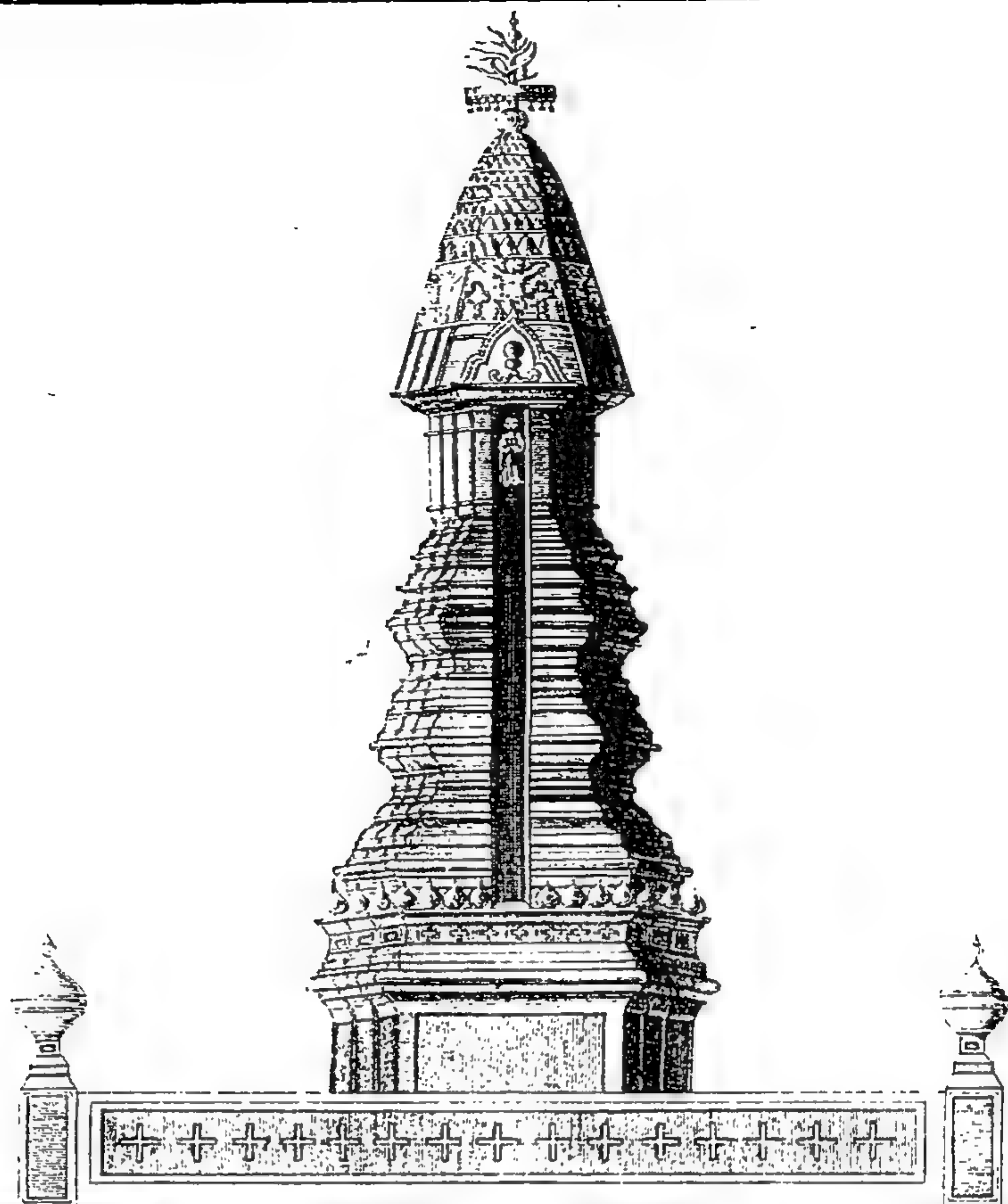


A CONTENT of the TALAPOINS.

COUVENT de TALAPOINS.



UMBRELLAS of honour given by PARASOLS d'HONNEUR que le KING of SIAM to SANCERATS. ROY de SIAM donne aux Sacerdats. MITRE'S placed near the PAGODS. PIERRES en forme de MITRE qu'on voit auprès des PAGODES.



Piramides de plusieurs façons, que l'on voit à Siam autour des PAGODES

themselves. The Discipline of these *Nens* is notwithstanding very rigid and austere. Father *Tachard* assures us, that they fast six Days in every Month; that they never eat but twice a Day; neither are they allow'd to sing, or lend an attentive Ear to any such idle Amusements, &c.

EVERY Convent of the *Talapoins* is under the particular Direction of a Superintendent, whom they call a *Sancrat*. This *Sancrat* is look'd upon as one above the Prior, or usual *Superior* of a House, and answers, as we conceive, to our *Bishop*, as the *Prior* does to our *Curate*. None but a *Sancrat* can constitute a *Talapoin*; as none but a *Bishop* can ordain a Priest: He has no Manner of Authority, however, over the *Talapoins* of any other Convent, nor any Jurisdiction over the People. There is no particular Qualification, or Title which constitutes him a *Sancrat*; but he gradually rises to that Dignity, by being first a *Principal* of such a Convent as is devoted to a *Sancrat*, which is always distinguish'd from the rest by certain Stones, fix'd either round the Temple, or near the Walls of it. As these Stones are placed two together, bearing some Resemblance to a Bishop's Mitre erected on a Pedestal, some imagine, that these *Sancrats* are Successors of some of our Bishops; from whence likewise they conclude, that the Origin of these *Sancrats* may be trac'd from the Hierarchy of these People when *Christians*. We have already observ'd, that such as are inclin'd to account for the Rise of some particular Things, but more especially such as seem, tho' but indirectly, to favour the Pretensions of Religion, act like those partial Grammarians, who always believe their Etymologies are very easy and natural, and doubt not in the least to reconcile their Words with such Notions as have no manner of Relation to them. The Name of these Stones, which denote a Convent where there is a *Sancrat*, is, in the Language of the *Siamese*, call'd *Sema*^a. We must not, however, confound these *Sema*'s with the Pyramids round about the *Pagods*, which are always devoted to some particular *Idol*, and each assumes the Name of that Deity to which it belongs. Some of them may not improperly be call'd Altars; for they are made hollow like Cups, for the better Reception of the Free-will Offerings of the Devotees. We have here given you the Representation of four of them, formed after a different Model.

THE King honours the chief *Sancrats*^b with a Title, an Umbrello, a Sedan, and proper Domesticks to carry them where they please. Amongst those Marks of Favour and Distinction, that of the Umbrello is look'd upon as none of the least. His Majesty either bestows, or grants a Licence for the Use of this Convenience to whomsoever he thinks proper. Such Umbrello's as have several Circles at some Distance one from the other upon one Handle, as if they were several Umbrello's artfully grafted upon one Stock, are only appropriated to the King's Service. The Umbrello's of the *Sancrats* have but one Circumference, but three Rows and sometimes more of painted Cloth. The *Talapoins* carry their Umbrello's, which are made in the Shape of a Screen, or a Fire-Fan, in their Hands as they go along. This Sort of Umbrello is made of the Leaf of a Palm Tree cut round and folded, the Plaits whereof are ty'd with a Thread near the Shank, and the Shank, which they twist into the Form of an S, is the Handle. They call them *Talapats*.

FROM what has been already offer'd, it is very plain, that the *Talapoins* are both *Priests* and *Fryars*. The Distinction nevertheless of that Function, and that of the *Laity*, is not settled and adjusted so fully as it is with us. They can at any Time, and without any Difficulty, pass from one to the other. It is on this Account, that altho' they

^a See the Form of these Stones and Umbrello's in the Print, which represents one of the Convents of the *Talapoins*.

^b It is proper upon this Occasion, to remind the Reader of what we have already observed with respect to the new Names given to such as were Favourites of the *Eastern* Princes. The King of *Siam* never promotes a *Mandarin*, but he confers upon him the Honour of a new Title. This Title is always an Encomium on his Person.

^c *La Loubere ubi sup.* See the fourth Figure in the Print of *Sommona-Codom*.

are exempted from the six Months Attendance on the King, which every *Siamese* is oblig'd to without any Consideration, yet they are not struck out of the Register of the People ; because they are at their Liberty to become subject to the Civil Law, and become Laymen again whenever they think proper.

THE very Life and Spirit of this Institution of the *Talapoins*, consists in their subsisting on the Sins of the People ; undergoing a Course of Penance for the Iniquities of such as bestow upon them their charitable Benevolence, and living upon those voluntary and liberal Contributions. Nothing can possibly be more commodious for the *Laity* than this artful Insinuation, which is notwithstanding more or less conspicuous in all Religions. And indeed, if we trace it from its Original, we shall find it establish'd on a Principle which is not altogether false and groundless ; because a retir'd Devotion, and an uninterrupted Meditation on divine Objects, which are the natural Results of Solitude, and a Renunciation of the Poms and Vanities of a wicked World, are not only acceptable to the Almighty, but also draw down his peculiar Favour and Benediction on the Heads of all those who make a constant Practice of such Religious Virtues. If the *Laity* are deceived, it is not for want of Judgment, but the Fault of such as make an ill Use of the Notions which the People have universally receiv'd. These *Talapoins* are very indulgent and charitable to all Strangers ; nay their Charity amounts to Hospitality it self. There are two Lodges on each Side of the Entrance to their Cells, which are wholly reserv'd for the Accommodation of their Visitors.

THERE are, says *La Loubere*, two Kinds of *Talapoins* at *Siam* ; one frequent the Woods, and the other reside in Cities, and Places of more publick Resort : The former live much after the same Manner as the other *Indian Fryars* ; both the one and the other, however, are under an indispensable Obligation to live single, during all the Time that they profess themselves *Talapoins*. Such as presume to infringe upon this sacred Law, are doom'd to be burnt without any Pardon or Reprieve. The King shews them no manner of Favour or Indulgence, and this severe Sentence, is, as they tell us, the Result of political Prudence ; since to connive at the Transgressions of such, as enjoy so many valuable Privileges as the *Siamesian Fryars* do, might prove fatal in the Consequence. Notwithstanding this strict Prohibition, is it to be imagin'd, that these *Talapoins* are Proof against all Temptations, and that they never find out Ways and Means to evade the Rigour of these Laws ? It is sufficient, however, that they are publicly authorised, and those who are so unfortunate as to be found guilty of the least Violation of them, are inevitably undone, and die for their Presumption.

ANOTHER Piece of State Policy of the King of *Siam*^a is, to examine, or cause to be examined, from Time to Time, all the *Talapoins* with respect to their Learning and Qualifications for their sacred Function. Such as on the Tryal prove deficient, are immediately degraded, and reduc'd from a Spiritual to a Secular Profession. What a blessed Reform wou'd such an impartial and strict Examination create in some other Countries !

THE *Talapoins* preach the Day after the New and the Full Moon ; and constantly twice a Day from the Beginning of an Inundation to its Decrease. The Minister sits cross-legg'd in a large Elbow Chair, rais'd some considerable Height from the Ground, and when he has concluded his Discourse, another *Talapoin* steps up, and supplies his Place. As soon as the Sermon is over, the Alms of the Congregation are collected, which sometimes amount to a very considerable Value. Such as have a good Talent, and preach often upon these Occasions, when the People are full of Hopes and Fears for the Suc-

^a *La Loubere ubi sup.*

cess of their Harvest; and more especially, if they can exert themselves in the same Function all the Year round, may soon become rich, without any great Difficulty or Fatigue. Thrice happy Talent! happy Priests! who, thro' the Zeal of the *Siamese* are sure to be rewarded according to their Merit! How many of our Christian Preachers are there, who labour early and late in the Vineyard, and yet are never the richer, nor the more esteem'd?

^a WE cannot here forbear giving our Readers a more particular Account of their Sermons, and of the Audience that attend them. The *Talapoin* who preaches, always takes his Text out of the Proverbs, or wise Sayings of *Sommona-Codom*: After the Congregation is assembled, the *Talapoin* reads one Sentence or Verse, very modestly and gravely, with his Eyes intent on his Book, without any Gesticulations whatsoever: Afterwards he expounds the Mysteries of his Religion, from which he raises some moral Doctrines for the Edification and Improvement of his Auditors, who sit in a very humble Posture, with their Hands closed together; the Men on one Side, and the Women on the other. After the Text is read, the Congregation, lifting up their Hands to Heaven, and lowly bowing their Heads, cry out with an audible Voice, *'Tis the Word of God, and the perfect Truth*. Father *Tachard* assures us, that the Women are more zealous and attentive to these pious Discourses than the Men; but we have no Reason to be surpris'd at such an obvious Reflection.

THE ^b *Talapoins* keep several Fasts, but more particularly at such Times as those Inundations happen, which we have before-mentioned, than at any other. Their Manner of Fasting is to eat nothing after Mid-Day. It is remarkable, that Fasts are more frequent, and less difficult to be observed in Southern Countries. It is very certain, that excessive Heats debilitate the Stomach, in which case Sobriety and a strict Regimen are the best Preservatives of its due Tone and Vigour. After the Harvest these Fryars watch all Night in the Fields for three Weeks together, under Huts made of Leaves, rang'd in a quadrangular Form. As soon as it is Day, they return to their Devotions in the Temple, and then repose themselves to Rest in their little Cells. We have no Account of the Motive that induces them to the Observance of these nocturnal Ceremonies.

IN their Prayers they make use of a *Chaplet*, which consists of one hundred and eight Beads, or, according to Father *Tachard*, one hundred and eighty. Their Devotion is accompanied with so much Attention and Zeal, that Father *Tachard* seems to have been very much affected with the Manner of their Deportment. He observ'd them ^c sitting upon the Ground, with their Hands somewhat elevated, and closed together, either singing or praying without Intermission, and without taking the least Notice of any other Object than the Idol they adore. This Idol is exposed to publick View on an exceeding high Table. They sing in Chorus, and without any Pauses or Intermissions. Father *Tachard* being very curious to know what Favours they begg'd of God in their Prayers, asked them several serious Questions on that Topick. One of them answer'd, *That he prayed to God in hopes that he should find Favour, and be meritorious in his Sight*. The Father ask'd him, *where that God was whom he thus devoutly invoc'd*. The *Talapoin* replied, *that for near two thousand Years last past, his God had been in* ^d *Nireupan*. But, continued the Father, *if your God is indulging himself wholly in his Pleasures, it is a seeming Contradiction to suppose that he is at Leisure to listen to your Prayers*. ^e God, replied the *Talapoin*, *has commanded us to pray, and I, by that Act of Devotion, testify my Obedience to his divine*

^a Father *Tachard's* Voyages, Lib. vi.

^b *La Loubere, ubi sup.*

^c Father *Tachard's* second Voyage, Lib. iv.

^d See the Notes above.

^e See *Bayle's* Critical Dictionary, Article of *Sommona-Codom*. This Article contains several curious Remarks on this Subject.

Will. The *Jesuit*, in order to confute this Answer, argued, that it was useless and ineffectual to regard the Commandments of a God who never concern'd himself about us, and illustrated his Position by this familiar Comparison: "Whilst the Master of a Family is living, the Servants execute his Orders, because they either hope to oblige him, or stand in awe of his Displeasure: But when he is dead, all his Domesticks quit his Service; those who were good being unable to oblige him any longer; and the bad being then under no Apprehensions of being punished for their Injustice or ill Conduct." The *Talapoin* might very well have retorted on our Father by another Comparison, which we conceive as just, and as much to the Purpose as his own. *Tbo' a Master of a Family indulges himself in the Pursuit of his Pleasures, he expects notwithstanding that his Servants should obey his Commands, by observing a just Decorum and a good Oeconomy in his House, without being guilty of any Irregularities or Misdemeanours; and that they should entertain the Reverence and Respect that is due to his Person, and imitate his Virtues, &c.*

THE *Talapoins* are oblig'd to keep their Heads, Beards, and Eye-brows shaved: The Principal shaves himself, because no Person can touch his Head without being guilty of an Act of Disrespect. For the same Reason, a young *Talapoin* never presumes to shave an old one; but the old *Talapoins* frequently shave the young. Their Times for this Operation are at the New and the Full Moon. 'Tis at those Times, likewise, that the People carry in their voluntary Contributions to the Convents, that they fast, and abstain from going a-fishing. On these solemn Festivals the People frequent the Temples with more Zeal and Devotion than ordinary. One of their remarkable Acts of Benevolence, is to set the Beasts which are under Confinement at Liberty. The Oblations which are design'd for the *Idol* are not directly offer'd up to it, but to the *Talapoins*, who afterwards present them to the *Idol*, either by holding them in their Hands in his Presence, or by laying them in a solemn Manner upon his Altars. We are inform'd likewise, that the People frequently bring with them lighted Wax-Tapers, which the *Talapoins* afterwards tie to the Knees of the sacred Image.

* AT the Full Moon of the fifth Month the *Talapoins* wash their *Idol* with perfum'd Water, but out of Reverence and Respect never presume to touch his Head. This Precaution is owing to their Notion that the Head being the supreme and noblest Part of the Body, the Seat of the Understanding, and all the Faculties of the Soul, it ought therefore to be treated with the utmost Reverence and Respect. Insomuch that to touch a *Siamese's* Head, or his Hair, is, according to *La Loubere*, the greatest Affront imaginable: Nay, to touch his Hat, if he has hung it up, is look'd upon as a very uncivil Action, and an egregious Violation of good Manners. Our Author further adds, that a Hat or a Cap is never carelessly laid down, but is directly given to a Servant, who holds it above his Head upon the Top of a Stick without presuming to touch it. This Stick is made with a Foot, that it may stand firm of itself, in case the Servant, whose Place it is to hold it, happens to be called away on any particular Occasion. We shall not here be so vain as to introduce a Crowd of learned Reflections, either antient or modern, which might with Ease be collected on the Virtues and peculiar Merit of the *Head*; but shall content ourselves with making only a few suitable Observations on the Folly and Caprice of such superstitious Customs. The antient *Greeks* used to touch the Head, Beard, or Chin of the Person whose Compassion and Assistance they stood in Need of, and hop'd to procure; but now we ourselves, according to the present Mode, should be as much offended at such an Act of Insolence and Freedom, as we are at the awful Distance and respectful Formality of the *Siamese*, which appear so very ridiculous and affected.

AFTER the *Talapoins* have washed their *Idol*, they perform the same Respect to their Superiors, and the People to them. In private Families likewise they wash one another,

² *La Loubere, ubi sup.*

always observing that the Inferior performs the Ceremony of Ablution for the Superior, and that without the least Regard to one Sex more than the other. Either the Son or the Daughter washes the Father and Mother, Grandfather and Grandmother, &c.

^a THE *Talapoins*, altho' oblig'd by their Constitution to rise betimes, never get up, however, till 'tis light enough to discern the Veins of their Hands, lest in the dark they should kill some Insect or other, without being conscious of so unhappy an Accident. As soon as they are up, they attend their Superior to the Temple, and there sing or read over some set Form of Prayers, for about two Hours together. The Laity have no Books, because very probably they have learn'd by Heart the Morning-Service; or perhaps they have attain'd a certain Habit, as they have thro' Custom in many other Places, whereby they readily comprehend all the *Talapoin* says, and fall into the very Accent and Tone of his Voice. How many of our own Devotees are there, who say *Amen*, and answer directly, as if they were truly attentive to what is said, tho' their Thoughts are engag'd another Way, and who lift up their Eyes to Heaven as devoutly, as if at the same Moment God alone was the Object of their divine Contemplations. But to drop any further Remarks on our own Devotees, those of *Siam* sit in a very decent and modest Manner in their Temples, and cross-legg'd like the *Talapoins* themselves; but these last are forever fluttering their *Talapats*. The Fan flirts to and fro at every Syllable that is pronounced. As they enter the Temple, and as they go out, they prostrate themselves three Times successively before the *Idol*, and the Laity do the same. When they are in the Temple they both sit cross-legg'd alike. When the *Talapoins* go in and out of their Convent, they prostrate themselves in such a reverential Manner before their Superior, that they touch the very Ground with their Foreheads; and forasmuch as the Superior is generally seated cross-legg'd, they take one of his Feet with both Hands, and lay it upon their Heads, as a Mark of their Submission and Respect.

AFTER Morning-Service is over, the *Talapoins* go for about an Hour from Door to Door, to collect the Alms of such as are charitably disposed. They make their Appearance, but never speak a Word, and immediately withdraw, in case they find the Person not inclin'd to relieve them; but it very seldom happens that they prove unsuccessful, and return home empty-handed. They have a comfortable ^b Subsistence, however, independent on these daily Contributions. There are not only Lands and Gardens belonging to their Convents, but a sufficient Number of Slaves to cultivate and take care of them. After their Morning Collection they go to Breakfast, but think themselves indispensably obliged to offer the first Morfel to their *Idol*. As soon as Breakfast is over, they retire to the usual Employments of their Convent, *viz.* Reading, Prayer, and Meditation. After Dinner they first instruct the young *Talapoins* who are committed to their Care, and then for a short Time repose themselves to rest; afterwards they sing and pray for about two Hours, as in the Morning, then sweep the Temple, and set it in proper Order, &c. In short, to conclude what relates to the Discipline of these Monks and *Siamese* Priests, we are inform'd, that these Convents have not only their Slaves, but Lay-domesticks, who assist in the Cultivation of their Lands, dressing their Gardens, and doing all such other necessary Work as the *Talapoins* cannot with Innocence comply with. These Domesticks, whom they call *Tapacons*, receive also the Money which the well-disposed Devotees give to the Convent; for 'tis a Sin for a *Talapoin* but to touch it. This is an unparallel'd Piece of Superstition, to prohibit by the solemn Ties and Obligations of Religion,

^a *La Loubere, ubi sup.*

^b *Rabelais*, in Chap. xxviii. Lib. v. of his *Pantagruel*, says pleasantly enough, in discoursing on some certain *Monks*: This Brotherhood throughout the Universe make Gods of their Bellies in private, and yet pretend that they are abstemious, and have barely the common Necessaries of Life; but that the Devil lays Claim to the Princes and Potentates of the Earth as his indisputable Right and Title.

or to speak more properly, under the Umbrage and Pretence of living in a perpetual State of Poverty, to prohibit, I say, the very Thing which Men can't possibly subsist without, and which may contribute towards an infinite Number of good Actions; whilst at the same Time in their Retirements they admit of certain Conveniencies of Life, which in the Enjoyment are equally fatal and pernicious. To be in the peaceable Possession of fruitful Lands and flowry Gardens, to ^a live in Indolence and Ease, and at the Expence of the Publick is no Offence in the least; but a *Siameſe* can't bear to see a *Talapoin* touch Money, forsooth, because 'tis such an abominable Sin. Scruples of this Nature are perfect Bansters in Religion; but not to lead the Reader into an Error, we desire him to observe that we are speaking of none but the *Siameſe*.

EVERY one is at free Liberty to take upon him the Function of a *Talapoin*, and lay it down again at Pleasure: But 'tis a Crime of a very aggravating Nature to oppose the Admission of a *Talapoin*. Moreover, as the *Talapoinacy* or *Priesthood* is very ^b advantageous, and as there is no Confinement for Life, or Compulsion in Case of Dislike, most Parents are well enough pleas'd to see their Children embrace that sacred Profession. When any one is inclin'd to be made a *Talapoin*, he first makes his Applications to some Superior, who is willing to admit him into his Convent; but as the *Sancrat* has the sole Power of conferring the Monastic Weed, his Consent must be first had and obtain'd, provided the Superior be not a *Sancrat* himself. The Person who is thus entering into the Order is attended by all his Friends and Relations on that public and solemn Occasion; and the Ceremony of his Profession is never perform'd without singing and dancing. As they move along in Procession, they make several Halts, or Pauses for the proper Introduction of those pompous Entertainments. As soon as they are arriv'd within a small Space of the Temple, the Singers and Dancers, as well as the Women who make up the Train, all stop; neither the one nor the other being then permitted to enter that sacred Place. The Person who stands Candidate, and those who belong to the Convent are only admitted. There they shave his Head, his Beard and his Eye-brows. Then the *Sancrat* gives him the Habit, which he puts on, and strips himself at the same Time of all his secular Dress, which drops down under his new Religious Vestments. All this Ceremony is perform'd with a mysterious Form of Words, which are peculiarly adapted to this solemn Occasion, and pronounc'd by the *Sancrat* himself. The new-created *Talapoin*, after this, retires to the Convent where he is to reside, and his Friends and Relations wait on him to his new Habitation. Some few Days after, the Relations make a grand Entertainment at the Convent, and at Night there are several Interludes, at which the new *Talapoin* is not allow'd to be present: Nay, he is forbid to listen to any Kind of Musick, or to cast an Eye on the most agreeable Dancing.

THE *Talapoinesses*, of whom we have already spoken, are not reckon'd *complete Nuns*, one single Superior being sufficient to give them the Habit, as well as the *Nuns* before mentioned, who are brought up by the *Talapoins*. If one of these Women happens to violate her Chastity, she is not doom'd to the Flames without Mercy or Remission, as a *Talapoin* is, but she is deliver'd up to her Relations, to be severely bastinado'd; no *Talapoin* or *Talapoiness* having any Privilege to strike any Person whomsoever.

WE may justly look upon these *Talapoins* as a Kind of Pharisaical Sect amongst the *Siameſe*; for they think that none are virtuous but ^c themselves. They have an extravagant Opinion of their own Perfections, and look down with Pride and Disdain upon

^a *Sed veluti Mures, alieno parva Labore
Carpitis, & Vitam ducitis Anglicam.*

Says Buchanan, in his *Fratres Fraterrimi*.

^b *La Loubere, ubi sup.*

^c They have nevertheless one Maxim, which seems directly opposite to this Character; but then it relates only to the Laity. The Reader will find it thus express'd in the Description of the Kingdom of *Siam*, Tom. ii. *Do not boast of thy self, saying, thou hast attain'd unto a State of Sanctity.* It is absolutely necessary to be a *Talapoin* in order to become a *Perfect Saint*.

all the Laity. They always ^a affect to take Place of them, never to salute them, to shew no Sorrow or Concern for the Death of any One of them, either Stranger, Friend or Relation. They have one particular Custom which bears some Resemblance to our Confession, but this ^b Confession is far from being a true and sincere Acknowledgment of their Sins with a contrite Heart, which is the Life and Soul of such an Act of Humiliation. They run over, in the Presence of their Superior, all the establish'd Maxims of their Moral Law, and boldly assert, that they have not offended in any one Particular. In this they are either much less sincere, or more blind than other *Pagans*, who were far from boasting of their own Uprightness and Integrity, but seriously recollected at Night ^c on their Pillows the Sins of the preceding Day. Let us in the mean Time, do Justice to the Evangelic Moral Law, which alone can save from these spiritual Illusions all such as have the Happiness to understand it aright; but at the same Time a perfect Knowledge of it is so seldom attain'd, that we find Abundance of People comprehend it but by Halves, and for that Reason, can neither be term'd ^d *true Servants of GOD or MAMMON*.

To what has been already said with respect to the Character of these *Talapoins*, let us add one Thing, which is an undeniable Demonstration of that Spirit of Hypocrisy and Deceit which reigns among these *Monkish Siamese*. In order to maintain the Doctrine of the *Metempsychosis*, there are some, says *La Loubere*, who assert with the utmost Assurance, that they perfectly remember the various Transmigrations through which they have pass'd: Upon "which our Traveller adds, "that such invincible Proofs cannot fail of being sufficient "to confirm the People's Belief of the *Metempsychosis*". This is so apparent a Truth, that it would be needless to produce Instances for the Confirmation of it.

NOTWITHSTANDING such Pharisaical Principles, these Monkish *Siamese* appear very much addicted to Contemplation. But to what Purpose alas! are Contemplations, when the Heart is a meer Stranger to them, and in Fact, this modest Deportment, which too often deludes others, as well as the *Siamese*, is all Hypocrisy, all outward Appearance, and affected with no other View, ^e than to conceal from the Eyes of the World some secret Vices and Imperfections. "A *Talapoin* is guilty of a Sin, if when "he walks the Streets, his Looks are not demure, and his Thoughts seemingly engag'd "on some religious Matters. 'Tis imputed to him likewise for a Sin, if he concerns "himself in the least with any Transactions relating to the State". This is so extraordinary a Maxim, that it ought not to pass uncensured. Our Ecclesiasticks are *Christians*, and yet, as if they were Persons of far less Consideration than the *Siamese*, are not only allow'd to make the Affairs of the Government their Study and Amusement, but are frequently entrusted with its most important Secrets.

THE *Talapoin* pretends, that all Secular Concerns are entirely out of his Province; and that 'tis his bounden Duty strictly to pursue all the private Injunctions of the Convent, and to instruct Mankind, by being a shining Example of Virtue and good Manners. A *Talapoin* however is not infallible. They likewise hold the Doctrine of religious Obedience. But here *La Loubere* has introduc'd a very judicious Salvo. Obedience, says he, is a Tenet universally receiv'd at *Siam*; and therefore 'tis no great Wonder that it should be strenuously maintain'd and preach'd up in their Cloisters. We

^a *La Loubere ubi sup.*

^b This Narration seems to contradict what Father *Tachard* says, viz. that they confess their Sins to one another.

^c ——— *Neque enim cum Lectulus, aut me Porticus excepit, desum mihi; rectius hoc est, Hoc faciens vivam melius, &c.* ——— Hor.

^d Madam de *Sevigné's* Expression in her Letters, Tom. i. Lett. 34. publish'd at *Holland*. "I have a great Ambition to be a Devotee (I mean a true One) for I am betwixt both, and am neither God's true Servant, nor the Devil's. — A melancholy State this! . . . None of the Devil's Slaves, because I fear God, and have some religious Principles in me at the Bottom; neither God's true and faithful Servant, because his Law is too rigid for me."

^e This is much the same Maxim as that of the Duke of *Rochefoucault's* on Gravity in Mankind."

have already observ'd, that a *Talapoin* is under an indispensable Obligation to be chaste and virtuous. In what follows, the Reader will perceive a very lively Resemblance of the true Evangelical Moral Law^a. A *Talapoin* sins, if he barely coughs, with an Intention to attract the Eyes of the Women upon him ; if he presumes to cast an amorous Glance at any of the Sex, or desires a wanton Return. In short, he is not allow'd to be perfum'd, to have Pendants at his Ears, or be any ways gay or modish in his Dress : He must have no more than one Garment, and that plain and coarse ; he must eat or dispose of his daily Provision, and have no Thought for the Morrow. We have sufficiently shewn how shamefully these Maxims, so beautiful in the Speculation, have been marr'd and corrupted in the Practice.

THE religious Habit, as well as the Convent of the *Talapoins*, is so sacred and inviolable, that whenever a Revolution happens in the State, both Kings and Princes secure themselves under that sacred Disguise.

LA LOUBERE, Author of the *Description of the Kingdom of Siam*, has given us a Collection of the most remarkable Maxims of these *Talapoins*. It must be confess'd, that there are many of them which are worthy, not only of a *Christian's* Observance, but his Imitation. For Instance, how beautiful is that which enjoins them not to censure or judge any one, and not to assert, *This Man is good*, and *That is bad* ! And that other likewise, which recommends a modest and unaffected Deportment, and an humble abject State of Life ! 'Tis very visible, however, by the Narration of this very Traveller, that they do not always reduce these golden Precepts into Practice.

Of their OATHS, their SUPERSTITIONS, their ART of PHYSICK and other CUSTOMS.

THE^b Form of an Oath of Allegiance consists in solemnly swallowing some Quantity of Water, upon which the *Talapoins* pronounce several direful Imprecations against the Party that drinks it, in Case he ever proves a Rebel to his Prince. No Person among them of what Country or Religion soever, is exempted from giving this public Testimony of his being a loyal Subject.

^c THE *Siamese* likewise admit of several extraordinary Evidences, both by way of Fire and Water, in their legal Prosecutions. For the Trial of a Criminal by Fire, they erect a Pile in a Ditch, (dug deep on Purpose) and the Top of the Pile always lies level with the Ground ; this they set on fire, and the Prisoner, if innocent, is expected to walk bare-foot from one End of it to the other, without receiving any visible Damage from the burning Coals. If two Persons are at Law with one another, both Plaintiff and Defendant are oblig'd to undergo the same rigorous Experiment. He who gets off unhurt, or he, over whom the Fire has had the least visible Influence, carries the Cause. It is surprising, that Trials of this Nature, so frequently practis'd by several Nations, in other Respects human and tolerably civilis'd, and so well known likewise amongst the Ancients, should be still in Force, and able to maintain their Credit, notwithstanding the innumerable Mistakes and Impositions to which they are unavoidably expos'd. But it is indisputably certain, that the Generality of Mankind are sooner induc'd to believe a Falshood, which has only an Air of Truth, than a plain and incontestable Truth itself. Here our Author has

^a Father *Tachard*, in his first Voyage, L. vi. mentions others that are no ways inferior to them.

^b *La Loubere's Description*, &c. Tom. i. p. 247.

^c Id. ib. p. 263. We may trace the Footsteps of these Sort of Justifications in *Sophocles*. They are practis'd likewise amongst the *Cafres*, on the *Mosambic Coast*. In the Kingdom of *Angola*, they make use of a *burning Plough-share*. When we come to treat of the *Cafres*, we shall give the Reader a Description of this Trial by the *burning Plough-share*, which these People call *Xoca*.

given us a very flagrant Instance, how easy a Matter it is to impose upon Mankind, and make Cullies of the Credulous. “ As the *Siamese* are accustomed from their Youth to go bare-foot, their Soles are as hard as a Piece of Horn. We are inform’d, that the Fire very often has no Influence at all over them, if they tread firm and hard upon the Coals ; the way to be burn’d being, it seems, to trip nimbly and lightly over them. For the Generality, two proper Officers walk by the Side of the Party upon Trial, and lean with all their Weight upon his Shoulders, to prevent him from making too sudden a Dispatch : And this Weight, or seemingly rigorous Treatment, say they, is so far from exposing the Person to the Fury of the Fire, that it stifles and suppresses its Heat, and the Power of its Operation”.

BESIDES this Method of Trial by Fire, they have also another by scalding Oil, or any other boiling Liquid, into which they thrust their Hands. There is Artifice and Leger-de-main, no doubt, in this Experiment, as well as the other. *La Loubere* tells us, “ That a certain *Frenchman*, from whom a *Siamese* had stolen a considerable Quantity of Pewter, was prevail’d on, for want of proper Evidence, to put his Hand into some of that melted Metal, and tho’ he withdrew it in a Moment, yet it was almost perish’d by the Intensity of the Heat. The *Siamese*, being more dextrous, underwent the same Experiment without the least Damage, and was acquitted accordingly. Six Months afterwards however, the *Impostor* was convicted of the very Theft which the *Frenchman* had laid to his Charge ”.

THEIR Trial by Water is likewise made after the following Manner. Both Parties plunge in at the same Time, each having a long Pole, by which he gradually descends. He who remains longest under Water carries the Cause. In order to attain these Arts, which they imagine they shall have Occasion for one Time or other, they make it a Practice from their Youth, to play with Fire, and dive like Ducks. Constant Custom and an habitual Practice make both Elements familiar, and as it were, natural to them. Every one almost has heard of the ^a famous Fellow who would make a Meal of some hot burning Coals. Tho’ he really perform’d this surprising Operation, by some secret Artifice, he took Care to conceal it, and the Vulgar seldom suspect any Imposition they do not plainly discover. As to the other Experiment, how many Stories are there publish’d of the long Continuance of some artful Divers under Water ?

THE *Siamese* have another kind of Experiment, which is made by some little physical Pills, artfully prepared by the *Talapoins*, who pronounce direful Imprecations upon them. Both Parties are obliged to swallow these Pills. The best Indication of a good Cause, is the Retention of them in the Stomach for a considerable Time without throwing them up ; for, ^b says the Author of the Description, they are of an emetic Quality. These Trials are made in publick, before the Judge and the Spectators. If both Parties go out of the Court equally well, or equally sick, the Dose is then to be repeated. But we shall amuse our Readers with one Custom of this Nature, still much more barbarous and inhuman. “ The King of *Siam*, when he thinks fit, exposes both the Plaintiff and Defendant to the Rage of some-hungry and merciless Tygers, and if either of the Parties is so fortunate, as to escape their devouring Jaws, during the Time limited for that Purpose, he is publicly declared the injured and innocent Party. In case the Tygers make them both their Prey, they both are then deem’d equally guilty : But on the other Hand, if the Tygers prove merciful, and hurt neither of them, then they have Recourse either to some new Justification, or else tarry till the Tygers grow more hungry, and are disposed to devour either one alone, or both together”.

^a See *Journal des Savans*, in the Year 1671 . . . *Naudé*, in his *Instructions* relating to the *Rosicrucian Order*, makes mention of a *Turkish Dervise*, who took a red hot Iron out of the Fire, put it in his Mouth, and turn’d it so often about with his Tongue, that when he spit it out, it was perfectly cold.

^b *La Loubere ubi sup.* p. 264.

^a THE *Siameſe*, when they are diſpoſed to ſwear a ſincere Friendſhip with one another, drink *Brandy* together out of the ſame Cup; but when they propoſe to bind this Oath, in the moſt ſolemn Manner they can poſſibly deviſe, they ſwallow a ſmall Quantity of each other's Blood. This Cuſtom we may find likewise obſerv'd amongſt the Antients.

NOR to enter into a long Detail of their Astronomy, for which we refer the Reader to the ^b *Description of the Kingdom of Siam*, we ſhall only take Notice, that they, like the *Indians* and *Chineſe*, are of Opinion, that at the Time of any Eclipse a furious Dragon attacks the Orb of Light, and obſcures its Brightneſs: In hopes therefore to aſſiſt the celeftial Body, thus oppoſed, they make a moſt hideous Noiſe with their Frying-Pans and Kettles, firmly believing that thereby they ſhall terrify the Dragon, and oblige him to quit his Hold. There are a thouſand Remarks that might be made on other Objects of their Superſtition. They imagine, that the Art of Prophecy is to be attain'd by proper Application, as well as the Art of Phyſick. If indeed by this Art of Prophecy they mean the Power of falling into an Extacy or Trance, and in their religious Tranſports to divulge a thouſand Viſions, which are the wild Ideas of a diſtemper'd Brain, it is not in the leaſt to be doubted, but that ſuch enthuſiaſtic Arts may be practiſed amongſt them, as have frequently been in other Countries, even within our own Remembrance, and whereof we our ſelves have had ocular Demonſtration. The Antients have furniſh'd us with innumerable Proofs thereof. The *Roman Catholicks*, as well as the *Proteſtants*, have had Enthuſiaſts of this kind appear publickly amongſt them; on this Account therefore there is no room for Cenſure and Detraction on either Side. The Prophets of *Siam* are properly ſpeaking Astrologers, and Southſayers. Whenever they prove unſucceſſful in their Predictions, the King orders them to be reprimanded and chaſtiſ'd only, as Perſons that are careleſs and negligent in their Profeſſion, and not as ^c Impoſtors. “Neither the Prince, nor the People, will preſume to undertake any important Affair, or a Voyage, unleſs theſe Augurs. . . . have firſt ſettled and determin'd the lucky Hour on which it is to be undertaken. His Maſteſty never ventures to ſtir out of his Palace, in caſe theſe Southſayers diſſuade him from it, and declare his Abſence will prove impious; neither, if he is abroad, will he return without their Approbation. . . . But he has an Almanack by him for his general Direction, which points out, as well for his Maſteſty as his Subjects, all the fortunate and unfortunate Days for the Execution of all the common Occurrences of Life.” As for our own Parts, our Almanacks are not only a Rule of Faith for ſome old Wives; but ſeveral Perſons of Credit and tolerable good Senſe, put an extraordinary Confidence in their Predictions, and ſuperſtitiously regard the numerous ſurpriſing Tales which for the Generality embellish that annual Treatiſe. Nay, there ſeems ſome Likelihood, that we *French*, who were formerly an incredulous People, will be made Converts by theſe modern Astrologers; for the prodigious Number of astrological Amuſements which were publiſhed at *Paris* in the Year ^d 1727. is an incontestable Proof both of their intrinsic Merit, and the general Approbation of the Publick.

THE *Siameſe* imagine the hideous Roarings of wild Beaſts, and the ſhrill Shrieks of Deer and Monkeys, to be unlucky Omens, as the inceſſant Howling of our Dogs by Night is thought hideous amongſt us. If a Serpent croſſes the Road, if a Thunderbolt drops from the Heavens, or any Thing falls down from an Eminence, the Accident is deem'd impropitious, and ſufficient to delay at leaſt, if not to fruſtrate the moſt important Undertaking. Their Superſtition, as we are inform'd, carries them to ſuch a Pitch of Folly and Extravagance, that they determine what they ſhall do, or what they ſhall leave

^a *La Loubere ubi ſup.* p. 232.

^b Tom. I. c. xi.

^c *La Loubere's Deſcription*, &c. p. 201.

^d *Sec Bib. Francoiſe*, Tom. ix. Part I.

undone, from the very first ^a Words which they accidentally hear uttered. Thus formerly, even amongst us, there were some People so superstitious as to imagine, that the first Words they heard sung in the Church, were like divine Oracles for the Regulation of their Conduct, as if the whole Congregation had Regard to their private Affairs, or rather, as if the Almighty had summon'd a considerable Number of his faithful Servants together for no other Purpose, than to determine the good or ill Fortune of one individual Person. The *Italians*, they tell us, amuse themselves with a superstitious Custom which bears a very near Resemblance to that which we have just mentioned. They wash their Feet in Wine on the *Vigil*, or *Eve* of *St. John*, and then throw it out of the Window, listening with the utmost Attention to what is said by the next Stranger that passes by. The very first Word which they distinctly hear, is the infallible Omen of the good or bad Success of their intended Undertaking.

“ THE *Siamese* likewise bestow abundance of Pains and Time about their *Talismans*, or *Celestial Figures*, and other Hieroglyphic Characters, which they use as magic Charms insensibly to take a Persons Life away, or prolong it by making him invulnerable; and to hush both Men and Beasts at their Pleasure, whenever they are engaged in any criminal Action, and dread to be discover'd. When they prepare a Dose of Physick, they fasten to the Rim of the Vessel several small Pieces of Paper, in which are written some certain mystical Terms, to prevent the Evil *Genii* (who hover, tho' invisible, in the Air, and are able, as they imagine, to do what Mischief they think fit) from extracting the Virtues of their Medicines as the Steam of them evaporates. These Spirits, or Demons, delight in Maidenheads, and have always the first Conversation with their young ^b Virgins, when they give them that pretended Wound, which hath its monthly Returns afterwards. In a Storm at Sea they tack up abundance of Papers of the same Nature, which they imagine have a magic Virtue in them to hush the boisterous Winds, and make the Tempest cease.” They have several superstitious Customs likewise, which peculiarly relate to their Wives at the Time of their Lying-in: Some of them, however, may possibly arise from Necessity and Convenience more than Superstition. They purify their Wives after they have lain in, as well as the *Jews* did in antient Times; but their Manner of performing the Ceremony is, we conceive, very particular, and an Original in its kind. On this Occasion they lay their Women down before a large Fire for a whole Month together, and never suffer it to be extinguish'd during all that Time on any Account whatsoever, and frequently turn them, first on one Side, and then on the other. During this Term of their Purification, the Smoak, which evaporates but very slowly thro' a small Cavity made in the Roof of the House for that Purpose, must needs be vastly incommodious and offensive to them. The *Peguans*, however, whose Customs are in most Respects conformable to those of the *Siamese*, treat their Wives in this Particular after a far more savage and inhuman Manner. They broil their Wives, as it were, upon a sort of a large wooden Grate, raised some considerable Height over a moderate Fire; which extravagant Manner of Purification they repeat five Days successively. Notwithstanding this severe Discipline, with which the Sex are oblig'd to comply, the *Siamese* Women are as fond of being married as those of other Countries. What Inconveniences, what Mortifications will not the Sex chearfully undergo, to answer the Calls of Love and Nature? Some comply with them out of a religious Principle; some, out of a tender Regard to the Propagation of their Species; and others out of a conjugal Affection for, and a chearful Obedience to their Husbands. From whence we may reasonably

^a This superstitious Custom has frequently been practis'd amongst the *Christians*, and has sometimes succeeded. We have a remarkable Instance of a Devotee, who took Holy Orders for no other Reason, but that accidentally he pass'd by a Chappel, whilst the Priest was reading those Words of our blessed Saviour, *Peter, follow me*. When the *Siamese* are desirous to discover such Things as they are very uneasy about, they repair to some Cavern, and there sacrifice to the Genius of the Place. After they have said their Prayers they depart, and the first Word they hear is look'd on as the Oracle's Answer. Father *Tachard's Voyage to Siam*, Lib. i.

^b These Spirits are much of the same Nature with the *Incubi*; which, through Priestcraft, were disguised under the Form of Deities, to conceal the Disgrace of their base-born Heroes, such as *Alexander*, *Romulus*, &c.

conclude, that our *European* Brides would, if required, undergo the very same austere Treatment with as much Courage and Resolution as those of *Siam*. When the Fire has thus perfectly purified their Wives, the Husbands invite all their Relations to an elegant Entertainment. They never touch one Morsel, however, till an Oblation has been made of the whole Meal to the Fire. The Ceremony of this Offering consists in laying their Provisions for some short Time before it; by which is meant and express'd the Husband's Gratitude to so advantageous an Element. The Women, during all the Time of their Lying-in, are allow'd to eat or drink nothing but what is very warm.

WE shall here by the Way briefly treat of some of those dangerous Philters, or Love-Potions, whose extraordinary Virtues the *Indian* Narrations so mightily boast of. ^a There are some, which create so great a Disorder in the Imagination, that a Man instantaneously becomes as tractable as an Infant, and during its Operation is perfectly submissive to the superior Conduct and Discretion of his loving Spouse. The Juice of the Herb *Dutroa* infallibly infatuates those Husbands whose Wives are determin'd to be inconstant, and to sacrifice their Virtues to their own wanton Pleasures. This fatal Stupefaction lasts for about four and twenty Hours, and during all that Time, those lustful and ^b abandon'd Dames entertain their Gallants, and without the least Dread or Danger of any jealous Resentment, take all the indecent Liberties they think proper before their Husbands Faces. Some Authors are of Opinion, that this *Dutroa* is the same Herb with the celebrated ^c *Nepenthes* of the beauteous *Helen*, of whose wondrous Virtues *Homer* has given us a very particular Description. But be that as it will, it is universally allow'd, that *Helen* was a *finish'd Coquet*. That fair Inconstant had learn'd a World of Experience in her Travels, but most visibly improv'd whilst she resided in *Egypt*, where doubtless the Virtues of the *Dutroa* were very well known. A Princess of her refin'd Taſt and Gaiety of Temper, could not but be naturally inclined to try the Force and Efficacy of the *Nepenthes* on her Husband. It was in *Egypt* likewise, that she pry'd into the secret Qualities of some particular *Simples*, of which she used to make her Love-Potions, so well known among the Antients, that ^d *Helen's Cup* became a Proverb. From what has been said, we may very reasonably conclude, that the *Egyptian* Ladies were as inconstant, and practis'd all the Arts of Coquetry with as much Dexterity and Address as the most faithless *Indians*.

SOME Historians assure us, That the ^e *Siameſe* are afflicted with certain Distempers, the Symptoms whereof are so uncommon and extraordinary, that they imagine their Cause ought wholly to be imputed either to some latent magic Charms, or to the superior Influence of Evil Spirits. Their Physicians, therefore, take the Advantage of this universal Credulity; and when they are at a Loss to account properly for a Patient's Distemper, or find their Prescriptions prove ineffectual, artfully conceal their Ignorance under those specious Pretences. It is almost needless to remark, that in those Countries where the real Art of Physick is either very little, or at best but imperfectly understood, a Patient's principal Dependence is on supernatural Remedies and magical Incantations for the Restoration of his Health: And in all Probability, this Want of Skill is attended with no small Degree of Superstition. For there is but one Step from Bigottry, or religious Extravagance, to Hypocrisy and Imposition: Both the one and the other are of singular Service to the daily Practice of the *Empiricks* at *Siam*. As soon as a dead Corpse has been half consum'd upon a Funeral Pile, they, in a very formal Manner, rescue it from the Flames, and open it before all the Spectators, to give a Sanction to this their knavish Artifice, and to confirm the illiterate Vulgar in the Belief of their Delusions. In order

^a *La Loubere ubi sup.* Tom. i. p. 205.

^b We are informed, that the only Way to remove this Stupefaction, and restore these Husbands to the free Exercise of their Reason, is, to wash the Soles of their Feet with cold Water.

^c One of the principal Virtues of the *Nepenthes* was, to banish Care and Sorrow.

^d *Helena Crater.*

^e *La Loubere ubi sup.*

therefore

therefore to carry on the Cheat with the better Success, they very gravely amuse the gaping Crowd with finding, as they pretend, in the Intrails of the Party deceased several undigested Pieces of Swines-Flesh, or such other Animal as they think proper; and afterwards insinuate, that they were convey'd there by the resistless Force of Magic, and that unless they were destroy'd, they might serve for the same fatal and impious Purposes again. But as^a *La Loubere* has obliged us with an Account of their more rational Proceedings in the Art of *Physick*, we shall entertain our Readers with an Extract from thence, without making any farther Remarks on their artful Concealment of their Ignorance and unskilful Practice.

“ WHEN any Person, *says he*, happens to fall sick at *Siam*, he takes special Care, in the first Place, to have his whole Body *mollified* (that is properly speaking, mortified) by some skilful Person, who understanding the Operation, and getting upon him, kneads and tramples him under his Feet: Nay, their big-belly'd Women, it seems, have Recourse to an Expedient of the same Nature, and procure some Infant to perform it, in order to be brought to Bed, as they imagine, with the greater Facility: For in hot Countries, notwithstanding the Women seem by Nature form'd for an easy Delivery, yet their Throws are very painful, which may very probably arise from the small Evacuations which precede them.

“ THE *Indians* formerly prescrib'd nothing but a strict Regimen or Diet, for any gross Humours of what Nature or Kind soever: Neither do they disapprove of that Practice to this very Day: Nay, it is so absolutely requisite in these hot Countries, that our *Europeans*, who are by far more dissolute and irregular than the *Indians*, learn by fatal Experience that this is the most sovereign Remedy for the Preservation of their Health; and such as in *India* despise this wholsom Advice, must thank themselves for the Shortness of their Lives, and the long Train of Diseases with which they are attended. “ The *Siamese* frequently venture now a-days to be blooded, in case they can meet with a skilful *European* Surgeon; and sometimes, instead of bleeding, they make use of *Cupping*, or *Leaches*, as we do. They have some purgative Preparations which are peculiar to themselves, and others, which we make use of as well as they. But they observe no Regulation in Point of the Time when these Purges ought properly to be administred, and have no Idea of (what we call) the *Crisis*, or *Critical Minute*. They are so far from being ignorant, however, of the Art of Sweating, that on the contrary, they highly approve of all Sudorificks. The *Europeans* have instructed them in the Nature and Quality of the *Jesuit's Bark*, and the artful Method of prescribing it. All their Medicines in general are of a hot Quality; they never prescribe any internal cooling Potions, but they bathe even in a Fever, or any other malignant Distemper whatsoever. From whence we may conclude, that every Thing which contributes to, and augments the natural Heat, is in their Opinion sanative, and suitable to their Constitutions. Their Patients are allow'd nothing but Rice-Broth; and that as thin as possible. Meat Broth is the most pernicious Diet imaginable, and for the most part fatal at *Siam*; because it too much relaxes and cools the Stomach. When a Patient is so far recover'd, as to be able to eat any Thing substantial, they indulge him first of all with a^b Piece of Pork, as being in their Opinion most wholsom and easiest of Digestion.

“ THE *Siamese* are peculiarly fond of all Chymical Preparations, and boast of their being Masters of that occult Science. *Siam*, in short, swarms with *Chymists*, *Quacks*, or *Cullies*. Their late King spent two Millions of *French Livres* in a vain Pursuit

^a *La Loubere, ubi sup.* p. 192.

^b This seems somewhat surprising, because Pork is look'd upon amongst us as hard of Digestion; but according to *La Loubere's* Account, 'tis the most wholsom Viſuals that can be eat in those hot Countries.

“ after

“ after the *Philosophers Stone*”. This Phrenzy, which has prov’d so fatal to the Fortunes of thousands in *Europe*, particularly in *Italy*, and the *German Dominions*, was brought over from the *Eastern Nations*, and the *Moors*. We had too many Ways before, alas! to squander away our Substance, without indulging this new, this fatal Delusion. We may very properly apply what *Madam Deshouliers* says, with respect to Gaming, to these unhappy Misers, that a young Gamester is a Coxcomb, and an old one a Bite.

ANOTHER vain and extravagant Chimera of the *Siamese* and *Chinese*, is, their fruitless Pursuit after an universal, and infallible Antidote against Death it self. However wild and romantic the Hopes of such a Discovery may seem to be, it has however, been more than once attempted. The surprising Virtues of the ^a *Ginseng* have buoy’d up the *Chinese* in these airy Expectations. We our selves have attempted the same Thing both by liquify’d Gold, and by a Transfusion of Blood. Some have boasted of Methods much more plain, easy and natural, and prescrib’d Temperance, Chearfulness and Tranquility of Mind, and a Regimen of Life by Weight and Measure, in order to find out the precise Quantity which the Stomach will digest, and to know the exact Nature of each particular Constitution. But after all, what are the mighty Results of these their earnest and curious Enquiries? At most, no more than this, to extend their little Span to an hundred Years, and, if I may be allow’d the Expression, to patch up a ^b broken Constitution. The grand Secrets of making ourselves immortal, and for ever rich, will never be found out, and are both equally impracticable. Tradition indeed assures us, that some very extraordinary Persons have liv’d for whole Ages together, and that others have found out the Art of making Gold; but no Tradition, however, has carried the Point so far, as to assert, that the former became ‘immortal; or, that the latter, with all their Art and Ingenuity, could supply themselves with Gold at all Times ^d when their Necessities required it. The Story of the *Wandering Jew* has for a long Time amus’d the Vulgar, which was grounded on a false Interpretation of a particular ‘Expression of our blessed Saviour. The *Flying Pistole* was another old Wife’s Tale, which in all Probability ow’d its Original to the Story which the Ancients tell us of the celebrated *Pafes*. That subtle Magician never wanted Gold, ^e because, as fast as he spent it, it would inviscibly return into his Purse again.

IF some Men have wreck’d their Inventions too much in the Pursuit after such Secrets as are meerly chimerical, they have, however, in lieu thereof, found out others, that have prov’d of uncommon Service to the Publick. The Pride and Ambition of becoming immortal, or at least of prolonging this Life to a thousand Years, has produc’d a thousand very valuable Remedies, which would otherwise, in all Probability, have for ever been undiscover’d. This very Affectation has brought Physick and Anatomy to its Achme. The Search

^a See the Description of this Plant, in a Letter of Father *Jartroux*, Tom. iv. of the Collection of Voyages to the North.

^b For the Reader’s Amusement on this Topick, we refer him to a little valuable Treatise of *Cornaro*, a Noble *Venetian*, entituled, *Instructions how to live for a hundred Years*.

^c *Naudé*, in his *Instructions to the Natives of France, relating to the Rosicrucian Order*, gives us a particular Account of an *English Gentleman*, who got his Throat to be cut, and his Body laid low in a warm Dunghil, that he might there be restor’d to his former Youth and Activity, like old *Æson*, in the Cauldron of *Medea*, as *Ovid* has related the Story, in the seventh Book of his *Metamorphosis*.

^d Almost every Thing that has been publish’d upon this Subject, is either absolutely false and groundless, or interspers’d with too much Fiction. The most credulous and easy to be impos’d on, have allow’d, that of those who have succeeded, some have done it by meer Accident; and that others have thereby ruin’d their Fortunes; and their Expences have infinitely exceeded the Rewards of their Labour. The publick Declaration made by the Members of the *Rosicrucian Order*, who in the Year 1615. assur’d all the Potentates of *Europe*, that they should be Possessors of more Gold than ever the King of *Spain* had procur’d from both the *Indies*, and who boasted of inexhaustible Treasures, drew in no Cullies, and was no Temptation to any one individual Person whomsoever.

^e The Gospel according to St. *John*, ch. v. The Words relate to St. *John* the Evangelist; and from thence arose the vulgar Error of his being the *Wandering Jew*.

^f This occasion’d the ancient Proverb, *Pafetis Obolus*, see *Naudé* in his *Apology for Illustrious Personages*, &c. p. 271. publish’d at *Holland*, 1712.

after

the Philosopher's Stone has had the same happy Effects, and produc'd as salubrious Antidotes against the numerous Maladies to which the frail Contexture of Mankind is daily expos'd. 'Tis to this, and this alone, that we are indebted for all our inestimable Secrets in *Chymistry*, for making Brass, the Art of blanching or polishing Sapphir-Stones, the Separation of Metals, &c.

AFTER all the superstitious Customs which we have already mention'd, we can't forbear subjoining a short Relation of the high Esteem and Veneration which the *Siameſe* profess for the *Elephant*, but in a more particular Manner the *White One*. 'Tis true, we have already taken Notice of it in the Article of *Pegu*; but with our Reader's Leave, we shall resume the Subject, and hope what we have to offer will prove no disagreeable Amusement. The *Siameſe* imagine, that the Elephants are perfect rational Creatures. ^a *La Loubere* assures us, that a formal Leave was taken of three of these Animals, which the King of *Siam* sent as a Present to the young Princes, Grandsons of his late Christian Majesty the King of *France*. The *Siameſe* whisper'd in their Ears, wish'd them a pleasant and successful Voyage, entreated them not to be any ways uneasy in their Passage, but to divert themselves with the Thoughts of having shortly the Honour to appear before, and enter into the Service of three such illustrious Princes. The *Indians* imagine that so noble, so robust, so docible a Creature, must without all Dispute be inform'd by a truly generous Soul; a Soul that once actuated some glorious Prince, or at least some Person of the most illustrious Extraction. But all this is poor, to the exalted Idea they entertain of the White, or rather Flesh-colour'd Elephant. The Soul of some heroic Monarch as they imagine, always informs it. The King both of *Siam* and *Pegu* assume the Title of Kings of the white Elephant. They can scarce refrain from thinking them ^b Saints, and looking on them as worthy of Deification; or at least, of being reverenc'd as much as those Men amongst them who are most conspicuous for their consummate Virtues. To comprise all, in short, within a small Compass, these two Monarchs have been engag'd in a long, bloody, and expensive War, on no other Account than their inordinate Affection for this darling Creature. This religious Veneration of the *Siameſe* and *Peguans*, or this extravagant Respect which approaches very near it, is entirely owing to the last Metamorphosis of *Sommona-Codom*, who made himself manifest under the Form of a White Elephant.

As the Natives of the *Eastern* Countries are inur'd to Slavery, they are naturally submissive, fawning, complaisant and formal. A *Siameſe*, when he waits on his Superior, enters his Apartment bow'd almost double, prostrates himself before him, continues on his Knees, and sits upon his Heels: His Head is inclin'd, his Hands are clos'd, and elevated as high as his Forehead: He never presumes to speak first. They all crouch after this formal Manner from the lowest to the highest: When a *Siameſe* passes accidentally by a Person for whom he retains a more than ordinary Respect, he bows almost to the Ground, and claps his Hands to his Forehead, in the Manner above mentioned. The highest Place, with respect to Eminence, is esteem'd such an Honour, that they never presume to go up Stairs, when any Person of Distinction happens to be below. They take particular Care to have no Passage under their Stair-Cases, lest any one should pass under the Feet of another that happens to be going up. But this Precaution, as *La Loubere* observes, relates only to such Houses as are built by Foreigners ^c. "The *Siameſe* build their Houses but one Story high, for if they should, the lower Floor would be perfectly useless; since none of them would either lodge, or walk under ano-

^a *La Loubere ubi sup.*

^b Like the *Elephant*, in *Epistolis obscur. Viror.* which fell down on his Knees, in the most obsequious Manner, before his Holiness, the Pope of Rome; & *quando vidit Papam, tunc geniculavit & dixit cum terribili Voce, BAR, BAR, BAR.*

^c *La Loubere*, p. 170. *ubi sup.*

“ ther’s Feet. And for this Reason, notwithstanding their Houses are all built upon Pillars,
 “ they make no manner of Use of the lower Part. The *Siamese* Embassadors
 “ once accidentally lodging at a public Inn near *Vincennes*, the Principal in the first
 “ Floor, and his Associates in the second ; One of the latter, as soon as he was con-
 “ scious that he was unadvisedly placed over his Royal Master’s Letter, flew out
 “ of his Apartment, bemoan’d his unpardonable Carelessness and ill Conduct, tearing
 “ the Hair off his Head like a Person in the utmost Despair.” Our Reader, if he
 consults the same Author, will find the Regulation of their Civil Ceremonies attended
 with a thousand Impertinencies, as capricious to the full as those we have already
 mentioned. We shall content our selves with making this one Remark, upon the Credit
 of his Relation, that every Punctilio is so strictly observed, that all their Apartments
 must be built after the very same Model, and that their Visitors seem sometimes to require
 as artful and sudden Motions, as those of Military Men under Exercise. “ When there are
 “ several Persons in a Room together, and a Stranger accidentally comes amongst them,
 “ the Postures of the whole Company are often alter’d in a Moment. They understand
 “ to the utmost Nicety and Exactness, before ^a whom, and how low they ought to
 “ bow, when they ought to rise, and when to sit ; whether they must close their Hands or
 “ not, and how high they must be elevated, or to what Degree depress’d ; if, when
 “ they are sitting, whether they must advance one Foot, or both ; or conceal them both
 “ by resting on their Heels : And he who neglects any of these Punctilio’s, is liable to
 “ be chastis’d with a Bastinado on the Spot, either by the Person who receives the Af-
 “ front, or any one else whom he thinks proper to nominate and appoint.” This
 Train of idle Ceremonies would seem to us as difficult to practise, as to submit to with Pati-
 ence. Nothing is more disagreeable, in our Opinion, than a Person of Distinction, who is
 haughty, and keeps his Inferior at a Distance. Although we are very sensible it is ne-
 cessary that there should be Degrees and Distinctions of Honour, to avoid Confusion
 and Anarchy in Civil Government, yet we have a natural Antipathy to all those who
 by their proud and supercilious Deportment insolently put us in Mind of their being
 our Superiors. We must however do the *Siamese* Justice to acknowledge, “ that not-
 “ withstanding their numberless Ceremonies are unaccountably extravagant, and re-
 “ tain too much of the Pride and Tyranny of the East ; yet if we would but seriously
 “ reflect on the ^b pompous Titles, and exalted Encomiums which we daily bestow on
 “ some of our own Quality, who have too often no intrinsic Merit, and nothing to boast
 “ of but their illustrious Descent ; our Customs in all Probability would appear to one
 “ who is perfectly impartial and unprejudic’d, as absurd and ridiculous as theirs appear
 “ to us.”

FROM what has been said, however, we ought not to conclude, that the whole Order of
 their Ceremonies are at all Times punctually observed : Court Intrigues and political Views
 frequently occasion some Exceptions to the general Practice. A Superior, whose Interest
 it is to gratify and oblige his Inferior, and who is desirous to testify his peculiar Value
 and Regard for him, artfully conceals his Authority, by industriously avoiding him in
 Publick. By this Act of Condescension, he saves his Inferior the Trouble of paying him
 all the Submissions which are his Due, and upon an Interview, must be indispensably
 paid him. ^c What we have further to add, relating to this Matter, we shall introduce un-
 der another Head, and conclude at present with two or three particular Customs, which in
 our Opinion are inconsistent even with common Decency and good Manners. “ ^d The *Si-*
 “ *amese*, as we are credibly inform’d, take the Liberty to belch without the least Reserve
 “ before any Company whatsoever : Nay, they never so much as turn their Heads aside, nor

^a *La Loubere ubi sup.*

^b *La Loubere ubi sup.*

^c *Ubi infra*, Artic. of Kings.

^d *La Loubere*, Tom. i. p. 174.

“ put their Hands before their Mouths on such an Occasion:” Resembling in this Respect the unpolished *Spaniards*, *Hollanders*, *English*, and all the Northern People in general, who take the same indecent Liberties, preferring their Health before an Act of Complaisance that is so incommodious and uneasy to them. In short, they seem fond of the ill Habit, and take a sort of Pride in the Practice of it: So far are they from acting like that modest ^a *Consul* of old, who never did, even on the most emergent Occasion, indulge himself in such an unseemly Action. These Nations may have one plausible Plea, perhaps, for this indecent Freedom; and that is, the good-natur’d Edict which the Emperor ^b *Claudian* once publish’d, on Account of a Gentleman who had like to have lost his Life out of an Act of Complaisance, and an ^c inviolable Regard to the Laws of Decency and good Manners. From what has been said, it must be allowed, that there is something very odd and fantastick in the Customs of all Nations. Why should not we be indulged in such an agreeable Discharge of Nature, provided we do it under decent Restrictions, as when we either sneeze, cough, or spit? As to the Liberty last mentioned, the *Siamese* admit of it, indeed, but ’tis with this Proviso, that they take all imaginable Care not to besmear the Floor; for which Reason they are never so ungenteel as to go abroad without their Spitting-Boxes. This is such an Excess of Neatness, that *Holland* itself, as yet, is a perfect Stranger to the Mode. The last Custom which we shall take Notice of, with respect to the *Siamese*, is this, that they never refuse to accept of any Thing that ever is offered them. For to say *I have enough*, is look’d upon as a Solecism in good Manners.

Their MARRIAGES, and the EDUCATION of their CHILDREN, &c.

THE ^d *Siamese* never suffer their young Virgins to have any Conversation with their young Batchelors; but notwithstanding all the Care and Precaution of their watchful Mothers, they will have their Assignations, and sometimes make a shameful Use of their stolen Visits. For why should not Nature have a prevailing Influence there, as well as in other Countries? A Love-Intercourse, however, or a Correspondence fairly carried on between a young Couple, is so far from being thought dishonourable or scandalous, that it is looked upon as a solemn Engagement, and a kind of Marriage; and the least visible Coldness or Indifference, a Misfortune almost equal to a Divorce. It must be confess’d, that these Ideas are a severe Reflection on the Inconstancy of all the *Europeans* in general. “The Women of *Siam*, according to *La Loubere*, have Pride enough to keep Strangers at a Distance, and are not so easy, as to surrender at the first Onset. . . . The Women of *Pegu*, who reside at *Siam* as Foreigners themselves, are more fond and indulgent to Foreigners, and are look’d upon as loose and abandoned Harlots, in the Opinion of all such as are unacquainted with their honest Intentions to provide themselves with Husbands. . . . They are very faithful and constant till their Lovers forsake them. If they happen to prove with Child, they are not on that Account treated with the least Indignity or Disrespect by those of their own Nation.” But we shall now proceed to Matters of more serious Importance, with Respect to Love-Affairs. Notwithstanding the *Siamese* marry their Children very young; yet there are some of the Female Sex, who have the Gift of Continence, look down with Contempt on the Charms of Wedlock, and chuse to end their Days in a State of Virginity. None of them, however, are constituted *Talapoinesses* till

^a *Pompeius consularis nunquam ructavit.*

^b *Dicitur meditatius edictum quo veniam daret flatum crepitumque ventris emittendi cum periclitatum quemdam præ Pudore ex continentia reperisset.* Suet. in *Claud.*

^c The Antients assure us, that the *Egyptians*, fully convinc’d of the many Disorders which the Wind creates in this our Microcosme, thought themselves obliged to deify a *Fart*. We find in the Sequel of the Memoirs of *M. De Sallengre*, Tom. i. Part. i. printed in *Paris* in 1726. a whole Dissertation on this extraordinary Deity; which after all was perhaps no other than a Symbol. Father *Montfaucon* takes very little Notice of this Deity.

^d *La Loubere* Tom. i. p. 155.

they are exceeding old, which doubtless is the most proper Time for them to break off all Commerce with Mankind. Our antient Maids, I mean such as are really so, become for the most part seeming Saints, but are very ill-natured and censorious; and our Coquets are metamorphosed into formal Prudes. When the *Siamese* are upon a Treaty of Marriage, the Relations of the young Man make their Applications to the Parents of his Mistress: And for the Generality some discreet old Women of indisputable Reputation are employ'd to sue for an Alliance. They treat with them, advise with them, enquire into all such Circumstances as are requisite on so important an Occasion, and take particular Care to be fully appris'd before they part of the young Woman's Inclinations. At the same Time they inform themselves of the particular Hour of both their Nativities, and then the Friends on both Sides go to the Fortune-Tellers, to know whether this Match will be happy or unhappy, whether they shall live peaceably and comfortably together all their Lives long, or whether any matrimonial Discords will arise so high between them as to terminate in a Divorce. In this Country all private Persons are studious how to conceal their Fortunes from the Avarice of their Courtiers, and the Tyranny of their Prince. They know nothing of each other's Fortune but what they learn from the Southsayers whom they consult, and whose Approbation or Dislike determines the whole Affair. As to what relates to the intrinsic Happiness of the Marriage-State, we may venture to say, that they return no wiser from these their Love-Counsellors, than *Panurge* did, in *Rabelais*, after his long Consultation upon the same Subject. When the Marriage is on the Point of Conclusion, the intended Bridegroom pays three Visits to his Mistress, and makes her a Present of some *Betel*, and some of the most agreeable he can procure for her, but never any Thing of greater Value. At the third Fruits Visit the Relations on both Sides meet; at which Time they first compute the exact Valuation of the young Ladies Dower, and then deposite it in the Hands of the intended Bridegroom, together with his own Fortune, which very seldom, if ever, as we are credibly informed, exceeds that of the Bride. All this is done upon the Spot, publickly, in the Presence of their Parents, &c. and without any written Contracts or Obligations on either Side. What an Instance is this of Plain-Dealing, Integrity and Trust! We, who are *Christians*, must have long, tedious Conveyances, drawn by the ablest Council, in the strongest Terms that can possibly be devised; and the whole must be subscribed to by a sufficient Number of credible Witnesses, *cum multis aliis*; and yet, after all this wondrous Precaution, how often are we exposed to a thousand Quirks and Evasions, which terminate at last in a long and expensive Law-Suit? The other Relations likewise make such Presents as they think proper to the new-married Couple. Thus we have given you an Account of all the Preliminaries as a legal Marriage. For according to the Author, on whose Veracity we depend, that Institution is not incumber'd with a Multitude of impertinent Formalities. They consummate therefore the Marriage without any other Ceremonies either Civil or Religious. Nay, the *Talapoins* are not allow'd to concern themselves in the least about it. Some few Days, however, after the Consummation, they wait upon the new-married Couple, to besprinkle them with Holy Water, and repeat some particular Prayers (by Way of Benediction) in the *Balie* Language, which, as we have before observed, is amongst the *Indians*, equivalent to the *Latin* amongst the *Christians* of the *Roman Catholick* Persuasion, and to the *Hebrew* amongst the *Jews*.

ON their Wedding-Days they have publick Diversions as other Countries have; but neither the Bridegroom, nor the Bride, nor any of their Guests admit of Dancing as a Part of their Pastimes. This Festival is kept at the Bride's Father's, in a Hall erected for that Purpose, but at the Expence of the Bridegroom. After this, the new-married Couple are conducted into a solitary Apartment which is built at a considerable Distance from the aforesaid Premises, but however, upon some Part of the Appurtenances thereunto belonging. The Bride and Bridegroom live there retired for some Months together, either

either in order to make Trial of each other's Tempers, or out of a Principle of Fondness and Affection, which is natural enough to imagine; but be that as it will, they say, that before the Marriage is absolutely compleated, the intended Father-in-Law keeps his intended Son-in-Law for six Months without any Intermiſſion in his Houſe, by Way of Probation.

THE *Siameſe* admit of Poligamy, 'tis true; but we are told, it is comply'd with only out of a Principle of Pride, or to gratify a vicious Inclination. They are of Opinion; however, that it is the Part of a ſober and diſcreet Man, to have but one Wife. They who indulge themſelves in a Plurality, eſtabliſh one as Super-intendent over the reſt, who is called the *Primary Wife*; the others, although legally married, are ſubſervient to her Orders, and are called *Secondary*, or *Subordinate Wives*, being purchaſed for ready Money, and by Conſequence no better than Slaves. The Children which they have by theſe Bond-women, call their Father by Way of Diſtance and Submiſſion, *Father, my Lord*, whereas the *Governant's* Children call him, with more Familiarity, only *Father*. 'Tis no difficult Matter to trace the Origin of this whole Practice in the Lives of the antient Patriarchs. *Rachel* had two Hand-maids, which may very well be look'd upon as two Concubine Slaves of *Jacob*, without Prejudice to, or Reflection on the Virtue of that holy Man, ſince the ſacred Scripture has thought fit to mention this Particular, without the leaſt Cenſure of his Conduct.

THO' Marriage in the firſt Degree of Conſanguinity is prohibited at *Siam*, yet they are permitted to intermarry with their firſt Couſins. They may marry likewise two Siſters one after another, but not both at the ſame Time. The Kings of *Siam*, however, are by no means circumſcrib'd by this Law, imagining that no Women are worthy of their Alliance, but ſuch as are the neareſt in Relation to them, not excepting their ^a Siſters themſelves.

HAVING thus given the Reader a tranſient Idea of their Marriage Rites, we come naturally, in the next Place, to treat of their Divorces. Matches are for the moſt Part happy at *Siam*; but when they accidentally prove inſupportable, they have Recourſe without any more ado to that effectual Remedy, a Separation. It is ſurpriſing, that the *Chriſtians* ſhould be ſo averſe to this *Derniere Reſorte*. Is it Religion that preſcribes this Patience to the married Couple? We can hardly believe it. Diſcord, when it once reigns in a Family, is a Fountain of Sin, which all the Confefſors in the Kingdom can never exhaust. People are therefore, in this Reſpect, govern'd purely by human Dictates, which have nothing of religious Merit in them, and will never entitle them to be canonized for Saints. This Divorce, according to *La Loubere*, is ſeldom, or never practiſed at *Siam*, by any but the common People. Such as are rich, and have a Plurality of Wives, maintain without any Reluctance thoſe for whom they have no Affection, as well as thoſe whom they really value and eſteem: And this, perhaps, may be comply'd with out of a political View; for ſometimes even an unfavoury Diſh will go down very agreeably when the Appetite is keen.

^b *Le changement de Mets rejouit l'Homme:
Quand jè dis l'Homme, entendès qu'en ceci
La Femme doit être comprise auſſi.*

The Women of *Siam*, in fact, do partake of this Privilege as well as the Men, but with ſuch Reſtrictions, as the Modeſty of the Sex requires. As for Example, though they are not allowed the Pleaſure of Poligamy, yet they have the Liberty to diſſolve at Plea-

^a *La Loubere*, Tom. i. p. 159.

^b *Fontain's Tales*.

sure a Union which they disapprove of, and to marry again, if they think fit, the very Day of their Divorce: And their good-natur'd Husbands never torment themselves with any Debates relating to the Father of the first Child, that is born after the second Marriage: But if we may take our Traveller's Word for it, entirely rely on the Veracity of their Wives on that Occasion. They who procure a legal Divorce, or prevail with their Wives to consent to live in a State of Separation, are obliged to return the Portion they received with them. The Children are divided between them; the Mother is entitled to the first, third, fifth, and every odd Child; the Father to the second, fourth, sixth, and so on; by which Means, in Case there is but one Child in a Family, 'tis the Mother's sole Right and Property; and if the Number be unequal, the Mother has one more than the Father. These are the Laws of *Siam* with Relation to Divorce. We are assured, that notwithstanding the easy Accomplishment of such a State of Separation, the *Siamese* look on it as a very deplorable ^a Misfortune, and, as it were, the inevitable Destruction of their Children, who for the Generality are very ill treated after their Parents second Marriage.

... " This is one of the Reasons which they give us, why the Country is not so very " populous, notwithstanding the Wives of *Siam* are as Teeming Women, and produce " Twins as often as any of their Sex in other Countries." It must be confess'd, that nothing should induce Men to bear up with Patience under the Yoke of an uneasy Marriage, more than the Thoughts of their Children, who suffer for the most Part too much from their Parents unnatural Divisions.

" THE Power of a Husband is so despotick over his Family, that he has Power to " sell his Children, and all his Wives, except his *Primary* one, whom upon any Dis- " pleasure he can only divorce, or put away. The Widows inherit the same absolute " Authority of their Husbands, with this Restriction, that they cannot sell the Chil- " dren which they have in even Numbers, if the Father's Relations oppose it: For " the Children themselves dare not presume to interpose or contradict their Mothers. " After a Divorce, both the Father and Mother may sell those Children which have fal- " len to their Lot. . . . The Parents, however, have no Power to take away the Lives of " their Children; nor the Husband to lay violent Hands on his Wife; because all Mur- " der in general is prohibited at *Siam*." Nothing approaches nearer to this Authority, " or to speak more properly, nothing exceeds it, but that of the antient *Romans*: The Lives and Deaths of their Children were entirely at their Dispose. They sold them, exposed them, and made them Slaves at their Pleasure. They ^b sold them, if they thought convenient, three Times successively; but the Child was absolutely free for ever after, and delivered from the shocking Tyranny of his Father. As to the Mother, she partook of but a very small Share of that arbitrary Power. 'Tis our Happiness, that Christianity has banished from amongst us such Customs as are so inconsistent with the Dictates of Humanity.

ADULTERY is a Vice which but few are guilty of; because the Women have very seldom, if ever, any ^c Opportunity of being idle. Constant Employment is often the Principle of Virtue, but Idleness is the certain Inlet to all Misfortunes. We are informed likewise, that the Women of *Siam* are Strangers to a luxurious Course of Life, Gaiety of Dress, Gaming, Theatrical Entertainments, and the Conversation of the Men; and that they are obliged to maintain their Husbands by their own Industry in their respective Employments. If to the Considerations already mentioned, we add the Privilege which an injur'd Husband has to murder his Wife, in case she proves false to his Bed, or to sell her for a Slave, or gratify his Rage and Repentment in what Manner soever he thinks proper, 'tis no such great Wonder, that most of the married Women of *Siam* are so much upon their Guard, and so observant of their Nuptial Engagements. Travellers,

^a *La Loubere*, Tom. i. p. 162.

^b Several Authors have written on this Subject. See also Monsieur *Heinecius's* Treatise, entitled, *Antiquit. Roman. Jurisprudentiam illust. Syntagma*, &c.

^c *La Loubere*, *ubi sup.*

however

however, acknowledge, that there are perfidious and inconstant Brides to be met with even amongst those who reside at Court. But when any of those amorous Dames are detected in the Pursuit of their lawless Pleasures, they are first prostituted to a wanton Horse, kept high, and train'd up for that lascivious Purpose; and afterwards put to an ignominious Death to make Attonement for the Violation of their Honour.

AT ^a *Patana* the Woman that is taken in Adultery is deliver'd up to her own Relations, who indulge her in nothing more than the Choice of such a Death as she thinks most agreeable, which for the Generality is to be strangled. When, on the other Hand, an Adulterer is detected, he is likewise delivered up to his Relations; who, to testify their Abhorrence and Resentment, stab him that Moment to the Heart.

JEALOUSY is a Passion which for the Generality the Men are Strangers to at *Siam*, or at least bear with more Patience and Moderation than any of the other Eastern Nations. Their Women are so far from complaining of their Restraint, which, how moderate soever it may possibly be, would exasperate to the last Degree, or at least extremely offend some of our *European* Ladies, that they think it their greatest Honour and Glory, ^b and seem at least to have an Aversion for too much Liberty. It is very probable, that these Ladies of *Siam* owe this happy Turn of Thought, so distant from ours, to a constant Habit of Diligence and Application to the Affairs of their respective Families, and to their being so seldom exposed to the Temptations of a general and mix'd Conversation. Altho' it be undeniably true, that the more Virtue is try'd the more it is refined, yet it is a singular Advantage to the Female Sex to have theirs but seldom, or never ^c exposed.

THE Ladies of Distinction at *Siam* very seldom go abroad, but when they do, their Faces are unveil'd, and their Dress but a little distinguish'd from the Female Slaves which attend them. One natural Consequence of that Principle, or Maxim which is ascribed to the Women of *Siam*, and indeed the *Asiatic* Ladies in general, that Jealousy is an incontestible Indication of their Husband's Fondness and Affection, is to die with Pleasure by their Hands rather than become Captives, and subject to the lawless Embraces of an Enemy. The antient as well as modern History of the *East* furnishes us with innumerable Instances of this their heroic Fortitude. And as the Eastern Nations add Slavery to the Loss of Honour, we may likewise say, that Captivity by that Means becomes an insupportable Burthen to the ^d Ladies. It was a Custom amongst the antient *Greeks*, who were originally a People of the *East*, to make Female Prisoners their Slaves and Concubines.

THE ^e *Siamese* are as jealous of their Daughters, as of their Wives. Such of them as forfeit their Honour are sold to a Person, who has a Licence to prostitute them to whom he pleases for his own Advantage, on the Payment of a certain Stipend to the Crown. We may very justly observe here, that the Excess of the Punishment renders the Misfortune incurable.

“ The Right of Inheritance in private Families descends to the *Primary Wife*, and
 “ then to her Issue, who are joint Heirs, and the Estate and Effects of their Parents are
 “ divided amongst them in equal Proportions, Share and Share alike. The *Secondary*
 “ *Wives*, and their Issue, are liable to be sold by the Heir, if he sees convenient, and

^a *De Bry, E. Ind.*

^b *La Loubere, ibid.*

^c Tho' there are some particular Women, who have been abandon'd to Vice from their very Cradles, yet the Sex, for the Generality, would lead virtuous Lives, and never deviate from their Duty, were they not industriously tempted and debauch'd.— The Lady Marchioness of *Lambert* expresses herself thus in her Letter *Upon true Glory*. *Biblioth. Francoise*. Tom. ix. Part. I.

^d See *Homer*, and *Frith's Antiq. Homer*.

^e *La Loubere, ubi sup.*

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“ have nothing but what that Heir bestows voluntarily upon them, or what the Father
 “ before his Decease had given them with his own Hands. For the *Siameſe* never make
 “ their laſt Will and Teſtament as we do. The Daughters, who are the Iſſue of theſe
 “ *Secondary Wives*, are generally fold, in order to become *Subordinate Wives* them-
 “ ſelves. . . .

WE ſhall now treat of the Nature of their Poſſeſſions, which conſiſt as much as poſſible in moveable Commodities. For notwithstanding they have a Right to purchaſe Lands, and can legally convey them from one Party to another, yet they are, as it were, averſe to all Acquiſitions of that Nature: Becauſe the King is under no Reſtraint by their Laws, any longer than 'tis conſiſtent with his Intereſt, and never ſuffers them any ways to controul, or interfere with that deſpotic Power ſo univerſal over the Eaſt, and ſo glaring in all the Deſcriptions of our Travellers. Theſe People therefore, decline as much as poſſible the Purchaſe of all immoveable Effects, and are moſt fond of treaſuring up Diamonds and other precious Stones, &c. as being eaſily conceal'd, or mov'd off the Premiſſes, if Occaſion ſhould require. In other Countries, where the Prince himſelf or his Favourite Miniſters have not dared to oppreſs the Subjects, or openly appropriate their Immoveables to their own Uſe, they avoid ready Money, and other Effects of the like Nature, as dangerous Commodities, and make it their principal Aim to ſecure either Lands or Houſes to themſelves and their Heirs for ever. Such *Indians* as are very rich, compliment the King, before their Decease, with one Moiety of their Eſtate, in Hopes to ſecure the Remainder to the Uſe of their Heirs and Aſſigns.

PARENTS have the Art of procuring their Childrens Affection, as well as their Obedience. The Fathers eſpecially are almoſt aſſur'd of the latter, on Account of their deſpotic Power over them: It is ſurpriſing, however, that the former ſhould be carry'd to ſo high a Pitch as we are inform'd it is. “ Theſe Parents, ſays our Traveller whom we have ſo often quoted, are ^a accountable to the Prince for the Miſ- demeanours of their Children; they bear a Part in the Punishments inflicted on them, and particularly are oblig'd to ſurrender them when demanded. But altho' a Son ſhould have fled from Juſtice by ſuch Means to evade the Punishment due to his Demerits, he never fails of appearing and reſigning himſelf up voluntarily, as ſoon as ever he hears that the Prince has commenc'd a Proceſs againſt either his Father, Mother, or any other more diſtant Relation that is older than himſelf, and for whom he retains the leaſt Affection or Reſpect imaginable”. As for our Parts, we are treated with more Indulgence and Humanity than the People of the Eaſt. We are neither ſuch deſpotic Tyrants ourſelves over our Children, nor ſo answerable for them; and notwithstanding, we ſhall very ſeldom find amongſt us ſuch conſpicuous Teſtimonies of Filial Affection. Is it Education, or the Effect of our Northern Climate, which makes us ſo cold or remiſs? We are not, however, altogether ſtupid and ſenſeleſs: When we feel the Rod of our Sovereign, tho' never ſo gently fall upon us, we preſently murmur; when the Sun does but ſhine a little too intenſely on us, we heavily complain, inſtead of gratefully acknowledging, that the uninterrupted Rays of the latter kindly diſſipate the uſeleſs and ſuperfluous Vapours that are prejudicial to us; and that the Chaiſement of the former is an Act of Indulgence only, and an incontestible Proof of his Paternal Affection.

IT is principally owing to this univerſal Love and Duty which Children pay to their Parents, that moſt Families live in ſuch a perfect Harmony and Agreement. ^b A Son who ſhould preſume to go to Law with his Father or Mother at *Siam*, would be look'd upon as a Monſter. “ For which Reaſon *La Loubere* adds, that no body there

^a *La Loubere, ubi ſup.* p. 164.

^b *La Loubere's Deſcription, &c.* p. 228 of Tom. I.

“ is in the least afraid either of Marriage, or a numerous Issue. Interest there never
 “ breaks the Bonds of Friendship in Families, and Poverty itself never makes the Mar-
 “ riage Yoke uneasy”. Yet both, alas ! notwithstanding the Purity of our Morals, and the
 Excellency of our Principles, have too powerful an Influence over us : But this unhappy
 Difference must be ascribed to the numerous Necessities to which, thro’ Luxury, Ambi-
 tion, Commerce, and other various Customs we are daily expos’d. There is one Thing
 more which we think very remarkable, and that is, that they look upon begging as per-
 fectly scandalous, and no *Siamese* will encourage, or suffer a Beggar in his Family. We
 have as odious and contemptible an Idea of Vagabonds as they have, but the Diffe-
 rence of our Customs, and the excessive Price of our Provisions, make it more difficult
 for us to extirpate and suppress them. The Dissolute and Indolent inevitably ruin the
 Family to which they unhappily belong. Theft is still more scandalous at *Siam* than
 Beggary itself. Every individual Person is so fearful, lest he should partake of the Dis-
 grace, “ that no Relation, how near soever, will justify, or in the least countenance any
 “ one that is detected in such an abominable Crime.” The *Siamese*, however, not-
 withstanding this seeming Aversion to so sneaking a Vice, are the ^a most insolent, auda-
 cious Pilferers under the Copes of Heaven.

As soon as their Children attain the Age of eight, nine, or ten Years, they are sent
 to the Convents in order to be instructed by the *Talapoins* ; but we have said as much as
 is requisite on that Topick.

Of their FUNERAL CEREMONIES, and their Notions relating to the State of the Soul after Death, &c.

EACH individual *Siamese*, according to a certain ^b *English* Traveller, formerly wor-
 shipped one of the four Elements, and his Body after his Decease, was commit-
 ted to that which in his Life-Time was the Object of his Adoration. The Funeral Solem-
 nities of the *Siamese* seem at present to retain no Resemblance of that Custom. We
 shall entertain our Readers with a Description of these Rites, extracted from another Tra-
 veller^c. “ As soon as any one is dead, they enclose his Body in a wooden Coffin, varnish’d
 “ and gilt all over, and lest any infectious Vapours should exhale from the Corpse through
 “ the Crevices of the Coffin, they make it their Business to consume the Entrails of the De-
 “ ceased by a Mercurial Preparation. . . . Sometimes they make use of a leaden Coffin. . . .
 “ The Wood of their Coffins is not so valuable as that of *China*. . . . The Coffin is placed,
 “ with a due Regard to Decency, at some Distance from the Ground, and for the Generality
 “ upon a Bedstead that has Feet. As long as the Corpse continues in the House, whether
 “ they wait for the Master of the Family, in Case he happens to be absent, or whether
 “ they are employ’d in procuring proper Materials for the Funeral Solemnities,
 “ they perfume the Room with Frankincense, and light up Wax Tapers all round about
 “ the Coffin. Every Night the *Talapoins* attend, and ranging themselves in Form all
 “ along the Walls, sing their *Requiem*s in the *Balie* Language, in the Chamber where
 “ the Corpse lies exposed to public View. The Relations of the Deceas’d entertain
 “ them, and gratify them for their Trouble. The Substance of their *Requiem*s are

^a *La Loubere* has furnish’d us with a very particular Instance. One of the Officers belonging to the Treasury of
 the King of *Siam*, having stolen some Quantity of Silver, his Majesty order’d that he should die, by swallowing three
 or four Ounces of liquid Silver, and it happened that the Person who was order’d to take the Silver out of the Throat
 of the Criminal, could not forbear pilfering some Part of the Silver himself, who being detected, was ordered
 likewise to undergo the same Punishment ; and a Third, with an undaunted Resolution made the like Attempt, but
 was likewise discover’d. The King however gave him a gracious Reprieve, saying, I’ll proceed to no farther Pu-
 nishment, nor put the Honesty of my Subjects to farther Trial ; I shall destroy them all one after another, if I am
 not determined to pardon somebody.

^b *Ovington*, Tom. ii. of his Voyages.

^c *La Loubere’s* Descript. &c. Tom. i. p. 371. & seq.

“ some Moral Reflections upon Death, with some Ghostly Advice, whereby they pretend
 “ to direct the Soul of the Deceased in its Way to the Realms of everlasting Glory. In
 “ the mean Time, the Family conclude on some proper Place in the Country, where-
 “ unto the Corpse is to be convey’d in order to be burnt, which for the most Part,
 “ is a little Spot of Ground contiguous to some Temple, which either the Deceas’d
 “ himself or some of his Ancestors had formerly erected, or to such other Temple as
 “ they think most proper, in Case the Deceas’d had no Right to any particular Place of
 “ Interment. This little Spot of Ground is fenced in with a square Enclosure
 “ made of Cane, which is embellished with Papers, either painted or gilt, and art-
 “ fully cut in the Form of Houses, Utenfils and Implements of Household, and all
 “ Kinds of living Creatures.” Those Papers for the Generality represent such Things
 as they imagine will be of most Service to the Deceased after his Passage to the other
 World. They believe, as well as several of their neighbouring Nations, that this Paper,
 when burnt, is Transubstantiated, and in Reality becomes the very Thing in the o-
 ther World which it represented only at the Funeral of the Deceased. Whether
 their innate Credulity actually carries them thus far or not, or whether it is only a formal
 Pretence for the Justification of their Conduct, it is however certain, that their Scheme
 is a very parsimonious one, and yet equally answers the End of serving and providing
 for the Dead. The *Talapoins*, however, secure these Papers as much as possibly they
 can from the Flames, in order to make them serve again at some other Funerals.
 “ In the Centre of the Inclosure is erected the Funeral Pile, compos’d either in the
 “ Whole, or in Part, of odoriferous Wood in Proportion to the Circumstances
 “ and Dignity of the Party deceas’d. But the greatest Pomp and Magnificence of a
 “ Funeral consists in the Elevation of the Funeral Pile ; not so much with Respect to
 “ the Quantity of Wood, as to the lofty Scaffoldings, on which they first cast up as
 “ much Earth as they think convenient, and then lay the Pile upon it.” Those par-
 ticularly which are design’d for their Kings and Queens are very magnificent, and raised
 to a prodigious Height. “ When the Time is come for conveying the Corpse to the Fu-
 “ neral Pile, which is always done betimes in the Morning, the Relations and Friends of
 “ the Deceas’d accompany it with the solemn Sound of instrumental Musick. The
 “ Corpse moves first ; after that, the Family of the Deceas’d both Men and Women,
 “ all dress’d in White, and veil’d with Linnen, shewing all the outward Marks of the sin-
 “ cerest Sorrow ; and after them the more distant Relations and Acquaintance. If the
 “ Procession can conveniently be made by Water, they generally chuse it. . . . They
 “ never burn the Coffin, but take out the Corpse, which they lay upon the Funeral
 “ Pile, and the *Talapoins* of that Convent which is nearest to the Place where the
 “ Corpse is burnt, sing for about a Quarter of an Hour, then retire, and are seen no more.
 “ After this, their pompous ^a Interludes begin at which the *Talapoins* think they
 “ cannot assist, without being guilty of a mortal Sin. . . . These Theatrical Enter-
 “ tainments have nothing in them that favours of Religion, and they are only practis’d
 “ to make the Funeral Solemnities more splendid and magnificent.” At these Inter-
 ludes the Tears of the Relations of the Deceased are whimsically intermix’d, but no
 Persons attend there who are hired as Mutes or Weepers upon that Occasion.

“ ABOUT Noon, a Servant of the *Talapoins* sets Fire to the Funeral Pile, which
 “ burns for the Generality about two Hours. Altho’ the Fire only roasts the Corpse, as it
 “ were, and that but very indifferently, they imagine notwithstanding, for the Credit of
 “ the Deceased, that ’tis consum’d to Ashes, on the Place erected for that Purpose,
 “ and that there are no other visible Remains.” The King himself sets Fire to the
 Funeral Pile of a Prince of the Blood, or any Favourite Minister of State. This is

^a These Interludes are called the *Cone* and *Rabam* ; the *Cone* is a martial Dance, consisting of several Entries of Heroes
 dress’d in Armour and Masquerade. This Dance has some Resemblance of the *Pyric* Dance amongst the Antients.
 The *Rabam* is a double Dance, very gay and gallant, and perform’d by Men and Women. See *La Loubere*, ubi sup.
 p. 146.

contrived, however, without giving his Majesty the Trouble of going out of his Palace, by means of a lighted Flambeau, which slips down a long Cord flop'd from some convenient Window of the Palace to the Funeral Pile.

THE Relations of the Deceased entertain their Company, and give Alms for three Days together. “ On that Day the Corpse is burnt they bestow their Benevolence on “ the *Talapoins* who have sung their *Requiem* round the Corpse ; the next Day on their “ Convent in general, and the last on their particular Temple. . . . Sometimes a Person of Distinction causes the Body of his deceased Father, who had been interred for “ some considerable Time, to be taken up, that his Funeral may be solemnized anew “ with greater Pomp and Magnificence, in case at the Time of his Death he was buried “ in an obscure Manner, and below the present Dignity and Station of his Family. . . . “ After the Corpse has been burnt, the Ashes, or Remains are deposited in a Coffin under one of the Pyramids which surround the Temple.” We shall not here trouble the Reader with a tedious Repetition of what we have already said relating to these Pyramids ; but content ourselves with making this one cursory Remark, that the antient Christians preserved the Custom of embellishing the Sepulchres of their Dead with Columns or Pyramids, and that they were indebted to the ^a Pagans for those monumental Decorations. “ The *Siamese* sometimes bury their costly Jewels and other valuable Treasures with the Corpse ; the Grave being an Asylum which their Religion renders inviolable. We are informed likewise, that they throw the Ashes of their Kings into “ their River. It is proper to observe here, that the *Peguans* observe much the same “ Custom.

“ Such as have neither a Temple, nor a Pyramid, sometimes preserve the Remains “ of their deceased Relations, though never so indifferently burnt, in some commodious “ Place belonging to their own Habitation ; altho’ there is scarce a Man at *Siam*, who “ has Ability enough to erect a Temple, but what willingly bears the Expence of it, and “ buries therein not only the Dead who belong to his Family, but likewise his most valuable Effects. Those Temples are look’d upon as inviolable Asylums ; and the “ Kings of *Siam* themselves, as well as their Subjects, consign their Treasures to them.” Some Kings among the antient *Barbarians*, more cautious and wary than these *Indian* Monarchs, drain’d the Waters from their oozy Beds, buried their Kings and their immense Treasures in the Deep, and afterwards restor’d the River to its native Course. . . . “ The poorer sort of the *Siamese*, who have not Substance enough to accomplish the “ Building of a Temple, never fail, however, to erect, or cause to be erected, some favourite Idol, which they devote to some particular Temple that was built before. . . .” Whether this Statue be a Deity already establish’d at *Siam*, or only a private Saint belonging to the Family, we cannot absolutely determine. If this Custom be complied with more out of a Principle of Religion than Pride and Ambition, we may reasonably conclude, that this Way of Canonization is cheap enough, since ’tis so very common. But to add one Remark more to what has been said in Relation to the Burial of their Treasures with their Dead, it is very probable, that the ^b Erection of Temples, tho’ to all outward Appearance an Act of Piety and Devotion, is at the same Time a political Scheme to secure their Riches. Our *Europeans* are perfect Strangers to such an artful Contrivance. It is well known, indeed, that our Churches are ready to receive all, but seldom or never make any Returns. The Time has been when several Families would gladly have entrusted their all with the Church, could they have obtain’d the least Assurance, that whilst they were studious to avoid one Rock, they should not split upon another.

^a See the Remarks of Mr. *Miratori* upon an Epigram of St. *Gregory Nazianzen*, in *Anecd Græcis*, p. 14.

^b *Louberé ubi sup.* p. 377.

“ THE poorest sort of all bury their Relations without burning them; but if they can,
 “ any ways afford it, they will invite the *Talapoins* to the Funeral, who expect a Gratu-
 “ ity go where they will. Such as are so very indigent that they cannot raise a small
 “ Sum for these mercenary Priests, think they do their dead Relations sufficient Ho-
 “ nour, in carrying them into the Country, and there exposing them on an Eminence;
 “ that is to say, a Scaffold, built for that Purpose, where the Vultures and Ravens may
 “ in Time devour them.

“ WHEN any epidemical Distemper rages amongst them, the *Siameſe* bury their Dead
 “ without burning them: But they take them up again some Years afterwards, and then
 “ burn them, when they imagine all Danger of the Contagion is over. They never burn,
 “ however, their condemn'd Malefactors, their Children that are Still-born, their Wo-
 “ men who die in Child-Bed, nor such as drown themselves, or die by any sudden
 “ Disaster, of what Nature or kind soever. These unfortunate Creatures are all rang'd
 “ by them amongst the Number of Criminals.” We have already observ'd, that in the
 Opinion of the *Siameſe*, they must have been Criminals in another Life. There is a par-
 ticular ^a Passage in *Virgil*, which proves at least that the antient *Pagans* excluded all In-
 fants from the *Elysian Shades*.

FATHER *Tachard* has obliged us with a long Description of the Funeral Solemnities of
 a *Talapoin*, which, not to be tedious, we shall take the Liberty to abridge. “ The
 “ Coffin, in which the Corpse was enclos'd, was rais'd on a Funeral Pile, round about
 “ which were erected four Columns, compos'd of Wood and finely gilt, which served
 “ as the Base to a Pyramid several Stories high. To this pompous Funeral Fabrick were
 “ added several little square Towers, of a considerable Height, composed of Wood, and
 “ covered with Past-board, painted after an inelegant Manner, with a large Quantity
 “ of Figures cut out in Paper. All this was fenc'd in by a square Enclosure, on which
 “ were ranged in regular Order several other Towers, at an equal Distance one from the
 “ other. . . . The Towers, which stood at each Angle of the Square, were rais'd as high
 “ as the grand Pyramid itself. . . . which, as well as all the rest, were full of Fire-works.
 “ To these particular Towers at each Corner were adjoin'd several wooden Outhouses,
 “ or little Huts, on which were painted divers grotesque Figures, such as Dragons, Apes,
 “ Demons, &c. Between these Huts were several Apertures, or arched Thorough-Fares,
 “ for their ^b *Balons* to pass and repass. A vast Number of *Talapoins* in those *Balons*, or
 “ little Boats, took up almost all the Void or Interval which was between the Funeral
 “ Pile and the Fence of the great Square. They were all very grave and modest in
 “ their Deportment, singing every now and then, and at proper Pauses observing a pro-
 “ found Silence. A prodigious Number of People of all Sorts crowded behind to
 “ see this pompous Solemnity. . . . which was attended also with Interludes and Gro-
 “ tesque Dances. . . . 'Tis a Maxim of the *Talapoins*, that the more expensive the Ob-
 “ sequies of the Dead are, the more advantageously is the Soul of the Deceased situated,
 “ either in the Body of some Monarch, or at least some lordly Animal. The *Siameſe*,
 “ by Virtue of this vain and romantic Notion, frequently ruin themselves for the Pur-
 “ chase of a magnificent Funeral.

“ THEIR Mourning is sincere and unaffected,” that is to say, it results not from any
 Regard paid to a meer Decorum, which Men are ashamed to neglect, because they think
 it grounded on the Dictates of Nature, and by Consequence unavoidable, even by those
 who look down with Contempt on all other Formalities. “ The *Siameſe* in that Re-
 “ spect are no Hypocrites; for they never grieve, or seem any ways concern'd with-

^a Lib. vi. *Æneid*. 426. & seq; A zealous Divine would be tempted to prove from this Notion of the Heathens,
 that they had some Idea of Original Sin.

^b A kind of Boats made use of at Siam.

“ out a real Cause : For which Reason, the Fathers and Mothers oftner go in Mourning for their Children, than the Children for their Parents. Sometimes the Father, on the Death of a beloved Child, takes the Habit of a *Talapoin*, and the Mother that of a *Talapoiness*, or at least both of them have their Heads shav’d”. From whence we may conclude, that the whole Reverence and Respect already mentioned of Children for their Parents is principally groundd on Fear, or rather an Obedience to Rules and good Order, in the same Manner as Domesticks are subservient to their Masters. Altho’ we are fully convinced, that Love and Affection seldom ascend from Children to their Progenitors, yet we have never heard of any in *Europe* so disrespectful, as to shew no outward Appearance of Concern for the Loss of their Parents; neither, on the other Hand, have we ever heard of any Parents so indulgent, as to take up the religious Habit, and shut themselves up in a Cloister to bemoan in Solitude the Death of their dearest Darlings.

* We have already mention’d the Opinion of the *Siamese*, as to the powerful Influence of the Souls after Death. They pretend to be frequently tormented with their Apparitions. For our Parts, we have in some measure shaken off that idle Chimera. But they, in order to ^b appease or lay these restless Spirits, carry Provisions to their Tombs, and give Alms to the *Talapoins* on their Behalf, being fully persuaded that Acts of Charity make Attonement for the Sins of the Dead, as well as of the Living.

THOUGH, on the Credit of this Narration, we cannot, without being ungenerous, assert, that the ^c *Siamese* deny the Immortality of the Soul, yet it must be acknowledged at the same Time, that they imagine it to be a meer material Substance. The Idea of a pure Spirit is so much beyond the Comprehension of human Nature, that several great Men, justly admir’d for their Piety and Learning, nay, several Fathers of the Church, have seem’d to favour the Materiality of the Soul. The *Siamese*, therefore, are not the only Persons to whom the Doctrine of a pure Spirit seems unintelligible. Were we to examine the Sentiments of the Christians in general, we should find Numbers amongst them, who imagine *God* himself to be no other than a very majestic human Figure, encircled with Rays of Light and Heat, like the glorious *Sun*, exalted above the Heavens as the proper Place of his Residence, and seated amidst a numberless Choir of Angels, all young, fair, and of beauteous Form, adorn’d with Wings all in short, sprightly and active, and though superior in their Natures, fashion’d like ourselves. ’Tis the defective Frame of our Organs which makes us interpret the Scriptures in a literal Sense; and though they are in all Respects so beautiful, so inimitable and divine, yet they are very much depreciated by being adapted with such Indulgence to our weak Capacities. In our Infancy Truth reflects but her feeblest Rays; she only dawns upon us; and we can form no other Ideas of her, than those which are imprinted on our Minds by our Preceptors, whose Orders Organs are as defective as our own, and who, to mend the Matter, have with their Age and long Experience, contracted a favourable Regard for vulgar Notions. But not to lose Sight of the ^d *Siamese* : We are sure that they, like the other Eastern *Pagans*, maintain, “ that there is a *Something*, which subsists after a Man’s Death, separately and independently from the Body; but which has, however, both Form and Extension.” They ascribe to this *Something*, the same Members, and also all the other material Elements of which our Bodies are composd; and yet imagine them too subtle and refined to be the Objects of our Touch or of our Sight; but in case one of them should meet with an accidental Wound, the Blood distilling from it, would, as

^a *Ubi sup.* p. 50.

^b *La Loubere, ubi sup.* p. 379.

^c People of all Nations almost unanimously agree in the firm Belief that there remains *something* of the Man after his Death.

^d *La Loubere, ubi sup.* p. 361.

they say, be obvious to our naked Eyes. It is so well known, that the^a *Greeks* and *Romans* maintained much the same Notion, that it would be needless, if not impertinent to produce a Multitude of learned Quotations for the Confirmation of it.

ALTHOUGH, according to the Maxims of the *Indians*, the same Souls transmigrate indifferently into the Bodies of Men and Beasts, yet they always retain, in their Opinion, the human Shape exclusive of all others, and by Consequence are no ways solicitous, lest any other Misfortunes should attend them, than those to which human Nature in this Life is continually^b exposed.

THESE Souls are respectively punished or rewarded, and their Pains and Pleasures proportion'd to their enormous Vices, or their shining Virtues. But they resume at last new Bodies, and therein enjoy a Life more or less happy, according to their good or ill Conduct in their preceding State. We shall entertain our Reader with what remains to be said on this Subject, in the Terms of another Author, who is in our Opinion very exact and judicious. " Besides the Variety of States . . . which Souls are from Time to Time " subject to in this Life, the *Siamese* tell us of several Mansions in another World, where " Souls are either punished or rewarded; some whereof are more happy than this our terrestrial Habitation, and others more unhappy. These Mansions are establish'd, one " above another, throughout the whole Expanse of Nature, but their Authors differ with " respect to the Number of them Their general Opinion, however, is, that there " are nine Abodes of Bliss, and nine of Sorrow. The former are over our Heads, and " the latter under our Feet. The higher each Mansion is, 'tis the more delightful and " joyous in their Opinion; and on the other Hand, the lower, the more dismal and " tremendous: Inasmuch that the happy are exalted far above the Stars, as the unhappy " are sunk ten thousand Fathoms deep below the Earth. The *Siamese* call those who " inhabit the Realms above *Thenada*; those who are the Inhabitants of the Shades below, " *Pii*, and those who reside here upon Earth, *Manout*." The *Portuguese* being very fond of making the Ideas of the *Siamese* conformable to those of the *Christians*, insist that the *Thenada* are Angels, and the *Pii* Devils; that the former reside in Paradise, the latter in Hell. 'Tis owing very much to this whimsical Inclination that the different Sentiments of each People are so strangely disguised, and set in so false a Light.

BUT *La Loubere* adds, that the *Siamese* are not of Opinion, that Souls on their Separation from their Bodies are remov'd directly into these Mansions, in the same Manner as the *Greeks* and *Romans* imagined they went down to Hell. They are born, according to their Notion, in those very Mansions whereto they go, and there live after such a Manner as we have no adequate Idea of, but subject, however, to the Infirmities of this Life, and to Death itself. Death and Regeneration are always the direct Way from one of these Mansions to another; and when any Soul has lived during an appointed Time, in a cer-

^a The *Greeks* and *Romans* acknowledg'd the Existence of Souls, and added also, their Vehicles or Shades, which in our Opinion are much the same with the Souls of the *Siamese*. The Doctrine, however, both of the one and the other, is not on that Account the less confused, or the less uncertain. *Virgil* tells us, that *Deiphobus*, *Anchises*, and *Palinurus* familiarly conversed with *Aeneas* in Hell. *Deiphobus* all over Blood and Wounds, and *Palinurus* like a Man that had been drowned. These deceased Heroes are properly neither Souls nor Bodies; they are no more than the faithful Shadows of themselves, a Something of too refined and subtle a Nature to be touched.

Par levibus ventis, volucrique similima somno.

This Shade however, suffers in reality all the Torments of a Soul united to the Body as if it actually existed. Shall we venture to assert, that the Ancients rightly understood what they said, or that we ourselves so perfectly understand them as to be able to solve their *Ænigma's*? They seem likewise to have held the Divisibility of the Soul, and that its most subtle and refined Parts, which were the least encumbered with Matter, ascended up to Heaven like a Vapour.

^b *M. de La Loubere* gives us the following Account in his Description in the Kingdom of *Siam*. When the *Tartar*, who is the present Emperor of *China*, would have obliged his Subjects to shave their Heads according to the *Tartarian* Fashion, several of them chose rather to suffer Death than to make their Appearance bare-headed, as they imagin'd, before their Ancestors in another World; taking it for granted, that the Head of the Soul must inevitably be shaved at the same Time.

^c *La Loubere*, *ubi sup.* p. 363 See also Father *Tachard*, Lib. v. of his first Voyage, and compare their Accounts together.

tain Number of them, either in Pain or Pleasure, they are at last regenerated, and so become in Time Inhabitants of our World. And, as they imagine, that these Souls enter upon a new Oeconomy in the several Mansions wherein they are new-born, they conclude by consequence, that they have Occasion for all the Conveniencies and Accommodations of this Life. It is on this Principle and Belief, that all the Funeral Solemnities of the Idolaters both of the old and new World, are confirmed and established. From the various Necessities of this present Life, they have taken the Hint, and thought it requisite to allow the Dead a numerous Retinue, together with every Thing proper for their more commodious Settlement in another World. The *Siamese* and several of their Neighbouring Nations have substituted in the Room of those Things which heretofore were actually burnt with their Dead, the Images or Representations of them in Paper gilt, painted or cut out. And even this Expence, as we are inform'd, has sometimes amounted to a very considerable Sum.

^a WHEN a Soul has once attain'd to so high a Pitch of Perfection, as that no Enjoyments here on Earth, how refin'd soever, are suitable to the Dignity of its Nature, the *Siamese* imagine, that it is then freed from all future Transmigrations. From that happy Moment it appears no more in this World, but rests for ever in *Nireupan*; that is to say, in a State of perfect Inactivity and Impassibility: In short, according to their Notion, consummate Happiness, and the ineffable Joys of Paradise, entirely consist in this Sort of *Annihilation*. The remarkable Passage ascribed to *Mujeus*, by the Ancients, viz. "that Virtue will hereafter be rewarded with an eternal Ebriety," so nearly resembles that of the Impassibility of the Soul, that these two Opinions may be resolved into one, without the least Difficulty or forc'd Construction.

ALL the Enjoyments of the nine several Mansions abovementioned are transitory, and subject to frequent Inquietudes and endless Revolutions. As to the Torments of Hell, they hold no other, than such as are transitory likewise, in the nine Mansions that are oppos'd to those of Paradise. For according to *La Loubere*, in the Account which he gives us of this particular Tenet, "altho' the *Siamese* imagine that there are Torments in some of these lower Abodes which never cease, and whose Flames are unquenchable; and altho' it be decreed, that some Souls or other shall always reside in those dark and dismal Mansions, yet they shall not be the same individual Souls. None shall be so unhappy as to live for ever in a State of Torment. They shall be born there indeed, and be confin'd to reside in those Places of Torment for a certain Season; but then by Death they shall be deliver'd from their Sorrows Hell in the Abstract, according to their Notion, consists in an eternal Transmigration of Souls, without the least Prospect of attaining to *Nireupan*. Such unhappy Souls are so encumbered, and heavy laden with their Sins, that they never can acquire a sufficient Degree of Merit, to entitle them to that happy State."

^b To conclude, they ascribe to some particular Angels, whom they imagine to be the impartial Ministers of Justice, the Employment of registering all the evil Actions which Mankind in general commit, and of examining into the the Nature of them, in order to punish each Offender after his Death, in Proportion to his Demerits. 'Tis during this ^c Examination, that the Person who is the immediate Object of their Notice, sympathetically sneezes here on Earth.

^a *La Loubere*, ubi sup. p. 392.

^b Father *Tachard*, l. 5. of his first Voyages to *Siam*.

^c *Ubi sup.* p. 17.

Concerning their Kings, &c.

IT may possibly be objected, that 'tis foreign to our present Purpose, to give an Account of their Kings, amongst their Religious Rites and Ceremonies, they being the Objects only of a Political Enquiry : And why therefore, perhaps the Critics may say, should they be introduced into a Religious Dissertation, wherein they are by no means properly concern'd ? To which I answer, Kings are the Gods of the Earth, and the People of *Asia* for the Generality look on them as such, and very often treat them with as much, and sometimes more reverential Awe than the Gods themselves. The greater Slaves a Nation are, the more ready are they to ascribe to those ambitious Powers such Attributes as belong alone to the supreme Being ; viz. vain-glorious Titles, boundless Authority, supernatural Knowledge, and even Deification after Death. The Eastern Nations never scruple to attribute these pompous Prerogatives to their Monarchs. The *Europeans* indeed acknowledge, that such Attributes belong to God alone, because they are Christians ; but in their Practice, too often transgress the ^b Bounds which Religion has prescribed between an earthly Monarch, and the King of Kings. We ourselves have several Ceremonies, which in all Probability would seem as whimsical and extravagant to the *Oriental* Nations, as their Submissions appear ridiculous and absurd to us. As for Instance, what would they think of the Ceremonies which were observed at the Consecration of that celebrated Statue of *Lewis XIV.* of *France*, which is erected in the *Place des Victoires* ! ^c The Marshal *de la Feuillade* bow'd down to it with all the formal Demonstrations of Respect and Veneration imaginable ; the Governour of *Paris*, the Provost of Merchants and other Magistrates follow'd his Example, each of them paying in his Turn the same Homage to it with the solemn Sound of Drums and Trumpets. We shall not insist on the boundless Liberality of the Marshal on that joyful Occasion. He thought himself in Duty bound to signalize his Loyalty, by a Settlement of five and twenty thousand Livres *per Annum*, to keep that beauteous and magnificent Statue in constant Repair, and to cause four pompous Illuminations to be erected near the Statue, in Honour to the immortal Monarch it represents. The Eastern Nations would scarcely have the Confidence to compare the Homage paid to this Statue, and the Zeal which was thus testified for its Honour and Glory, to the most abject Submissions which they pay to their Monarchs. The *Chinese* indeed might venture to produce those which they pay to their Ancestors, as able to stand in Competition with it. If now the very Statues of earthly Kings are treated with that Respect which approaches so near to the Adoration of the Supreme Being,

^a The Kings of the *East*, according to *La Loubere*, are look'd upon as the Children of Heaven by Adoption. The People imagine, that their Souls being of divine Extraction, and exalted beyond all others, by virtue of their intrinsic Merit, that they are more happy than all the Race of Mankind besides.

^b Were we duly and impartially to examine into that slavish Praise and awful Respect which we ourselves pay to our Christian Princes, we should doubtless find, that the Eastern Nations might often justly charge us with as fulsome Panegyrics, and as abject and servile Submissions as their own. But lest we should be thought fond of Censure, we shall mention only one Instance, (amongst a thousand that might be produc'd) which glares in our own History ; I mean, that of his late Most Christian Majesty *Lewis XIV.* of *France* ; who, without any hyperbolical Expression, has been treated, we may say, as one who was more than human, and almost worthy of divine Adoration. His fawning Sycophants immortaliz'd him, and set him in Competition with the *Numen* of the ancient *Romans*, ascribing to him as absolute an Authority over the States and Kingdoms of the Earth, as to the great God himself, who disposes of all Things according to his own Good-will and Pleasure.

Nutu, Rex, stabunt Regna cadentque tuo.

They have made him equal with that glorious Orb of Light the Sun.

Servit uterque Solo, servit uterque Polo.

They have likewise compar'd him to all the Deities and Heroes of Antiquity. In your Majesty (says one of those refin'd Sycophants, who ought to have been born in Eastern Slavery) is included the Intelligence of *Saturn*, the Omnipotence of *Jove*, the Fortitude of *Mars*, and the Brightness of *Apollo*. He is indebted to *M. de Overton*, in his new *Pantheon*, printed at *Paris* in the Year 1686, for this Pedantic Compliment. But we ought at the same Time, to do that great Monarch the Justice to allow, that 'tis very improbable, One so wise and pious as he is represented to be by all but his profest Enemies, could take any Delight in such fulsome Encomiums.

^c Treatise on Statues by *Lamie*, printed at *Paris* in 1688.

Can any one justly charge us with a Deviation from our Design, by giving the Kings themselves a Place in a Dissertation which comprehends the Religious Ceremonies of all Nations? Nay, were we to consider Kings but in the Capacity of Men, establish'd on purpose to preside over their Fellow Creatures, and to take all the Care imaginable that the Laws both divine, and human be punctually observed, they must be allow'd, in our Opinion, to be the proper Subjects of a religious Discourse.

THE King of *Siam* is absolute Lord and Master of the Lives, Effects, Fortunes and Liberties of his Subjects. As such, he rules them, according to his own free Will and Pleasure, with an Iron Rod, and the Weight of it is sometimes very heavy. His Subjects obey him like Slaves, with Fear and Trembling. The Submission of the Eastern Nations has something in it very fulsome, and disagreeable to such as were never acquainted with the Conduct of Slaves: But on the other Hand, when they find themselves treated with the least Indulgence and Humanity, they grow immediately, as Slaves generally do, intolerably insolent and outrageous. *Solomon* assures us, "that nothing is more imperious and insupportable than an abject Slave, when he meets with Favour and Advancement." The King of *Siam* gives his Subjects this Character, "that they are of the Nature of Monkies, trembling and submissive to the last Degree, when they are bound down, and kept close to their Duty; but when their Chain is with Indulgence loosened, all Obligations are in a Moment cancell'd and forgot, and their Masters are no longer the Objects of their Fear or Affection.

I SHALL make bold, with the Reader's Leave, to expatiate a little farther on their arbitrary Government. Their King can determine any Affair of State, when and how he pleases, without any Regard to the Approbation, or Dislike of his Privy-Counsellors. He is sole Judge whether the Advice which they give him, is either good or bad; for which Reason, good Counsel is liable very often to meet with Punishment, and the Reverse with Recompence and Applause. For the Safeguard of his Majesty, the Courtiers are never allow'd to visit each other without his particular Licence, and Consent, or to whisper when they meet; but are oblig'd to speak aloud, and in the Presence of a third Person. Every one must upon Pain of Death be an Informer; the King however confides not in one alone, but has a numerous Train of Spies, whom he artfully conceals almost in every Corner.

THE King of *Siam*, and indeed all the Eastern Monarchs in general, imagine the only way to be secure, is to keep their Subjects in Awe, and in the utmost Subjection. This extravagant Jealousy induces the King of *Siam* to prohibit all private Friendship and Familiarity amongst his Courtiers; to keep the Gates of his Palace constantly shut; to admit no Person whomsoever that has any Weapon of Defence about him; and to disarm his very Lifeguards. One would imagine that the ^b Author of *Telemachus* had drawn the Character of his jealous and distrustful *Pygmalion* from these Eastern Monarchs, who like him are never in Safety, nor in all their Lives enjoy one Moment's Ease. "They secure themselves by no other Means than shedding the Blood of all those whom they suspect and fear: Their very Children are so far from being a Joy and Comfort to them, that they are the Objects of their Terror, and by their unnatural Deportment towards them, they make them their most dangerous and implacable Enemies."

A SIAMESE, on the bare Suspicion of Disloyalty, is liable to be punish'd. An Accusation only, without the least Evidence, is sufficient, we are inform'd, to prove the Fact. An innocent Action becomes Criminal, as soon as any one thinks proper to put an evil Construction upon it. The Pomp and Grandeur of this King and of all the

^a *La Loubere* Descrip. &c. p. 334.

^b Lib. iii. p. 51 and 52 of the *Amst.* Edit. 1725.

Asiatic Monarchs in general, consists in their Arbitrary Power over all around them, even their own Brethren and Children. “ The Kings of *Siam* ^a have many Ways to “ disable and maim their nearest Relations, when it suits with their Convenience. “ They will sometimes by Fire either weaken their Optic Nerves, or totally deprive “ them of their Sight ; sometimes disable them by dislocating their Bones, and some- “ times render them senseless and stupid by Medicinal Preparations ; not thinking “ themselves secure from their Plots and Conspiracies, but by making them “ incapable of sitting upon the Throne.” *Chardin*, *Tavernier* and *Bernier* describe, much after the same Manner, the tyrannical and inhuman Deportment of the Emperors of *Persia* and the Great *Moguls* towards their nearest Relations. “ When the King of “ *Siam* is inclin’d to make away with any of them, or when an Usurper aims at the “ Extirpation of the whole Royal Family in order not to shed the Blood of “ these Princes, they either cause them to die directly with Hunger, or by slow De- “ grees, retrenching every Day some Part of their poor Pittance ; or stifle them with “ the Weight of the richest Brocade ; or extend them on their Backs upon a scarlet Cloth “ and with a heavy Log of *Sandal* Wood press’d hard upon their Stomachs, force “ the Breath out of their Bodies.” As to the People in general, they never depreciate, or speak disrespectfully of their Prince, without feeling the severest Marks of his Royal Displeasure. It very often happens, as we are told, that both the Informer and the Person accused, the Innocent and the Detractor are equal Sufferers. Their Punishment is attended with some open Insult or Act of Indignity ; and his Majesty is sometimes weak enough to shew his Resentment and punish the Offender with his own Hands. ’Tis true, that *Homer*’s Heroes have done the very same, and that the Footsteps of such base Actions are to be met with in the sacred Scriptures. The King of *Siam* usually punishes Extortioners by pouring liquid Silver down their Throats ; others he exposes to Tygers, Bulls and Elephants ; such as are guilty of Lying, or divulging any Secrets with which they are entrusted, have their Mouths sew’d up ; and such as conceal those Secrets which for the public Good ought to be openly revealed, have their Mouths slit open. The Punishment for the Generality, is in some Measure adapted to the Crime committed. We shall not here enlarge on their various Punishments, but we cannot pass over in Silence one Circumstance, which plainly demonstrates the Capriciousness, and Extravagance of Customs and Opinions in general. The most open and shameful Punishment that is ever inflicted amongst the *Siamese*, is dishonourable no longer than the Time it lasts : “ For he who suffers the “ most ignominious Punishment to Day, shall to Morrow, if the Prince sees convenient, “ be advanced, and entrusted with Affairs of the last Importance The *Siamese* “ even glory in their Punishments as being signal Marks of their Sovereign’s Paternal “ Affection and Indulgence towards them. They receive the Compliments of their Friends, “ and sometimes Presents, after having undergone the Pain and Disgrace of a severe “ Bastinado Correction is accounted throughout the East, as a Testimony of Af- “ fection.” They, who imagine we have no Examples of the like Nature in our Chris- tian Countries, are very much deceiv’d. We shall find an undeniable Instance of it in the North. The Vassals, or rather the Slaves of the *Livonian* Nobility, boast after the same Manner, of the severe Stripes which their Lords and Masters are pleased to confer upon them. They imagine themselves entitled thereby to the Character of being their Masters Children. For which Reason they stile them Lords and Fathers.^b The Reader will find by the Notes, the Author to whom we are indebted for this Narration. In short, to conclude our Remarks on this Subject, they punish at *Siam* as at *Japan* and most Parts of *Asia*, not only the Offender, but the whole Family in general to which he belongs. Amongst such a Number of bad Maxims, however, they have one which is wondrous good, in Case the Rigour of it was but qualified by some proper

^a *La Loubere’s* Description, &c. p. 322.

^b Descript. of *Livonia*, Letter xv. Printed at *Utrecht*, 1705.

Restriction, viz. " They punish a superior Officer for the Misdemeanours of those who are
 " under his immediate Inspection ; because he ought to have a watchful Eye over
 " all his Dependents in general ; and as he has a Right to chastise them when guilty,
 " so he ought in Justice to answer for their Conduct. In like Manner, the Master of
 " a Family is accountable for the Faults which are committed by his Domesticks,
 " and by Consequence, a Father for the Misprision of his Son." * There is an Apo-
 logue in the celebrated *Æsop*, which is grounded on this Maxim.

THE Consequences which naturally attend the tyrannical Government of these Kings, are, that their Subjects fear them, detest them, and submit to them indeed, but never love them, nor have any sincere Regard for the Welfare and Prosperity of their Country. As they have sufficient Grounds to be for ever fearful, and no Prospect, no Hopes of Favours, they never concern themselves about the good or ill Success of the Prince upon the Throne, and seldom or never give themselves any Trouble about the Revolutions of their State. *M. de la Loubere* ^b assures us, that they will
 " sometimes lay down their Lives without the least Reluctance, to gratify a private
 " Pique or Resentment, or to avoid an over-anxious Life, or a too cruel Death ; but
 " to die gloriously for their King and their Country's Cause, is a Virtue they are not
 " ambitious of. They are perfect Strangers to those resistless Motives which animate
 " the *Europeans* to a vigorous Defence of their lawful Princes, and the Liberties and
 " Properties of their free-born Subjects. They have no Estates of Inheritance to lose,
 " and their Liberty is frequently a more insupportable Burthen to them, than Servi-
 " tude itself.

THE King of *Siam* conceals his Royal Signet with the utmost Precaution, conscious in all Probability, that by such a fatal Misfortune as the Loss of it, he should lose his Authority. During the Rebellion at *China*, says the Traveller above quoted, he who got Possession of the Royal Signet, made himself Lord and Master of every Thing else ; because the People implicitly obey'd all the Orders which were issued out under that Signet, without making the least Enquiry into the legal Title of the Possessor.

ALMOST every one knows, that the *Asiatic* Monarchs but very seldom make their Personal Appearance amongst their Subjects ; and that whenever they condescend so far, it is with all the Pomp and Ceremony imaginable. The King of *Siam*, according to ancient Custom, ought to shew himself to the People about five or six Times a Year. In former Times, says *La Loubere*, " their Kings were the first that began the
 " Yearly Tillage in Person ; afterwards they resign'd that Employment to one of their
 " Favourite Ministers, who is look'd upon as a Viceroy or Titular King, and is annually
 " elected for that Purpose. He rides in State upon an Ox, attended by a numerous
 " Train of Officers, all ready to obey his Orders, and to open the Lands for their Royal
 " Master. . . . This Custom might perhaps be owing to the *Chinese*, as well as their
 " Skill in Agriculture, and possibly might have been invented to give a Sanction to
 " that Profession by such Royal Examples. In the Celebration of this Ceremony,
 " which is partly Civil and partly Religious, they put up some formal Petitions to all
 " such Spirits, both good and evil, as they imagine can any ways blast, or bring for-
 " ward the Products of the Earth. The Viceroy makes them a solemn Burnt-Offering
 " of Rice, in the open Fields, which he sets on Fire with his own Hands."

THEY formerly kept another Day likewise, in as solemn a Manner as that just now mentioned. " The Kings of *Siam* made their public Procession in order to pre-

* That of the young Thief and his Mother.

^b *La Loubere's Description, &c.* Tom. i. p. 324.

^c *La Loubere ubi sup.* p. 56.

“vail, if possible, on the River to return to her Channel during their Tillage.” Father *Tachard* assures us, that they cut or stabb’d the Water in a very solemn and formal Manner, and at the same Time conjur’d it to retreat ; but as the Waters were regardless of their Royal Injunctions, and took their usual Course, they laid aside that fruitless and unavailing Ceremony. “Another Traveller, who is too apt indeed to
 “romance, and on whose Veracity we cannot therefore so very well depend, assures
 “us, that in his Time, the King rode once a Year on a ^a white Elephant, in all the
 “Pomp and Grandeur imaginable, through nine Streets of the City, and distributed
 “his Royal Bounty amongst the Populace.....The King of *Siam* at present ap-
 “pears in public but twice a Year, that is to say, at the Beginning of the sixth and
 “the twelfth Month, on Purpose to visit the Convents, and with a liberal Hand to be-
 “stow his Charity..... on the *Talapoins*.” The King’s Procession is publicly pro-
 claimed, and a convenient Number of his Domesticks walk before him to clear the
 Way. This Custom is universally observ’d throughout the East ; but more parti-
 cularly when the Ladies of the Court attend his Majesty. The chief Magistrates
 have likewise their inferior Officers, who march before them. “As for the King him-
 “self, two Officers of his Life-Guards, well mounted, ride on each Side of him; but
 “at an awful Distance. His Courtiers follow on Foot, with their Hands laid close
 “together upon their Breasts. Sometimes they attend him mounted on their Ele-
 “phants, and sometimes on their Horses. If his Majesty happens to make a Halt,
 “all those who attend him on Foot, fall prostrate on their Knees and Elbows ; such
 “of his Retinue as ride, bow down their Heads to their very Horses Necks.” What
 follows with Relation to this Ceremony, will we imagine, prove an agreeable Amuse-
 ment to our Readers. “The King having one Day invited the Court to the Diver-
 “sion of taking an Elephant, twelve of his Lords arriv’d before him at the Place of
 “Rendezvous, and sat cross-legg’d upon the Ground directly before the Throne erec-
 “ted for his Majesty. At first indeed, they sat with their Faces towards the Place
 “where the Diversion was to be exhibited ; but as soon as they heard the distant Sound
 “of his Majesty’s Approach, they fell prostrate on their Knees and their Elbows, to-
 “wards the Sound, and as it grew stronger and stronger, they always turn’d them-
 “selves in Proportion to it, continuing in the same prostrate Posture ; insomuch that
 “when the King was actually arriv’d, they lay prostrate with their Faces towards him,
 “and their Backs to the Entertainment. As long as the Diversion lasted, they seem’d
 “perfectly incurious, and never stirred.” The *Europeans* are perfect Strangers to such
 Instances of Submission, which are not only idle and extravagant, but inconsistent like-
 wise, in our Opinion, with Decency and good Manners. It must be acknowledg’d,
 that our Testimonies of Respect are full as expressive, and much more manly and
 polite.

THE usual Preamble to their public, or private Addresses to the King, is conceiv’d in the following Terms : *Most High and Puissant Lord of me thy Slave, with all Humility, I desire to receive thy Royal Word, and imprint it on my Brain, on the Top of my Head.* These last Words express the highest Testimony of awful Submission, and Respect among the Eastern Nations. When they receive any Present, of what Nature or Kind soever, and are desirous to make their grateful Acknowledgments to their bountiful Benefactors, they put it upon their Heads. The *Spaniards*, according to *M. La Loubere*, are by an express Law, obliged to pay the same Respect to such Orders, as they receive in writing from their Royal Master. This Custom is so ancient, that we find it recorded in the Book of *Job*. As to the Attitude or Posture in which a Person is expected to be in when in the King’s Presence, the lower he is, the more submissive

^a The King of *Siam*, according to *La Loubere*, never rides upon a white Elephant ; and the Reason which the *Siamese* give for it is, that the white Elephant is as illustrious a Monarch as himself. This confutes *Ferdinand Mendez Pinto*.

he is accounted, and the more respectful. To sit down in the King's Presence, is, according to our Notion, an Act of Insolence, and an open Violation of Decency and good Manners: But on the contrary, the *Siameſe* account it much more respectful to sit than stand before their Prince. They are obliged not to be one Moment in a standing Posture in the King's Presence, nor indeed in his Absence, if within his Palace, but when they are in Motion.

" The King of *Siam*'s proper Officers of his Bed-Chamber are in Reality
 " all Women; no Gentleman being permitted, on any Pretence whatever,
 " to enter his private Apartments. They are his Bed-Makers and his Cooks: They
 " dress him, in short, and wait at his Table; no Person however but himself presumes
 " to touch his Head. As they are not entrusted with his Wardrobe, there is an
 " Officer appointed on Purpose to take Care of his Night-Cap. His Mistresses
 " or Concubines, never go abroad but when he is with them. and then never
 " suffer themselves to be seen; especially his primary Wife, who is, as it were, the
 " Governess, or Superintendent of all the rest. These Ladies, when ever they
 " do go abroad, must be perfectly veil'd, and conceal'd from the Eyes of the Vulgar."
 We are assured, that in Case any one accidentally meets them, and cannot possibly avoid them, he turns his Head another Way, and lies prostrate on the Ground till they pass by him.

THE King's Daughters have no Claim or Title to the Crown. ^a His Brothers are always his immediate Successors, and the Crown never devolves on his Children, till after the Death of their Uncles. These Kings of *Siam* have, according to the Custom of all the other Oriental Nations, an adopted Son who constantly attends them. But the Province of *Patana*, which is Tributary to the King of *Siam*, is governed by a Woman, who is never elected till she is well stricken in Years, and has for many Years laid aside all Thoughts of a Husband. This Venerable Governess is always one of the same Family as her Predecessor.

WHAT follows is something very particular. The King's Name is a Secret which is industriously conceal'd from the Generality of his Subjects, and tho' they should be appriz'd of it, they would never dare presume to pronounce it. None but the *Mandarins* of the superior Order have the Honour to utter with Impunity that mysterious and sacred Name. ^b The Reason why they conceal it with such Precaution, is, lest it should be used in any Magic Charm, and have some fatal ^c Influence on his sacred Majesty. Perhaps we may suppose this Fear to be the natural Consequence of the Practice of ^d *Onomancy*? But we are not well inform'd, whether they have any Idea of such Sort of Divinations. On the other Hand, these Princes may possibly have entertain'd some Notion of that Ineffability, which God himself ascribes to his own Name in the sacred Scriptures, and of the mysterious Consequences which the *Jews* have drawn from it. The *Romans* formerly held in great Veneration likewise a certain concealed mysterious Name, which no one was permitted to divulge.

^a Father *Tachard's* Voyages, L. 5.

^b *La Loubere ubi sup.* P. 306. Father *Tachard's* second Voyage.

^c According to the same Author, some of the *Siameſe* assert, that their Kings have no Names till after their Decease; they being left entirely to the Choice and Discretion of their Successors.

^d *Onomancy*, is the Art of Divination by the Name of him who consults, or is the Occasion of any Fortune-Tellers being consulted, and is perform'd by a Magical Combination of the Letters whereof the Name is compos'd. There is another Kind of *Onomancy*, which has no Regard to this Combination of the Letters, but only to the simple Signification of the Name. There are some visible Footsteps of this Folly and Superstition in the Composition of Anagrams, and the following vulgar Phrases. *'Tis an ominous unlucky Name: His Name portends some fatal Disaster.* This is taken from a Remark upon an Apology made by *Naudé*, for some great Men, who were charg'd with the infernal Practice of Magical Incantations. p. 148. *Holland Edit.* 1712.

WE have here given the Reader a true and impartial Character of the Monarchs of this Kingdom. To which we may add, that they are represented as Enemies to ^a Novelty in Matters of Religion; and the People in general are of the same Taste and Temper. They insist, that their Religion suits their Constitution best, as that of *Jesus Christ* is the best for Christians, which amounts to a Kind of *Deism*, and is conformable to the Notions of those who maintain, that God delights in a great Variety of Religious Worship. ^bHe is like a King, who expects the Homage of all his Provinces, but in the Manner of its Performance, each Province is at Liberty to follow its own Customs, and its own Laws; for notwithstanding their various Ways of expressing their Acknowledgments, the Monarch is as well pleas'd, and equally respected by them all. If therefore we set apart all supernatural Means, we must conclude, that such Latitudinarians as these, are not easily made Profelytes, and that if ever it belongs to God alone to change the Hearts of Men, we may justly apply the Expression to the *Siameſe*, and all such whose Principles are as loose and free as theirs. Notwithstanding these Obstacles, one of the greatest Monarchs in the Universe determined to influence these inflexible and obdurate Hearts with the same Facility as he conquer'd and triumph'd over Cities. He had subdued the Hearts of his own Subjects before, and had regulated the Faith of such as had apostatis'd from the Catholic Church, by those irresistible Words, *Sic volo, sic jubeo*, and imagined, that the Fame of his Virtues, and the Authority of his Royal Words, were equally sufficient to captivate the Hearts of the *Siameſe*. He sent his Embassadors therefore to the King, as Advocates for the Christian Cause, and his Ministers at that Time required in a public Audience a general ^cConformity of Religion, with as much Zeal as Princes generally do with Respect to a future Establishment of a mutual Friendship and Alliance. It was never heard of, as I can remember, that in Treaties of this Nature, the *European* Princes ever extended their Care beyond a temporal Advantage, and that they piously invited each other to participate of the Pleasure of a future State. Their Views are so narrow; so confin'd to their legal Properties, their Lands, Barriers, political Debates, &c. that they seldom or never concern themselves with any other Affairs, and that King would be laugh'd at, whose Embassadors, being sent to an Heretical Prince, should at their first Audience insist on a Submission to the Mysteries of the Catholick Faith. Such a Proposition would be ridiculous and absurd even in the most ^dzealous and devout Ecclesiastick.

Of their CHRONOLOGY, POETRY, and MUSICK.

THE *Siameſe* have two Years, which immediately follow one another, consisting of twelve Months each; but in the third there are thirteen. This Year commences the first Day of the lunar *Month* of *November* or *December*, according to certain Rules of Calculation. They have their *Cycle* of sixty Years, as well as the other Eastern Nations. Every Year of the *Cycle* has its own proper Denominations, twelve whereof may be repeated five Times in a *Cycle*. We refer such of our Readers as are desirous of farther Information in this particular to Travellers, and Particularly to ^e*M. de La Loubere*.

^a Father *Tachard*. *La Loubere*.

^b Father *Tachard's* second Voyage.

^c See the Oration of *M. de Chaumont* in Father *Tachard's* Voyages.

^d The Bishop of *Beauvais*, the greatest of Ideots. . . . at his first Arrival in *Holland*, insisted, that the *Dutch* in general should become Profelytes to the Catholick Faith in case they expected to preserve a lasting Friendship and Alliance with *France*. The Queen was perfectly ashamed of this Mock-Minister's Folly. *Bardinal de Retz's* Memoirs. Lib. i. By this injudicious and unseasonable Act of Christian Charity, the Bishop was prodigiously ruffled and discomposed, and became the Object of Contempt and Ridicule.

^e Description, &c. Tom. I. p. 51. and so on: And Tom. II. p. 59, and so on.

THE seven Days of the Week take their Denominations, as they did formerly amongst the antient *Romans*, and still do in *Europe*, from the seven Planets. The Months are distinguished no otherwise than by the Names of the first, second, third, &c. The natural Day is divided by the *Siamese* into twelve Hours, counting from Morning to Night. They compute their Hours as we do, and divide the Night into four several Watches. They are Strangers to the use of Clocks; but in the King's Palace there is a sort of a Water-Dial, made of ^a Brass, in the Form of a small thin Bowl or Cup, at the Bottom whereof is a very little Hole, which can scarcely be discerned. This Bowl swims at first upon the Surface of the Water, which by slow Degrees penetrates through it, and the Hour is reckoned spent when it sinks to the Bottom. The Hour-glass of the Antients somewhat resembled this Dial; but according to the Description which we have of it, we must allow it to have been more ^b regular and exact.

^c THE *Siamese* have two Epocha's; the one, as they tell us, is from the Death of *Sommona-Codom*, which answers to the Year of the Creation 2272; the other answers to the Year of our Lord *Christ* 638. The first comes very near to the Time of *Pythagoras*.

As to their Poetry, we are assured, that the *Siamese* have a very fine Genius that Way. *M. La Loubere* seems to intimate, that they are born Poets. This is well known, that to be born a Poet is no more than to have a natural Propensity to it, which is capable of Improvement by Study and Application. In which Sense, one that never try'd his Genius in any Composition of that Nature, is born a Poet. But how shall we define this Talent? Shall we call it a Fire kindled in the Body, which afterwards communicates itself to the Imagination? Or is it only a Transport of the Soul? Is it a secret Discomposure of both Body and Soul? Is it, in short, a sudden melancholy Gloom, or Cast of the Mind, which sometimes ^d seizes us unawares, and prompts us, we know not how, to make Verses? In all Probability there is a Compound of all these in the Make and Frame of a Poet, but all those who are so born, have not an equal Degree of this Inspiraton. Those, who are favoured with a due Measure of all these four Qualities, never fail of being possessed with this Poetic Fury, which we may venture to say, is but one Remove from Folly and Distraction. The Person who is born a Poet, if we would give a just Definition of him, must have the Fibres and Organs of his Brain so disposed, as that by the ^e Flux of the animal Spirits, and the Fermentation of the Humours of his Body, external Objects may strike on his Imagination in an unnatural, irregular, and yet more lively Manner than ordinary. These animal Spirits have no periodical Motion: They seize a Man insensibly, and the Motion is sometimes more, and sometimes less violent; and at one Time more conspicuous than another. It entirely depends on the Disposition of the Humours, and the Impression of the Air, as well as the Objects that surround us. And thus it must be allow'd, that if the Body actuates the Soul of a Poet, the Soul has, in her Turn, a resistless Influence over his Body. When he is under this Circumstance, a ^f Fever seizes his Imagination, and whilst the Fit is strong upon

^a Description, &c. Tom. II. p. 311.

^b The Water fell Drop by Drop through a very little Hole from a small Vessel, into another, round which list the twelve Hours were distinctly expressed. *Vide. Pancirol. Lib. Rer. Mem.*

^c *La Loubere, ubi sup.* p. 198.

^d The Poetic Rage, *Oestrum Poeticum*, says an Italian Author, is the Result of a gloomy Frame of Mind, to which all Nations are, and ever were addicted more or less. *M. Muratori* quoted by *M. Vallisnieri* in his *Ragionamento intorno all' Estro di' Poeti, e de Naturali Filosofi*.

^e According to *Mr. Vallisnieri ubi sup.* *L'Estro Poetico medicamente spiegato e una forte, ma regolata agitazione de gli Spiriti, fattasi o per un' interna fermentazione, e bollimento de' nostri fluidi, posti in un' straordinario moto da qualche cagione non naturale, &c.*

^f When the Imagination is struck with too much Violence, it discomposes those Organs which are requisite for the Formation of Ideas. *Fa, says Mr. Vallisnieri, violenza a gli organi de' quali l'anima si serve per formare le idee, increpandosi e movendosi con tanta e sì strana forza le fibre, che vengono spremuti, e compressi con maniere pellegrine e insolite tutti gli Spiriti . . . onde . . . Poeti formano anche idee maravigliose e rare, riscandandosi l'immaginativa, e tirandogli a forza come fuori di loro stessi: Di maniera che qualche volta in persone deboli . . . tanto s' infiamma col tempo . . . che si viziano le fibre, e si fan pazzi.* In this Description we have the violent Impression of external Objects, the Discomposure of the Organs of the Body, and the Disorder of the Soul occasioned thereby. Herein consists all that Poetic Rage, or as others have term'd it, that Poetic Ebriety, which is so nearly allied to Folly and Madness.

him, he talks in that pompous and sublime Style, which all Religions have accounted Rapturous and Divine : But it frequently happens, that the Soul is so unaccountably heated by the Violence of the poetic Fit, that she neither acts nor expresses herself with Ease and Freedom. At such a Juncture, the Poet seems to be actuated by a Spirit superior to his Soul, and his Soul expresses herself in such refined and majestic Language, that the devout Pagans confounded it with the Gift of Prophecy. In all Probability, however, there are some Nations more capable of being born Poets than others. The Poetry of the *Siamese* and *Chinese*, and indeed all the other Eastern Nations, are said to be composed in Rhime.

THEIR Musick is artless, without Divisions, Cadence, or Graces. There is so little in it, in short, worth our Observation, that we shall only refer the curious Reader to the ^a Author, who, in our Opinion, has discoursed at large the best and most agreeably on that Topick.

On their MILITARY DISCIPLINE.

THE *Asiatics*, particularly the Natives of the Southern Parts, are accounted much more pusillanimous than the *Europeans*; they are not well disciplined, neither have they any Experience in the Art of War. They stupify their Senses by an excessive Use of Opium, which inspires them with a false Courage, that fails them as soon as the malignant Drug has lost its animating Virtue. It is but reasonable, however, to suppose, that they would be much more manly and resolute were they not train'd up under arbitrary Princes, and accustomed from their Youth to Slavery and the most abject Submissions. For 'tis indisputably true, that Tyranny and Oppression enervates Men's Minds, and makes them indolent and incurious; and on the other Hand, a competent Degree of Liberty prompts them to the most adventurous Enterprises, and inspires them with a laudable Emulation. The antient eastern Nations can boast of but very few, if any such glorious Examples of heroic Fortitude; as those which strike us with such an agreeable Surprise, and shine so conspicuous in the History of the *Greeks* and *Romans*, whilst they enjoy'd their Liberties and Properties without the least Infringement or Usurpation. *La Loubere* has very justly observed, that the Belief of the Doctrine of the Metempsychosis is enough to discourage and intimidate the bravest Warriour. The secret Dread and awful Apprehension of the Guilt of Parricide, cannot but create in him an innate Antipathy to the shedding of Blood; and inspire him with Pity and Compassion; and consequently with a Belief, that there is something savage and inhuman in the wilful Murder of his Fellow-Creatures. It is much more natural to draw the Consequences from the Religion of the idolatrous *Indians*, than from Christianity itself, which was formerly accused with inspiring Men with the meanest and most cowardly Principles. The Pride and Ambition of the *Siamese* and *Peguan* Soldiers consists principally, according to *La Loubere*, in making their Enemies Slaves. If the *Peguan*s invade the *Siamese* on one Side, the *Siamese* resent the Indignity by attacking them on another; and sometimes both Parties make whole Towns and Villages at once their Captives. When their Armies come to close Engagement, they never shoot directly at one another, but above their Heads. When the King of *Siam* sends his Troops into the Field of Battle, he gives them this express Order, *Do no Murder*; by which, however, he does not intend, that they should absolutely refrain from killing their Enemies, but that they should not gratify their Resentment, by shooting directly at them. We shall refer the Reader to the Author before quoted, for his Information in what might be farther added to this transient Idea of their Military Discipline.

^a *La Loubere. ubi sup.* p. 204. & seq.

On the RELIGION of the People of LAIES, LANGIENS, or LAOS.

THE People of *Laos* are of Opinion, that the Heavens existed from all Eternity; that they are situate above sixteen terrestrial Worlds, the Pleasures whereof are justly proportioned to their respective Elevation. They hold likewise the Eternity of the Earth, and imagine, that it has already, and will, in Process of Time, undergo a vast Variety of Vicissitudes, conformable to the *Platonic* Revolution. The following one is very remarkable, and worthy our Readers Observation. The Earth, say they, about eighteen thousand Years before *Xacca*, or *Xequia*, was dissolved and reduced to Water. A *Mandarin* of divine Extraction, or at least something more than Human, descended from the highest of the sixteen Worlds, and with a Stroke of his Scymetar cut asunder, a certain Flower which swam on the Surface of the Water, from which sprang up a beauteous young Damsel, with whom the pious *Mandarin* was so passionately enamoured, that he determined to marry her; but her inflexible Modesty render'd his most endearing Addresses fruitless and ineffectual. The *Mandarin* was more generous and just, than by indirect Means to force her to a Compliance; and notwithstanding it was the most disagreeable Thing in Nature to him to live alone, without any Relations, and without Issue, he check'd the Violence of his Inclination, and behaved with the utmost Decency and Respect. Unsuccessful as he was, however, he planted himself at an awful Distance directly opposite to this inexorable Beauty. He gaz'd upon her with all the Tenderneſs of the most affectionate Lover. By the miraculous Influence of his amorous Glances, she conceived, and became the joyful Mother of a numerous Offspring, and yet still remained a pure and spotless Virgin. In Process of Time, the virtuous *Mandarin* thought himself in Duty bound to furnish his numerous Family with all the Conveniences of Life, and for that Purpose created that beautiful Variety of Beings, which now replenish the Earth, and afterwards returned to Heaven, but could not, however, gain Admittance therein till he had first done Penance, and duly qualified himself for that happy State.

BEFORE this Restoration of the Earth to its primitive State, four Deities condescended to govern and preside over it. Three of them, weary at last of the important Charge, resigned their Guardianship, and went higher towards the North, to taste the uninterrupted Joys of Solitude and Retirement. Now the sole acting God that remained, and who, as they insist, was *Xaca*, was still to live and reign for some thousands of Years. This *Xaca*, being fully determined to attain to the highest Pitch of Perfection imaginable, sunk at last into that happy State of Annihilation: But he took particular Care beforehand to direct, that Mankind should build Temples and Idols in Commemoration of his Godhead; promising at the same Time, that he would fill those sacred Edifices, set apart for Divine Worship, with an Emanation of his Virtue, which should amply make amends for the Want of his personal Appearance, and would effectually breath into the Idols some Degree of his divine Influence. Thus these Statues participated of the divine Nature of *Xaca*, pursuant to his gracious and express Promise, when he sunk down into *Nireupan*, or the ever-blessed State of Annihilation. From hence the Worship of Images, and such other Objects, in which the divine Spirit, as they imagined, delighted to reside, was first instituted, and appointed. This Idea is not so extravagant, but that something very much resembling it has imperceptibly crept into divers other Religions.

* The History of *Laos* printed at *Paris* in 1683.

WHEN the Term of *Xaca's* Reign shall be expired, another God, say the Natives of *Laos*, will arise, who shall demolish these Temples, break down these Idols, burn the sacred Writings which contain the Commandments of *Xaca*, and after he has thus persecuted *Xaca's* Disciples, and prohibited all divine Worship in general, he shall dictate new Laws, and elect new Ministers. They assert, likewise, that there was a perfect Harmony and Agreement established between *Xaca* and the God of the Christians; that the former has made Choice of the East for his peculiar Residence, and resigned the West to the Direction of the latter, who made a despicable Figure there, and had at first but a very pitiful Retinue: In Process of Time, however, he performed Wonders, had Attendants without Number, and gained inexhaustible Treasures. In short, they add a thousand Stories more wild and extravagant than all the Riffraff we have already related.

ON some particular Days in the Year, the Statue of *Xaca* is with great Solemnity exposed to publick View on some spacious and elevated Place, in order for the Devotees to assemble there, and pay their divine Adoration to it. No one presumes to approach it without some Free-will Offering in his Hand, which the *Talapoins* always convert to their own private Emolument. The Natives of *Langiens*, says our Author, who seems to be one of our honest Missionaries, that will never be suspected to be a Heretick, behave very devoutly, and are religious beyond Imagination. So far are they from entertaining the least sacrilegious Thought of pillaging this Statue of all its costly Decorations, that they impoverish themselves to testify their Zeal and Veneration for it. What a pity 'tis, that a People so pious, and so well disposed, should be so blind, and so confirmed in Ignorance and Error!

THUS have I given you a true Account of what I found most remarkable, with respect to the People of *Laos*, which is in a great measure conformable to the Tenets of the *Siamese*. One may perceive, even from the dark and confused Narration of Father *Marini*, that the People of ^a *Laos* have some Idea of the fallen Angels, and of theirs, and the evil *Genii's* familiar Conversation with the Female Sex. The Blacks are the legitimate Offspring of those Demons. *Xaca*, of whom we shall treat more at large hereafter, is in all Probability no other than ^b *Sommona-Codom*.

Their TALAPOINS.

THE Monks and Priests of *Laos* are called *Talapoins*, as well as those at *Siam* and *Pegu*. Father *Marini* seems to have an Antipathy against them, and lashes them most severely; but I shall not trouble the Reader with his ill-natured Invectives. They are Novices till they are three and twenty Years old; at which Time they are very strictly examined; and in case they are honoured with the Approbation of their learned Supervisors, they are admitted immediately into the Order, the Ceremony whereof is both solemn and pompous. The Novice sets out from the Convent, dressed as gayly as possible, and rides in Procession on an Elephant to the Temple, where he is to make his publick Vows. This Ceremony is attended with a luxurious Entertainment, that lasts three Days. Notwithstanding this their publick Profession, they can lay down their sacred Function, and become Laymen whenever they see convenient, as well as the *Talapoins*, or Priests of *Siam*. What follows in the Account which our *Italian Monk* has given us of the former, is conformable enough to what other Travellers have informed us of the latter. In their Deportment there is a Compound of Hypocrisy, Artifice, Submission and Pride; to which our aforesaid Traveller adds an Indulgence of themselves in all sen-

^a History of *Laos*, *ubi sup*.

^b See *La Loubere's* Description of the Kingdom of *Siam*. Vol. i.

sual Pleasures. The King is their sole Judge; and when any of them are convicted of a Capital Crime, they are condemned for Life to wait on his Elephants. The King, adds our *Italian*, is their Protector, or to speak more properly, their Principal or Head. He treats them gently, as his favourite Friends, out of some political Views, and for the Promotion of his own private Interest. Were he to act the Tyrant over them, they might probably stir up the People to a Rebellion, and a total Subversion of the State. This is a very plausible Apology for the Conduct of many other Princes besides those of the *East Indians*.

ON the fourteenth Day of every Month these *Talapoins* confess their Sins: The Seniors first, and the Juniors in their Turn. They make use of consecrated Water, which our *Italian* assures us they prescribe to their Patients, under Pretence of its contributing very much to their speedy Recovery.

THE divine Worship which they pay to their Idols, consists in presenting them with Flowers, Perfumes, and Rice: And besides this, they burn Wax-Tapers before them, and pray with Beads. The Devotees at *Laos* have an hundred at least all strung together.

OUR *Italian Monk* divides these *Talapoins* of *Laos* into two Classes, *viz.* those who frequent their Towns, and other Places of Publick Resort, and those who are more retired, and reside within the Woods. He tells us likewise, that the *Bonzes* of *Japan* boast of being brought up at *Laos*: The *Siamese* too are equally vain in that Respect, and send their Children thither for their Education and Improvement in all sorts of polite Literature, as we frequently send our Youth to *Louvain* in *Salamancha* for the same Purpose.

THE King regulates their Feasts, Fasts, and in short, their Ceremonies in general. He likewise decides all their Controversies and Debates. If we may rely on the Veracity of our *Italian* Author, the King of *Laos* should be looked upon as their spiritual Head, who, like *Henry* the Eighth of *England*, was fond of making an Union between the Church and State.

THE Morals of these Monks are compriz'd in five negative Precepts; which are the very same prescribed at *Siam*, *viz.* "Thou shalt do no Murder; thou shalt not lye; thou shalt not commit Adultery; thou shalt not steal; and thou shalt not drink any Wine of what Nature or Kind soever." But for the Comfort and Consolation of Sinners, the *Talapoins* have the Privilege of issuing out their Dispensations, which they hold up at an exorbitant Price, and which nevertheless are only in Force for a certain Time.

Their MARRIAGE RITES, *their* PHYSICK, and FUNERAL SOLEMNITIES.

THO' the People of *Laos* are indulged in Polygamy, yet those are looked upon as most prudent, and are best approved of, who subdue their Passions, and confine themselves to the Enjoyment of one Wife only. Calumny and Detraction, 'tis true, will not allow this Continence of the last to be deem'd a Virtue; but laugh at and ridicule it, as the mere Result of an avaricious Disposition. An Adultress, if convicted, forfeits her Liberty. As to their Nuptial Ceremonies, says our *Italian Monk*, they are neither very tedious nor troublesome. All their Care is, to have their solemn and mutual Engagements attested by two Witnesses, who have ever lived the faithful Votaries of *Hymen*, and are grown old (thrice happy State!) in the sacred Ties of an inviolable Love
and

and Friendship. Our Author had done mighty well, however, to have inform'd us, whether such glorious Witnesses as these are at all Times to be found, when Occasion offers, amongst the Natives of *Laos*. But be that as it will, 'tis the peculiar Province of these loyal Subjects of *Hymen*, to receive the reciprocal Vows of all such as are fond of submitting to the conjugal Yoke.

THE Method which is there practis'd of Healing all Manner of Distempers by Sorcery, and magical Incantations, surpasses all Belief; and for that Reason, we shall content ourselves with giving the Reader a very transient Idea of their miraculous Performances. Enchanted Ointments, charm'd Plaisters, mysterious Terms, and other magical Operations, which the *Picatrix* and *Clavicula* of *Solomon* treat of at large, are hardly worth mentioning. The Magicians of *Laos* sell such People as they think proper to the Devil for a certain Term of Years, whose Entrance into Possession of them, is a firm Contract, a Lease in Form, to all Intents and Purposes. These Magicians, likewise, are well vers'd in the Art of casting People into a profound Sleep, and by that Means are able to strip them of all they have about them at their Pleasure, without the least Danger of being discovered or prevented. It sometimes happens, that such as are thus fascinated (thro' the prevailing Power of Magick) disclose their most important Secrets to the Sorcezers, and voluntarily deliver up to them all their most valuable Effects. Their *Talapoins* themselves, who are at one and the same Time Priests, Monks, and Physicians, are no Strangers to the *Black Art*, but can at Pleasure bring a Distemper upon their Patients, and remove it whenever they see convenient. But there is one Article so peculiar in their Practice of Physick, that we cannot prevail on ourselves to pass it over in Silence. They send their Patients one of their old tatter'd Gowns, as a sovereign and infallible Cure, and the Patient full of Faith, wraps it round him with all the Care and Precaution imaginable. The Bigot very often, as soon as he begins to recover Strength, sends his best Cloaths to this ghostly Physician, that his efficacious Touch may sanctify them, and that he may reap the Benefit of the other's innate supernatural Virtues. Our *Italian* Traveller observes, however, that they find by Experience these sacred Relicks produce no miraculous Effects, and that the *Talapoins*, when they miscarry, attribute their Want of Success entirely to the Incredulity of their Patients.

THE Natives of *Laos* hold the Doctrine of the Metempsychosis, without any Variation from their neighb'ring Nations. Their Notions, likewise, with Respect to their sixteen Paradises, their Hell, their final Annihilation, &c. are exactly conformable to the Tenets of the *Siamese*, of which we have already given our Readers, we presume, a sufficient Account: Neither is there any material Difference in the Celebration of their Funeral Solemnities.

The RELIGION of *the* TUNQUINESE.

TAVERNIER^a tells us, that the *Talapoins* are divided into three distinct Sects, or Classes, viz. the Disciples of *Confucius*,^b *Chacabout*, and *Lanthu*, or *Lauthu*. The first was a celebrated *Chinese* Philosopher, and the two last dextrous Magicians; or to speak more properly, notorious Impostors. In the Sequel of this Discourse we shall give the Reader a more particular Account of these three marvellous Sages. The most learned and polite^c *Talapoins* embrace the Tenets of *Confucius*, who was in his Time one of the wise Law-givers of *China*. He left several very fine Maxims of Morality behind him, for the Instruction and Improvement of his Disciples; but that great Philosopher him-

^a Brother to the Traveller of that Name, sufficiently known by his Writings. The Reader will find a particular Account of *Tunquin* at the Close of the Collections.

^b *Gbaca Xaca*, or *Xequia*.

^c Father *Tissanier*, in his Account of *Tunquin*.

self, or rather his Pupils, shamefully corrupted the Doctrines which he taught. They intermixed several Notions tending to what we generally call *Spinozism*, with his Principles. His *Tunquinese* Disciples are of Opinion, that there are five Elements, *viz.* Wood, Fire, Earth, Water, and all Metals, or, according to *Tavernier*, all other Creatures, of what Nature or Kind soever. They hold, that both Men and Beasts are composed of a certain refined subtle Matter, that at Death evaporates and vanishes into Air; and also of another Matter more gross and pondrous which remains behind.

THE *Tunquinese* of this Sect admit of Sacrifices, acknowledge seven celestial Idols, *viz.* the seven Planets, and five which are terrestrial, to wit, the five Elements before-mentioned. There are ^b seven external Parts of the human Body, and five internal; seven Passions of the Soul, and five Stages or Periods of Man's Life, which exactly correspond with these celestial and terrestrial Deities. *Tavernier* takes Notice of four Gods, who are the peculiar Objects of their divine Adoration, and likewise of the Goddess *Satibana*, the favourite Deity of the Female Sex. This, in short, is all that can be collected worthy, in our Opinion, of our Readers Observation, out of the numerous and confus'd Discourses that are extant on this Topick. The King, the ^c *Bua*, and, in short, the whole Court approve the Tenets of *Confucius*.

THE common People, indeed, for the Generality, are Admirers and Followers of *Xaca*, whom Father *Tassanier* calls ^d *Chaca*, and *Tavernier*, *Chacabout*. Our Jesuitical Missionary is of Opinion, that this *Xaca* was a Jew, because he seems to be acquainted with the *Jewish* Writings. 'Twould be as difficult, however, to maintain this Assertion, as to demonstrate that *Xaca* was *Pythagoras* himself. He at first attempted to captivate the Affections of the People, by being seemingly very contemplative, and by affecting a modest and humble Deportment. He conceal'd himself for six Years successively in a Wilderness, and in this State of Solitude and Retirement compos'd those most remarkable Doctrines, which afterwards he preach'd to his Disciples. He attempted to persuade them, that there was no such Thing as a Divine Providence; that the Soul was mortal, and that there were no Punishments or Rewards in a Future State. In order to imprint on the Minds of the People a more awful Regard and Veneration for him, he boldly assured them, that two *Demons* inspired him with all those Doctrines which he was oblig'd to preach up for the Instruction of Mankind. This dangerous Tenet, however, was reserved only for a select Number of his favourite Disciples. As for the Generality of his Followers, he recommended the Transmigration of Souls as an Article of their Belief, and gave them ten Commandments, the same in Effect with those of *Laos*, and *Siam*. *Xaca* likewise maintain'd, That it was requisite for all such as aim'd at the highest Pitch of Perfection, to renounce the Poms and Vanities of the World, to have Pity and Compassion on their Fellow Creatures, and to succour and relieve them under all their Distresses; to employ their precious Hours in Meditation, and endeavour, as much as in them lay, to subdue their inordinate and unruly Passions. And, moreover, that all such as after this Life ended, should have disobey'd his Doctrines, or contemned his Laws, should suffer Punishment in ten distinct Places; after which they should re-

* One may form a Judgment of it by the following Extract from Father *Tissanier*. The first Principle is a certain first Matter, which . . . of itself is invisible. . . . its Form, they say, is oval. . . . This Matter, either by mere Chance, or by its innate Virtue, shifted its Place (that is, put itself into Motion) by which local Motion she produced the Principle of Generation: After this Motion, the Matter aforesaid rested for some Time, and during that Repose, produced the Principle of Corruption. . . . afterwards this Matter divided itself into two Parts, the more refin'd and subtle Parts whereof produced the Air, Fire, &c. and the more gross and pondrous Part, the Waters, the Earth, and all its most substantial Beings.

^b Father *Tissanier*, *ubi sup.*

^c We shall explain hereafter who this *Bua* is.

^d Or *Thic-ca*, according to Father *Marini*, who is of Opinion that *Xaca* is the same as the *Ram* of the *Indians*. This *Italian* enumerates a Multitude of Miracles, said to be wrought by *Xaca*, in his Description of *Tunquin*, to which we refer our Readers.

vive, in order only to die and suffer again; that their State and Condition should be one eternal Round of Deaths, Resurrections, Pains, and Torments. On the contrary, that such as had religiously practised his Maxims, and kept his Commandments, should be rewarded in Proportion to their Perfection, and their Faith. Those that had made the slowest Advances towards Perfection, should be exposed for the Space of 5000 Years to a restless Transmigration; such as had made a greater Progress, for 4000, and those that had happily arrived within one Degree of the Achme, or Pitch of Perfection, for 300 Years; and the last, who should have fulfilled his Commandments with the utmost Strictness, should enjoy everlasting Happiness, and never be liable more to any future Transmigrations. *Xaca* assured his Disciples, that even he was obliged to die, and revive ten Times successively, before he could obtain to that happy State of Perfection. He taught his Disciples^a two and forty Years, and by his last Will and Testament, engaged^b one of his greatest Favourites to maintain and confirm the Truth of his Precepts by this short Form, *Thus it is in the Book*; Words of the same Import and Signification with those the *Pythagoreans* made use of to vindicate the Truth of their Doctrine, *Our Master says so*. After the Death of *Xaca*, his Doctrine spread over a great Part of *Asia*, particularly the Eastern Part of it.

THE Sect of *Lanthu* is likewise very considerable in *Tunquin*. *Lanthu* was a *Chinese*, and lived, as is reported, 500 Years after *Xaca*. This *Lanthu* was a Magician, who wanted neither Artifice nor Assurance. He boldly asserted, that he never had a Father, that his Mother was big with him for seventy Years successively, and yet was a pure and spotless Virgin; and his Disciples added, that he was the Creator of all Things. To the Errors of *Xaca*, *Lanthu* added several of his own; but he gained the Love of the People by his numberless Acts of Charity, and his liberal Benefactions; by erecting and endowing of Hospitals, and other Places for religious Retirement. Father *Tiffanier* says, that during the Time that Father *de Rhodes* was Missionary at *Tunquin*, a *Chinese* reform'd the Sect of *Xaca*.

HAVING thus given our Readers a short Account of the three religious Sects of *Tunquin*, we shall now proceed to treat of their idolatrous Worship in general. They have three Idols, for which they have a more than ordinary Veneration. The first is their 'Culinary Deity, or God of the Kitchen, the Body whereof is composed of three Stones, in Commemoration of three Persons, who, according to the *Tunquinese* Legend, which may be seen in the Relation of the *Jesuit* last quoted, burnt themselves on the same Hearth. The second presides over all the liberal Arts, and bears the Figure of a *Chinese*, who, as is reported, was the most celebrated Mechanick of the Age he liv'd in: This *Chinese* was called *Tien-su*. When a Parent is determin'd to put his Son out to any Trade or Profession whatever, before he permits him to enter upon his Apprenticeship, he makes a Sacrifice to this *Tien-su*, in Order to prevail on him to take the Boy under his Patronage and Protection, to inform his Judgment, and make him an able Workman. They pay their Adoration to, and implore the Assistance of this *Tien-su*, before they make any Manner of Contracts, or transact any Affairs of great Importance. The third Idol, known by the Name of *Buabin*, is a Household Deity, and all Edifices whatsoever are under his immediate Guardianship and Inspection. Notwithstanding the King of *Tunquin*, like the King of *Siam*, and all the other neighbouring Nations, is the sole Proprietor of all the Lands and Tenements, Goods and Chattels of his Subjects, yet the People imagine, that the Predecessors of those who are the Tenants in Possession, have as just a Title to the Premises after their Decease, as they had before. For which

^a Or forty nine. Father *Marini* assures us, That out of all his numerous Disciples, he selected but ten, as his peculiar Favourites and Confidants, to whom he communicated in a more free and friendly Manner than ordinary his most secret Sentiments.

^b Father *Marini's* Account of *Tunquin*.

^c Father *Tiffanier*, *Tavernier*.

Reason, he that is actually in Possession performs several religious Ceremonies in honour to the Deceased, and formally invites him, by the solemn Sound of Drum, to come and dwell in a small Hut or Apartment, ready prepar'd for his friendly Reception. There the Party deceased is presented with a large Variety of gilt Papers, embellish'd with mystic Characters, some agreeable Perfumes, and several Dishes, set out upon little Tables in an elegant Manner, for the Entertainment of so august a Guest. This Predecessor is the very *Buabin* we have just now been speaking of, under the Title of *Household God*. The Priests burn the Papers and Perfumes in honour of this Idol.

Our Authors whom we have before quoted, assure us likewise, that the *Tunquinese* pay divine Adoration to the Heaven, Moon, and Stars, the four Cardinal Points, and the Center of the Earth. Each Division has a peculiar Colour appropriated to its Service. When they worship the *North*, they dress themselves in black; and their Tables, Dishes, and Sacrifices themselves are all dark and dismal. We might here be tempted to assert, That this Custom is exactly conformable to those which the Antients observ'd in honour of their *Manes*, and other infernal Deities; and this Conjecture very probably may be as just, as a thousand which the Learned have been pleas'd to establish, and advance as indisputable Truths. Let us compare, for Instance, all that was dark and gloomy in the Festivals which the *Greeks* and *Romans* celebrated in honour of their Dead, with this sable Colour, in which the *Tunquinese* never fail to dress themselves when they make their divine Supplications to the *North*; and it is requisite here to observe, that the *North* may have possibly been accounted the peculiar Residence of the Dead. If this Conjecture, however, be not true, it carries with it an Air of Probability at least; for some Authors of indisputable Credit and profound Learning, have assured us, that the *Cimmeriens* were the real Inhabitants of the Northern Parts; and that notwithstanding the antient Poets make mention of them, as being Natives of *Italy*, where indeed one of the Mouths of Hell was supposed to be situate, yet there is much more Reason for ascribing these gloomy Regions to the *Asiatic Cimmeriens*. Their very Name, which is derived from the *Hebrew* Tongue, and signifies to be black, is some sort of a Proof of our Proposition. The Coldness of the Climate, which obliges them to be invisible for a considerable Part of the Year, the vast Distance of the Sun from them, which gave Birth to that proverbial Expression of *Cimmerien Darkness*, and a fair Opportunity to an antient *Poet* to assert, that they were the only People under the Heavens to whom the Sun refus'd the chearful Influence of his radiant Beams: All these Circumstances, I say, are sufficient Grounds for a credulous Person to imagine their gloomy Territories to be no other than the infernal Regions: Let us therefore, suppose, that the *Tunquinese* have had this Notion transmitted down to them from one Generation to another, though no Body knows how; yet still, after all, it will be no more than a Conjecture, which we do not presume to impose upon the Reader as an incontestable Truth. To the *South*, they assign scarlet, to the *East* green, to the *West* white, and yellow to the Center of the Earth. Father *Tiffanier* tells us, that they subdivide the Earth into ten Parts, and to each Part make a profound and reverential Bow. Nor is this all; for we are told their idolatrous Worship extends to an infinite Number of other Things both animate and inanimate, good and bad, lucky and unlucky. The *Egyptians*, in short, were never guilty of more egregious Absurdities; and altho', as an antient^b Satyrist merrily observes, their Gods were so numerous, that they sprang up frequently before their Eyes, in their Fields, and in their Gardens, yet even they must veil to, and acknowledge the *Tunquinese* to be more superstitious and extravagant in their Adorations than themselves. But are we well assured of the Truth and Nature of these Allegations? Shall we not find here couched the

^a The Antients have placed the *Asiatic Cimmeriens* somewhere near the *Palus Maeotides*, and the *Cimmerien Bosphorus* and another Nation of the same Denomination, between *Iberia* and *Colchis*; but as the Antients were incurious, and unskilful Geographers, they were contented with the settling them there, without making any farther Progress towards the Pole, where it would have been much more natural to have planted them. All the Accounts which we have of those People who reside towards the Pole, are very conformable to those of the *Asiatick Cimmeriens*.

^b *Juvenal*.

Doctrine of the *Genii*, of whom we have so often made mention, or of that universal Spirit which influences and affects the whole Creation? But be that as it will, we are assured, that at *Tunquin* even the Vices are the Objects of the People's Adoration; and if so, we may reasonably assent to their Worship of Plants, and the most contemptible Insects. The ^a *wooden Log* which the Waves of the Sea had cast upon their Shore, and which became the Object of the Adoration of some of their Fishermen, who imagined, that this new Deity had been propitious to their Labours, is something very extraordinary, and may justly be deem'd an Original in its Kind. These easy, credulous People divulg'd their happy Adventure, and so zealously attested the Miracle, that 'twas universally believed. The *Billet* was instantly deified. They erected Statues and Temples to its Honour; in short, neither Sacrifices, Presents, nor any other Testimonies of their Gratitude and Devotion were wanting on this Occasion. They traced its Genealogy, and found this divine *Log* at last to be the Emperor of *China's* Daughter. This indulgent Princess had thrown herself, it seems, into the Sea, in order to favour *Tunquin* with her Royal Benedictions; and to accomplish her Intentions without the least Danger of a Discovery, she very cautiously metamorphos'd herself into this inanimate *Billet*.

^b AN Idol, which they call *Daolo*, is the Guardian God of Travellers; another the titular Deity both of their Villages and Boroughs; a third presides over those who make it their Employment to cut down ^c *Calamba* in the Forests. Their Superstition, however, is no Manner of check to their most bitter Resentments. When they have neither Power, nor Opportunity to gratify their Revenge any other Way, they write down upon a Piece of Paper the most dreadful Imprecations that the most implacable Malice can possibly devise, and lay them, with all the Solemnity imaginable, upon one of their Altars. After this they burn the Contents, and at the same Time implore their God to consume their Enemies after the same Manner, and reduce them instantly to Dust and Ashes. There was some Thing very much like this in the Magick of the Antients.

WHAT we have to offer with respect to their Worship of the Dead, shall be introduced hereafter under the Article of their Funeral Solemnities.

Their PRIESTS, MAGICIANS, *and other* SUPERSTITIONS, &c.

THE ^d *Tunquinese* have as many Pagods or Temples as they have Country Towns. Each Temple has at least two *Bonzes*, or Priests; and some of them have thirty or forty. Father *Tissanier* had explained himself much better, had he informed us, that there was a Convent of Monks adjacent to each Pagod of any considerable Note, who depend on one Superior or Principal only, as those of *Siam* and other Parts of *India*, and even in some Parts of *Europe* itself. Could such as live by the Devotion of the People, reside any where more commodiously than in those sacred Places, which revive without Cessation the Fervency thereof, and are the Tabernacles of the Gods themselves, where they are well assured of the divine Patronage and Protection? The *Bonzes*, in Order to distinguish themselves from the Laity, wear a kind of Chaplet about their Necks, consisting of a hundred Beads, like those of *Laos*, and have at the End of their Staff a little wooden Bird. They live upon the Alms of the People, and are very ^e humble and modest when they beg for Relief, never accepting of any Thing but what is absolutely

^a Father *Tissanier*, *ubi sup.*

^b Father *Marini's* Description of *Tunquin*.

^c *Idem*, *ibid.* p. 47.

^d Father *Tissanier's* Description of *Tunquin*.

^e *Tavernier*, *ubi sup.*

necessary

necessary. We are inform'd, that notwithstanding their Poverty, they are very charitably disposed themselves, and that they maintain several Widows and Orphans out of their own Collections.

THEIR principal Festivals are the first and fifteenth of every Moon; not to mention the particular Entertainments which these Idolaters make for the Souls of the Dead. In the ^a sixth Moon the Peasants celebrate the Festival of their Idol *Tham-nò*, to whom they ascribe not only the Invention of Tillage, but the Preservation of their Corn. The *Bonzes* assemble the People together to their Devotion, by the ringing of some particular Bells, and often likewise by the Sound of Trumpets and Cornets.

THESE Monks, by their Constitution, are allow'd indeed to marry; but when they do, though they don't resign their ecclesiastical Function, they must bid adieu to the Convent for ever after. Those who have been reform'd by a certain *Chinese*, are oblig'd to pray twice a Day. Both the one and the other perfume and illuminate their Idols, out of the same Principle which induces Persons of different Persuasions to shew the like Reverence to the respective Deity whom they adore. Another Duty, though not a religious one, incumbent on these *Bonzes*, is to repair their Bridges, and to take care that there are convenient Houses on the Road for the Accommodation of Travellers.

WE must not omit the Pilgrimages of the *Tunquinese*, which they likewise think their bounden Duty to perform; and when they visit the Pagods, they are very liberal to the Poor.

THEY shew a peculiar Regard to the Art of Divination. Nothing is done, no Affair of any Importance is undertaken, without the Approbation of one of their Magicians, whose Looks and Gestures are artfully compos'd, in order to secure the Respect and Attention of those who consult him. In short, a demure Countenance, an Air of Courtesy and Complaisance, some few artful and broken Questions propos'd to the Party concern'd, who innocently and weakly discovers himself the Secrets the other is soon after very solemnly to reveal, is the Sum total of this pretended Art. Before he attempts to resolve any of their important Queries, he opens, in a very formal Manner, a Book, which he keeps for that Purpose, full of Circles, Characters, and whimsical Figures, as if he intended to find a Solution there, demands the Age of him or her who consults him, and then casts the fatal Lots. These ^b Lots consist of two or three little Pieces of Brass, whereon are inscrib'd some mystic Characters on one Side only. They toss them up in the Air, and if the Characters subside, 'tis deem'd a bad Omen; and on the contrary, when they turn up, they denote some Degree of Success; but if the two Pieces fall the Reverse of each other, 'tis look'd upon as an Indication of Something very successful. Though this Custom appears so ridiculous, that a *European* would be almost asham'd to amuse an Infant after this idle Manner, yet our *Jesuit* assures us, that the King and all the Court practise it, in the Pursuit of Affairs of the last Importance. This is called the Decision of momentous Matters by the Cast of the Dice, like Judge *Bridois's* wife Determination in *Rabelais*.

THERE are Witches likewise in this Country, who are reported to have an intimate Correspondence with the Devil, and to have a perfect Knowledge of the State of Souls in another World. These Witches conjure Souls up by the Sound of a Drum; and either by a counterfeit Voice, or some other Stratagem, would insinuate, that the Soul, so raised, speaks or answers by their own Mouths. Our Missionary adds, that these Witches devote their own Children to the Devil, and that he himself saw one of their Daugh-

^a Father *Marini's* Description of *Tunquin*.

^b *Tavernier, ubi sup.*

ters in most violent Agitations, although baptized, and by Consequence a Christian.

THE Physicians of *Tunquin* are all Magicians. Sometimes they ascribe their Patient's Malady to the Influence of the first Demon that comes in their Thoughts; as for Example, the Demon that resides in the Waters, or the Ghost of a dead Man, &c. They attempt to appease the Anger of this Demon by Sacrifices; but if they don't succeed, they use Compulsion. The Friends of the sick Man surround the House, and take up Arms to drive the Devil out of his Quarters. One would think that it was almost impossible such an Idea could ever be entertain'd by any reasonable Creature. But they have yet another Conceit, no less whimsical and extravagant than this, and that is, to confine the evil Spirit close, within a Bottle full of Water. When the Magician has demonstrated by his Books, or by some other artful Stratagem, that the Distemper is occasioned by the Spirit of some deceased Relation, he uses his utmost Endeavours to decoy and allure it to him; and when he has once charm'd it within his Reach, he bottles it till his Patient is perfectly recovered. When the Malady is remov'd, he breaks the Bottle, and suffers his little mischievous Prisoner to rove again at Pleasure.

^b THE *Tunquinese* offer up a kind of Sacrifice in their Cross-Ways; for all such as return home from their Travels sick, or indispos'd. They carry the upper Garment of the Patient to a Cross-Way, and hang it upon a long Pole; then they make an Oblation to the Place, or rather to the tutelar *Genius* that presides over it, of seven little Pills or Balls compos'd of Rice, which the Patient must afterwards swallow down as a sovereign Restorative. This Custom of taking seven Pills is grounded on the same Number of vital Spirits ascrib'd to the human Species. As to their Cross-Ways, the *Tunquinese* are not the only Persons who have supposed that certain *Genii* preside over them; the Antients maintain'd the very same Notion. The Gods, who were the Guardians of these Cross-Ways, were the Protectors likewise of all Travellers. But not to dwell any longer on these childish, as well as superstitious Customs, we shall proceed to treat of their more natural and rational Manner of practising Physick.

THE Physicians of *Tunquin*, according to one of our Travellers, frequently conquer such Distempers, as in *Europe* would be deem'd incurable; and he moreover adds, "That when any poor injur'd Wife makes her doleful Complaints that her Husband is an eternal Sot, they furnish her with an infallible Antidote against that odious and abominable Vice, and make him detest Intemperance, and the Thoughts of all strong Liquors for ever after." Some People are of Opinion, that the *Jews* (who formerly settled in that Kingdom) first instructed them in the Principles of Physick. These Physicians very seldom ask their Patients any Questions relating to their Case; but, like the *Chinese* Doctors, feel their Pulse in three different Parts of their Hand, which, according to their Notion, answer to some one internal Part of the Body; and this Ceremony is perform'd with great Gravity, and a profound Silence. As this Practice, however, and their *Recipe's* are Matters purely physical, we shall not enlarge upon them, but observe only in general, that they are extremely cautious of Phlebotomy, salutary Herbs and Drugs being the principal Means they trust to for the Recovery of their Patients.

^a *La Loubère* assures us, that they are of Opinion, as well as the *Siamese*, that the Souls of the Deceased are mischievous to none but their own Family; for which Reason, every one endeavours to ingratiate himself with the Souls of his own Relations, without the least Regard to any others. In these Countries 'tis requisite to behave in a very cautious Manner, and shew Respect to the Living and the Dead too. As for our Parts, we think 'tis very well if we can carry ourselves with Complaisance towards the former; but this we must do; if not out of Sincerity and Friendship, at least with Regard to Decency and good Manners.

^b Father *Marini's* Description of *Tunquin*.

^c Father *Tissanier*, *ubi sup.*

Sometimes if the Patient has the Purple or Spotted Fever, they make use of Fire in administering the Cure. First they take the Pith of a Bulrush, and dip it in Oil; then they light it, and apply the Flame to every malignant Spot they can find, and by that Means effectually remove the Infection. This Operation is always perform'd at Night; for the Spots would not be so easily discern'd by Day-Light. A strict Regimen, and an Abstinence from some particular Meats, are constantly prescrib'd at the same Time. The Patient is allow'd nothing but Rice and salt Fish. This one would imagine a very whimsical Remedy, and what would as little agree with our Constitutions as salt Herrings, which the *Dutch* allow their Patients under the most malignant Distempers. However, we ought not to censure Customs of the like Nature too soon, and without sufficient Grounds. When any one has the Misfortune to be bit by a Serpent, they make use of a little Stone, taken out of the Head of one of those Reptiles, which has an attractive Virtue, and never drops from the Wound till it has suck'd out all the Contagion. If afterwards they steep it in a little Milk, it soon discharges itself of all the Venom, and then recovers the same salutary Influence it had before.

WE shall now resume our Discourse with Respect to their Skill in Magick^a. Those among the *Tunquinse*, who are Men of Literature, take upon them to foretel future Events by Virtue of a ^b Looking-Glass, and make their Clients believe they can infallibly determine whether any Undertaking will meet with the desired Success. They present their Dead with a certain Quantity of Brandy, and sprinkle it upon their Ashes, in order to ingratiate themselves in their Favour. Every New-Year's-Day they draw upon the Threshold of their Doors several Figures, but more particularly Triangles, in order, as they pretend, to deter all evil Spirits from coming near them. We shall not amuse our Readers with their idle Observations on a Pullet's Foot, a Person's sneezing, or their meeting a Man by Accident that is any Ways deform'd, when they are going abroad, or a Woman, who is likewise accounted a very ill Omen.

THEY have the very same Notion of Eclipses as the *Siamese*, and all the rest of the *East-Indians*. The King orders the Bells to ring, the Drums to beat, and every Body to be under Arms, to aid and assist the Planet that is under that Misfortune.

EVERY Year, about the first Quarter of the second Moon, they gather their *Areca* with Abundance of Formality^c. One of these Nuts is poison'd, and given to some Child to eat, in order that by the Death of so innocent a Victim, the Year may prove propitious to their Wishes.

The DIVISION of their TIME; their NUPTIAL RITES, and FUNERAL SOLEMNITIES.

THE twelve Hours of the Day, and the twelve of the Night (for both are always equal there) bear each of them the Denomination of some living Creature. Their Moons, or Lunar Months, nay^d their Years, are distinguished after the same Manner; and in order to preserve this stated Rule, their *Cycle* is a Revolution only of twelve Years. Parents never give their Children the Name either of the Day, Month,

^a *Tavernier, ubi sup.*

^b The Art of Divination by Virtue of a Looking-Glass, was not unknown to *Pythagoras*. There is a very curious Remark on this Topick in *Nauvé's* Apology for Persons of Distinction, charg'd with the illegal Practice of the *Black Art*; Page 423. of his *Amst. Edit.* 1712.

^c *Ovington and Tavernier, ubi sup.*

^d *Father Tissanier, ubi sup.*

or Year of their Nativity, lest that Hour, &c. or the Name of the Animal it bears, should be fatal to them. Shall we be bold, to put so favourable a Construction on their Practices, as to allow that they have such a lively Idea of the Calamities of this Life, that they rank the ^a Day of their Birth, like *Job* of old, amongst the Number of their Misfortunes; or that they as little regard it, as ^b *Solomon* in his Book of *Ecclesiastes*? We have already observed, that Life, or in plainer Terms without Equivocation, the Possession which the Soul takes of the Body, is, according to the Doctrine of Transmigration, a Pain inflicted upon the Soul: The Body therefore is a Prison. But notwithstanding all these refin'd Ideas, the People of the East are as solicitous about the Welfare and Preservation of this Prison, as those of the West: They act therefore inconsistent with the establish'd Tenets of their own Religion. We beg leave to make this cursory Observation, that the *Romans* likewise accounted the Day of their Nativity, as the Entrance into a Sea of Troubles; and that if the Catechism of the Christians informs them that Man's chief End is to serve and glorify God, they may also learn from thence, that this Life, for ever expos'd as it is to a Vicissitude of Sorrows, is the only Path or Way which leads to everlasting Life. No one can be insensible but there is some Harmony among these Ideas of different Nations. After this short Digression, let us resume our former Topick, and reflect a little on that excessive Weakness, which, as Travellers tell us, is so conspicuous in the Superstition of the *Tunquinese*. The very Hour, Day, Month, and Year of their Nativity are all accursed; and at such particular Times they never engage in any Affairs of the least Importance; the King never gives Audience; nay, never stirs out of his Palace in that unlucky Hour.

ALL this, notwithstanding, is no Check to their keeping Birth-Days with all the Solemnity, Grandeur, and Pomp imaginable. The King and his Courtiers on that Occasion make magnificent Entertainments, accompanied with Fire-Works, and all other Demonstrations of publick Joy. This Anniversary is further distinguish'd by Alms-Deeds, and other liberal Benefactions; 'tis then, in short, that his Majesty receives a new Life; the Ceremony whereof is perform'd in the Manner following:

^c SEVEN Days before the Festival, all the chief Musicians of the Kingdom repair in a Body to the King's Palace, and form a Choir of vocal and instrumental Musick, which continues till the Festival commences. The principal *Bonzes* also attend at this Ceremony, and one of them opens it. This *Bonze* first pronounces several Prayers, and then conjures the King's Soul, in the Words following, to inform his Body: *Let the three Souls of our Monarch, says he with an audible Voice, assemble together, and make one Soul to animate his Body.* After these Words they cast the Lot, with two Pieces of Brafs. When the King's Soul is arrived, the *Bonze* fastens to the End of a Stick a little Bunch of Twigs, for the three Souls to perch upon. At the same Time they inform his Majesty, that in a very short Time he must go to receive his Soul, and that 'tis Time to prepare its Lodging. The King thereupon pulls off the Cloaths in which he is then dress'd, puts on every Thing new, and seats himself upon a magnificent Throne. Two thousand Soldiers, fourteen Elephants, and as many Horses, are immediately dispatch'd to meet the Soul. This numerous Retinue conducts it to the Throne, where his Majesty receives it as one arose from the Dead. The Prime Ministers and all the Court pay him their Compliments upon his joyful Resurrection. This Festival is celebrated with Musick for seven Days successively.

^a *Job*, Chap. iii.

^b The Day of Death is better than the Day of one's Birth, *Eccles.* Chap. vii.

^c Father *Tissanier* in his Account of *Tunquin*. Father *Marini* in his Account of *Tunquin*, p. 237. of the *Paris Edit.* gives us a quite different Idea of this Ceremony.

^a ON *New-Year's-Eve* every one erects a long Pole before his Door, and ties a Basket to the Top of it, embellish'd all round with painted and gilt Paper. The *Tunquinese* imagine, that there is an innate Virtue in this Paper which chaces away all evil Spirits; and that without this Preservative, they should be unhappy all the succeeding Year. Their Custom of being reconcil'd to their Enemies at the Conclusion of the Year, is much more rational and praise-worthy.

THEY never marry without the Permission of their Parents; and if they are dead, they must consult their nearest Relations, and procure the Licence of the Judge, or Governor of the Place where they reside. They marry as many Wives as they think convenient, or at least as many as their respective Circumstances will well admit of. The King has a hundred; and as he is richer than any of his Subjects, it stands with Reason he should be best supplied. The *Bua*, they say, has forty. Our Accounts, with Respect to their Marriage-Ceremonies, are very imperfect ^b. The *Italian* Missionary says, that on the Wedding Night the Relations of the Bride conduct her with Singing and Dancing to the Bridegroom's House; and no sooner is she arrived, but she goes directly into the Kitchen to salute the Hearth. After that she prostrates herself on the Ground, to denote that Submission which is due to her Husband. There is no Marriage, however, without some publick Entertainment, which lasts for the Generality about nine Days; and the Husband that concludes it in three, must be in very indifferent Circumstances. After the Marriage is consummated, the Bridegroom calls his Bride *Sister*, and she salutes him by the endearing Name of *Brother*, which amounts to much the same as *my Joy, my Dear, my Life, &c.* Expressions so frequently made use of amongst us in the married State, that People speak them without any Warmth or Affection; nay, sometimes without the least Attention to their Meaning. The Law permits a Man to put away his Wife; but the Woman has not the same Privilege. If she ever procures a Divorce, 'tis with the utmost Difficulty. The Laws against Adultery are very severe. If the Women trespass, they are expos'd immediately to Elephants; but what Punishments are inflicted on such Husbands as are found guilty, we cannot determine, our Authors being all silent as to that Particular.

^c THE Ceremony of a Divorce is well worth the Reader's Observation. When a Man is inclin'd to put away his Wife, he takes the Sticks which he and his Wife make use of as Forks at their Meals, and breaks them both in twain; each of them takes one Moiety or half Part, and wraps it very carefully up in a Piece of Silk Stuff. After which, the Man is obliged to return his Wife all the Portion which she brought him, and to take care of all the Children they have had during their Co-habitation.

THE Women after their lying in, always go to pay their Devotions to the God, or Genius, who presides over the Hearth, and remain there, if we may credit our ^d *Italian* Monk, for forty Days together, imploring his Favour and Protection.

In this Place, we shall treat of the Adoration which they pay to departed Souls. A Jesuit Missionary, tells us, ^e " that the most learned amongst the *Tunquinese* " adore the Souls of those who formerly dy'd with Hunger; that at the Beginning " of the New Moon, they beg Rice, by way of Charity, and after having dress'd it, " make an Oblation of it to those Souls, to ingratiate themselves in their Favour, " and procure by their Means a clear and discerning Judgment. They imagine, and

^a Father *Marini's* Account of *Tunquin*.

^b Father *Marini's* Account of *Tunquin*.

^c *Tavernier's* Account of *Tunquin*.

^d Father *Marini*, *ubi sup.*

^e Father *Tissanier's* Account of *Tunquin*.

that not without very good Grounds, that such as indulge their Appetites, are for the most Part incapable of Improvement, and dull of Apprehension ; and on the contrary, that such as are abstemious, have their Thoughts free, lively and active. From this rational Foundation, (altho' it admits of some Exceptions, because we find several Instances of Men that eat to Excess, who are great Wits, and profound Scholars) the *Tunquinese* conclude, that such as die with Hunger, preside over those who are destined to Learning, altho' there is no more Analogy between them, than between St. *Bartholomew* and the *Tanners*, who make Choice of him for their Patron, for no other Reason, but because he was ^a flay'd alive.

ALL the Souls of such as have departed this Life, are honour'd, serv'd, and treated with the utmost Reverence and Respect. We have already hinted, that every one has a particular Regard for those of his own Family ; because they frequently rule with a tyrannic Sway over all their Relations. They make therefore the Funerals for their Dead as pompous and magnificent as possibly they can ; covering their Tables with Rice, Meats and Fruits, that they may take their Choice, and indulge themselves at Pleasure. Sometimes they set before them no less than forty Joins of Butcher's Meat, for their more agreeable Entertainment. When we come to treat of the *Chinese*, we shall give a more ample and accurate Account of all these Customs ; it being sufficient here to give a transient Idea of them. The Preparations before mentioned are deem'd insufficient of themselves ; they imagine, that the Deceas'd will want Provisions of a more solid and substantial Nature, and therefore they supply their Tombs with Gold, Silver and the finest Silks. At their Interments, like the rest of their Neighbours, they make use of Papers gayly painted, and cut in divers Forms, which *Tavernier* calls Fire-works.

^b THE *Italian* Missionary, whom we have so often quoted, says, that when any Friend is dead, and his Body is no where to be found, they write his Name on a Piece of Board, and perform the same Funeral Solemnities to that Representation of him, as if it was his real Corpse. When Parents are at a Loss to know where their Children died, they consult their Sorcerers, who endeavour to raise the Soul of the Party enquired after, by the Help of certain magical Looking-Glasses, and by Beat of Drum, in order to inform them of its Situation. If the Soul refuses to appear at this solemn Summons, they make a Statue of Plaister, and perform all the Solemnities used at a real Funeral.

THEIR Mourning Cloaths are always white, but their only true deep Mourning consists in their voluntary Mortifications, and a Neglect of all sensual Enjoyments. One visible Mark of their Mourning is, their wearing no Silk Cloaths. A Father or Mother only mourn seven and twenty Months ; but Sons or Daughters must pay that outward Respect to their Parents once a Year, as long as they live : Widows wear Mourning for their Husbands three Years, but a Man mourns for his Wife no longer than he thinks convenient. Brothers and Sisters mourn for one another the Space of one entire Year. Moreover, Women and Children are oblig'd to wear Mourning three Years successively for a *Bua* ; the Prime Ministers one Year for him ; the *Mandarins* three or four Months, and the Populace in general seven and twenty Days. We shall inform our Readers more fully in another Place, that they call him *Bua* who has the Title only, and not the Authority or Office of the real King, both the one and the other being wholly vested in the *Chua*. During the first Year of their Mourning, they commemorate the Dead on the first, third, seventh, fiftieth, one hundredth, and the last Day of the same Year.

^a See Dissert. on the Religious Ceremonies of the Roman Catholicks, Part iii. Chap. 14. Sect. 3.

^b Father *Marini's* Account of *Tunquin*.

TAVERNIER says, that at the ^a Beginning of every Year they celebrate a solemn Festival in honour to such deceased Persons as have signaliz'd themselves by their heroic Atchievements in their Country's Service. Antiquity abounds with Examples of the like Anniversaries. The *Tunquinese* in these Festivals commemorate likewise such as have raised Rebellions, and fomented Divisions in the State; but with this View, if we may judge by the Sequel, that the People may brand them with all the Marks of Ignominy and Contempt. For their deceased Worthies, they erect Altars for their Sacrifices, and other Trophies in the open Fields; if Altars upon which those Persons ^b Names are wrote, and their Effigies placed, may with Propriety be term'd Trophies. Forty thousand Soldiers attend the Celebration of this Festival: The King honours it with his Presence, and is accompanied by a numerous Train of Courtiers. After they have finish'd their Sacrifices, burnt large Quantities of Incense, and read some certain Prayers adapted to the Solemnity of the Day, his ^b Majesty and the *Mandarins* make four profound Bows to the Monuments erected in honour of the Heroes and Patriots who have served their Country, but shoot five Arrows with Disdain at the Tombs of those who have been any ways seditious and disloyal. After this Ceremony is over, follows a general Discharge of the Artillery, with which they dismiss the Souls to their respective Habitations. In the next Place they burn all the Altars, the Monuments and painted Papers. The Festival concludes with most hideous Outcries and doleful Lamentations.

'Tis not on this Festival only that the *Tunquinese* commemorate their deceased Friends and Acquaintance; they likewise pay them a Part of that Religious Worship, which is appropriated to other Solemnities. The first and fifteenth Days of every Moon are Festivals, on which they pay their Devotion to the Gods. The *Bonzes* and the People are more fervent and zealous than usual at those Times; they multiply their Prayers and repeat them again and again, and count their whole String of Beads at least six Times over. And during this same Transport of Devotion, each one recollects his own deceased Friends, takes care to visit their Tombs, and carries with him what he thinks most agreeable for their Entertainment.

BUT nothing can come up to the pompous Funeral of their deceased King: They first embalm him, and then expose him upon a Bed of State to Publick View for no less than sixty five Days together. During all which Time he is attended and serv'd with as much Grandeur and Formality as if he was actually alive, and one Moiety of all that is convey'd away from the Table of this Shadow of a King, is given to the Priests, the other to the Poor. The common People, as well as the Court, appear in Mourning. The *Mandarins*, both Military and Civil, are obliged to keep in Mourning for three Years together; the King's Household nine Months; the Nobility six; and the Populace three. No publick Diversions are allow'd of during this Mourning, except such as are customary upon the new King's Accession to the Crown, who goes into Mourning himself for his Predecessor. The Dishes that are serv'd up at his Table are all varnish'd with black: He cuts off his Hair, and covers his Head with a Straw Cap. The *Mandarins* of State, and the Princes of the Royal Family do the same. Three Bells are continually tolling at the Palace from the Moment of the Monarch's Death, till his Body is put into a Galley, which is to convey it to the Place appointed for the Interment of all their Kings. The third Day after his Majesty's Decease the *Mandarins* go to Court to pay the customary Compliments on such an Occasion, and on the tenth Day, all Persons without Distinction are permitted to see their dead Monarch lie in State. 'Tis the proper Business of a certain Officer, whom *Tavernier* calls Constable, to get all Things ready for, and to regulate the Funeral Solemnities. Wherever the Funeral passes, the Ground is covered with a coarse Purple Cloth, which Colour is peculiarly appropriated to the Ser-

^a Account of *Tunquin*.

^b Father *Tiffanier*, in his Account of *Tunquin*.

^c Idem, *ubi sup*.

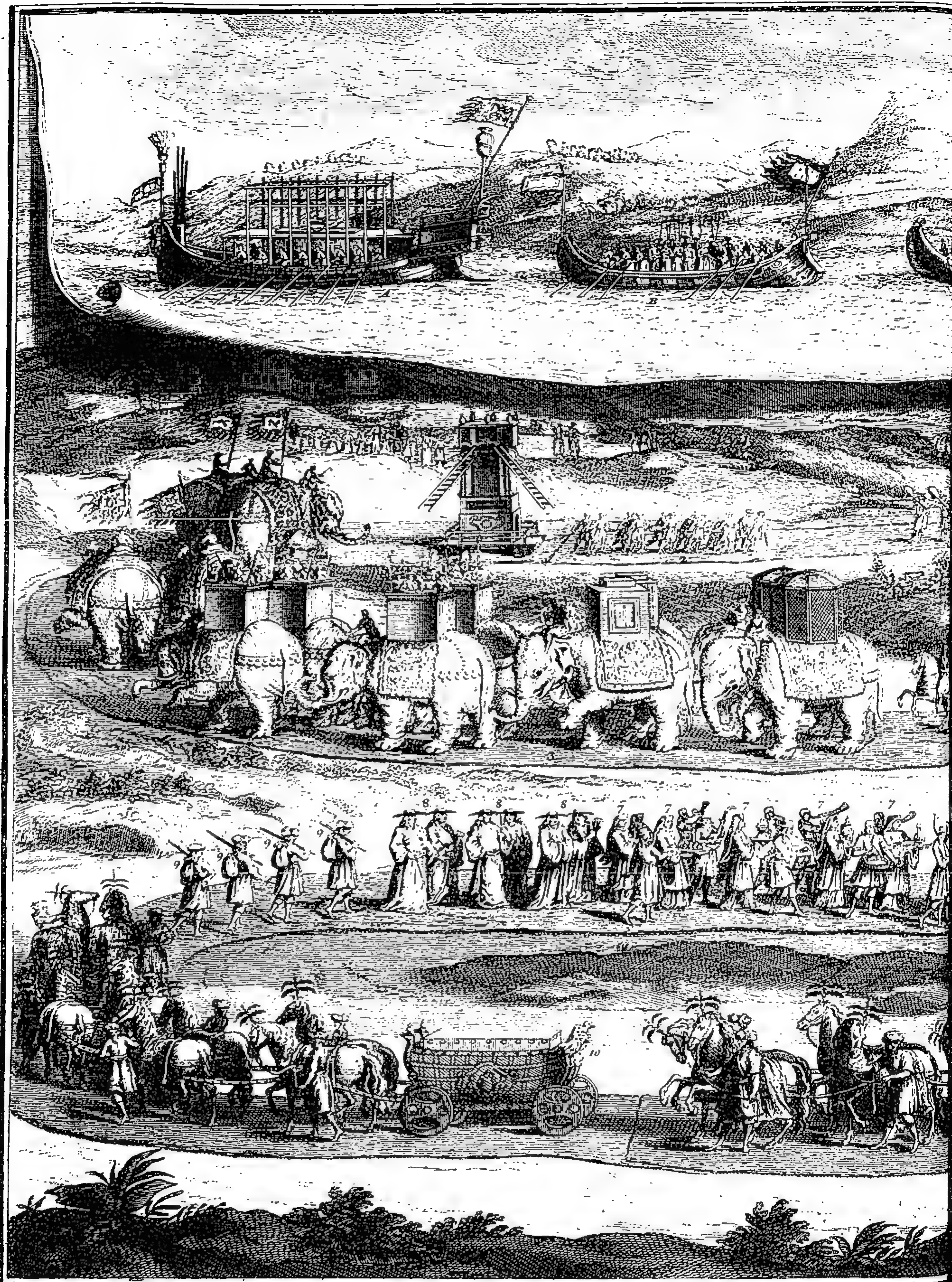
vice of their Kings. The Proceſſion continues for ſixteen Days. At every Quarter of a League they make a Halt, where there are ſmall Huts erected on purpoſe to ſupply the Attendants with Water to quench their Thirſt, and with Fire to light their Pipes.

WE ſhall tranſcribe from *Tavernier* the Deſcription of this Proceſſion, becauſe it has a Reference to the Plate hereunto annex'd, “ Two Gentlemen of the King’s Chamber march in the Front, who, as they move along, proclaim the King’s Name. Each of them carry a kind of Mace, the Head whereof is full of Fire-works. Twelve Officers of the King’s Gallies draw the *Mauſoleum*, inſcribed with the Prince’s Name; after them comes the Grand Maſter of the Horſe, attended by two Pages. In the next Place twelve Sumpter-Horſes, richly capariſon’d, &c. and led by Grooms marching two and two. After them come twelve Elephants. The firſt four are mounted by Standard-Bearers; the next four bear Caſtles on their Backs full of Soldiers, arm’d with Muſkets and Lances; and the remaining four carry Cages, or ſomething of the like Nature. Two of theſe Cages are glaz’d both before and on each Side, and the other two are made of Lattice-work. Theſe are the twelve Elephants which were reſerv’d for the King’s peculiar Service when he went to the Wars. The Car, or Chariot which carries the *Mauſoleum* in which the King’s Corpſe is depoſited, advances next. This Chariot is drawn by twelve Stags, each of which is led by a Captain of the Life Guard. The new King, his Brothers, and the Princes of the Blood follow the Car in long white Robes, having their Heads cover’d with Straw-Bonnets. We have before inform’d our Readers, that the *Tunquiſe* wear White for Mourning. Theſe Princes, and the Princeſſes who follow them, are attended by the King’s Muſicians. Each Princeſs is, moreover, attended by two Ladies of Honour: Theſe Princeſſes carry the Proviſions which are prepared for the Entertainment of the Deceas’d. The four Governors of the four Principal Provinces of the Kingdom follow the Ladies of Honour; each of them carrying a Staff on his Shoulder, with a Purſe at the End on’t, fill’d with Gold and the moſt agreeable Perfumes. In theſe Purſes are contain’d the Preſents which the four Provinces make to the deceas’d Monarch, and are intended to defray his neceſſary Expences in the other World. The two Chariots with eight Horſes which follow the Governors are loaded with Ingots of Gold, Bars of Silver, Cloth of Tiſſue, and the richeſt Silks. The Deceas’d carries away all theſe immense Treasures along with him. And laſtly, a numerous Train of Nobility, and Officers of all Denominations, ſome on Foot, and others on Horſeback, bring up the Rear of this pompous Funeral.”

As ſoon as this Proceſſion of the Nobility has gone through all the City, they come to a Galley in Waiting at the River Side, to receive the King’s Body, with ſeveral others to attend it. In the firſt of the two which immediately follow the Corpſe, are the Peers of the Realm, who are doom’d to be buried with their beloved Lord and Maſter: And in the other, which is ſhut up with a ſort of Lattice-work, are the Favourite Court Ladies, who are alſo deſtin’d to the ſame hard Fate. The other Gallies are Transports for his Equipage, Treasures, and Proviſions.

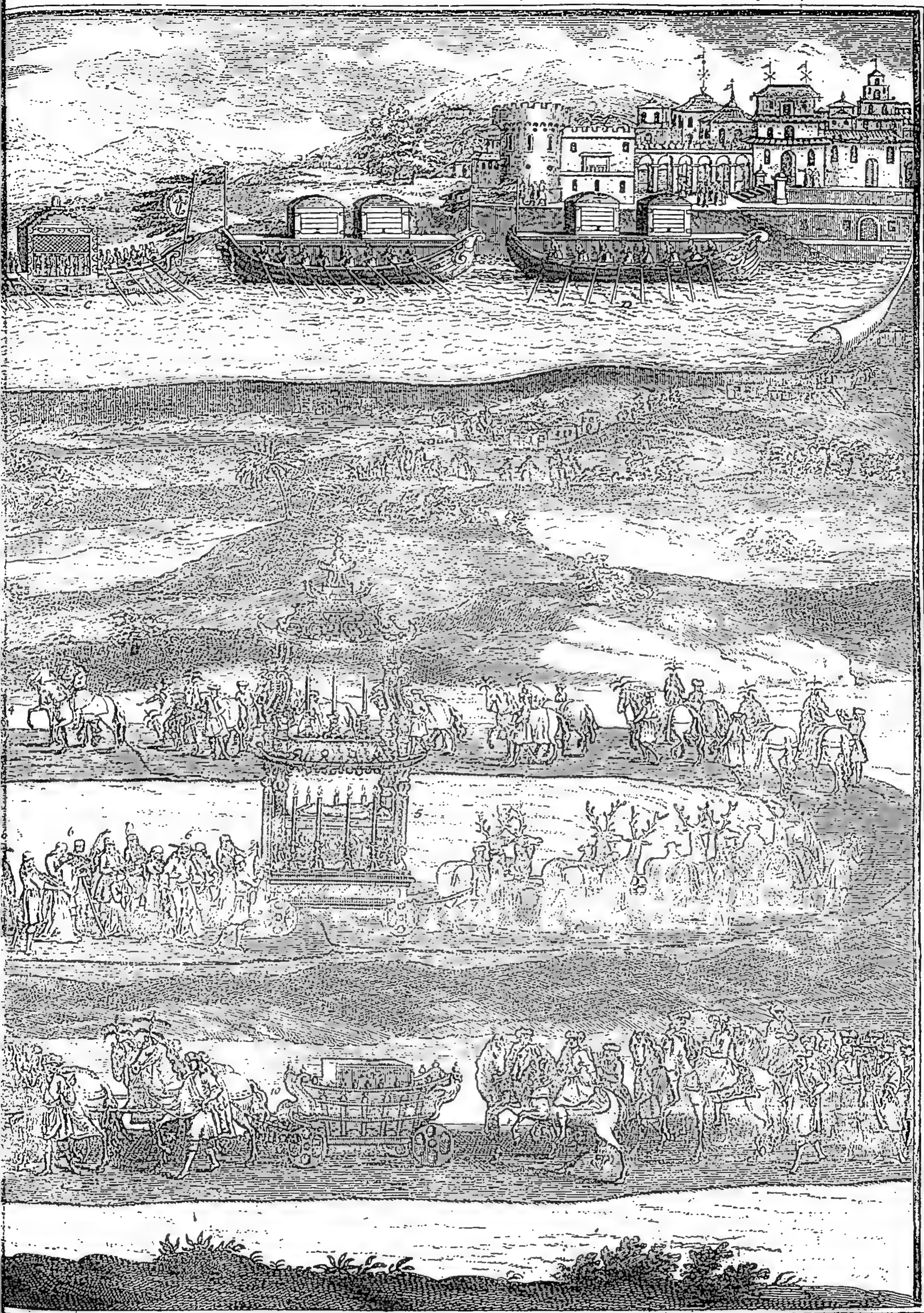
ALL theſe Gallies are row’d up a River, which runs through various deſart and barren Lands; and ’tis in the moſt ſolitary Place they can find, and the moſt difficult of Acceſs, that they bury their King and his illuſtrious Victims. The Place of their Interment is made an important Secret, and entruſted only to ſix of the principal Eunuchs of the Court, who are oblig’d to take a ſolemn Oath that they never will divulge it.

FATHER *Tiſſanier*, in another Place, gives us a long Deſcription of a ſolemn Service much of the ſame Nature for the Soul of a deceas’d Prince, at the Celebration whereof he himſelf was preſent: An Abridgment whereof is as follows; ’Twas celebrated in a large



POMPE FUNERRE

1. Deux Huissiers portant des Masses.
2. Douze Officiers traînant le Mausolée au est écrit le nom du Roi défunt.
3. Douze Éléphants.
4. Le Grand Émir, et deux Pages à Cheval, suivi de douze chevaux de main, lesquels précèdent quelque fois les Éléphants.
5. Le Corps du Roi lié par 8 Corde.
6. Le nouveau Roi, et ses frères.
7. Les Princesses, et Dames d'honneur portant à main pour le défunt.
8. Les Princes du Sang, environnés de joueurs d'instrument.
9. Quatre Gouverneurs des 4 principales Provinces.



ROIS DE TUNQUIN

Deux Chariots à huit chevaux remplis d'or, d'ivoire &c.
Une foule d'Officiers du Roi, et de la Noblesse, les uns à cheval,
les autres à pied selon leur rang et qualité.

A. Galère ou est le corps du Roi.
B. Galère ou sont les Seigneurs qui vont se faire enterrer vifs avec le Roi.
C. Galère avec les Dames qui vont se faire enterrer vifs avec le Roi.
D. Deux Galères qui portent les trésors qu'on va enterrer avec le Roi.

and the Fabric for that Purpose consisted, says he, of five and twenty distinct Apartments, all painted, all prodigious lofty, and cover'd with the richest Silks. Behind was a magnificent Palace erected upon Pillars, exquisitely wrought, and overlaid with Gold; as also a hundred curious Statues of *Mandarins*, and Ladies with Drums and Trumpets, and a prodigious Number of painted Gallies, and Animals drawn to the Life. There were also so many Booths and Tents fill'd with all Sorts of Provisions, as well as Living Creatures, that a less Quantity would subsist a very considerable City. The Prince who then filled the Throne, attended by the Court, went to the painted Houses before-mentioned, and having made Choice of one in particular for the Reception of his Father's Soul, purchased it of the Proprietors. But the Formality of the Contract was extremely whimsical and particular. The Purchaser, provided with a large Sum of Brass Money, supported himself on a Stick, like one whom Sorrow and Concern had rendred very feeble and infirm, and having taken a View of each Corner of it, demanded, with a heavy Sigh, four several Times, *If the House was to be sold*. The *Bonzes* who were within, answered in a singing Tone, *The House is too beautiful to be sold at a low Price*. But a Way was soon found out to prevail with the Proprietors to part with it. His Majesty made such a generous Offer as was irresistible; whereupon he was forthwith put in Possession of the Tenement, with all the Appurtenances thereunto belonging. The Purchase thus compleated, he made a solemn Sacrifice of painted Papers to his Father's Soul; and then went to another House at some considerable Distance, where several Tables were plentifully spread with all Manner of Provisions. From hence it was that the Soul was to remove into its new Habitation. The King made him four very submissive Bows, and press'd him with all the Complaisance imaginable to accept of the Apartment provided for him. The *Bonzes* went thither accordingly, and in his Name took Possession of it in Form. This Soul, which was to shift its Quarters, was a magnificent Statue, richly dress'd, and on which was wrote the Name of the deceased Monarch. This Statue was seated on a Throne, and in that pompous Manner conveyed to his Palace, wherein it was elevated a prodigious Height. To conclude the Ceremony, one of the *Bonzes* set Fire to the Palace, and all the gilt Apartments. So that in a Moment these numerous Decorations, tho' so very costly and magnificent, were all reduced to Dust and Ashes.

Their KINGS, &c.

ALTHO' there are two Kings of *Tunquin*, yet One of them possesses no more than the Shadow of Regal Authority. It is only a Complement which the King *de facto* makes him on account of his Descent, and a Right that might perhaps formerly have existed, but at present is no more than an empty Title: Even that, however, is more eligible than to be deprived of all, and be reduced to live like a Pensioner, on the voluntary Contributions of his well-disposed Subjects. Both the Civil and Ecclesiastical Interest are so far concerned, as not to suffer him to be so abject a Dependand. Tho' this *Bua*, who is the true and rightful Sovereign of *Tunquin*, sees himself dispossessed of all his Dominions, yet 'tis some Alleviation to his Misfortunes, that he can live at Ease in his own Country. The Laws have not proscrib'd him, and he is under no Obligation, like the most abandon'd Wretch, to fly for Refuge from one City, or one Province to another. But the Fate of great Men is generally such, that there is no Proportion between their Misfortunes, or indeed their Misdemeanors, and those of Private People; in the Errors that are committed by the former, there are always Reasons of State found out for the Vindication of some Persons, and the Condemnation of others: From hence proceed Parties. The strongest carry the Day, and sometimes this lays a Foundation for endless Revolutions. The *Bua* is confin'd to his Palace, as to a glorious Prison,

There he lives without any Court, Retinue, or Trouble ; yet once a Year indeed he is conducted through all the Streets, with all the Grandeur and Magnificence imaginable. Nay, it seems as if he were not allowed to renounce his Royalty, although but a meer Chimera. The *Mandarins* pay their Respects to him every first and fifteenth Day of the Moon ; and the King *de facto* publishes no Edict whatever till 'tis first signed by his titular Partner.

ALL the Court and the Military Officers pay their Compliment to the King on the Throne every New-Year's-Day, the fifth Day of the fifth Moon, his Majesty's Birth-Day, and on that Day the Chancery opens, besides, on other extraordinary Occasions ; as when his Majesty assumes some new Title, or gains some remarkable Conquest. At all such Times, and on the Anniversary Day of the late King's Death, 'tis customary for the Princes, the Court, and Foreigners, to make Presents to the King. His Majesty makes Choice of the fifteenth Day of the seventh Moon, to bestow in his Turn his Royal Benefactions, and to set at Liberty all Prisoners, except those of State : 'Tis also in this seventh^a Moon that they make Bonfires in Honour of the Deceased, and for the Purification of their Souls. Such as are honoured with having Audience of his Majesty, approach him with their^b Bonnets on their Heads, and make him four reverend Bows down to the very Ground, raising themselves every Time ; the Ladies prostrate themselves, indeed, but once before him. No one is admitted into Court except he is dress'd in Purple, nor requests any Favour of his Majesty without a Fee : But if he refuses the one, he rejects the other.

IN the last Moon the King makes Choice of an *impropitious Day*, which the *Tunquinese* call *the Day of Death*, to take or renew the Oaths of his Wives, Concubines, and Officers, which Ceremony is performed in the Presence of some Persons of the highest Distinction, and in a Temple before the Face of their Idols. The last Day of this last Moon, which is the last Day of the Year, the King goes out of his Palace, attended by the Court, to wash himself in the River.

THE King signs all Death-Warrants, and grants all Pardons ; and the Criminal, who is the Object of his Royal Indulgence, ^c must appear before him with a Bundle of Herbs in his Mouth, to denote, that he has deserved to be turn'd out to graze, and to be treated like a Beast, for his shameful Deportment.

AT the King's Coronation there are some Ceremonies of a religious Nature ; as the Oath of Allegiance taken by the Courtiers ; the Visitation of the Temples, the Sacrifices, the Donations of the new King to their Idols, and the Visitation of their Hospitals. We are credibly informed, that there is above one hundred thousand Victims offer'd up to the Gods on such a solemn Occasion ; that the new King bestows more more than the Value of a Million of Livres on the *Idols* in Gold and Silver, in rich Stuffs and painted Linnen ; and that he is very liberal to the Poor which belong both to the Temples and the Hospitals. At the Beginning of the New Moon he withdraws himself from Court, and resides with the *Bonzes* ; but this Retirement lasts no longer than the first Quarter. The Remainder of the Moon is spent in publick Diversions both by Land and Water, and in magnificent Entertainments.

THE Title to Nobility is attained no other Way than by Arms and Arts ; and he who procures it by the latter must regularly pass thro' three Degrees, resembling our *Batchelors of Arts*, *Masters of Arts*, and *Doctors*. The last Advancement, *Tavernier* assures

^a Father *Marini's* Description of *Tunquin*.

^b 'Tis reckon'd scandalous at *Tunquin* to appear bare-headed ; none but Malefactors being uncovered, who are shaved as soon as they are taken.

^c *Tavernier*, *ubi sup.*

us, is not attained in less than seventeen Years. The * Examination for the two first Degrees is performed once every three Years, in a spacious Place appointed for that Purpose, to which each Tutor summons the Pupils under his immediate Direction. The Examination of the first Degree turns upon the *Chinese* Writings; that of the second, on several Questions both Historical and Moral. As for those who are to commence Doctors, they are examined but once in six Years, and then they are obliged to appear at Court. They are examined in the Presence of a great many Doctors, the King, and the *Bua*, upon several critical and curious Topicks, from among which they pitch upon such as they think proper for the Subject of their Discourses, which they are obliged to compose, and produce in a Day or two at farthest. These Discourses are laid before the *Bua*, and examined by the principal Doctors. The Number of Doctors who are admitted after this Examination depends intirely on the King's Pleasure, who gives them some vacant Post, or prefers them to such Degree of Quality as he thinks convenient. Five Days after the Examination, the King causes the Names of the new Doctors to be hung up at the Palace Gate, and presents them with a Purple Robe, forty Domesticks, and a Pension suitable to their Quality.

AFTER this Preferment, each new Doctor returns to his Friends, and receives the Compliments of all the Town in which he was born. A new House is prepared for his Reception, and he is conducted to it in Triumph. They make him several valuable Presents, and entertain him after a very elegant Manner. Happy, thrice happy the Men of Literature, who live in a Country where Learning is in so great Repute! But we are placed at too great a Distance to be truly apprised of every Circumstance. We may imagine, however, without being partial, that Interest and Favour prevail there, as well as in other Places; and that many a Doctor is advanced to an important Post, without a too narrow Examination into his Abilities, which are taken upon trust. *Tavernier* will furnish the Reader with some other Particulars in this Respect, if what is here offer'd is thought insufficient or imperfect.

ALL Students, of what Denomination soever, have considerable Privileges. Those of the lowest Class are exempt from half their Taxes, and are under no Obligation to go to the Wars. Those of the middle Class pay no Taxes of any Kind whatever. But the Doctors, who are often advanced to the highest Honours, not only enjoy all these Privileges themselves, but their Posterity after them, to the seventh Generation. How must such a laudable Custom animate an ambitious Youth, who sees that a few Years Application to his Studies will be so amply rewarded, as to put him on a Level with the Nobility themselves! *England* is the only Nation in *Europe* that embraces these Maxims, by giving Encouragement to Men of Letters, and raising them to the highest Dignities and Preferments.

I SHALL conclude this Topick with observing to the Reader, that Father *Tissanier* and *Tavernier* agree so very exactly in their Descriptions, that one of them must indisputably copy the Accounts of the other, and in all Probability the *Gentleman Traveller* is indebted to the *Jesuit*.

* Father *Tissanier*, *ubi sup.*

The RELIGION of COCHINCHINA, CAMBAIE, &c.

THE Religion of *Cochinchina* is for the most Part the same with that of *Tunquin*. The Superstition of the former is so extravagant, that there is nothing, as 'tis reported, but what they will worship, how mean and despicable soever it may seem to be, provided they surmise that it is informed by the Soul of some illustrious Person. We have already made the same Remark on the Inhabitants of *Tunquin*. The *Cochinchinese*^a signalize themselves chiefly, by the profound Adoration they pay to the Souls of such Persons, as in this Life were shining Examples of Virtue and good Manners. Their Temples are adorn'd with the Images of those blessed Saints. These Images are regularly rang'd in the Temple, on the right Hand and on the Left; the least first, the middle-siz'd next, and the largest last; so that they resemble in some measure the Pipes of an Organ. This artful Disposal of them denotes the respective Merit and Distinction of those Souls whom they represent. In the Middle, between these two Ranks of Images, there is a void Space, which is look'd upon as the most sacred and awful Part of the Temple. "Nothing is visible there, but a deep and gloomy Niche, " by which, says the *Italian Jesuit*, they would intimate, that the God whom they " adore, and on whom all their Pagods are dependent, who was once a Mortal like themselves, is an invisible Being"..... Upon endeavouring, says our Traveller, to persuade the *Cochinchinese*, that since there was but one God, such a Number of Images were useless, and erected to no manner of Purpose; they replied, *that what he urged was in some measure true, but at the same Time, that he ought to agree with them, that these Images, thus ranged on each Side of the Temple, were not the real Creators either of Heaven or Earth, but the Representations only of Men distinguish'd for their exemplary Lives, and that they honour'd them in the same Manner, as we Romans do our Holy Apostles, Martyrs and Confessors; more or less according to their Degrees of Virtue.* In the Sequel of their Discourse, they fully inform'd the Missionary, that the Idea which they entertain'd of God, was that he was, an invisible Being, and by no Means the Object of their Senses, and that there was no Possibility of making a Representation of him, either in Painting or Sculpture; that the void and gloomy Space between the two Ranges of Images, denoted the Incomprehensibility of the divine Nature; and in short, that all the Images on each Side, were only Intercessors for them at the Throne of the Supreme Being.

SUCH a Number of Genii, Vice-Gods, and Intercessors to the divine Majesty, require external Acts of Respect and Veneration, without End. And accordingly the Country is full of *Pagods*, which are immensely rich; the last indeed is a Consequence of the first. For, whoever is solicitous to obtain the Favour of Persons, or Beings of superior Rank, must take all the Care imaginable to pay the Homage that is due to them, to behave himself with the utmost Complaisance, and to make such Presents as may be acceptable, and in some Measure equal to their Dignity. Devotees in all Religions behave themselves in this obsequious Manner, the *Protestants* only excepted, who present themselves with empty Hands before the Almighty, and make their Applications to him directly, without paying the least Regard to Saints or Angels, their Confidence in this Respect being no ways inferior to that which is so conspicuous in the general System of their Politicks. They treat the Court of Heaven with as much Familiarity and Contempt, as they do that of an Earthly Prince.

^a Description of *Cochinchina*, by Father *Borri*, printed at *Remes* in 1631.

THE *Cochinchinese*, we are told, who live near the Mountains, have preserved a greater Simplicity in their Religion. They have no Temples croudèd with Idols, but pay their Adorations, and offer up their Sacrifices to Heaven only ; and thereunto they add, as Part of their Religious Worship, a profound Veneration for their Dead.

THE Fundamental Articles of the Religion professèd at *Cambaie*, are very conformable to those of the *Siamese*. They are said to adore the Sovereign Lord of Heaven and Earth, or rather the Soul of the Universe. Some Missionaries assure us, that they pay a great Regard to our Ceremonies and Images ; but the Heretics, who are ever spiteful and malicious, will have it; that this Respect only proceeds from the Affinity which is visible between the Religion of the ^a *Pagans* and the *Roman Catholics*.

THE Temple of *Oneo* in this Kingdom, is so celebrated among the *Pagans*, that five or six Neighbouring Nations resort to it in Pilgrimage. These *Pagan* Devotees receive the Decisions of *Oneo*, with the same Reverence and Submission, as the *Catholics* do those of the *Holy See*.

Their PRIESTS.

THERE is an ^b Hierarchy among the *Onsais*, who are the Priests and Religious of the *Cochinchinese*; not much unlike to ours : As for Example ; they go differently drest, according to the Difference of their Orders and Dignities ; some of them make a Vow of Poverty, and live only on the Charity of well-disposed Persons ; others, says our Missionary, employ their Time in Acts of Tenderness and Compassion towards their Fellow-Creatures, in relieving the Neccessitous, or healing the Sick, either by Magical or Natural Prescriptions ; but always without Fee or Pension. Some of them busy themselves in repairing, and building of Bridges ; some go long Pilgrimages, and others build Churches. Some take upon them to instruct the Illiterate both in Public and Private ; and others in short, are employed in providing for the Subsistence of all living Creatures. The *Talapoins* and *Bramins*, as we have already observed, spend their Time in the like good Offices. Our Missionary imagines, that in the Hierarchy of these People, he could discern a Subordination, like that of our Abbots, Bishops and Archbishops ; nay, they have moreover, gilt Rods, Rods washed with Silver, much like those we make use of in our Churches.

THEIR Practice of Physick is very singular. The Medicines they prescribe to the Sick are very agreeable as well as wholesome ; and *there is*, says the Missionary, *no need of administering them any other Sustenance* : And accordingly, their Patients take these Prescriptions several Times in a Day, as ours do Broth. Phlebotomy is not near so much in Vogue with them, as it with us. They are so ingenuous, he adds, as to say to their Patients whom they judge incurable, 'Tis past our Skill to do you any Service. But if they think the Distemper may be removed, they boldly tell them, *We have a Medicine that will effectually cure you ; we doubt not but to restore you in a short Time to your former State of Health*. Whereupon, if the Doctor is not an *Onsais* or Priest, they immediately agree upon the Price of the Cure ; and sometimes the Contract is formally made in writing between the Patient and the Physician. If, contrary to the Doctors Expectations, his Medicines prove unsuccessful, he not only loses his Labour, but the Expences of all his Applications. Our Physicians run no such Risques ; whether we live or die under their Hands, their Bills must be discharged. Not that

^a Purchas, in his Extract relating to *Cochinchina*.

^b Description of *Cochinchina*, by Father Borri.

we pretend they should be able to insure our Lives, but it is to be wished, that proper Means were taken to check the rash Proceedings of Empericks and Quack Pretenders.

Their NUPTIAL and FUNERAL CEREMONIES.

THE *Cochinchinese*, as well as their Neighbours, admit of Poligamy, and occasional Divorces. They never marry within the Degrees of Consanguinity, forbidden both by divine and human Laws. The Customs of those who reside towards the Mountains, are much the same with those of the antient *Jews*. If a Man dies, his nearest Relation shall take the Widow to Wife; and in Case either the Man or the Woman shall refuse this new Alliance, the Party refusing is obliged to undergo so severe a Penalty, as proves often an insuperable Burden for ever after.

THE Punishment for Adultery both in Man and Woman, is to be expos'd to the Elephants. The Relation which the Missionary further gives us, with Respect to the Elephant, that is the Executioner of the Law, is, that he performs it Step by Step, with as much Order and Regularity as a Man: But 'tis very well known, that Beasts properly train'd up, can do such Things as some Men would never be able to attain to.

WE shall now proceed to shew you what is most remarkable in their Funeral Solemnities. They croud about the Person who lies expiring; and as he is in his last Moments, with their Sabres and Scymiters, cleave the Air that is around him with all their Might, in order to drive away, and terrify the evil Spirits that are forever hovering about the Soul, to annoy it the first Moment of its Separation from the Body. When any Person of Distinction dies, the *Onfais*, who, as before we told you, are their Priests, and frequently their Physicians, meet and hold a Consultation on the Cause of his Death, and when they think they have discover'd it, with the utmost Gravity condemn it to the Flames. The immediate Consequence of this Condemnation (if we may credit our Missionary) is very fatal to some Relation of the Deceased. After a few Ceremonies and Magical Incantations, the Devil enters the Body of this Person, and during the Time he is thus possess'd, he reveals every Circumstance relating to the dead Man's Soul, viz. the State it is in, how it is employ'd, and what Tortures it undergoes, &c. There is but very little Difference in their other Funeral Solemnities from those of their Neighbours. They celebrate several Festivals in honour to the Dead, and invoke their Assistance as they do. Our Missionary Jesuit is of Opinion, that this Practice somewhat resembles the Canonization of our Saints. In short, like their Neighbours, they make elegant Entertainments for the Souls of the Deceased.

It is a Remark that naturally arises from the Consideration of these Customs, that these People are fully persuaded of the Immortality of the Soul. When our Missionaries thus argued to confute their ridiculous Notion, that Souls stand in Need of Food: *Don't you see how false your Ideas are? The Souls have no Mouths wherewithal to eat, and if they had, would it be possible that the Dishes should be no ways diminish'd?* The *Cochinchinese* came off with this artful Reply: *There are two Things to be considered in Food, the one is the Substance, and the other the Accidents of Quantity, Quality, Smell, Taste, &c. The Souls eat the Substance, which is immaterial and spiritual. 'Tis Food proper for their incorporeal Nature: But they leave in the Dishes, the Accidents, which are the Objects of Sight, and obvious to the outward Senses. So that they have no Necessity of the Organical Parts of a Body in order to eat.* If this Answer was not invented by Christians, we must allow, that it reflects no small Honour and Reputation on the *Cochinchinese's* refin'd Way of Reasoning.

The

The Religion of the PHILLIPPINE ISLANDS:

THE *Phillippine* Islanders, that is to say, such of them as still continue Idolaters, ^a worship the Sun, Moon, and Stars. In some Places they pay divine Adoration to the Devil, and frequently sacrificed to him, to testify the grateful Sense they retain of their Obligations to him for the Riches which he vouchsafes to bestow upon them. We have somewhere already observed, that in the Theological Stile made use of by Christians, of what Denomination soever, to worship false Gods, is to worship the Devil: But in an Historical Stile, it is an Expression indeterminate and unconfin'd. A *Spaniard* quoted by ^b *Jovet*, has discover'd amongst them some Remains of the Idolatry of the *Greeks* and *Romans*. One of the *Phillippine* Gods bears the Name of *Maglante*, and *Maglante* signifies, *him that hurls the Thunder*. They have Gods and Goddesses as well as the Antients. Among these Gods, *Batala* is much taken Notice of by the ^c *Tagaies*. *Batala* signifies *God the Creator*. Among the *Bisaies*, the Name of this supreme Deity signifies *Time*. In the main, they assure us, that the Worship of these Heathens, is chiefly founded upon Tradition, and that it is preserv'd by some instructive Odes or Hymns which Parents teach their Children, wherein they enumerate the Heroic Actions and Genealogy of their Gods.

IN some Islands, or Parts adjacent to the *Phillippines*, scarce any other Religion is observable, but a ^d familiar and frequent Conversation with the Devil: Notwithstanding this great Familiarity, when the Devil finds himself alone with one of them, he most assuredly destroys him. Upon which Account, these *Islanders* are obliged to be very cautious how they see the Devil but in Company.

IN some other Isles of these Southern Seas, no other Manner of Religious Worship is to be discern'd, but Hands clasp'd one within another, and Eyes lifted up to Heaven; when Mention is made of that Supreme Being, the ^e Effects of whose Almighty Power may be justly said to be felt by all Mankind, tho' there are too many who seem to have no Idea or Perception of them. These *Islanders* give him the Name of *Abba*. Some Persons who have a happy Talent at tracing Things up to their Origin, would readily discover, that these People, tho' at present but one Degree above Brutes, were once indebted either to the *Jews* or the *Syrians*, not only for their Term ^f *Abba*, but their Custom too, of abstaining from all Manner of Swine's-Flesh.

BUT unfortunately, this Abstinence, which seems at first Sight to declare them Descendants of the *Jews*, is a meer civil Custom only; for the Religious Worship of those among them who adore the Sun, principally consists in the Sacrifice of a Hog, with all the Ceremony and Devotion that can well be imagin'd. After an introductory Concert of Musick, which is the Overture of this Solemnity, two old Women make their Obedience to the Sun. The Reader is desired to take Notice, that the old Women in these Places act in a double Capacity, both as Priestesses and Magicians. After this first Homage paid to the Sun, they put on their pontifical Vestments, bind a Ribband round their Heads in such Form, as that they appear to have two Horns before, and hold in their Hands something in Resemblance of a Girdle

^a *Purchas's Extracts of Voyages.*

^b This Author published a History of all the Religions in the World. He is only quoted for want of better Authority; for his Performance, not to say worse, is very incorrect.

^c Description of the *Phillippine Islands* in *Thevenot's* grand Collection.

^d *Purchas ubi sup.*

^e *Scilicet est aliquid quod nos cogatq; regatq;*

Majus, & in proprias ducat Mortalia Leges. Manilius.

^f This Term signifies *Father*.

Thus array'd, they dance and play upon a kind of rural Pipe, say their Prayers, and pronounce some particular Words, lifting up their Eyes to the Sun. During this Act of Devotion, the Hog that is to be offer'd up as a Sacrifice to the God, is fast bound before them, and afterwards they all dance round him. Then some Wine, or other Liquor is brought to one of these Priestesses, who pours about the Quantity of a small Cup full on the Victim, performing at the same Time some particular Ceremonies suitable to the solemn Occasion. After which she gives it its Death's Wound, which compleats the Sacrifice. To conclude the Solemnity of this Festival, these Priestesses wash their rural Pipes in the Blood of the Victim, then dip their Fingers into it, and mark their Husbands with them on their Foreheads. As to the Flesh of the Victim, the Priestesses entertain the whole Assembly with it, without any other Preparation than laying it a little while before the Fire.

THESE Islanders in general are so weak, as to form a good or bad Omen from the very first Thing that presents itself to their View. Ignorance and Superstition will never suffer them to shake off these ridiculous Prognostications. Tho' they are actually set on a Journey, if the least ^a Insect unluckily falls in their Way, 'tis sufficient to frustrate all their Designs, and induce them to turn back.

WE shall not dwell upon the voluntary Incisions which they are said to have made in their Flesh; nor on the various Colours with which we are informed they frequently use to paint themselves. Such as imagine those Customs the Result of Piety or Superstition, may very possibly be mistaken. There are much better Grounds for the Belief of their paying divine Adoration to some particular Trees; since several have been met with, which they had attempted to cut in the Form and Figure of Idols; though these indeed, were no more than the Trunks of Hollow Trees, made with large, flat, monstrous Faces, and four Teeth in their Mouths like Boars Tusks. These Gods are painted with as much Accuracy as they are carved.

As to their Nuptial Ceremonies, we have nothing material to observe, but that they admit of a Plurality of Wives, and that one of them is superior to, and the Superintendent of all the rest.

THEY believe the Immortality of the Soul; but, like their Neighbours on the Continent, hold the Metempsychosis.

SOME of the Natives of these *Phillippine* Islands practise, as we are informed, the Ceremony of Circumcision, and to prevent the Men from the Commission of those lawless Pleasures, to which their inordinate Passions too often prompt them, they run a Nail thro' a certain Part of their Infants Bodies, as near the Extremity as they can. This Nail is rivetted at the Point, and the Head of it is made in the Form of a Crown; the Invention whereof is ascribed, at *Candish* ^b, to the Female Sex; who thereby found out the best Expedient imaginable to confine the Men to their Embraces; which indeed is only paying them those Testimonies of Respect which are indisputably their Due, by the Laws and Dictates both of Love and Nature.

*Suivant ses Loix, sur un Autel sans plus,
On doit porter son ofrande à Venus.*

*Venus one only Altar does approve,
For Offerings by Nature due to Love. ^c*

THE Ladies of *Thrace*, they say, tore poor *Orpheus* to Pieces for being Heterodox, and preaching in publick against the Worship by Law establish'd.

^a *Purchas, ubi sup.*

^b Collection of Voyages by the Company. Tom. II.

^c These Verses are part of a Tale in *Vergier's* Collection, printed at *Holland*, 1727.

The Religion of the Islands of LADRONES.

THE Original of the * ignominious Name, given to these Islanders is well known; and needs no Explication. A waggish Historian might here be tempted to tell us, that their Religion is exactly conformable to their Name, and think himself very witty, in making so shrewd a Remark. But be that as it will, all that we can learn relating to their Religion, amounts to no more than this, that they have several wooden Idols most wretchedly carved. The Temples of these Gods are the Boats and Canoo's of the Islanders; the Fore-part or Prow whereof is their Altar; or to speak more properly, the Nitch for the Situation of the God.

ALL we can learn of the mutual Commerce of the two Sexes is, that their Conversation together is brutish, and under no Manner of Restriction; and that the Women wear nothing but a large Leaf of a Tree to cover their Nakedness. This Leaf, however, conceals so valuable a Part, that an Attempt to unveil it proves sometimes fatal to these Islanders. A Traveller, quoted by *Purchas*, says, that he has seen several who have lost their Noses and their Lips as a Punishment of such a Presumption.

The Religion of the MARIAN ISLANDS.

THESE wretched Islanders afford some Grounds for Triumph, to such as strenuously contend, that there are any People stupid enough to be Atheists. ^a They say, there is no God; and before the *Gospel* was preach'd among them, they entertained no Idea at all of Religion. They had neither Temples, Altars, Sacrifices, nor Priests. Father *Gobien* asserts, however, that they held the Immortality of the Soul, and the Return of Spirits, after Death. They maintained, likewise, a Paradise, where Souls are in a State of Everlasting Happiness, and a Hell, in which they are in perpetual Torments. But according to their Notion of Virtues or Vices; good or evil Actions avail nothing towards entitling them to either of those Abodes. The important Point is the Manner of their Death. If they have the Misfortune to be snatched away by a violent and untimely Death, Hell is their inevitable Portion: If, on the contrary, their Death is owing to any natural Cause, they have the Satisfaction to enter into Paradise, and to partake freely of all the delicious Fruits of the Trees with which that happy Place abounds. It is morally impossible to entertain an Idea of the Immortality of the Soul, its Return or Apparition after Death, and future Rewards and Punishments, without conceiving something which is substituted in the Place of a God; 'tis of no great Importance whether it be an Angel, a material Substance, or a Devil, for any of them will take away the heavy Imputation of absolute Atheism. Their want of Divine Worship is no Proof of any Kind whatsoever. The Manner of their Dissolution, indeed, and Departure out of this World, by Means whereof they are either admitted into Paradise, or hurried to Hell-Torments, may probably be some Proof that these Islanders, as some of the *Indians* do, believe that the Casualties of Life, an untimely Death, &c. are Punishments inflicted on such Souls as had indulged themselves in all Manner of vicious Courses, whilst in some one of the various Bodies into which they had passed; and that on the contrary, an easy natural Death is the Reward of a Soul whose Deportment was blameless in her former Transmigrations: By Virtue whereof, the former may have merited the Joys of Paradise, and the latter the Torments of Hell. " These Islanders, " continues Father *Gobien*, had no Notion of any Country but their own, and looked " upon themselves as the sole Inhabitants of the Universe "; from whence we can draw no other Conclusion than this, that the want of Commerce with Foreigners had render'd

* In *French*, Rogues.

^a The History of the *Marian Islands* by Father *Gobien*.

them savage and stupid ; and that they were in *Suspense* with Respect to *the Belief* of a supreme Being. The least Recollection of Thought, however, which Father *Gobien* should have put them upon, would have revived their languid Notions. Do not we see almost every Day amongst our illiterate Vulgar a surprising Ignorance, and Insensibility, with regard to the divine Being? But as that shocking Stupidity arises only from their want of Reflection, we are loth to charge them with Atheism and Irreligion.

The Religion of the MOLUCCA ISLANDS

UNDER the Denomination of the *Molucques* we comprise the Natives of *Molucca*, *Amboyna*, *Banda*, and the *Celebes*. Though these Islanders for the most Part profess the Mahometan Religion, yet there are, notwithstanding, some Pagans amongst them, and even in the Mahometanism of the Inhabitants, there are the visible Remains of the Idolatry of the Antients. We are informed, that these Idolaters pay divine Adoration to the Air, or the Demon of the Air, under the Name of *Lanitho*. All their *Nito's* (a Term which we are told signifies an *evil Genius*) are subordinate to a superior Being, whom they call *Lanthila* ; and this *Lanthila* himself is only Lieutenant of *Tau-lay* : Every Town has its peculiar *Nito*.

THIS *Nito* is consulted in every Affair, they undertake, of any Importance. Twenty or thirty Persons are always assembled together, on this Occasion. They summons the *Nito* by the Sound of a little consecrated Drum, whilst some of the Company light up several Wax Tapers, and pronounce several mystical Words, which are to conjure him up. After some Time he appears, or, more properly speaking, one of the Assembly officiates, as his Minister. He speaks and acts, as if he was the Demon himself. But before they enter on their Consultation, he is invited to eat and drink. After the *Oracle* has made his Reply, those, who consult him, eat up the Remainder of the Entertainment provided for that Purpose. These superstitious Ceremonies are publick ; but they have others that are private. In some Corner of the House they light up several Wax Tapers in honour of the *Nito*, and set some Thing to eat before him. The Master of each Family is peculiarly careful of conserving some particular Things, that have been consecrated to this *Nito*, or in which there is more than ordinary Influence. Notwithstanding these superstitious Ceremonies, ^a we are assured, that they laugh at Religion, placing it only in a servile Fear, lest some dreadful Misfortune should befall them, should they fail in their Obedience and Respect to their *Nito*. It must be allowed, that there is no Necessity to be as stupid and illiterate as these Islanders, to be in some measure guilty of the same Infirmary. Their Ceremony of taking an Oath consists in pouring Water into a Porringer, or Dish, into which they throw some Gold, Earth, and a leaden Bullet. They dip the Point of a Sword, or an Arrow into this Water, which they then give the Person to drink who is to be sworn. This Ceremony is attended with several direful Imprecations on such as presume to swear, and are conscious of being perjured.

THEIR Wizards, whom they call *Zwanges*, are addicted to the Practice of Poisoning, and magical Enchantments. These *Zwanges* carry off by Violence all the dead Bodies they can meet with, and regale themselves with the Plunder ; for which Reason the Islanders are obliged to maintain a constant Guard, to secure their Sepulchres. In the Island of *Amboyna* ^b Witch-craft is Hereditary in some particular Families : They alone have the Power of practising it, and by that Means of becoming a Terror to all their Neighbours. Their implicit Faith in the Article of Sorcery is much the same, and as strong as that of the antient *Romans*. The wooden Images of the former may very well be

^a *Mandello*, in his *Voyages* which are inserted as a Supplement to *Olearius* .¹

^b *Valentine*, in his Description of the *East Indians*, in the *Dutch Language*.

compar'd with those made of Wax by the latter. By Virtue of the last (of which ^a *Horace* has given us a Description) the Sorcerers of his Time pretended that the Lives of whomsoever they pleas'd were wholly at their Disposál; and the Sorcerers likewise of *Amboyna* pretend, that every Wound they give their Images in private, will either put their Enemies to excessive Torture, or absolutely destroy them. This same implicit Faith inclines them to believe, that all such as are brave and resolute, and defy the most apparent Dangers, have attained the Secret of making themselves invulnerable. 'Tis not long ago, since the Populace in *France* maintain'd this idle Notion, with Respect to the Marshals of *Fauburt* and *Luxembourg*. Nay, they were fully persuaded, that those celebrated Generals had actually made a Compact with the Devil, to be invincible, and always successful. We shall hereafter return to the Superstition of these above-mentioned Islanders.

As to the *Macassares*, the Sun and Moon were formerly the Objects of their divine Adoration; Tho' this particular People at present, as indeed the greatest Part of the Natives of the *Molucca Islands* in general, are profess'd Mahometans. Heretofore they ^b worshipped those two bright Luminaries always at their Rising and Setting. But in case, at the Time appointed for their Devotion, the Object of their Adoration was obscured by any envious Clouds, they prostrated themselves at Home to their Deities in Effigy. These Idols, or Representatives of the Sun and Moon, were sometimes made of Gold, sometimes of Silver; and for want of better Materials, sometimes of Earth or Clay, burnt and gilt. But whatever the Composition was, the Size of them was always proportioned to the exalted Idea, which they entertained of those celestial Bodies. The first and fifth Day of the Moon were instituted as solemn Festivals, on which they sacrificed to them several Oxen and Cows, in hopes to procure their Favour. The Belief of the Metempsychosis, though generally receiv'd amongst them, was no Bar or Impediment to their offering up in Sacrifice to the Sun and Moon these Animals, so much valued and indulged throughout the *Indies*. For, as there is no Creature upon the Earth, but what is indebted for its Existence, as well as its Fertility, to the Influence of these two glorious Planets, they were of Opinion, that they had an indisputable Right and Title to the whole Creation. No City or Town, therefore, of any Repúte, was exempted from the Celebration of such publick Sacrifices.

ALL their grand Sacrifices were offer'd up in the middle of some spacious Square or publick Place, by Priests whom the King nominated and appointed, and the People maintained. They were of Opinion, that they testified a much greater Veneration for these Gods, by offering up their Sacrifices in the open Air, than by confining or circumscribing them, if I may be allowed the Expression, within material Temples, the Pomp and Grandeur whereof, how magnificent soever, could never rival the Beauties of the Firmament, or be any ways answerable to the Dignity of these celestial Bodies. But as for private Sacrifices, the Masters of particular Families offer'd them before their own Doors, in the Presence of all their Neighbours.

ALTHO' an universal Metempsychosis was one of the fundamental Articles of their Belief, and tho' in Consequence of that Principle, they were under an indispensable Obligation to be tender and indulgent to all living Creatures whatsoever, yet Birds and Hogs were Exceptions to that General Rule. As to the former, they imagined their Bodies were too small, and their Organs too confin'd, for the Reception of a Soul. As to the latter, they were of Opinion, that no Soul was ever so profligate, and abandon'd, as

^a *Lanea & effigies erat, altera cerea,———
Cerea suppliciter stabat, servilibus utq;
Fam' peritura modis, &c.*

Horat.

^b Description of *Macassar*, by *Gervaise*.

to deserve doing Penance in such filthy, and impure Bodies: Thus, tho' they conceived, indeed, as odious an Idea of this Animal as the Jews and Mahometans, yet they grounded their Averfion on a very different Principle.

THEIR Notion with regard to the World, was, that it existed from all Eternity, and that the Sun and Moon had all along been the sole Rulers of the Skies; that in an unhappy Contention between these two Planets, the Sun had abused the Moon to that Degree, that being big, she miscarried, and was delivered of the Earth, in which we now reside. Such an untimely Delivery created abundance of Disorders; for not to mention the incommodious Situation of the Earth, which it dropp'd into by meer Chance, several Giants sprang forth from this unweildy Mass, as it open'd in its Fall. Some of them made themselves Masters of the Seas, others took Possession of the Bowels of the Earth, and if they did produce some Things which were advantageous to Mankind, they caused others to spring up which were equally pernicious, and destructive. They imagin'd, moreover, that the Moon would bring forth several other Worlds, one successively after another, as often as the Sun should reduce the preceding ones to Dust, and Ashes.

THE present Natives of *Amboyna* likewise, entertain a very senseless, and extravagant Idea, of their Original Formation. Mankind must in their Eyes make but a very contemptible Figure, and appear to them as very worthless and insignificant Creatures, to be capable of conceiving them to be the natural Production of a^a Crocodile, Snake, or Serpent. There are some of them so stupid as to imagine, that they originally sprang from the Hollow Trunk of an old Tree. The Kings of one particular District of the Island assert, that they are the Descendants of a *Coco-Tree*. They might every whit, have as well insisted, that they sprang out of the *Parfly-Bed*, as in a jocular Way we answer little Children, when they ask us how they came into the World. The Ideas of some of the Antients, however, with Respect to the Point before us, were altogether as absurd and extravagant. The *Rhodians* very gravely gave out, that their first Parents, were the Offspring of the Earth, impregnated by the Rays of the Sun; and the *Cretans* and *Athenians* entertained the very same Notion. The most plausible Excuse that could be made for them, would be to suppose, that they had preserved some Idea of the Creation of *Adam*. The *Scythians* asserted, that they were the Descendants of a Monster, half Woman, and half Serpent. Others have imagin'd themselves originally derived from an Oak. To conclude, some *European* Nations have not disdain'd to acknowledge Wolves, Bears, and Dogs, to be their first Founders.

WHAT we have here offer'd, relating to those People, who ascribe their Origin to the Serpent, might admit of a Remark or two. Who knows, but they may have some confus'd Idea of Original Sin? who knows too, but they may look on the Serpent as the Emblem of a particular Member of the human Body, which by some *Greek* Authors is termed the *Serpent*. This Reptile, which is the Object of divine Worship, and in the highest Esteem with a great Part of the Eastern Nations, was likewise one of the principal Hieroglyphicks of the^b antient *Egyptians*, and is deem'd as such at this very Day by the modern *Indians*; amongst whom those of^c *Amboyna* make it Part of their Dress; for their Women wear Jewels set in Gold in the Form of Serpents. We are assured, that the *Ethiopians* paid divine Adoration to the Serpent, or more properly speaking, the supreme Being under that Form: And as the *Egyptians* were their Neighbours, in all Probability they made Use of their Emblems and Hieroglyphicks. If any one should be fond of collecting all the Common-Place Learning that might be produced on the Subject of this deify'd Reptile, he might find the divine Worship of it established amongst the *Greeks*,

^a *Valentine, ubi sup.*

^b They represented Nature by a Serpent biting his Tail, and the Deity by a Serpent with Wings, and the Head of

^c Spar-Hawk. *Pierius Valerianus* takes Notice of several other Hieroglyphicks expressed by the Serpent.

^d *Valentine* in his Description of the *Indies* in *Dutch*.

Romans, Gauls, &c. But I shall refer the curious Reader to such Authors, as have oblig'd the Publick, with particular Dissertations on this Topic.

Their SUPERSTITIONS, PROGNOSTICATIONS, &c.

THE *Dutch* Minister, whom we have before quoted, is more copious on this Subject than we propose to be; what follows, being is all that we judge worth the Reader's Notice in his prolix Narration. If these Islanders meet accidentally with a dead Corpse upon the Road, they return back again in the utmost Hurry and Confusion, especially if they have a young Child with them; for they imagine, that the Soul of the Party deceas'd hovers in the Air about the Body from which she is separated, and studies to do all the Mischief that's in her Power, to all Persons living, but particularly to little Children. In order therefore to prevent their evil Intentions, they make use of certain Charms, which they tie about the Arms and Necks of their Infants, when they have attain'd the Age of three or four Months. After which no Demon has, they think, Assurance enough to touch them.

THEY are of Opinion, that 'tis some Evil Genius that infects them with the Small-Pox; and that if they are not more watchful than ordinary over the Person that is under that unhappy Circumstance, the Fiend will convey the Body away by Night, and place it upon a ^a *Sagu*. The only effectual Means to keep this Demon from stealing into the House, and infecting it with the contagious Distempers beforementioned, is, to plant one of their wooden Images, of which we have spoken in the foregoing Chapter, not at the Door, or the Windows, for the mischievous Sprite never enters either of these Ways; but at a little Hole which is in the Roof. As soon as the Demon perceives this formidable Figure, he never comes there again, but roves about, and seeks some more commodious Place for the Perpetration of his wicked Intentions.

If they meet with a deform'd Person, or a decrepid old Man, when they first set out in a Morning, they return directly home, being fully persuaded, that if they disregarded the impropitious Omen, they should be unsuccessful all the Day long.

IN these Islands, as well as other Places, and even in our Christian Countries, these malicious little Elves take Pleasure in rambling about all Night, and tormenting every one they meet. In order, therefore, to frustrate their evil Intentions, and secure themselves, they never venture abroad in the Evening without an Onion, a Clove of Garlick, a Knife, and some Splinters of Wood. Mothers especially, when they are oblig'd to be out late with their Children, never forget to be thus arm'd against those little nocturnal Strolers. When they put them to Bed, they never fail to lay these imaginary Preservatives under the Pillow; and the Children, when grown to Maturity, never shake off that Fear which their Mothers so strongly impress'd upon their Minds in their tender Years. Thus they live in a perpetual Dread of Spirits, and all the other idle Superstitions which naturally attend that Dread: But the *Molucquesè* are not the only Persons who deserve to be laugh'd at and expos'd to Ridicule on this Account. Old Women, Gossips and Devotees, who are arriv'd to a certain Pitch of Superstition, have render'd this imaginary Fear so universal, that it is more or less predominant in all Religions. They have, in short, acted their Parts so well, that the Devil is become an universal Agent. They imagine that a Child may be bewitch'd by a Look, a Touch, or even an endearing Expression. Some superstitious *Germans*, no doubt, out of much the same

^a A kind of a Tree.

Principle, require every old Woman, that looks at and commends their Infants, to say at the same Time, *God blefs thee.*

A young Maid will never touch any Kind of Fruit there that grows double : Neither will a Slave presume to offer any such Fruit to her Mistress, lest the Day should come, in which she should bring Twins into the World, and have a painful Labour. The same Author assures us, that the *Molucquesè* of *Amboyna* have a strong Faith in the Virtue of their Hair, and imagine, that the principal Part of their Strength lies conceal'd in it. In full Confidence whereof, they with undaunted Courage expose themselves to apparent Dangers; and whenever they have committed any Crime, boldly stand the Brunt on't, let the Consequence be never so fatal. Our *Dutch* Author produces several Instances, in order to persuade his Readers, that this strong Faith of theirs is rationally grounded. But I shall not give my self the Trouble to transcribe them : Neither is there any Necessity to compare it with that of *Sampson*. The *Grecian* Antiquities furnish us with that of *Nisus*, who had a little Lock of Hair upon his Head, on which depended the ^a Prosperity of his whole Kingdom. This, however, proves no more, than that the Antients were so weak, as to put their Confidence in some Things which are not at present totally rejected. As for Instance, not many Years ago it was a receiv'd Notion, that in order to foil a Conjuror, and to prevent his having that Assistance from the Devil which he expected, the best Way was to shave all the Hair off his Head and his Body, for the full Discovery of those private Marks which the *Prince of Darkness* imprints on his Servants, after he has granted them his Protection. It must be allow'd that there is some Affinity between this Idea and that of the *Molucquesè*.

THEY imagine likewise, very absurdly, that such Women as die in Childbed, or in the Time of their Pregnancy, are transform'd into Ghosts or Spectres; that they wander about the Woods, and sometimes haunt the Towns themselves, in Hopes to find out their Husbands, or to terrify the People. In order therefore to prevent a Person who dies under such a Circumstance, from metamorphosing herself into one of these restless Spirits, they clap an Egg in each of her Arm-Pits before they bury her. The Party deceas'd, imagining she has got her little Infants under her Arms, will never dare, they think, to stir, for Fear she should let them fall. And still the better to secure her from stirring, they stick a Parcel of Pins in her Toes, and stuff Cotton between them. They likewise clap ^b *Borbory*, in the Form of a Cross, to the Soles of her Feet, and tie her Legs close together with some particular Herbs, which they have the Art of wreathing into Bands.

To conclude, lest we should trespass too long on the Reader's Patience on this Topick of their superstitious Customs, we shall not enter into a Detail of their formal Imprecations against a Raven when she croaks on the House-top, or a thousand other impertinent Tales which they tell us, relating to their Charms and other magical Operations; which make the Islanders of *Amboyna* very seldom, if ever, venture abroad without their *Mamakurs*, which they imagine to be Preservatives against all Enchantments. These *Mamakurs* are a Kind of Bracelets, the Form whereof is particularly illustrated in the Plate annex'd.

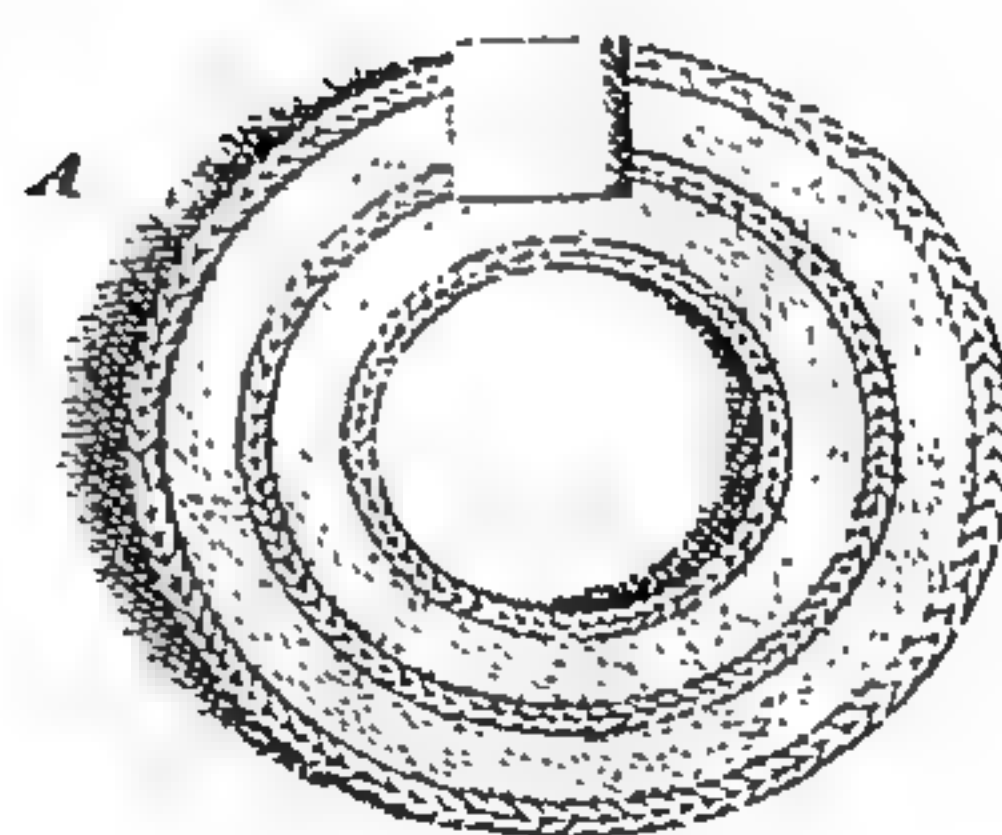
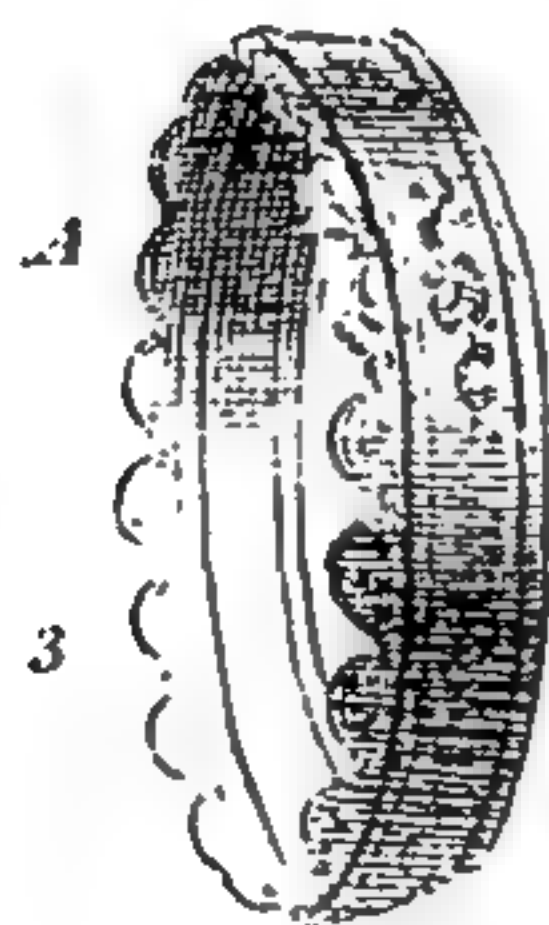
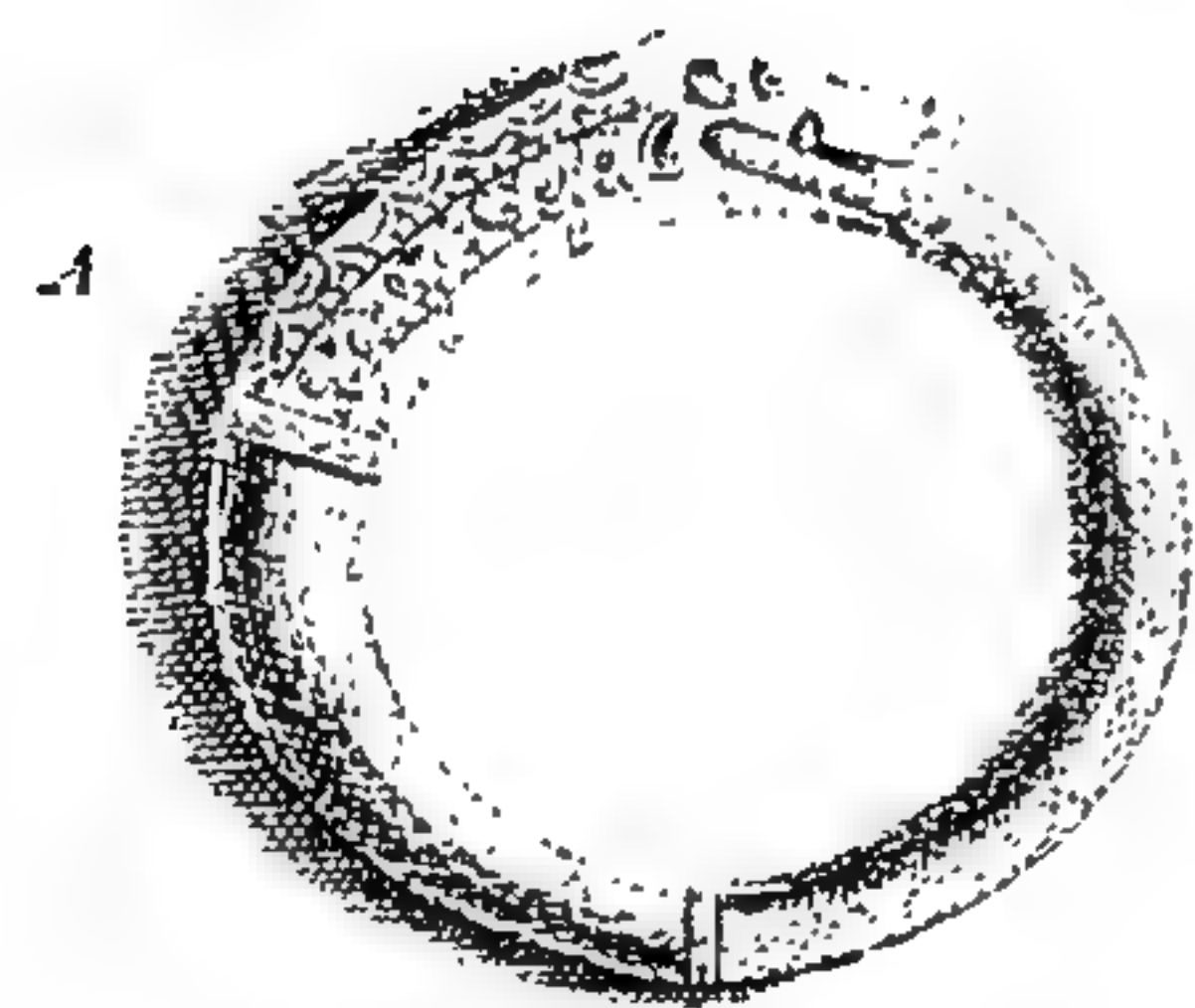
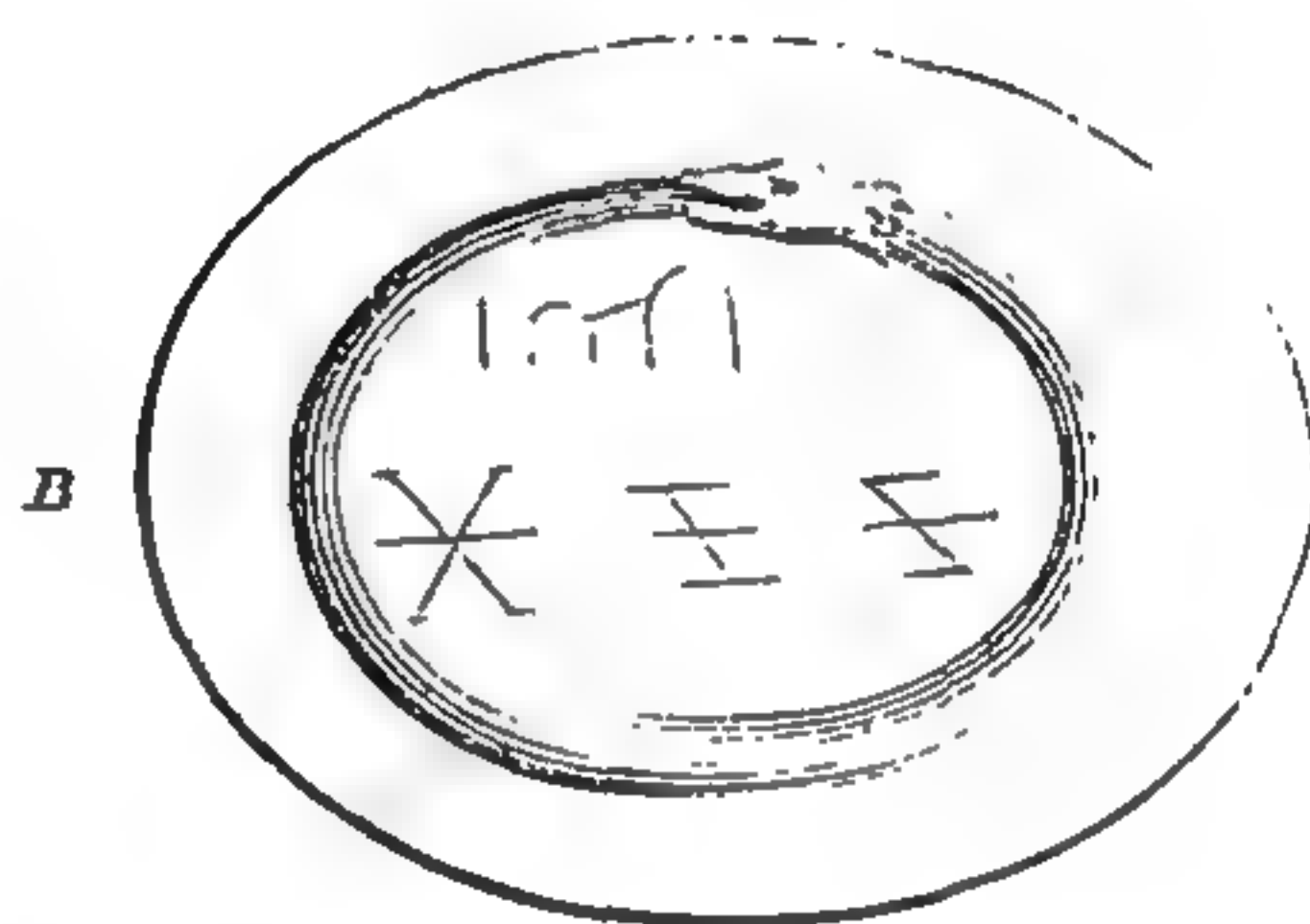
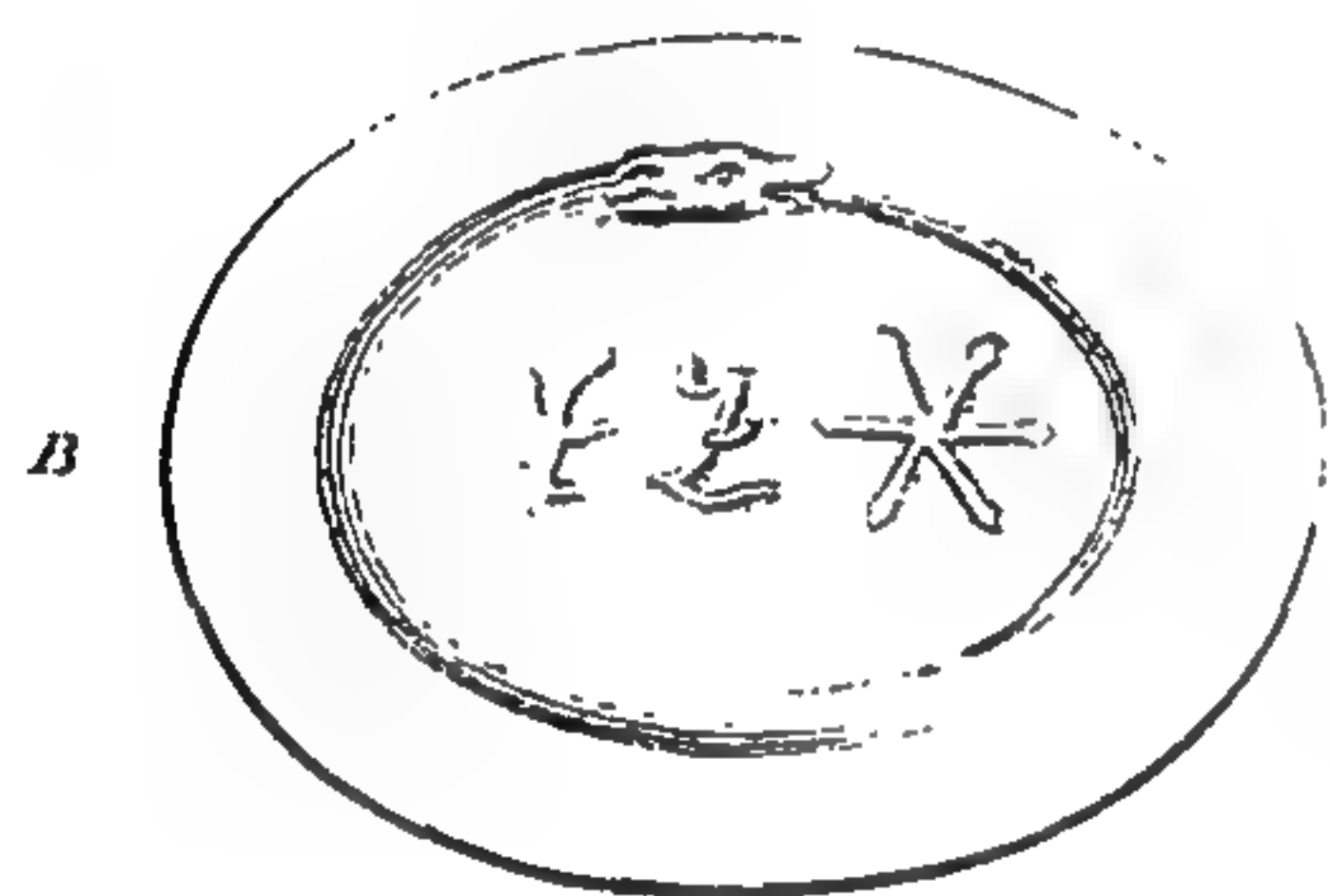
MASSAPE is reputed holy Ground, for which Reason, the *Molucquesè* send all their Sick thither, thro' a strong Persuasion, that the innate Virtues of the Place will restore them to their former State of Health. Whether Imagination does not join with Superstition in the Operation of such miraculous Cures, we are at a Loss to determine, since Authors are silent in that Particular. Instances of the like Cures are very common.

^a *Inter Honoratos medio de vertice canos*

Crinis inherebat, magni fiducia Regni.

Ovid. Lib. viii. Metam.

^b The Indian Saffron.



A. HIEROGLYPHIC ORNAMENTS of *Y* MOLUQUAN Islanders. B. A. A. ORNEMENS HIEROGLYPHIQUES, des *Y*nauliers des MOLUQUES.
 BRAXAS of *Y* BASILIDENS resembling these ORNAMENTS. 1. 2. 3. A. A. B. ABRAXAS des Basilidiens semblables à ces ORNEMENS. 1. 2. 3. A. A. A.
 MAKURS or *Y*schlans which bear some analogy with *Y* Collars of CANADA. A. MAKURS, ou BRACELETS qui ont du rapport aux COLLIERS du CANADA.

But be that as it will, they who are solicitous to be carry'd to that Island, always take care to have Goats for their Companions. This holy Ground, we imagine, may aptly enough be compar'd to our Stables, and their Invalids to our Horses; for 'tis a known Practice, to shut up a Goat with them for the Preservation of their Healths.

THE Inhabitants of *Amboyna* always put some Garlick and other wholsom Herbs under the Bolsters of such as are sick. They add likewise several Broomsticks for their Defence against evil Spirits. These they lay ready at their Right Hand.

Their NUPTIAL and FUNERAL SOLEMNITIES, &c.

THERE is but very little Ceremony observ'd in the Weddings of these Islanders. As soon as the Parties are agreed, the Bridegroom's Father makes the Nuptial Presents, and the Bride's Father invites them to an elegant Entertainment; at which the Drums beat, and after some Time spent in Dancing, the married Couple withdraw to consummate, which is the most essential Part of the Entertainment. If the Woman is afterwards inclin'd to be divorc'd, in the first Place she returns all the Presents she receiv'd, and then pours Water upon her Husband's Feet, to denote that she absolutely cleanses herself from all the Pollution she had contracted with him. Their reciprocal Affection, even during their Intermarriage, is proportion'd to that Ease with which they are conscious they can procure a Separation.

THE Natives of *Amboyna* are solicitous about the Marriage of their Children, even whilst they are Infants in the Cradle. 'Twas a Custom amongst them, in former Times, to make a sumptuous Entertainment; at which they express'd all the Demonstrations of Joy imaginable, when a young Virgin shew'd the first Symptoms of her being duly qualified for the Marriage Bed; tho' there was a kind of previous Penance to be complied with on her Part. At such a Time she was indulg'd in the eating of nothing but raw Fruits and Roots; and was strictly enjoin'd not to wash herself on any Account whatsoever. Some short Time before the intended Festival, the Matrons round about assembled together, and conducted herself to a running Stream, where they wash'd her, and then dress'd her in new Cloaths, as gayly, and to as great Advantage as possibly they could. In their Return from the River, she walk'd with her Head cover'd in the midst of the Matrons, and the young Batchelors who attended the Procession, toss'd Citrons and other Fruits at her Head. The very same Customs were observ'd at *Ceram*, though the Manner of them was somewhat different. In some other Places, indeed, the Natives, instead of obliging their Daughters to keep within Doors, during their monthly Courses, would send them to some little Huts, which they built on Purpose in the Woods, idly imagining, an Impurity of that Nature would prove of fatal Consequence to their whole Families. It would be no very difficult Task to reconcile the seeming Contrarieties which appear in these Customs, if we would not only suppose that all these different People have some imperfect Idea of the World in its Infancy, but likewise that they rejoic'd to see their Daughters grown up, and in a Capacity to perpetuate their Species, tho' at the same Time they made them sensible of those agonizing Pains, which Sin had so closely annex'd to that glorious Qualification.

WE shall not here enlarge on their Custom of buying the Wives whom they are inclin'd to marry; since their making the Nuptial Presents to the Bride and her Parents can be deem'd no other than a formal Purchase. Every one, who is the least conversant with Travellers, knows that these Presents are always made as an Equivalent, or valuable Consideration for their Wives. The Natives of *Amboyna* not only make these Presents, which generally consist in Slaves, Jewels, and other Gold or Silver Trinkets, fine Silks,

^a *Valentine, ubi sup.* and others.

and painted Linnens, &c. to the Bride's Father and Mother, but likewise to her more distant Relations. These Compliments once paid, the Lover and his Mistress are look'd upon as much engag'd to each other as any Couple are, by signing their Marriage Articles among us. From that Moment the young Women of *Amboyna* so entirely lay aside all their affected Scorn and distant Airs, so requisite for the Preservation of their Sex's Virtue, that nothing is more common, than to grant their Gallants the last Favour, and even to bring forth the Fruits of it before the Nuptials are actually solemnized. In order to heighten the Flames already kindled in their own Breasts, and to meet with a warm Return of Love, they practise all the Artifices of the *Indian* Women on the Continent, and we are informed, that they have an inimitable Art of expressing their Passion for their Admirers by Nosegays, and Plates of Fruit, when they have not the Opportunity of a verbal Conversation with them.

SEVERAL Natives of the Island of ^a *Ceram* will never allow their Young Men to marry till they have produced some of their Enemies Heads as a Testimony of their Manhood: but what is still more remarkable, their Youth are permitted to wear no Manner of Cloaths, not so much as a Rag to cover those Parts which Modesty requires to be conceal'd, nor to lie under any other Canopy than the Sky, till they have made themselves Masters at least of two Heads, one to entitle them to a decent Garb, and the other to a covered Habitation. All these Heads are laid after a solemn Manner upon a consecrated Stone, which, no doubt, is as an Altar devoted to the Reception of such heroic Trophies. We shall here take the Liberty to make one cursory Remark; that in the Days of old, the young Virgins that were qualified for the Marriage State, were presented to the young Men as the just Reward either of some military Expedition abroad, or some conspicuous and heroic Atchievement nearer home. The Story of ^b *Othniel* is an undeniable Argument that this Custom was established amongst the antient *Jews*.

As to the Dead, the ^c *Macassars*, the Natives of *Amboyna*, and indeed the Inhabitants in general of all the *Molucca* Islands, constantly watch with them for seven Days successively after their Interment; during all which Time, they make the Bed in which the Deceased used to lie, as formerly, as if he were alive, provide for him as usual, lay a Cloth upon the Table, and set the Victuals before his Bed, that he may have no Occasion to complain of Hunger. They set, likewise, a Taper or two upon the Table, that he may see, and a Vessel full of clean Water, that he may drink or wash his Feet whenever he thinks proper. They imagine, that the Soul of the Deceased quits her Tenement of Clay to which she was first united, with so much Reluctance, that she is perpetually hovering round about it; and that 'tis a long Time before she can prevail with herself totally to forsake it. Moreover, she is extremely pleased to observe, that she is not abandon'd and forgotten by her Friends. If they happened to neglect her, she would not be satisfied with complaining of their Disrespect, but would make them severely feel the Effects of her Anger and Resentment. Mr. *Valentine*, who was Minister of the Island of *Amboyna*, ingenuously confesses, that even those who were made Profelytes to the Christian Faith, could never be persuaded to renounce those Customs; from whence we may fairly conclude, that in these Countries, where the People have been from their Infancy accustomed to such Superstitious Practices, so directly repugnant to the Christian Scheme, the serious Admonition of a Protestant Preacher, has no more Efficacy or Influence over them, than the Ghostly Advice of a Father Confessor. We think ourselves in Justice, however, obliged to acknowledge, that both the one and the other have not only made some real Profelytes, but that whole ^d Islands, and some very

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^a The *Alfoeras*.

^b *Judges*, Chap. i.

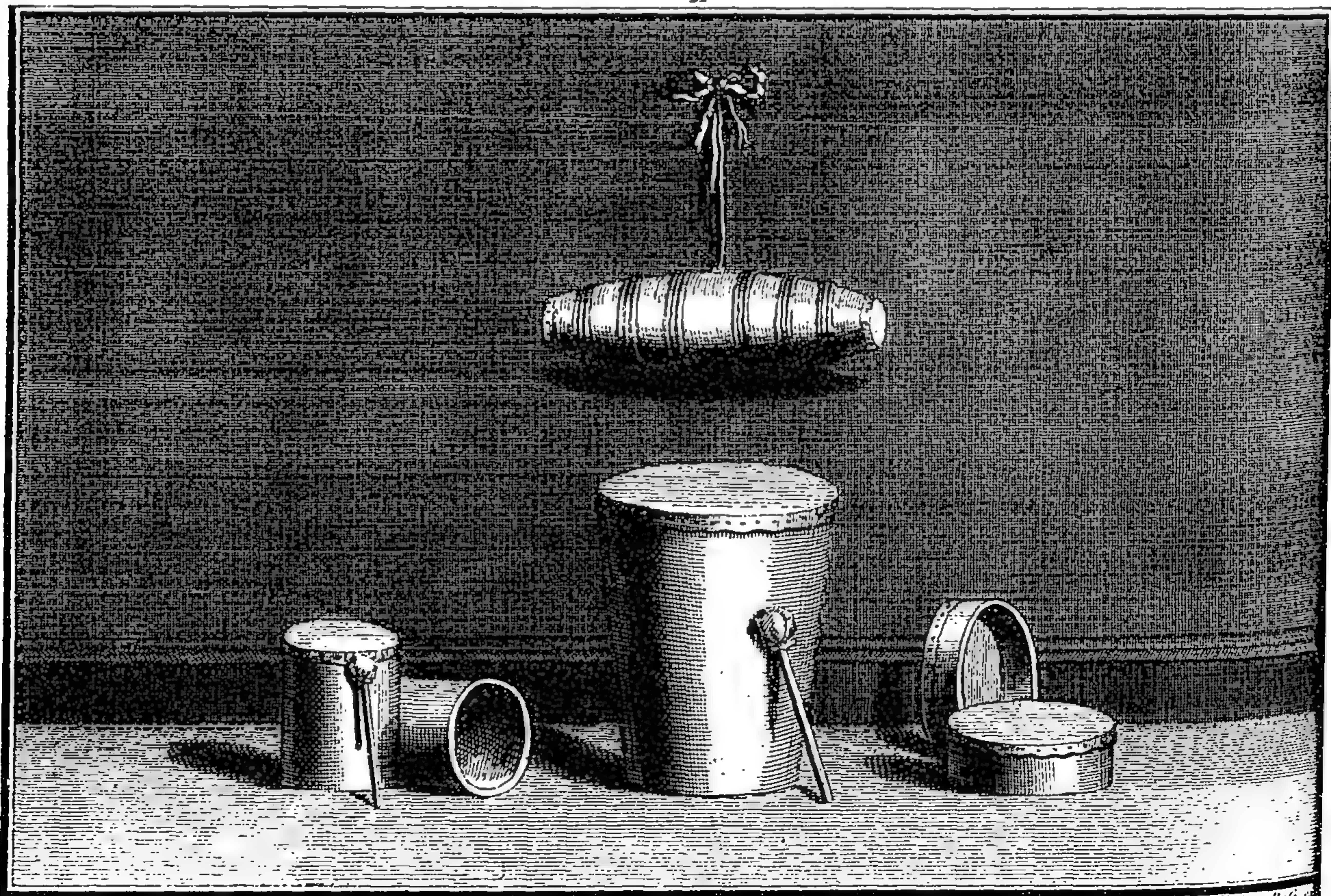
^c *Valentine* and others.

^d According to the Attestation of *Valentine*, the Protestants have converted the Island of *Amboyna*. It must be granted that this Author is so ingenuous as to acknowledge, that these Converts shake off the old Leaven with abundance of



MOLUQUANS playing on the RABANA.

MOLUQUOIS jouant du RABANA.



Diverse MUSICAL Instruments of the MOLUQUESE. Divers Instrumens de MUSIQUE des MOLUQUE.

considerable Provinces have been caught; if I may be allowed the Expression, in the Nets of the Gospel by our *Europeans*, notwithstanding they are naturally suspected throughout the *Indies*, on account of their sinister and self-interested Views; their inordinate Passions, so directly repugnant to the Evangelical System; and their avaritious Encroachments on the Rights and Possessions of the legal Proprietors; in short; that the *Indians* for the Generality are sincere Converts, or have something more than the Appearance of Christianity. *Credat Judæus Apella.* We would here, with Submission, offer two important Articles, to the Consideration of these Labourers in the Lord's Vineyard: One; that the Apostles despised all Dangers; and the most ignominious Death; for the Propagation of the Gospel; the other, that they never were suspected to have any ambitious Views, and that no one of them ever attempted to lord it over any Man's Person, under the specious Pretence to save his Soul; or aimed at, or accepted of any temporal Preferments, &c. But whilst we are starting these Difficulties, we very readily confess, that there are several Exceptions to be made in Favour of our modern Apostles.

We are^a inform'd, that the Natives of the *Molucca* Islands in former Times transported their Criminals to the *Celebes*, that the Inhabitants, who were *Anthropophagi*, or Man-Eaters, might devour them. The *Islanders* of *Amboyna*, before the *Europeans* arrived amongst them, would eat their Relations, when they grew so old, lame, or infirm, that they were a Burthen to the Publick; and such as were sick, and their Distempers deem'd incurable, were treated with the like Inhumanity. In short, even at this Day, they have not perfectly lost their antient Relish and Inclination to Man's-Flesh.

THE major Part of the *Islanders* of *Banda* are the Followers of *Mahomet*. Their Women, when present at the Decease of their Husbands, or other near Relations, weep and howl after so loud and frightful a Manner, that we cannot forbear comparing them to our noisy Females in *Gascoigny*. The Intention, as we are informed, of this doleful Lamentation, is to prevail on the Soul to re-animate their forsaken Bodies; but when they find that all their Endeavours prove fruitless and ineffectual, they lay the Corpse in a Coffin, covered with a white Linnen Cloth, and ten or a dozen particular Friends who are present, take it upon their Shoulders. The Men walk immediately after the Corpse, and the Women bring up the Rear. After the Interment, there is an elegant Entertainment prepared at the nearest Relation's House, and in the mean Time, there are proper Persons appointed to burn Incense, or some other Perfume of the like Nature, upon the Grave. As soon as 'tis dark, they light up a Lamp in a little Hut hard by, which is built on Purpose. We shall take no Notice of the formal Interrogatories which at such a Time are exhibited to the Deceased, or spend any Time in the Description of their Funeral Entertainments: For, as they are customary all over the East, there is nothing can be said of them which particularly regards the *Molucques*.

SUCH of them as are Mahometans by Profession express a more than ordinary Regard and Veneration for their Dead. Although we do not pretend in this Place to offer any Thing, as a Custom established by the Laws of *Mahomet*, yet we shall amuse our Readers with one superstitious Practice of these *Islanders*, which we find was a *Pagan Rite* of the antient *Romans*. They^a shew all the Respect imaginable to the Sepulchres of their Dead: They look upon them as sacred Asylums, and cannot with Patience bear to see the least Indignity whatever offered to them; moreover, they are peculiarly careful to prevent

of Reluctance. The *Danes* likewise pretend, that they have made a considerable Progress in their Conversions; and the *Roman Catholic* Missionaries imagine, that they have been as successful therein as either the *Calvinists* or *Lutherans*.

^a Purchas.

^b Valentine produces several Instances of these Remains of the *Anthropophagi*.

^c Mandello, in his Voyages, printed with Olearius.

^d Valentine, ubi sup.

the Christians from profaning them. To make Water, or ease Nature in any Respect on such holy Ground, is deem'd an unpardonable Affront, and a very heinous Offence. A certain Protestant Minister assures us, such a rash Action cost a *Dutch-Man* his Life, and thereupon the People gave out, that he had been bewitched. Our Author, who seems a Man of good Sense, and not too much prejudiced and prepossessed by any idle and superstitious Notions, is of Opinion, that either some contagious Vapours arose from the Tomb, or that the *Dutch-Man* was privately poisoned by one of their Enthusiastic Devotees.

ONE antient Custom of these Islanders ought not to be omitted. When the Prince, or supreme Magistrate of any of their Islands happen to die, the other Islands sent immediately Embassadors to pay their last Testimonies of Respect to the Deceased, and to assist at the Funeral Solemnity. This Custom, tho' it may probably be look'd upon as whimsical and extravagant, may notwithstanding be compar'd in some measure to our Embassies, or Complements of Condolance.

THESE Islanders in general affect to dare the Grave, and stupify their Senses at the Approach of Death, by taking an excessive Quantity of *Opium*. But the Natives of *Ternate* seem to carry this false Intrepidity to a more extravagant Pitch than any of their Neighbours. A Criminal there goes ^a frequently to the Place of Execution with *Betel* in his Mouth, and his Head dress'd as gaily, with a Garland of Flowers, as if he was a Bridegroom. This Fantastic Humour, this Caprice, however, is not without a Precedent: Almost every one knows, there is a certain Kingdom nearer home, where, tho' the Natives are in all other Respects very prudent and polite, their Malefactors go to the Gallows with a smug Face, and if they can but find Money, with a clean ruffled Shirt, and a powder'd Wig.

WE shall be as concise as possible in our Account of the Ceremony observ'd by the Idolatrous Inhabitants of ^b *Ceram*, in their Declaration of War against their Enemies; which seems very conformable with that which was practis'd by the antient *Greeks*, and other Nations in former Ages. They send a kind of Herald to the Enemy, who first in Form calls the Heavens, the Earth, the Seas, and even the Dead to witness to the Justice of his Country's Cause; after which, he declares with an audible Voice the Reasons on which his hostile Message is grounded, and that his Masters scorn'd to attack them in Ambuscade, or come upon them unawares, like cowardly Ruffians, but would meet them Face to Face, like courageous Soldiers, and Men of Honour. On some particular Occasions this Proclamation is made nine Times successively.

THEY cut off all the Heads of those Enemies that are unable to withstand their Force. The Victors carry these Heads home in Triumph, and a numerous Train of their Wives and Daughters meet them singing and dancing to receive these Trophies of their Valour. This triumphal Procession is accompanied with a sumptuous Feast, and other Demonstrations of general Joy. In Order to be better satisfied, whether their warlike Enterprises will prove propitious or not, they take a Hatchet, and strike it into a Tree with all their Force, and there leave it. In Case it falls to the Ground of it self, 'tis deem'd a very favourable Omen; and they imagine they may face their Enemies with all possible Assurance of Success: But in Case the Hatchet, after the Stroke, remains fast and immovable, they are thereby tacitly exhorted to be quiet, and decline the intended Engagement. The Flight likewise of some particular Birds, which they consult after Sun-set, determines the good or ill Fortune of any military Expedition. We shall not expatiate any longer on these superstitious Customs, lest we should be thought tedious or impertinent.

^a *Valentine, ubi sup.*

^b *The Alfoerai.*

THEIR *Mamakurs* (for so they call their Glass Bracelets, or those which are composed of more costly Materials) have some small Resemblance of the *American* Collars, especially since they wear them when they sit in a Council of War, and look upon them as a kind of Oracle to determine their important Debates in that august Assembly. At the first Appearance of the New Moon they cut a Hen's Throat, and dip their *Mamakurs* in her Blood; the Colour whereof, when taken out, either confirms, or frustrates their Resolutions.

WE shall not trespass on our Readers with a flat and insipid Narration of their Musick and their dancing. There is nothing either in the one, or the other, in our Opinion, agreeable, or worthy his Observation. That we may not, however, omit any material Circumstance, we think our selves obliged to take Notice in this Place of the *Fifa* and *Rabana*, made use of in the *Molucca* Islands. These Instruments are a kind of Drums, to the Beat whereof the Natives dance on their grand Festivals, and at the Celebration of their religious Solemnities. The *Rabana* is a Drum, which the young Virgins of the *Molucca* Islands beat, when they sing the Eulogiums, and heroic Atchievements of their Worthies. They make it, at proper Intervals, accompany their Voices in the best Manner they can, and go in Procession before their Warriors, beating some favourite March, and dancing at the same Time to the martial Sound. This is the Ceremony, when their Heroes return triumphant over their Enemies. We read of Triumphs of the like Nature in *David's Psalms*, and other Places of the sacred Scriptures. The Term *Fifa* is somewhat analogous to that of *Toph* in the *Hebrew* Language; but as both the one and the other seem form'd from the particular Sound of the Drum, as happens in several other Words of the like Nature, and in some Names of particular Animals, 'tis very probable, that *Fifa* is not more rationally derived from *Toph*, than *Alfana* from *Equus*, and *Laquais* from *Vema*. The Shape of a *Fifa* somewhat resembles the *Biscayan* Drum; for which Reason we should be inclined to assert, that it was originally an Instrument in Use amongst the antient *Jews* or *Phenicians*; and that the antient *Spaniards* and *Carthaginians* borrowed it from them, if we imagin'd that such a Derivation would hit the Taste of the learned Criticks.

The Religion of the Islands of BORNEO and SUMATRA.

THE Inhabitants of the Coast of *Borneo* are *Mahometans*, but those who reside in the Inland Parts are all Pagans. ^b These last pay divine Adoration to the Sun and the Moon. Their most important Affairs, both publick and private, are governed by the Flight and ominous Sounds of some certain Birds. If therefore any one of them that merits their least Attention should happen to fly towards them, as they are going abroad in the Morning, the unfortunate Rencontre is a sufficient Admonition for them to return home, and stay within all the Day after: But on the other Hand, if she directs her Flight towards the Road which they propose to take, 'tis deem'd a propitious Omen, and a tacit Assurance of Success. Their religious Customs are so exactly conformable with those observed by the Idolatrous Natives of the *Molucca* Islands, that 'tis almost needless to mention them. The young Men of *Borneo*, like those of the Islands last mentioned, are never allowed to marry till they have presented their Mistresses with some Heads of

^a These Kind of Etymologies gave Rise to the following noted *Epigram*.

*Alfana vient d'Equus sans doute,
Mais il faut avouer aussi,
Que venant de là jusqu'ici,
Il a bien changé sur sa route.*

^b Description of *Borneo*, written in *Dutch* by *John Le Roy*.

their Enemies, or of some ^a Foreigners ; for with them an Enemy and a Foreigner are synonymous Terms. . The last Favour is seldom purchased by these Pagans for a less valuable Consideration ; but these bloody Contributions are mostly exacted from such as traffick for Pepper with the Inhabitants of the Coast. A certain Author asserts, that they hold an absolute Annihilation both of Body and Soul after their Separation.

THE Natives of the Kingdom of *Achin* and *Sumatra* are Mahometans ; all the Rest of the Islanders are Pagans, which is all the Account we have of them that can be rely'd on ; ^b some say that formerly the Inhabitants of *Sumatra* had no other Money than the Skulls of their Enemies.

The Religion of JAVA, &c.

THE Inhabitants of the Inland Part of the Island of *Java* are all Pagans. They, as well as the *Indians* of the Continent, hold the Doctrine of the Metempsychosis : But the other Islanders for the most Part are *Mahometans*, except those *Batavians* and *Javans* whom the *Dutch* have converted to the Christian Faith. Those of *Java* who are Pagans, acknowledge indeed ^c one God the Creator of the Universe, but pay divine Adoration notwithstanding to that malicious Fiend whom we call the Devil. They direct their Prayers to him, and address him with Oblations in their Hands, to ingratiate themselves in his Favour, and prevail with him not to hurt them. Some antient Historians assure us, that in their Time, the Natives of *Java* look'd upon the Sun and Moon, as two of their principal Deities ; nay, that they were so stupid and superstitious as to worship the very first Thing, of what Nature or Kind soever it was, that they met at their first going Abroad in the Morning.

THERE are as few remarkable Things in *Little Java* as in any Island of all the *Sound*. The Natives there likewise formerly paid divine Adoration to the ^d first Thing they saw in a Morning, and the Object thus deified, was the Idol of the Day.

WHEN they were under any Indisposition of Body, they consulted a Magician ; and if he declar'd the Patient's Distemper incurable, the nearest Relations gave Orders to have him strangled, with a charitable Intention to put an end at once to all his agonizing Pains ; after which they interr'd him with the utmost Precaution, lest the wild Beasts should devour his Carcass : So inconsistent were the Funeral Solemnities of these blind illiterate Islanders !

THE Inhabitants of *Great Java* were still more savage and inhuman. They carried all such as were infirm and incapable of working, either thro' Age or Sickness, to the publick Market, and there sold them to the *Anthropophagi*.

IN the Time of *Oliver de Nort*, ^e the High Priest of the idolatrous *Javans* resided at *Joartam*, who, although he was well stricken in Years, had several Wives ; but 'tis true, he was a titular Husband only, since, as he was so old, he was incapable of rendering them due Benevolence.

^a *John La Roy, ubi sup.*

^b *Purchas's Extracts of Voyages.*

^c *Purchas, ibid.*

^d *Antient Descriptions in Purchas.*

^e *Voyages of the Dutch to the East Indies. Tom. II. Edit. 1725.*

1072.



B. Picart del.

C. Du. Roff. fecit.

*Première CEREMONIE NUPTIALE des PEUPLES de JAVA
Le MARIE va chercher la MARIEE*

*The 1st Nuptial CEREMONY in use at JAVA
The BRIDEGROOM goes to fetch his BRIDE.*



*Seconde CEREMONIE NUPTIALE des PEUPLES de JAVA
Le MARIE conduit la MARIEE chez lui.*

*The Second Nuptial CEREMONY Observ'd at JAVA
The BRIDEGROOM conveys his BRIDE Home.*

• WHEN the *Indies* were first discover'd, their Nuptial Ceremonies were celebrated after the following Manner. The Relations, Friends, and Acquaintance who were invited to the Wedding, march'd in Proceſſion to the Bride's Houſe, by Beat of Drum and tinkling Cymbals. Some of them carried Horſes Tails in their Hands, in Imitation of Standards; others bore Arms, and as they mov'd forwards, fought a kind of Mock-Battle. The Maidens, as well as the married Women who were Guests, complimented the Bride with the uſual Preſents, and furniſh'd her with a large Variety of neceſſary Utenſils and Implements of Houſhold. The Bride, who waited for her Husband's coming at the Gate with a Pitcher of Water, immediately approach'd him, and as a Teſtimony of her Submiſſion, waſhed his Feet; after which they both ſtept into the Houſe, but return'd in an Inſtant to join the Proceſſion, and march in the ſame Order as before to the Bridegroom's Habitation; with this Difference only, that he then walked Hand in Hand with his Bride, and the Horſe which he rode on was led by a Servant. In this Manner the Bridegroom conducted her to a commodious Apartment in his own Houſe, where they both readily prepar'd themſelves to obey the Dictates of Nature. The Marriage-Feaſt never began till after this mutual Teſtimony of their Conjugal Affection.

ALL that the Miſſionary Jeſuits inform us of the *Nicobarins* ^b is, that they worship the Moon, and are exceedingly afraid of Devils; that there are no regular eſtabliſh'd Societies amongſt them; that there appear no publick Monuments devoted to divine Worſhip, and that there are only ſome Grotts, dug hollow in the Rocks, for which theſe Iſlanders profeſs an extraordinary Veneration, and into which they dare not enter, leſt the Devil ſhould inſult and abuſe them.

The Religion of CEYLAN.

THE Inhabitants of *Ceylan*, like the other *Indians*, are all Pagans. • The *Chinguleſe* indeed worſhip ^d one God, the Creator of the Univerſe; but they believe there are Deities who are ſubordinate to him, who act as his Deputies, and are eſtabliſh'd in ſuch Poſts as he thinks moſt convenient for them. Thus Agriculture is the peculiar Province of one, Navigation of another, &c. All theſe Idols are repreſented by fantaſtic and monſtrous Figures. One of them is form'd like a Giant, and by them called *Buddu*, who formerly liv'd a very holy and penitent Life. The *Chinguleſe* reckon their Years from the Time that he lived amongſt them, and by Computation we find, according to *Ribeyro*, that he lived about the fortieth Year of the Chriſtian Æra, and was ſuppoſed to be *St. Thomas*. They further add, that this *Buddu*, who was not born in their Country, died on the Continent; which, we are told, agrees with the Opinion that the Chriſtians of *St. Thomas* have of that Apoſtle's Death. The Tooth of an Ape, which a ^e *Portugueſe* Viceroy cauſed to be burnt in the Year 156 . . . was formerly ador'd as one of *Buddu's*. In vain did the *Portugueſe* attempt by this Means to put a Stop to their idolatrous Worſhip of that ſacred Relick. Superſtition, which is never at a Loſs for new Devices, gave out, that the Tooth made its Eſcape out of the Hands of the Profane, and took Refuge upon a Roſe. It is *Buddu's* peculiar ^f Province to watch over, and ſave Men's Souls. We ſhall have Occaſion in another Place to make Mention of *Buddu*, where we ſhall endeavour to ſhew, that 'tis much more reaſonable to ſuppoſe he was *Fo* and *Xequia*, than *St. Thomas*.

^a *De Bry's* Deſcription of the *Eaſt Indies*.

^b Inſtructive and entertaining Letters.

^c *Hiſtory of Ceylan* by *Ribeyro*.

^d They call him, by way of Eminence, *God, the Creator of the Univerſe*. Deſcription of *Ceylan* by *Knox*, Chap. 31 Part II.

^e See the ſecond Part of Tom. I. in the Supplement to the Diſſertation, &c.

^f Deſcription of *Ceylan* by *Knox*, *ubi ſup*.

THE Natives of *Ceylan* likewise worship the Devil, under the Name of *Jaca*. As I have frequently mention'd the Reasons which have induc'd Mankind to so extravagant an Act of Devotion, 'tis almost needless to make any Repetitions here. This their Adoration is the Result of Fear. We sacrifice, say they, all that we hold most dear and valuable to him, in hopes to procure his Friendship and Indulgence. The Devil behaves towards all who thus pay him divine Adoration, like a Tyrant of antient *Rome*,^a who never regarded the Disaffection and Hatred of his Subjects, if they did but fear him.

WE have already mentioned the Miracle of the Tooth, and here we shall take the Liberty to introduce another no less remarkable. There was a certain *Pagod*^b, which for a long Time had been shut up, and totally deserted by the Devotees, insomuch that the King of the Country himself had treated the Idol that resided therein with all the Marks of Ignominy and Contempt, as being incapable of working the least Miracle whatever. The Priests, who are never at a Loss for Ways and Means to rekindle the Fire of Devotion when they find it just expiring, were resolved to revenge the Indignities offer'd to the Idol. One Day, as the incredulous King went into this Temple which had been so long abandon'd, the God, by their artful Management, shewed all the visible Marks of the highest Displeasure. Out of his Mouth issued Fire and Smoke. His Eyes sparkled with Resentment, and his Hand, in which he grasp'd a Scymetar, was extended to strike the Royal Unbeliever. His Majesty, terrified to the last Degree, acknowledg'd his Error and Incredulity, and ador'd the Deity that threaten'd him. The Devotees resorted to the Pagods again in Crowds; divine Worship was re-establish'd there, and the God was ador'd with as much Warmth and Ferency as ever. From that Time the Natives of *Ceylan* have look'd upon that Idol, as the Guardian Deity of their Island, and of the whole Universe. They are of Opinion, that the World can never be dissolv'd whilst his Image exists to protect and support it. The *Chingulese* make their Application to this Deity in Sicknefs, Adversity, and in short, in all the emergent Necessities of Life, where Men are conscious of their own Weakness and Insufficiency, and where the Aid and Assistance of a superior Being is found absolutely necessary to support them. In every House there is a little Basket peculiarly devoted to his Service, and kept for the Reception of their Free-will Offerings.

ANOTHER Idol, whose Head resembles that of an Elephant's, is the Deity who bestows on Mankind those invaluable Blessings, Wisdom, Understanding, Riches, and Health. The Form of this Idol, as well as that of the Guardian God of the Universe, may be seen in the Plate hereunto annexed.

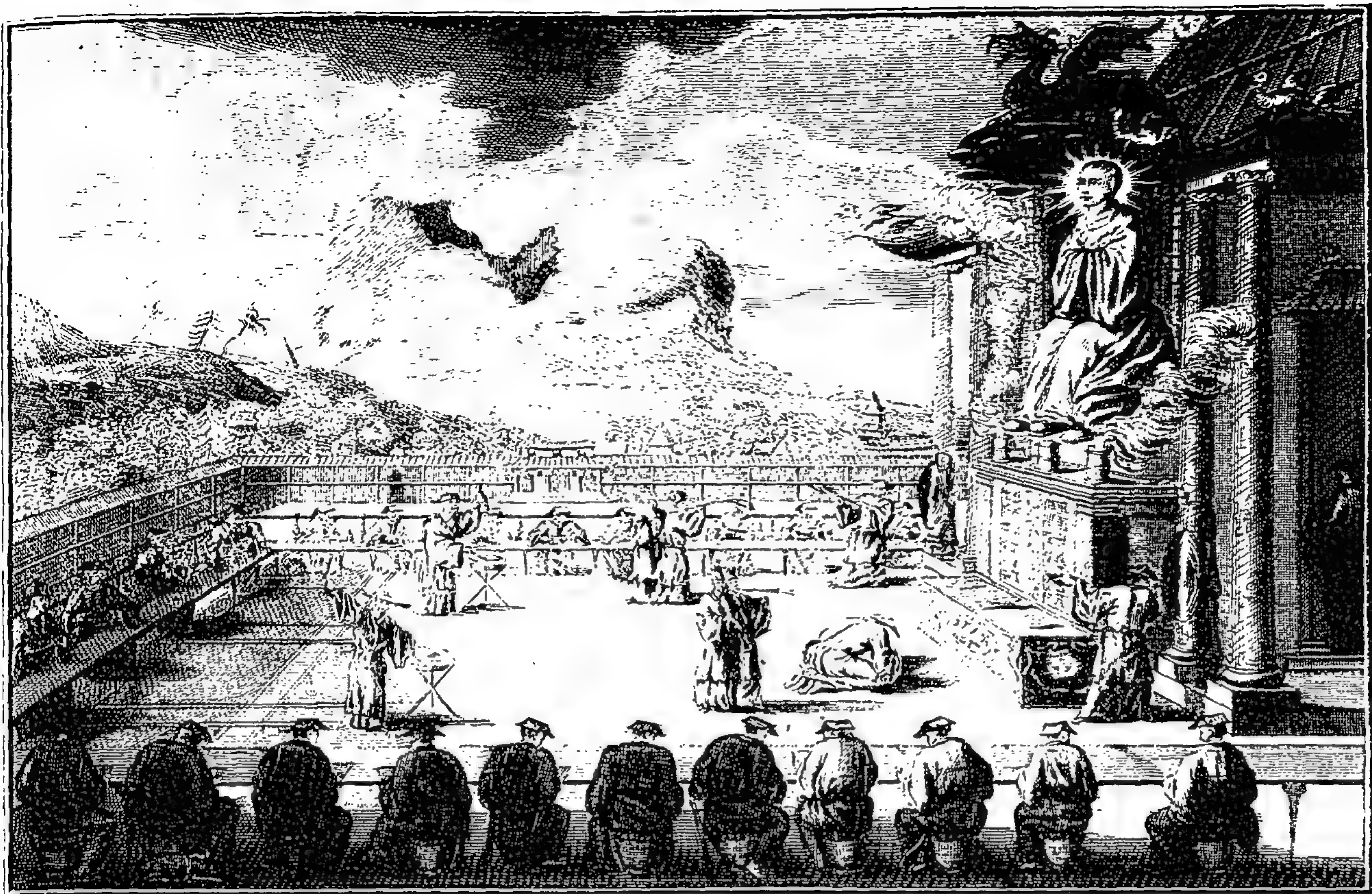
BESIDES the Deity beforemention'd with an Elephant's Head^c, there are other such-like Heads to be met with in the High-ways, placed in Nitches and Trunks of Trees. There are also several large Heaps of Stones or Earth frequently to be met with, to which every Traveller that passes by makes some small Addition. There is no Question to be made but that there was some Act of Devotion meant in the Observance of this Custom, which seems indeed to bear some Affinity to that which is spoken of in the^d Story of the Patriarchs. There we read that *Jacob* anointed a Stone with Oil which had serv'd him for a Pillow, and that he left it behind him as a Monument, or Memo-

^a 'Twas a Saying of Nero, *Oderint, dum metuant*.

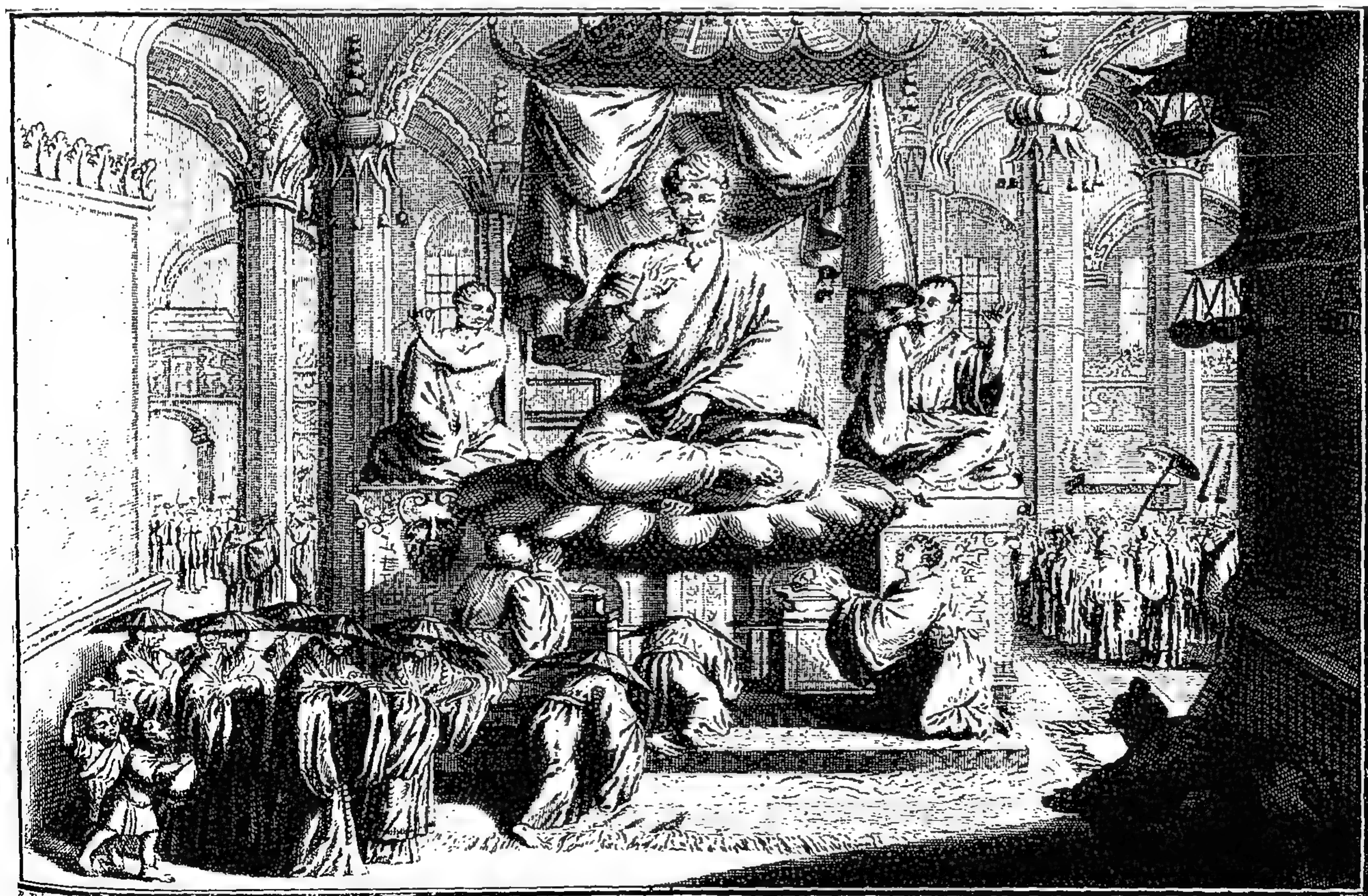
^b *Herbert* in his *Voyages*, and *Purchas*.

^c *Baldeus's Description of Coromandel, Ceylan, &c.*

^d *Genesis*, Chap. xviii. Ver. 28. and elsewhere. There is not, properly speaking, an exact Analogy between them. These Heaps of Stones might possibly be the Sepulchres of the Dead. In Process of Time likewise, instead of pouring Oil on these monumental Stones, it might very probably be thought convenient to make other Oblations upon them. The Manner, but not the Custom, might have been alter'd. All these are Conjectures on Conjectures. We may either look on it, if we think fit, as a Circumstance very obscure and dubious, or totally reject it, since it has no other Foundation than the bare Notion of one particular ingenious Gentleman.



IDOLE XEKIA.



Autre representation de XEKIA.

rial of the Place where he had reposed himself the Night past. Some pretend, that the Custom of erecting Monuments was introduc'd by him, a Custom which was afterwards so displeasing to the Almighty, that the ^a *Jews* were strictly enjoin'd to avoid the Practice of it, on Account of their natural Propensity to Idolatry. But be that as it will, the *Phenicians* were so superstitious as to anoint some particular Stones, and the other Heathens ^b observ'd the same Custom long after them. We might further demonstrate, by several express Passages from the Antients, that these Stones, thus anointed, were look'd upon as Altars. Now all manner of Things are proper to be offer'd on an Altar. Thus have I fairly trac'd the Origin of this ^c superstitious Custom of the *Chingulese*. These Islanders likewise may very probably worship the Sun and the Moon ^d. The Author whom I have quoted seems to think so, and grounds his Notion on the Excellency of those Denominations with which they dignify and distinguish those two glorious Planets. The same Author informs us, that they hold nine Planets to be so many Deities, that over-rule their Fortunes. They ascribe such a divine Power to these *Gereahs* (for so they call them) that neither God nor Devil can prevent any one of their Favourites from being rich and happy. The irresistible Force of the Planets, according to the Maxims of judicial Astrology, bears so great a Resemblance with these Tenets, that we find no Manner of Difference between them, except in the bare Circumstance of Idolatry; our Astrologers not carrying their Superstition to so extravagant a Pitch as they in that Respect. When they worship the *Gereahs*, they make as many Images of Potter's Clay as they imagine there are Deities dispos'd to do them Mischief. . . . These Images are painted in divers Colours, and cast into monstrous Forms. . . . An Entertainment is provided, and served up for them, . . . accompanied with the Beating of Drums. This Ceremony is solemniz'd in the Night, and the Devotees dance till the Break of Day. Afterwards the Images are flung into the high Road; . . . and the Provisions are all taken away, and distributed among the Populace, who wait there on Purpose to eat them up.

IN their Worship of the Devils, who according to their Notion, or indeed “ that
“ of Idolaters in general, are the Souls of the Wicked, they make no Earthen
“ Images, as they do when they worship the Planets. They think it sufficient to erect
“ a little Out-house, in the Form of a Barn, for their Reception, . . . which they
“ adorn with Leaves, Boughs, and Flowers. They furnish it with Fire-arms, or other
“ war-like Trophies, which are brought from their Pagods, and dispos'd in Order upon
“ Stools or Benches; . . . whereunto they add a Variety of Provisions. . . . In the mean
“ time, they beat the Drum, which is accompanied with Singing and Dancing. . . .
“ Afterwards the Provisions are taken away, and distributed amongst the Populace,
“ who attend at this their Diabolical Service.

THE Genii, or inferior Gods, who execute the Commands of the supreme Deity, are not the same in all Places. Those of one Province are not so much as known in

^a *Deuteronomy* Chap. xvi. 22. It may be denied that the original Word signifies, *Monument*; since sometimes it signifies a *Statue*.

^b *Siculus Flaccus*, quoted by Father *Scacchi*, *Sacr. Euseb. Hieron.* II. assures us, that it was a Custom to crown with Garlands, and anoint such Stones as were us'd for Land-Marks. They consecrated likewise those which were made use of to denote a Place set apart for Divine Worship, such as a sacred Grove, &c. The Antients imagin'd that these Stones, by their Unction and Consecration, had something in them Supernatural and Divine. There is a Passage in *Apuleius* which seems to have a Reference to that Custom. For, speaking of a particular Person who had little or no Religion in him, he says, that he was so far from offering the Gods the First-Fruits of his Field, and dedicating the least Kind of Chappel to his Honour, that there was not One anointed Stone to be met with in all his Grounds. Our Asperision of the first Stone which is laid for the Foundation of a Church, in all probability owes its Rise to these Customs. There are several Gentlemen, even at this Day, who always pour Wine on the first Stone of every Edifice they erect.

^c See also the Conformity of the Customs of the *Indians*, &c. in the preceding Volume.

^d *Knox's Description*, &c. *ubi sup.*

another; neither have they the least Influence over its Inhabitants. Every Nation has its own Genii or Demons, who are distinguish'd and known by their particular Denominations. Not only the *Indians*, but several other Nations have entertained Notions of this kind, the Antiquity whereof may be supported from divers Passages in History, both antient and modern: From whence arose that Preference, which each Country heretofore so liberally bestow'd on its own Deities; a Preference which induc'd ^a *Rabshakeh*, a Captain of the *Affyrian* Host, to insult the *God* of the *Israelites* after the most blasphemous Manner in the Reign of *Hezekiah*.

THE Islanders whom we treat of, are not so superstitious as to imagine that the Images of their Gods are the Gods themselves, and the real Objects of divine Worship, but they look upon them, says our *English* Author, in his Description of *Ceylan*, as visible Representations, and reverence them only as such. There are but few of the thinking Part of Idolaters who entertain a more exalted Idea of them. Some, however, pray before these Images, in Hopes their Devotion will thereby prove more fervent and effectual, as being heighten'd some how or other, and inflamed by the Presence of such awful Objects. Others carry the Point much further, and imagine, that some divine Virtue descends upon the Images, settles there, and never departs from them. These last are not so refin'd in their Way of Worship as the former. Abundance of absurd Miracles, however, owe their Rise to this imaginary Virtue, and divers of the Antients (the celebrated *Livy*, for instance, and some other superstitious Legendaries,) have thought it their Duty to transmit them to Posterity, that such as were so inclined, might put their Faith and Confidence in them.

THESE are the most refined Sentiments of the Pagans at *Ceylan*. Those among them who carry their Folly and Superstition to the highest Pitch, imagine, that the Gods are obliged to comply with their Requests, and be subservient to all their wayward Humours. They pray to them, 'tis true, reverence and respect them, and offer up Sacrifices on their Altars, but expect an Equivalent in return. They, as well as the *Chinese*, of whom we shall speak more at large hereafter, are so presumptuous, as not only to ^b contemn, but insult their Gods, if they don't answer their Expectations. One of the Antients, who was not quite so insolent and outrageous, said no more to his God than this, that he would frame his Image in such Mould, or Metal, as best suited the Value of his Blessings.

Their PRIESTS, PAGODS, FESTIVALS, *and* PILGRIMAGES, &c.

THERE are three distinct ^c Orders of Priests in these Islands; each of which is dependent on, and subordinate to some Superiors, who are chosen out of the *Tirinnaxes*, or *Terumwanfes*. The former are, properly speaking, the sole Priests of *Buddu*, and unquestionably the most eminent Clergy of the Island, since the Superiors to the *Gonnes*, which seems to be a Denomination common to the Priesthood in general, are selected out of their Body. There is no Possibility of clearing up *Knox's* Account, and reconciling it with *Ribeyro's* without the Assistance of an Explication of the former. Besides the above-mentioned Superiors, they have a principal ^d *Terumwanse*, or High-Priest, who takes Cognizance of all Matters of a Religious Concern. He is a Venerable old Man, and as a Mark of Honour and Distinction, generally wears a Gold Ribband, and a Kind of

^a Chap. XVIII. of the Second Book of *Kings*.

^b *Knox's* Account, &c. Chap. v. Part IV.

^c *Idem ibid.* The Island, according to *Ribeyro*, is divided into four Diocesses, each of which has its High-Priest, or *Terumwanse*.

^d *Ribeyro*, Lib. I. Ch. 4.

Scepter or Fan, which bears some Resemblance with the *Talaput* made use of by the Priests of *Siam*.

THE principal Convent of these Priests is situate in the *Digligy*, where they hold their Chapter. The Priests of *Buddu* admit none into their Order but Persons of noble Extraction, sound Learning, and liberal Education. We have already observ'd, that it is out of that venerable Body, that the Superiors to all the Priests are elected, and that they are constituted by the King.

THE *Gonnes* wear yellow Gowns, or ^a Cassocks, girt round the Waste with a Thread Sash. The *Tirinanxes* are dress'd in the same Manner. Neither the one, nor the other suffer their Hair to grow, but go always bare-headed. The Laity shew a profound Respect and Veneration for these Priests, and prostrate themselves before them, as they would before their Idols: But as for their Part they never return the Compliment, or indeed, salute any Person whomsoever. Wherever they appear, says *Knox*, a Mat is spread, and a white Linnen Coverlid laid upon their Seats, which is an Honour shewn to no Person else, but the King himself. They are not allowed to follow any mechanical Employment, nor to marry, or even so much as touch a Woman. They eat but once a Day; and if they indulge themselves any further, it must be in nothing but Rice and Water, Fruits, Beans, Pease, and the like. They are forbidden, likewise, all manner of Wine. As to Meat they are allowed to eat it, provided 'tis dress'd alone, and that 'tis kill'd without their Direction or Consent. However, they may forsake their Order, if they think proper, and marry afterwards. In order to become a Layman again, there is no other Ceremony required than the flinging their Cassocks into the River, and washing themselves all over.

THE Devotion of the common People is very Advantageous to the *Gonnes*, as will appear by the following Instance, the Truth of which the Reader will the more readily assent to, as he has no Occasion to depart from the Christian Scheme to find Examples of the like Nature. ^b When any one entertains serious Thoughts concerning the Salvation of his Soul, he sends immediately for one of these Priests, who visits him with abundance of Grandeur, attended by four Servants, holding a Canopy over his Head. The ^c Convert makes an elegant Entertainment for his spiritual Guest, and makes him as large Presents as his Circumstances will admit of. The ^d *Gonne* stays a Day or two at the Convert's House, and during that Time sings some spiritual Hymns, extracted from a Book of Devotion, after which he explains the Purport thereof to those who are present at the Service. *Ribeyro* assures us, that the Devotees, who thus request the *Gonnes* to attend them, not only gratify them for their Labour, but entertain them as handsomely as possibly they can; imagining, that otherwise their Prayers would prove ineffectual.

THE second Order of Priests are called *Koppubs*, “ who wear no particular Habit to
“ distinguish them from the Common People, not even whilst they are performing di-
“ vine Service; but content themselves with putting on clean Linnen, and washing
“ themselves before they begin. . . . They enjoy a small Spot of Ground which belongs
“ to the ^e *Dewale*, where they perform divine Service. . . . They till the Ground, and
“ follow their usual Vocations at all Times, but whilst they are actually employ'd in
“ the *Pagod*, which is every Morning and Evening, if the Revenue of the Place is able

^a *Knox, ubi sup.*

^b *Idem, ibid.*

^c *Ribeyro* says, that this Ceremony is performed likewise for one at the Point of Death, and that the *Gonne* stays with him till he expires.

^d *Knox, ubi sup.*

^e The Name of a *Pagod*.

“ to maintain it. The whole Service consists in offering up boil’d Rice, and other
 “ Provisions of the like Nature to the Idol. . . . which they leave in his Presence for a
 “ short Time, and then the Drummers, Musicians, and other Officers of the Temple,
 “ eat them.

THE *Jaddeſes*, or the Priests of the *Genii*, are of the third Order: “ The *Pagods* where
 “ they officiate have no Revenue. Any devout Person that builds a Chappel at his own
 “ Expence, becomes the Priest of it himself. Halberts, Swords, Arrows, Shields, and
 “ Images, are by his Orders painted on the Walls of it. . . . Such Chappels are for the
 “ Generality called *Jacco*, that is, the *Devil’s Tenement*, *Jaccoor Jaca* signifying the Devil.”
 The *Jaddeſe*, when he celebrates the Festival of *Jacco*, shaves his Beard.

THERE are, says our Author, an infinite Number of *Pagods*, which is no ways im-
 probable, since every Devotee has the Privilege of erecting a Chappel, and constituting
 himself the Priest of it. Some of these *Pagods* are very rich, and, with respect to their
 Architecture, extremely beautiful. They are embellished with Hieroglyphick Images of
 Monsters, &c. according to the usual Custom of the *Indians* in general. Some of them
 are embellished with painted Sticks, Arrows, Halberts, Spears, and Swords: But in the
 Temple of *Buddu*, there are only Images of Men, sitting cross-leg’d in yellow Cassocks,
 like the *Gonnes*, having their Hair curled, and their Hands placed before them, just like
 Women. These, they say, are the Spirits of departed Saints.

THE Women must not presume to approach the *Pagods*, during the Time of their
 Monthly Courses; nor the Men themselves, in case they come from any Place where a
 Woman is under that State of Impurity.

THE Revenues of their *Pagods* consist in Lands, which the King has voluntarily settled
 upon them. There are in *Ceylan*, says our *English* Author, more Towns belonging to
 the Church, than to the King himself. Any one may believe him on his bare Assertion;
 for as the Devotion of a particular Set of Men, is subject in all Places to the same Frail-
 ties, so have the Clergy of all Nations the same secret Springs always in Motion. We have
 already observed, that some particular Devotees erect Chappels of their own, and are the
 Priests thereof themselves. In these Chappels they always place an Image of *Buddu*, and
 light up either Wax Candles, or Lamps before it, make proper Provisions for it, and adorn it
 with Flowers. We ourselves are not entire Strangers to Part of this superficial De-
 votion.

WEDNESDAYS and Thursdays are for the Generality the Days set apart for the Prac-
 tice of Piety. ^a *Knox* says, that the *Pagods* are opened for that Purpose on Wednesdays
 and Saturdays, and that the Laity come to Worship their Gods there accordingly. The
 Purport of their Petitions is, as in other Places, that the Gods would vouchsafe to preserve
 them in Health and Prosperity, and aid and assist them in the Days of Adversity. Per-
 haps this may not be done after so refined a Manner as amongst us; and perhaps, like-
 wise, they may have their Evasions as well as we. Where are the People who are free
 from Allusions, when they make their particular Addresses to any God, or Gods for their
 Aid and Assistance? There are few Prayers which are insincere, or unjust when they
 turn upon general Truths, or when they only aim at such Favours, the Acquisition
 whereof is no Injury to their Neighbours; but such self-interested and partial Requests
 as exceed these Bounds, will never be able to stand the Test. Let us suppose a Prince
 directing publick Prayers to be made for the Success of his Arms, and a Merchant im-

^a *Knox*, Part IV. Chap. 10. *ubi sup.*

ploring the same supreme Being for Success in his Way of Commerce, if both the one and the other should follow the irregular Dictates of Ambition and Avarice, a thousand monstrous and absurd Things would in all Probability be inserted in their Prayers. Their Intercourse with the Almighty would be no more than a tedious Paraphrase on a single Thought of a *Latin* Poet. ^a

THE Prayers of the *Chingulese* are seldom directed immediately to the supreme Being, that is to say (in plain Terms) to him whom they look upon as such; for they only make their Addresses to his Vicegerents. But when these prove deaf to their Entreaties, there is a principal Devil, to whom they make their Supplications. They offer up Dishes of Meat, especially a red Cock, in Sacrifice to him; and this they perform in the most gloomy Part of a Grove, where this *arch Fiend* is attended by Men disguised like Devils themselves, who have Bells at their Legs, and dance, and sing, and wreath themselves into a thousand ridiculous Postures.

THEIR solemn Festivals are of two Kinds; the one for those Gods who govern the Universe, and all Things relating to this Life; the others in Honour of *Buddu*, whose peculiar Province is to take Care of Men's Souls, and secure their future Felicity.

As to the grand Festival of their *Genii* (for that's the proper Name of the former) there is nothing in it very remarkable but the pompous Procession which is made on that solemn Occasion. The Priest, in the first Place, holds a painted Staff in his Hand adorned with Flowers, and the People fall down on their Knees before it. The Devotees make their Oblations to it, after which the Priest in a formal Manner lays it upon his Shoulders, and at the same Time covers his Mouth with a fine Linnen Cloth, lest his Breath should sully the sacred Ensign of his Office. Afterwards being mounted on an Elephant, which is cover'd all over with white Linnen Cloth, he makes a Tour in the following pompous and solemn Manner, thro' the whole City. Forty or fifty Elephants adorn'd with little Bells, march first and open the Procession. Several Men disguis'd like Giants follow this Train of Elephants. In the next Place a select Band of Drummers and Trumpeters march before the Dancers, and the Women who are devoted to the Service of their Pagods. There are likewise some Trumpeters, Musicians, and Dancers interspers'd among the Female Votaries. The Priest appears next, mounted on his Elephant, and holding in his Hand his sacred Staff, as beforemention'd. This Pontiff represents the great Creator both of Heaven and Earth. An inferior Priest attends behind him with an Umbrello in his Hand to skreen him from the Heat of the Sun, or other accidental Injuries of the Weather. There are two other Elephants, each mounted by two Priests, that march One on his Right Hand and the other on his Left. The Priests who ride foremost represent likewise two other Gods; and those who ride behind hold Umbrello's over their Heads, for the Purposes aforesaid. Several Female Attendants follow these Deities, and fan them as they move along to keep them cool, and drive away the Flies. After these Gods march some thousands of Devotees three a-Breast. During this pompous Procession the Streets are strew'd with Greens and all kind of Flowers. The Houses on each Side are adorn'd with Boughs, Garlands, and little Streamers, and illuminated Night and Day; no Day being long enough for the Celebration of these grand Solemnities. The Reader is desired to observe, that before the Procession sets forwards, the Gods are exposed to publick View at the Gates of their Temples, that the Devotees may make their voluntary Oblations, and pay them the Tribute of divine Adoration. This Festival is observed for fifteen Days

^a ————— *Pulchra Laverna,*

Da mihi fallere, da justum, sanctumque videri.

Horat.

^b *Knox's Account of Ceylan, Part IV. Chap. 4.*

ſucceſſively, commencing with the New Moon. About two or three Days before her Full, a conſiderable Number of Sedans are ranged in Order before theſe Gods, in each of which are depoſited ſeveral ſacred Relicks, and a Silver Chalice, as a farther Teſtimony of their profound Veneration. As ſoon as the Moon is juſt upon her Full, all the Devotees repair to the River, in order to fill the Silver Chalices before-mentioned with Water, and then depoſit them in their reſpective *Pagods*. This Holy Water remains there all the enſuing Year, and each Chalice likewise is annually replenished.

ANOTHER Festival, which they obſerve, begins in *November* on the Night when the Moon is in her Full; the whole Ceremony whereof conſiſts in planting tall Poles round the *Pagods*, and adorning them with Illuminations from Top to Bottom.

Buddu is repreſented by ſeveral little Images wrought in Silver, Braſs, white Clay or Stone, which are ſet up almoſt in every Corner, even in Caverns and on Rocks. The Devotees carry theſe Images a Variety of Proviſions every New and Full Moon throughout the Year; but they celebrate the grand Festival of *Buddu* in the Month of *March*, when, according to their Computation, the New Year commences. At this Festival they go up to worſhip in two particular Places, which have been render'd famous by the frequent Mention of them in the Legends of theſe Iſlanders. One of them is the higheſt Mountain in the Iſland, and call'd by the Chriſtians *Adam's Peak*; the other is the Place where *Buddu* repoſed himſelf under a Tree, which went and planted itſelf there of its own Accord for the more commodious Reception of the Deity, who, when he was on Earth, frequently amuſed himſelf under its agreeable Shade; and 'tis under that very individual Tree, that the ſuperſtitious *Cbinguleſe* adore their *Buddu*. The Zeal and Devotion of the Place is ſo ardent, and ſo highly regarded, that, in their Opinion, the very going a Pilgrimage to it, is meritorious. Such as are not able to reach that ſacred Spot of Ground, get as near to it as poſſibly they can; they enter the firſt *Pagod* they meet with on the Road, in order to worſhip there, and direct their Eyes and Thoughts towards the ſacred Tree. It is ſurrounded with Cells, Tents, Huts, and Cabins; beſides ſeveral larger Edifices of different Materials, which are divided into various Apartments for the more commodious Reception of diſtinct Families. There are ſeveral antic Dancers and Merry-Andrews, likewise, who accompany this Train of Devotees.

WHEN *Buddu* aſcended into Heaven, he left behind him upon a certain Rock in this *Adam's Peak*, the Impreſſion of his ſacred Foot, which theſe Iſlanders adore, beautify with burning Lamps, and honour with their Oblations. This ſacred Relick, in our Opinion, may ſtand in Competition with ^a that of the Virgin *Mary's* Slipper, which the *Spaniards*, if we may credit their Aſſertion, are at this Day in the actual Poſſeſſion of. It muſt here likewise be obſerved, that this ſame Impreſſion of *Buddu's* Foot, ſaid to be ſeen at ^b *Ceylan*; is not the only Relict of that Kind extant in the *Indies*. The ^c *Siameſe* boaſt of three ſeveral Impreſſions of *Sommona-Codom's* Foot, that is to ſay, one at *Siam*, another at *Pegu*, and the Third in the Iſland of *Ceylan*. The Antients have in like Manner taken Notice of the miraculous Print of one of *Hercules's* Feet.

BUT to return to *Adam's* ^d *Peak*. There is a ſpacious Plain ſome ſmall Diſtance from it parted by little Rivers, in the Waters whereof the Pagans bathe themſelves with abundance of Devotion, and afterwards waſh their Linnen and their Cloaths, being firmly perſuaded, that by ſuch Ablutions they really and effectually blot out and waſh away their Sins. Thus purified, they climb up this ſacred Hill by the Aſſiſtance of ſome Iron

^a See the Ceremonies and Religious Cuſtoms of the *Roman Catholics*. Vol. I. Part III. Ch. ix. No 5.

^b This Impreſſion is made in the Middle of a Rock, which ſeems to have been cut out in the Form of a Table. The *Moors* imagine it to be the Print of *Adam's* Foot at the Time when he humbled himſelf on Account of his own Sins, or lamented the untimely Death of *Abel* upon this Peak. *Purchas's Extraſts of Voyages*.

^c Father *Tachard* in his firſt Voyages to *Siam*. Lib. VI.

^d *Hiſtory of Ceylan* by *Ribeyro*. Ch. xxiii. Lib. I.

Chains, which are fastened thereto for that very Purpose. On the Summit of this lofty Mountain is to be seen the Print of a Giant's Foot, so well proportion'd (if we may depend on their Veracity who assert it) that no Art can ever excel it. Hard by it stands a *Pagod*, and contiguous to that the Habitation of a Priest, who receives the Oblations of such Pilgrims as resort thither, and relates to them the Miracles of that sacred Impression, the Pardons and Indulgencies which are vouchsafed to all those Devotees who visit that holy Hill, the Antiquity, the supernatural Virtue of the Stone, and in short, every Thing which Superstition can devise, or prevail on them to believe, the Formularies whereof are much the same in all Religions.

ANOTHER Act of Devotion in Honour of their *Buddu*, is that of undertaking to be Mendicants on his Behalf. This is the peculiar Province of the Female Sex, and it were a great Pity to rob them of the Glory of it. 'Tis well known that the Ladies are for the Generality extremely nice and curious in the Punctilio's of Devotion, the Timorousness which is natural to their Sex, inclining them to imagine, that without the strict Observance of some artful Impertinencies they should be guilty of a shameful Neglect, and dishonour the Religion they profess. "The Women; therefore; (according to our *English* Traveller) carry the Image of their God *Buddu* cover'd over with a fine white Linnen Cloth, in the Palm of their Hands, saying, as they pass from Door to Door, *Pray remember Buddu, we crave your Alms and Oblations, to prepare him a Sacrifice*. And the People very liberally bestow on them Oil for his Lamps, Rice for his Sacrifices, and Money or Cotton Thread. The Ladies of Quality, indeed, seldom attend these charitable Collections themselves, but send their Servants in their Stead, dress'd in their best Cloaths on that Occasion. The Poor, likewise, when they beg, practise the same religious Custom, and take either some Book of Devotion, or the Image of *Buddu* lock'd up in a Shrine, and cover'd over with a white Linnen Cloth. By Means of this Book or Image, which they shew to the People with the most profound Veneration, and in whose Name all their Petitions are made, their Collections frequently amount to a considerable Value." In short, these Beggars take much the same Measures as our *Europeans* do, who beg the Charity of well-disposed Persons in the Name of God, the blessed Virgin, or some Saint. There are some in *Germany*, who raise large Contributions by singing of divine Hymns as they walk the Streets; and others in *Holland* by singing *David's* Psalms, or repeating some select Passages of the sacred Scriptures. Neither ought we to forget our Religious Mendicants; for it must be confess'd, that the *Indians* are not the only People who make a Trade of Religion.

"Such as are more zealous than ordinary, order an Image of their God to be made at their own Expence. . . . But *Buddu* is never look'd upon as a God, till his Eyes are compleated. . . . After that finishing Stroke, . . . they carry him with the utmost Demonstrations of Reverence and Respect from the Sculptor's Shop to the *Pagod*, where they consecrate him with abundance of Ceremony, and a Variety of Sacrifices; and then set him up with all the Pomp and Solemnity imaginable in a Nitch made on purpose for his Reception. . . . Sometimes the Image of the God, as soon as finished, is carry'd from House to House, and the good People upon sight of it are very free and generous to the Artificer, that made him. He who order'd it to be made, is look'd upon as a true Devotee.

AFTER the Enumeration of so many Particulars the Reader may very reasonably imagine, that the *Chingulese* are very zealous for the Cause of Religion: But alas! he will find himself very much mistaken. ^b For they ingenuously confess that all their Devotion

^a *Knox's Account*, &c. Ch. iv. Part IV.

^b *Knox, ubi sup.*

is the Effect of Fear. “ They never concern themselves about Religious Matters, till
 “ they are either dangerously ill, or very old and infirm.” If such a Conduct as this,
 which is too Universal, appears to some Libertines as an incontestable Proof that Religion
 is but a Bugbear, and the Result only of Human Weakness, we are of Opinion it as
 plainly proves, that the Dissolution of the Human Body, is an evident Mark of its De-
 pendence on the Supreme Being.

*Concerning their VARIOUS DISTEMPERS and divers
 SUPERSTITIOUS PRACTICES.*

“ **W**HEN they are indispos’d, they devote a red Cock to the Service of the De-
 “ vil, that is, to one of those inferior Gods call’d Spirits, or Genii. The *Jad-*
 “ *desè* takes the Cock and consecrates it to this evil Spirit, telling him that ’tis offer’d
 “ only upon Conditions, and expected that in Point of Gratitude, and in Considera-
 “ tion thereof, he should restore the Patient to his former State of Health. . . . After
 “ this the Cock is let loose, and returns to his old Companions. He sometimes retains
 “ his Freedom for a Year or two afterwards; but in the End they carry him to the
 “ Temple, where the Priest attends to receive him, . . . under a specious Pretence only,
 “ of offering him as a Sacrifice . . . for very often he sells the Cocks which he thus
 “ collects, while the poor credulous People believe, that they are sacrificed according to
 “ their pious Intentions. . . . In order to discover whether a God, or a Devil be the Cause
 “ of their Distemper, they make a Bow of the first little Stick, that falls in their Way,
 “ and upon the String of it hang a small Instrument like a Chissel, with which they
 “ cut their Betel Nuts. After this they hold the Bow by the two Extremes, and pro-
 “ nounce distinctly the Names of all the Gods, and all the Devils. When the Deity is
 “ nam’d who is the immediate Cause of their Disorder, the Instrument, they say,
 “ turns round. The particular God or Demon being by this Means discover’d, they
 “ immediately offer up their Sacrifices to him, in hopes to remove his afflicting Rod,
 “ and find Favour in his Sight.” This puts us in mind of another Method of consult-
 ing the Gods, which is as follows: The Priest puts upon his Shoulder the Arms which
 are deposited in the Temple of the God, to whom he properly belongs. After that, he
 begins to be transported, and at last falls into a kind of divine Agitations, or at least
 acts the Enthusiast. In this rapturous Fit it is, that the Spirit of the God rests upon
 him, and then whatever he pronounces is look’d upon as an Oracle, and the People address
 him with as much Reverence and Respect as they would the Deity himself.

BUT to return to the various Maladies with which the *Chingulese* are frequently afflic-
 ted. It seems, according to the Account of an ^a *English* Author, that they are very subject
 to the Misfortune of what is generally term’d a Lycanthropy; at which Time they fly
 into the Woods, and shew all those various Symptoms and unaccountable Effects of black
 Melancholy, whence they certainly proceed, tho’ our Author, who seems a little too
 credulous here, imagines they are ^b possess’d with the Devil. What a Consumption of Holy
 Water would there be, if upon the Veracity of this Traveller, any One should attempt to
 visit these Islanders, and exorcise them as Demoniacs? There are often very deccitful
 Symptoms in frantic Distempers occasion’d by Melancholy. If for want of due Exami-
 nation into those Symptoms, we are induc’d to believe the Person possess’d, and have im-
 mediate recourse to the Armour which an Exorcist must put on, to drive out the Devil, it
 is manifest, we shall only combat with a Shadow. A certain Woman once falling, as we
^c are inform’d, into one of these frantic Fits, in *Passion Week*, was judg’d by every Body

^a See *Wier’s Treatise de Praestigiis Damon.* L. iv. Ed. i. 1583.

^b *Knorr’s Account, &c.* Ch. iv. Part IV.

^c *Wier ubi sub.* Chap. 25.

to be possess'd with the Devil, when her Misfortune in all probability, was the Effect only of a too violent Flux of peccant Humours which the Spring oftentimes sets afloat, in a disorder'd Constitution.

WHEN the Herbs and Roots which they make use of in their Physical Preparations for their Sick prove ineffectual, and fail of their desir'd Success they take a Board, and set a Relievo Figure of the Patient, made in Clay upon it; and then they give all his Friends and Relations Notice to meet and assist at the Ceremony, and prepare a very elegant Entertainment on that Occasion. About Nine at Night the Guests all appear round the House, and after Supper withdraw into a Place illuminated with Links or Tapers, for the Purpose, where they range themselves in a circular Form, and leave an empty Space in the Middle. Thus ranged, they beat their Drums, and make a hideous Noise without Intermision for about an Hour. Afterwards a young Lass, who, as they pretend, must be a spotless Virgin, enters the Circle, and dances before the Assembly, who join their Voices in Concert with their Drums. . . . After a short Display of her Agility, she drops down on the Ground in a sort of Extasy; her Mouth is a perfect Foam, and her Eyes sparkle. . . . During these her Agitations, one of the Company is deputed to ask her such Questions, as are thought proper, and beg the Favour that she would not suffer the Party indispos'd to die; that she would be pleas'd to accept the Fruits which he presents her with, on the Patient's Behalf, and that she would instruct him how to remove his Distemper. . . . The Virgin thus inspir'd, pronounces Sentence; and tho' it be in the Patient's Favour, he frequently dies notwithstanding, and falsifies the Prediction of the pretended Oracle. If they presume to complain, and charge her with an Imposition, she immediately answers that they deceived themselves, by not rightly comprehending what she said. Sometimes when she is at a Loss for a plausible Evasion, she acknowledges her Mistake, but wholly ascribes it to the Opposition and Malice of some secret Enemy then present, . . . who for the Generality is a Christian. They request him thereupon to withdraw; and the Devil soon after his Departure, gives them a satisfactory Answer; for which Favour they shew him all the Reverence and Respect imaginable, and return him their humble and hearty Thanks; they present him with several Dainties, which they set at the Foot of a Tree, that has been consecrated to him; . . . and this Oblation, which from thence forward they never presume to touch, is crowned with Flowers."

IN this particular Account of their religious Ceremonies, we must not omit the Mention of their Vows and solemn Protestations. They are not unacquainted with the Practice of them, and make as ill Use of them as other People.

As to the Good or Evil that attends Mankind in this Life, they are of Opinion that God has destin'd and fore-ordain'd both the one and the other; so that they act inconsistent with their own Principles, when they endeavour to avoid a Misfortune, or procure a Blessing, by making their solemn Supplications to the Gods, &c. If we will but reflect on the Conduct of the Generality of Mankind, with respect to religious Matters, we shall find them one Thing in Practice, and the very reverse in Speculation.

"THEY maintain that consummate Goodness consists in their Liberality and Munificence towards the Priests, in their frequent Sacrifices and Oblations to the Gods, and in a religious Forbearance from spilling the Blood of any living Creatures. . . . They are merciful and indulgent to their Poor out of a Principle of Charity, that extends even to Strangers. . . . They always reserve some Portion of their daily Provision for the Relief of such, as accidentally come to their Doors, and beg their Bene-

“ volence. . . . They shew a great Regard for such as make a Conscience of the Duties
 “ of Religion, . . . and have a particular Esteem for the Christians, because they ima-
 “ gine them to be very upright and sincere.” Thus have I given you a compendious
 Account of their Ideas of Virtue in general, and the Duties which they judge incum-
 bent on every honest Man. To these Notions they add some trivial superstitious Cus-
 toms, the Description whereof would be impertinent and perfectly useless. We must
 here remark, however, that tho’ they love the ^a Truth, they practise it but little;
 and that they never scruple to lye or cheat, tho’ they so mightily admire Integrity and
 plain Dealing.

“ They strew Flowers every Morning and Evening before the Images of their Gods,
 “ as an Act of Devotion. They carry their Chaplets, or Strings of Beads in their Hands,
 “ and say their Prayers as they walk abroad. They are very superstitious in their Ob-
 “ servations on the most trivial Occurrences. . . . If they happen to sneeze, ’tis look’d
 “ upon as a very unlucky Omen, . . . and is sufficient to postpone any Undertaking that
 “ they are actually engag’d in. . . . They esteem a little Animal much like a Lizard as
 “ a ^b Prophet. If when they have begun a Piece of Work they chance to hear it cry,
 “ they make a short Pause, imagining that it informs them some ill Planet rules at that
 “ particular Moment. . . . When they go out of Doors in a Morning, they supersti-
 “ tiously observe the first Object, that presents it self to their View. . . . They flatter
 “ themselves with the Prospect of good Success if they see a big-bellied Woman, or a
 “ fair Man; and on the contrary, are apprehensive, if they meet an old Man, or ill-
 “ favour’d Person, that some Misfortune will attend them.”

THESE *Islanders*, like the rest of the *Indians*, are reputed very able ^c Magicians.
 “ They have a certain Prayer which they make use of as a Charm for Serpents, which
 “ become so tractable and familiar, that they will suffer themselves to be taken up by
 “ them.” ^d An Author, whose Veracity may be relied on, assures us, that he had seen
 a *German* Soldier in the *Dutch* Garrison, that would catch Serpents, make them tame,
 and handle them without the least Fear or Danger; that the same Soldier attempted to
 catch one that had accidentally concealed it self in his Captain’s Apartments, without
 any other external Precaution, than that of putting his Hat over his Eyes: For he acknow-
 ledged that he carried several Preservatives always about him, against the poisonous Quali-
 ties of those dangerous Reptiles, and amongst the rest, the Heart and Head of a Ser-
 pent. But he could not be prevail’d on, to communicate the whole Secret. This single
 Instance is, in my Opinion, a sufficient Demonstration, that there is nothing miraculous
 or Romantic in the various Relations on this Topick; and that the Art of charming such
 venomous Creatures, practis’d amongst the Antients, as well as the Moderns, is no
 more than the Result of some certain Secrets, which the Vulgar are perfect Strangers to, and
 therefore look upon them as surprising and supernatural. But to return to our *Islanders*:
 “ They pronounce, continues *Ribeyro*, a certain Form of Words, when they undertake
 “ the Cure of any one bitten by a Serpent; but as they are well acquainted with all such
 “ Herbs, as are infallible Antidotes against all the Effects of Poison, and frequently make
 “ use of them, ’tis very probable, that their canting Terms are only added, to raise the
 “ Admiration, and amuse the stupid and unthinking Populace.

^a *Knox, ubi sup.* Ch. i. & iv.

^b When we come to treat of the *Caffres* we shall observe, that they likewise ascribe something Supernatural and Di-
 vine to a particular Insect.

^c *Ribeyro’s History of Ceylan.* This Author says, that when a *Cobra de Capello* has bitten, or otherwise injur’d any one,
 they oblige it as soon as ’tis charin’d, to appear before them, in order to be severely reprimanded. This Serpent, how-
 ever, is so much revered and respected, that no one durst hurt or oppose it. The *Chingulise* call it the King of
 Serpents, and imagine, if they should presume to kill one of them, the whole Race would revenge its Death, and
 destroy not only the Murderer, but all his Family.

^d *Baldani’s Description of Malabar, Ceylan, Coremandel, &c.*

“ THEY have the Art likewise of lulling Crocodiles asleep, and when any One has
 “ an Inclination to wash himself in the River, he consults one of these Magicians,
 “ who gives him proper Directions for his Safety; but if any one Particular should
 “ unhappily be omitted, the Crocodiles most assuredly devour him.

FOR the Cure of some particular Cholicks which are very violent and very common in these hot Countries, they lay the Patient upon a Bed, and press their Hand hard upon the Pit of his Stomach, and say a Prayer about as long as the Christian Creed; whereupon the Pain is instantly asswaged, and the Patient restored. This Prayer, in all Probability, is but a meer Ceremony, which contributes nothing to the Cure, no more than among the *Americans*, who, according to the Observation of *Ribeyro* before-mentioned, are very subject likewise to the same Sort of Cholicks, and make use of much the same Expedient, the Prayer excepted; for they lay the Patient on his Back upon the Ground, and then trample upon his Belly till he finds Relief.

To conclude, they undertake nothing of any Importance without consulting their *Nagates*, or Astrologers. These *Nagates*, according to *Ribeyro*, engage the Attention of the People, and surprise them prodigiously with their Predictions, which sometimes bear such an Affinity to some future Events, that one would be tempted to imagine there is some solemn Compact between them and the Devil, or that their Art is something more than human. But in these kind of Events, 'tis manifest, that Chance, the Knowledge of some particular Circumstances imperceptibly discover'd, and a sprightly Imagination, are the principal Devils that direct and actuate these artful Astrologers.

Their Nuptial and Funeral SOLEMNITIES, &c.

THE Reader is desired to take Notice, in the first Place, that these People are never permitted to change their Clan, or Rank of Profession; every one is therefore confined to marry within his own. ^a When a Maid is courted for a Wife, she herself proposes the Terms of Accommodation on her Part; and when she has hearkened to his Reply, she communicates the whole Affair to her Parents, in order to know their Pleasure, and procure their Assent. If the Conditions are approved of, an elegant Entertainment is immediately prepared without any further Ceremony. The Husband enjoys his Wife himself the first Night, and all his Brothers, in case there be seven of them, lie with her by Turns each succeeding Night. But in case there should be an Eighth, or more Brothers, they are excluded, and have no Title to her Favours. Our Author adds, “ That after the first seven Days
 “ are over, the Husband has no more Privilege than his other Brothers. If he meets
 “ his Bride alone, he is entitled to her Embraces; but never is so when any of his
 “ Brethren are present. So that one Wife is thought sufficient to quench the amorous
 “ Flames of a whole Family; and all things are in common amongst them; all
 “ their Profits and Acquisitions are brought to their joint Account; their Issue belongs
 “ no more to the one than the other, and the Children call them all, without any
 “ Distinction, by the Name of Father”. This Account of *Ribeyro's*, however, differs in some Particulars from that of *Knox*. The latter asserts, that the Parents make the Match, and that if the old Folks can but adjust the Articles, the Affair is completed. The intended Bridegroom, adds he, sends the Wedding-Cloaths, and other Presents suitable to the Occasion, to his Mistress, and then appoints a certain Day for conducting her to his own House, which is look'd upon as the Wedding-Day. What follows is a more particular Account of this Ceremony: “ The Bridegroom makes

^a *Ribeyro ubi sup.* Ch. xvi.

“ his Bride a formal Visit, attended by his Friends. . . . The New-married Couple eat off of
 “ the same Plate, to denote the Equality of their State and Condition. Sometimes they
 “ tie their Thumbs together, and afterwards go to Bed. The next Day after Dinner,
 “ the Husband takes his Wife away, and conducts her to his own Apartments. She
 “ marches first, according to the Custom of the Place, and he and several of his Relations
 “ bring up the Rear. . . .

THEIR Marriages are likewise solemnized sometimes after another Manner. “ The
 “ Bridegroom takes hold of one End of a large Linnen Cloth, with which the Bride is
 “ covered all over, and wraps it round his Waist: She takes hold of the other End :
 “ Thus linked together, a large Quantity of Water is pour'd upon their Heads, which
 “ trickles down and wets them to the Skin: This Ceremony concludes the Mar-
 “ riage, which lasts as long, but no longer than both Parties can live in Love and Uni-
 “ ty. . . . For upon the least Dislike they part by Consent, without any Disgrace or
 “ further Resentment on either Side ; the Husband returns the Portion he received with
 “ his Wife, and she is at her free Liberty to marry whom she pleases. . . . If they have
 “ any Children before such voluntary Separation, the Father provides for the Sons, and
 “ the Mother for the Daughters”. . . . But the most pleasant Jest of all is, both the Men and
 Women frequently marry four or five Times successively, before they can meet with a Part-
 ner to their perfect Satisfaction. This Practice would be still more intolerable and li-
 centious in those Countries, where, by the Laws of Religion, the Female Sex are
 indulg'd with greater Liberties, than they are in *Asia*. They would there marry almost
 every Week before they would sit down easy and contented with their Choice. It is
 highly requisite, therefore, that there should be some Resignation on one Side or the
 other, either out of Complaisance and Good-will to Mankind in general, and a tender
 Regard to their own Peace and Satisfaction, or for the Love of God, and the Ties of
 Religion. In fine, to comprize the whole within a small Compass, those Nations which
 are under no such Restrictions never meet with those conjugal Endearments, those mu-
 tual Aids and Assistances, which the Almighty wisely intended as the Bands of Matri-
 mony.

THOUGH a *Chingulese* can marry but one Wife, their Women are further indulg'd,
 and allow'd to have two Husbands, which is in some measure conformable to *Ribeyro's*
 Account of them.

Two Brothers may become joint Tenants of a House, and have a Wife in Copart-
 nership. The Children of such Marriage, without Distinction, acknowledge both to
 be their Fathers.

WHEN a Woman, after various Trials has had her Expectations answer'd, she is
 oblig'd to be constant and faithful to her Husband's Bed ; for by their Laws against
 Adultery, the Husband may murder both Wife and Gallant, in case he surprizes them
 in the Fact ; but the Women there, as well as our *European* Ladies, have their Love-
 Stratagems, to blind and deceive their poor easy Husbands, when they are amorously
 inclin'd, and determin'd to abuse them. They have one particular Custom, however,
 which sufficiently indemnifies the Women, *viz.* upon some particular Occasions, as
 for instance, when a Husband is inclined to entertain his Friends, or any Persons of
 Distinction, after a more elegant Manner than ordinary, he indulges his Wife with the Li-
 berty of granting them the last Favour. The same Indulgence is given to their Daughters,
 without the least Loss of their Credit and Reputation, provided they bestow their Favours
 on such as are at least their Equals. When a Wife has had an Opportunity to receive the Ad-
 dresses of a Nobleman, she ever after sets a greater Value on her Person and Appurte-
 nances, than she did before. From the Whole therefore we may reasonably conclude,
 that

that a Maidenhead at *Ceylan* is look'd upon but as a worthless and invaluable Commodity. Mothers will sacrifice their Daughters Virtue there for a meer Trifle. Publick Prostitutions, however, are prohibited, and reckon'd scandalous to the last Degree. The Woman who makes a Trade of Love, in case she is caught, has her Ears cut off, is shaved, whipt, and delivered up to the Insults of the outrageous Populace. The Term which in their Language answers to our *Strumpet* is odious, (unaccountable Absurdity!) even to those Women who are abandoned, and indulge themselves daily in such criminal Practices.

THE Women, in short, to conclude what we have to relate concerning their Nuptial Ceremonies, are obliged to acquaint the Men with their periodical Pollutions. At such Times they must not so much as pay them a Visit; but must shun their Conversation either out of a religious Principle, or a Regard to Decency and good Manners. When they are in Labour, one skilful Neighbour voluntarily and readily assists another; for they have no Midwives, much less Men, who make it their Profession to attend them, as we have, the Practice whereof has very much offended a very modest ^a Physician. But our Doctor might as well have held his Tongue; for his Treatise has met with no Success. Men-Midwives are still in Vogue, and will in all Probability continue in Repute, as long as the World endures. The Sex are grown wiser, and have for a long Time shaken off a Modesty, which is both false and ridiculous. As soon as ever the Infant is born, the Father makes it his immediate Business to consult an Astrologer, and know whether it was born under a lucky Planet, and in a lucky Hour. If the Answer displeases him, he either gives Orders forthwith for the Dispatch of the Infant; "or delivers it into the
" Hands of some Friend of the same Rank with himself, in order to be brought up by
" him; flattering himself with the Hopes, that his Child, though unfortunate under the
" Care and Tuition of his Parents, may prove the reverse under the Conduct and Disci-
" pline of a Stranger." They are of Opinion, that a Child born under the Influence of an ill Planet, must unavoidably be very vicious and scandalously wicked. The First-Born, however, is an Exception to this General Rule; but if they are overstocked with Children, they are either murder'd or exposed, under the idle Pretence, that their Stars are impropitious. They give their Children such Names in their Infancy as are declin'd and never used more when they are grown up to Years of Maturity. The same Custom we shall find observ'd all over *China*.

As to their Household Affairs, the ^b Wives, notwithstanding they have Slaves, for the Generality dress all their Husbands Victuals; and hold a kind of Napkin before their Mouths whilst they wait on their Husbands at their Meals, lest their Breath should prove offensive, and give their Provisions any disagreeable Taste.

THE *Chingulise* add this Notion to their Doctrine of the Metempsychosis; that the Souls of the Wicked after their Transmigration into the Bodies of unclean, or abject and contemptible Reptiles, become much more wicked in the other World than they were in this, and meet with Punishments proportioned to their Demerits; and on the other Hand, that the Souls of the Righteous after they have sojourned for a long Time in the Bodies of some majestic Creatures here below, are loaded with Honours in the Mansions above, and become Partakers of an infinite Number of Pleasures, which they never enjoyed on Earth, as a Recompence of their shining Virtues. Possessed of this Opinion, they devote the Riches which the Deceased had heaped together in his Life-time to his future Service, and bury all his Effects with him, his Implements of Husbandry only excepted. Such Presents, indeed, as the King had honoured the Deceased with in his Life-time, are likewise reserved, as not being in Reality his own Property; for in that Country the King

^a *Heckett* has written a Treatise on the indecent Practice of Man-midwifery.

^b *Ribeyro*, &c. Addit. to Ch. 16. of Lib. I.

^c *Ribeyro*, *ubi sup.* Ch. 14.

never makes any absolute Grants to his Subjects; but his Favours of all kinds are returnable, and held only *durante bene placito*. From what has been above premised, we must of necessity allow, that these Islanders hold the Immortality of the Soul, and the Doctrine of Rewards and Punishments in a future State.

KNOX assures us, that they die with the utmost Reluctance; and that when they are dangerously ill, they look on the Devil as the King of Terrors, insomuch that, says he, at those Times they invoke him without ceasing, and implore his Aid and Assistance. Let us take this Assertion for granted, without further Inquiry, since it will help us to comprise our Account of their Idolatry in a smaller Compass. They industriously shun the House of a Person that is deceased, for fear of contracting some Pollution.

THE better sort of People burn their Dead, to prevent the Worms from feasting on their Bodies. But the poor observe no manner of Ceremony in their Interments. Those who perform the friendly Office for them are obliged to wash themselves afterwards; for, according to the Principles of their Religion, he who touches the Dead is polluted. The Party deceased is laid on his Back, with his Head Westward, and his Heels towards the East. As to those Bodies which are burnt, they are first well washed with Water; afterwards embowelled, embalmed, and filled with Pepper, and then deposited within a Tree cut hollow for that Purpose; “ after that no one presumes to touch the
“ Corps, especially if ’tis a Courtier’s, till the King gives positive Orders to have it burnt,
“ which is often neglected for a considerable Time, if not totally forgot. To prevent,
“ therefore, the Corps from being offensive in the House, they dig a kind of a Grave in
“ the Floor, and inter it there, with the hollow Tree wherein ’tis deposited, ’till his
“ Majesty’s Directions for burning it can be procured. When this happens, no sooner
“ has the Fire consumed both the Corps and the Funeral Pile, but the Ashes are thrown
“ up together in a pyramidical Form, and then the Ground is hedg’d about and sown
“ with Grass. Our Author concludes his Relation with this particular Circumstance,
“ that such as die of the Small-Pox, whether rich or poor, are laid directly upon Thorns
“ and Briars, and burnt without the least further Regard.

SOME few Days after a Man’s Death, such Friends as respect him, and have a real Concern for the Welfare of his Soul, send for a Priest, who spends the whole Night in singing *Requiems*, and praying for the Salvation of the Deceased. The next Day he is elegantly entertained, and well gratified for his Trouble: In Retaliation of which Favours, he gives them a sure and certain Hope, of the happy State of their departed Brother’s Soul, and moreover, promises his Benefactors, that she will meet with as kind and courteous a Reception in the other World as his Treatment here has been generous and munificent. No one can be insensible how efficacious a Promise of this Nature must be, which, whilst it augments the Revenues of the Priest, removes all the Terrors and Apprehensions of the People; and ’tis evident from hence, that in this Island, as well as in many other Countries, they are of Opinion that the Welfare and Happiness of the Dead in a future State, entirely depends on the friendly Assistance of those, who survive them.

THE Men testify their Concern for the Deceased by their profound Sighs; and the Women by their hideous Outcries and loud Lamentations. Their Hair is all dishevelled, and flowing in Disorder about their Shoulders; their Arms are thrown behind their Heads, and after some extravagant Wailings, follows a long Narration of the Virtues of their deceased Friend. This inordinate Expression of their Sorrow is repeated every Morning and Evening for three Days together.

As a further Testimony of their Veneration for the Dead, they plant several Trees devoted to the God *Buddu*, round the Place where their Bodies have been burnt. The ^a *Chingulese* imagine that there is something meritorious in the bare planting these Trees; and that such as undertake the sacred Office, die, 'tis true, in a very short Time afterwards, but then they are immediately admitted into the Realms of Bliss.

If any one, who is curious in his Researches into the Works of Nature, could discover the same Qualities in these Trees as are ascribed to the Cyprus, which never fades, and never grows again if cut to the Root, here he would have a fair Opportunity of making a curious Comparison. At least there is this Conformity between them, that ^b both are barren, and in that Respect, at least, may be look'd on as a Type or Emblem of the Dead. 'Tis very observable, that the *Chingulese* are as vain as any other Idolaters in flattering themselves; that the Souls of good and illustrious Men become Gods after their Decease. These Ideas in some measure compensate and make amends for the Shortness of this Life; and 'tis much better to entertain them, than think our selves Beings ^c far inferior to the Stars, and complain of the Want of those Privileges which we really enjoy.

Their **KINGS** *and their various CUSTOMS.*

WE shall not here expatiate on the Power of their Prince: For what can be added to the arbitrary Proceedings already well known, of all the other Eastern Monarchs. One very particular; as well as ignominious Instance, of the despotic Power of those of *Ceylan* is, that they indulge themselves in the Act of Incest, and enjoy their own Daughters, though at the same Time a Subject is severely punished for such unnatural Amours, and is look'd upon as guilty of the most enormous Practices. The Emperors of *Persia* were formerly addicted to this scandalous and abominable Vice. In Justification of their Monarchs for these indecent and irregular Proceedings, the *Ceylinese* produce one of their established Proverbs in their Favour, *viz.* ^d that *Kings and Beggars are accountable to no Body for their Actions*, the former being in such an elevated Station, that no one will dare to censure them; and the latter in so despicable a one, that the Commission of the most flagrant Crimes will never make them blush.

THE Respect which these Subjects pay their Sovereigns, is a kind of religious Adoration, For, in short, the Kings of *Ceylan* in Imitation of their royal Neighbours, expect that their People shall never come into their Presence, or so much as see them without their Orders; that when they do, they shall prostrate themselves three Times with their Faces to the Ground; that when they withdraw from them, they shall never turn their Backs; that when they make their Addresses to them, they shall behave with all the ^e Submission and Reverence due to the Gods, and that whenever they speak of them-

^a *Knox's Relat. &c.* Ch. iv. Part I.

^b The Antients, on Account of these two Qualities, and the Barrenness of this Tree, made use of it in the Celebration of their Funeral Solemnities, as an Emblem of the Dissolution of the Body; and the Immortality of the Soul. The Antients, as well as the Moderns, had their Types and Allegories.

^c *Solus occidere & redire possunt,*

Nobis, quum semel occidit brevis lux,

Nox est perpetua una dormienda.

Catul.

^d *Knox's Relat. &c.* Chap. ii. Part III.

^e We are assured that these People, who are all Slaves, load their Sovereigns with Titles and Attributes improper for human Creatures, and due only to the Supreme Being. On the other Hand, says *Knox*, when they speak of themselves in the King's Presence, they never make use of the first Person *I did*, or *I said so and so*; but their Phrase is, *the Limb of a Dog did*, or *said so and so*. If they speak of their Children, they style them Puppies. If his Majesty asks them how many they have, they answer, so many *Dogs* and *Bitches*, which plainly demonstrates what an absolute Monarch he is, and in what Awe and Subjection they live under him. Were we to suppose a rational Creature, that had never seen any Part of the Race of Mankind; and was at once introduced at the King of *Ceylan's* Court, he would never imagine, that the Prince and his Subjects were of one and the same Species.

selves in their Presence, they shall put themselves on a Level with the most contemptible Insects. They likewise ^a expect that due Veneration shall be paid to every Present made them, and other individual Thing that belongs to them. “Infomuch, that if they
 “ meet any one Thing of this Kind, whatever it be, they are obliged to turn out of the
 “ Way for it. Nay, they are forced to pay Homage even to the King’s foul Linnen, as
 “ it goes in Publick every Day to be wash’d They must rise when they see it pass
 “ by them. And that no one may plead Ignorance, the Domesticks, who are entrusted with the Care of it, hold it up at Arm’s Length, cover’d with a painted
 “ Cloth”. The Kings of *Ceylan*, besides all this Pride and Ostentation, have all the other Qualifications of the most formidable Tyrants. They practise Religion only as a political Scheme, to keep their Subjects in Awe; they are eternally distrustful, and have no sincere Friendship, or Regard even for their greatest Favourites.

OUR Princes, (and we are indebted to Christianity for that Happiness,) tho’ qualified perhaps in every other Respect for perfect Tyrants, dare not be vicious to the last Degree, their wicked Inclinations receiving some Check from those Terrors and Apprehensions, which Religion and the Priests awaken and stir up in their guilty Consciences. Were it not for such a religious Restraint, our Age, no doubt, would have produced its *Nero*’s and *Caligula*’s. What arbitrary Proceedings, for instance, might not we reasonably be afraid of, and expect from a ^b Prince who could kill a Man with as little Reluctance as he would a Stag upon the Chace, and who, in the Heat of his Resentment, would be moved with no Compassion towards his Fellow-Creatures in Distress, or pay any Regard to the Laws of God, or those of his Country? An Appeal to such a Prince’s Conscience would be unsafe, and look’d upon, perhaps, as an Act of the highest Presumption. In short, had such a Monster ever sat upon the Throne, he would have been as cruel and imperious to the full no doubt as any of the Eastern Monarchs.

THE King confers a kind of Nobility or Order of Knighthood upon those whom he is inclined to honour, by putting round their Heads a Piece of rich Silk, or a Ribband embroider’d with Gold. This royal Favour is generally attended with a Title.

ALL difficult Debates are determined either by the Question, or by Oath; the various Execution whereof is as follows: When they swear ’tis before their Gods, and for the Generality in their Temples. On very momentous Occasions the Question is made by boiling Oil. Our *English* Traveller describes both these Customs so fully, that I shall be obliged in a manner, to transcribe him. “The *Chingulese*, says he, “never take
 “ these solemn Oaths, but when Affairs of the utmost Importance absolutely require
 “ them, as when there is a Law-suit relating to an Inheritance, and no Witnesses to
 “ prove the Title. Both Parties in that Case must have a Licence under the Hand
 “ and Seal of the Governor; when that is procured, they wash their Bodies and their
 “ Heads, which is one of their religious Ceremonies. They are afterwards confin’d
 “ all Night, and a Guard is set over them; their Right Hands are wrapp’d up in a Cloth,
 “ which is sealed, for fear they should make use of some Incantation to harden their
 “ Fingers. The next Day they are brought out, drest in clean Linnen, and purified,
 “ as People who are about to appear, with all the Solemnity imaginable, before the
 “ Supreme Being. The Paper on which the Governor’s Permit is written, is tied upon
 “ their Wrists; after which they repair to the *Boghaab* or *Tree of God*, (that is, a Tree
 “ consecrated to *Buddu*) where all the Officers of the Province, and a prodigious
 “ course of People are assembled together. A sufficient Quantity of Coco Nuts are
 “ then brought into open Court, and press’d before all the Spectators, to convince them

^a *Knox ubi sup.*

^b An Instance of this kind has been produced in our Remembrance.

^c *Knox’s Relat.* &c. Ch. ix. Part IV.

“ that no Fraud or Delusion is intended. Hard by likewise stands a Chaldron full of
 “ Cow’s-dung and hot Water. When the Oil and the Cow’s-dung boil apace, a Leaf
 “ of the Coco Nut is dipp’d into the Oil, that all the Spectators may be satisfied ’tis
 “ scalding hot. Whereupon both Parties approach the Sides of the Chaldron, and
 “ one says, *The God of Heaven and Earth is witness that I am not guilty of the Fact*
 “ *laid to my Charge; or, The four Gods are Witnesses that the Lands or Goods in Debate*
 “ *are my Property.* The other swears the Reverse. The Plaintiff always swears first,
 “ and the Defendant, in the next Place, endeavours to clear up his Title, or his Inno-
 “ cence After which they both have the Linnen Cloths taken off, in which their
 “ Hands were sealed up. He that swore first then repeats the Words of the Oath,
 “ and at the same Time dips two of his Fingers in the boiling Oil, and flings some
 “ small Quantity of it out of the Chaldron three Times together Afterwards he
 “ does the same to the boiling Cow’s-dung The latter performs the same Opera-
 “ tion. Then their Hands are wrapt up again, and both of them are confined till the
 “ next Day, at which Time their Hands are examined, and their Fingers Ends rubb’d
 “ with a Linnen Cloth, to make them peel. He whose Fingers peel first, is looked
 “ upon as the perjur’d Party; (They ought to tell us, however, whether the Fingers of
 “ the Plaintiff and Defendant don’t sometimes peel alike). Upon which Decision a large
 “ Fine is laid upon him, payable to the King, and he is obliged to make his Adver-
 “ sary ample Satisfaction”.

IN their common Conversation they swear by their Father or Mother, by their Children, by their Eyes, and by their Gods. These are either habitual Oaths, or catch’d from their Companions, which very seldom give any Sanction to the Truth: Our Oaths are often introduced to give a Life, or Air to the Subject, we are talking of, or rather to divest it of that Air of Sincerity and Simplicity, which ought indeed to be regarded as the Beauties of it. But after all, there is no Nation absolutely free from these vicious Habits.

WE have already taken Notice of the Manner, in which some People treat their insolvent Debtors. In the Islands of *Ceylan* they strip them in the first Place, and set Inspectors over them. In case the Debtor proves obstinate, and refuses to make his Creditor Satisfaction, a great Stone is laid upon his Back, and he is obliged to bear it till he complies. But this is not all; for the Debtor is heavier loaded by Degrees, till the Debt is fully discharged. Another ill-natur’d inhuman Practice of the Creditor is this, to put Thorns between his Debtor’s naked Legs.

I SHALL mention but one Custom more, which is very particular, and that is, the Creditor sometimes substitutes himself to suffer in the Room of the Debtor, and peremptorily assures him, that he will poison himself immediately, unless he takes Care to do him Justice, and make him Satisfaction. This is a mean, pitiful Contrivance, or rather a wicked Stratagem, which demonstrates how little these Islanders value Life, and how readily they expose themselves to the Loss of it, to gratify their Resentments, and be the Death of those, who have done them the least Injustice. For should he that thus threatens his own Life, be so rash and resolute, as to destroy it, the Debtor, who is the Cause, must die to atone for the Misfortune.

WE shall say but little relating to the Arts and Sciences of the *Chingulese*, lest we should enter on Topicks, that are not essential, and no ways relate to their religious Customs. They have several Treatises on Religion, Physick, Astronomy, and Magick. The *Gonnies* are the only Persons, who write on divine Subjects, which they afterwards dedicate to some Person of Distinction, with a View of Interest and Advantage. Could any one have imagined that these Islanders, whom we look upon as Barbarians, should understand the Art of Address, and be polite enough to fill their Performances
 with

with as fulsome Eulogiums, perhaps as the Authors of *France*, *England*, and *Holland*, have been able to invent, in honour of the particular Hero, who graces the Frontispiece of their Works? No one would have expected to find such a Conformity between them and us. We do not find however, that they are acquainted with the fashionable Art of Plagiarism, an Art so very advantageous among us, that with the Assistance of a diligent Amanuensis, it affords a plentiful Maintenance to Numbers of our Librarians and Abbots, at the Expence of the Booksellers, who readily come into their Measures, and are their voluntary Cullies.

THE *Chingulese* Priests are also the Astrologers and Astronomers of the Island. We shall not trouble the Reader with an Account of any of their Almanacks, but in all Probability they stuff them as full of Lyes and idle Tales as we do ours. “ These Astronomers point out the Conclusion of the old Year, at which time there is a perfect Cessation from all manner of Business, but what concerns the Government, which is never discontinued. . . . They inform them . . . of the very Moment, when the new Year commences, at which time they begin again to work, and both the Men and Women enter upon some Undertaking or another, which they intend to accomplish within the Year ensuing. These Astronomers inform them likewise when they ought to wash their Heads, which, as we have before observed, is one of their religious Ceremonies, and which every one is obliged to perform at set Times, computed from the Day of his Birth. . . . They pretend to foretel by their Knowledge of the Stars, whatever will happen to Persons with regard to their Sickness, or Recovery. . . . They foretel likewise the good or ill Fortune of new-born Infants”. When a Child is born, the common Astrologers, who according to *Knox*, are Weavers by Profession, set down the Day and Moment of its Nativity; and as it is their proper Business to keep a Register for that Purpose, they are always applied to, when any one wants to know his Friend’s Age, or to consult with them relating to his future Success. When any one, for Instance, falls sick, the Hour of his Nativity is carried to them; and after a serious Examination, they foretel what will be the Consequence of the Distemper. They are consulted likewise on matrimonial Affairs, and, in short, on every thing in Life of any Importance”.

* THE Year begins in *March* with the new Moon. Our *English* Author says, that it sometimes commences the 27th, sometimes the 28th, or 29th of that Month. They make a Variation in it, says he, in order to keep it as exact as possible to the Course of the Sun. Their Year contains 365 Days, which they divide into twelve Months, and those into Weeks, as we do; which, like ours, consist of seven Days, and the First, which answers to our *Sunday*, is esteemed a lucky Day, upon which ’tis proper to begin any Affair of Consequence. “ They divide the Day into thirty Parts, called *Paies*, which begin when the Sun rises. The Night is also divided in the same Manner, and commences when the Sun sets. . . . They have a certain Flower by which they can form some Judgment of Time, for it always opens about seven *Paies* before Night. . . . But as they have no Clocks, Watches, nor Sun-dials, they only guess at the Time of Day after a very imperfect Manner”; Excepting in the King’s Palace, where there is a sort of Water-Clock, of which we have already given a particular Description. As to their Magick, with which we shall conclude, *Knox* has told us several Stories concerning it, which are pleasant and entertaining enough, but too long to repeat. For the Discovery of a Thief, they take a Coco Nut, and make a Charm with it in the following Manner: “ They pronounce in the first Place some Cant Terms over the Nut, and then run a Stick through it, which is laid at the Door, or the Hole out of which the Thief made his Escape. After this one of them takes up the Stick and Nut,

^a *Ribeyro ubi sup.*

“ and traces the Footsteps of the Thief. The rest of the Company follow him, repeating several mystical Words all the Way they go. . . . The Stick at last directs them to the Place where the Thief lies concealed, and drops down directly upon his Feet. Sometimes the Nut which guides the Stick, either turns on one Side, or the other, or stands intirely still: In either of which Cases, they renew their Charms, and strew Coco-Flowers, which cause the Nut and Stick instantly to move forwards; but this, however, is not an absolute Conviction of the Thief; for he who undertakes the Charm, in order to prove him guilty, is obliged to swear positively to the Man, which he frequently does upon the meer Confidence which he puts in his own magical Performance. In that Case the Thief is obliged to swear to the contrary. . . . There are some hardy undaunted Fellows, adds *Knox*, who provide themselves with good Cudgels on such an Occasion, and thrash the Enchanter and his Attendants so unmercifully, that the Charm loses its intended Effect”. He asserts, however, that he has seen the Effects of this enchanted Stick answer Expectation; which, for any thing we know, may be as well attested, as the numerous Virtues that have been ascribed to the famous enchanted Rod.

WHAT we have already said, obliges us to introduce in this Place the Measures, which are taken with a Thief who denies the Fact laid to his Charge. ^a If he has any Children, he must bring them all before the Judges; if he has none, such Relations as he thinks proper to nominate, are immediately summoned to make their Appearance. Then the Thief lays a few Stones on the Head of his Children, or Relations, and prays to God, that if he actually committed the Theft, whereof he is suspected, his Children, or Relations, may live no more Days, than there are Stones upon their Heads. “ After the Oath, both Parties are dismissed the Court, and each defrays one Moiety of the Charges: they firmly believe, that this Oath is so efficacious and prevailing, that if they are perjured, their Children or Relations die at the Time prescribed, and by this the Truth or Falsehood of the Oath, which the Thief has taken, is determined.

“ In case of Murder, if the Criminal is apprehended within sixty Days, he is put to Death without any formal Process; but when that Time is once expired, he is subject to no manner of Punishment whatsoever. . . . For the most Part he appears voluntarily. . . . And if he pleads guilty upon his first Appearance, he is only fined, and on Payment has a Grant of some certain Letters of Indemnification, . . . and after that is absolutely discharged.”

The Religion of the MALDIVESE.

ALTHO’ these Islanders are for the Generality *Mahometans* by Profession, yet they retain several Customs that are perfectly idolatrous: When they are at Sea, for Instance ^b, they make their solemn Vows to the *Genius*, or *King of the Winds*, which they fulfil when arrived safe on Shore, and at their own Habitations. There

^a *Ribeyro, ubi sup. Lib. i. cap. 17.*

^b Extracted from *Francis Pyrard de Laval*. They have a Ceremony on the *Indian Coast*, which bears a great Affinity to that of the *Maldive*. What follows is a Description of it taken from *Thevenot’s* fifth Volume of his *Voyages*, publish’d in 1727. “ on several Occasions, but more particularly when the Relations or Friends of the *Gentiles* are gone any long Voyage, they offer up a Sacrifice to the Sea for their Preservation. I was once present at one of these religious Solemnities: A Woman carried in her Hand a Boat, which was made of Straw, and cover’d with a Sail; three Men playing on Flutes, and two others, each with a Basket of Victuals and Fruit on their Heads, attended her. As soon as they arrived at the Sea Coast, they threw the Boat, after the Repetition of some particular Prayers, into the Sea, and left all their Provisions on the Shore. I have seen much the same Ceremony amongst the *Mahometans*. . . . The *Gentiles* devote another Sacrifice to this particular Element, at the End of September, which they call the *Opening of their Seas*, because they are not navigable from May till that Time. The whole Ceremony consists in flinging Coco Nuts into the Sea, and every one throws in his own.”

are ~~some~~ certain Places near the Sea-Shore which are particularly devoted to that pious Service, and thither the Devotees resort when they have escaped the Dangers to which they were expos'd. They offer to this aerial Monarch certain little Boats made on Purpose, fill'd with Perfumes, Gums, Flowers, and odoriferous Wood. They not only burn the Perfumes, but the Boats too, and afterwards set them adrift, to be toss'd by the Wind and Waves till they are quite consum'd. This Sacrifice they think highly acceptable to the King of the Winds. If they cannot conveniently offer up a Boat, they supply that Deficiency with a Sacrifice of Cocks or Hens, which are flung into the Sea at the Head of the Vessel, which they intended to make use of. They pay likewise divine Service, Prayers, Ceremonies, and Sacrifices in honour to the God of the Sea. When they are Sailing, or Fishing, &c. they make their solemn Vows and Engagements to him. The same Superstition restrains them from spitting, or flinging any thing against the Wind; and when they are out at Sea, from looking behind them, towards that Corner from whence the Wind blows. All their Vessels are consecrated to those two Kings of the Winds and of the Seas, and are as much respected as their *Mosques*. The other Elements have their particular Deities. They acknowledge likewise one God, who presides over all their military Concerns.

THEY put abundance of Confidence in certain Characters, called *Tavides* by *Pyrard*, which they wear, sometimes under their Cloaths enclos'd in little Gold or Silver Boxes, and at other Times upon their Arms, Necks, Girdles, or even on their Feet. These Characters are look'd upon as Preservatives against all Misfortunes, and against all Distempers whatsoever. They are likewise made use of as *Love-Philters*.

SUCH as provide and prepare these Preservatives, are thought able Physicians. Our Author says, they attribute the Cause of their Sickness and their Death to the Devil. In order therefore to avoid the one and the other as much as possible, they invoke him, offer him Flowers, and honour him with very sumptuous Entertainments, which, unless the poor People gather them up, are entirely abandon'd till corrupted, in honour of the Devil. They offer up to him likewise Cocks and Hens; in which Acts of Devotion *Mahometanism* seems to bear apart; for in performing these Sacrifices they always turn themselves towards *Mahomet's* Tomb. Throughout all this Scene of Sorcery and Witchcraft, the Devil is requested to accept of what they offer him, and not to molest the Person indispos'd. In several Distempers, however, they add natural Medicines to their mystical Words and Incantations, which tho' really serviceable, we shall pass over in Silence, as foreign to our present Purpose.

ASTROLOGY is one of their most favourite Sciences: Nothing is undertaken without it. If they propose to build a House, or a Ship, to go a Voyage, or indeed to engage in any Affair of the least Importance, they apply themselves to the Astrologer, to inform them what Day, Hour, and Moment will suit them best, and to make choice for them of a proper Planet or Constellation. Their Astrologers cast their Nativities likewise, and in short, are very assiduous in currying Favour at Court.

WE shall postpone all that might here be added relating to their religious Customs till we come to treat of, and describe those in Practice amongst the *Mahometans*. But as we have more than once introduced the Manner of exacting Debts amongst our religious Customs, (and we imagine with Propriety, since Justice is a principal Branch of Religion,) we shall conclude with the Practice of the *Maldivese* in that Particular. If they are insolvent, they are obliged to be Slaves to their Creditors till the Debt is fully discharg'd. If they happen to die in this State of Slavery, the Creditors seize on what little Effects they have; and their Children, if they have any, are all doomed to become Slaves till a compleat Satisfaction be made; so that these Islanders are entire Strangers to our ingenious Method of growing rich by Way of Composition.

A LETTER



A
 L E T T E R
 F R O M
 Father *B O U C H E T*,
 MISSIONARY of the
 S O C I E T Y of J E S U S,
 To the RIGHT REVEREND FATHER in GOD
 * * * * * H U E T,
 Some Time B I S H O P of
 A V R A N C H E S.

My LORD,

DURING my last Residence in *Europe*, which was several Years ago, on Account of some particular Affairs relating to my Mission, I found myself indispensably obliged to resolve the Enquiries of several learned and curious Gentlemen relating to the Tenets of the *Indians*, and particularly their Notion of the Metempsychosis, or Transmigration of Souls. They were very desirous to know, amongst other Things, in what the *Indian* System was conformable with that of *Pythagoras* and *Plato*, and wherein it differ'd. I frequently recollect, my Lord, with abundance of Pleasure, the Conversation which I then had with your Lordship on that particular Topick. For which Reason, since my Return into *India*, I have employ'd a considerable Part of my leisure Hours in some necessary Researches to enable me the better to gratify a Curiosity, which in my Opinion, is so very commendable. Your favourable Reception of a former Letter of mine, which I had the Honour to write to your Lordship upon another Occasion, emboldens me at present to lay the following Reflections before your Lordship, which, I humbly hope, will not be thought either an improper, or disagreeable Amusement.

I HAVE

I HAVE made it my particular Study, my Lord, for several Years, to pry into the mysterious Tenets of the *Brachmans*: I have read most of their learned Books, and have disputed with most of their judicious Theologists, and from the Writings of the one, and the Conversation of the other, have procured the best Intelligence I possibly could to make my self perfectly Master of their System relating to the Metempsychosis.

WHEN I first consulted their most valuable Dissertations, I was surpris'd to find that there were scarce any Errors in the most antient Authors, which they did not either invent, or lay claim to by Adoption. Some of them imagine, that Souls are eternal; others, that they are a Part of the Deity itself. In short, the Generality of them acknowledge their Immortality; but demonstrate it by the Metempsychosis.

'Tis hardly to be conceived how so Romantic and Extravagant an Idea should be spread over all *Asia*. Not to mention the *Indians* on this Side the River *Ganges*, the Natives of *Aracan*, *Pegu*, *Siam*, *Camboja*, *Tonquin*, *Cochinchina*, *China*, and *Japan*, all strictly maintain the Doctrine of the Metempsychosis, and urge the very same Reasons, as the *Indians* do for the Support of it.

WHEN St. Francis Xavier preach'd the Gospel at *Japan*, one of the most celebrated *Bonzes* of that Country accidentally meeting him at the King of *Bungo's* Court, accosted him in a haughty dogmatical Stile, after the following Manner: "I am not well assur'd, whether thou knowest who I am, or more properly speaking, whether thou dost recollect me or not." And after a long Detail of several extravagant and fantastic Stories, which the curious Reader may find at large in the History of that Saints Life, he thus further address'd him, "Give ear to what I say, and I'll communicate to thee some sacred and mysterious Truths, which will convince thee, that we are much more conversant with the Transactions of former Ages, than you are with the present. Know then, that the World never had a Beginning, and that the Race of Mankind, properly speaking, never die. The Soul only disengages herself from the Body, to which she was before united, and when the Body lies corrupted in the Earth, she finds out a new and more agreeable Companion, by which Means we are reproduced and born again, sometimes of one Sex, and sometimes of the other, according to the Influence of the Stars, or the particular Aspects of the Moon."

WE are well assured, by Travellers of indisputable Credit, that the Footsteps of this Doctrine of the Metempsychosis may very visibly be traced amongst the *Americans*. For my Part, I cannot conceive who should have propagated so ridiculous a Notion in a Country which has been so lately discovered. 'Tis not so great a Matter of Surprise, that it should have met with a general Reception among the *Africans* and *Europeans*. The *Egyptians* very probably might have introduced it amongst the former; and *Pythagoras*, who was the Head of the *Italian* Sect, establish'd it in divers Countries, particularly in *Gaul*, where the *Druids* look'd upon it as one of the fundamental Articles of their Religion. Nay, this Doctrine was encouraged as a political Scheme. When the General of an Army was ambitious to inspire his Soldiers with an undaunted Courage, and a generous Contempt of Death, it was usual to tell them, that if they died in their Country's Cause, their Souls would immediately, on their Dissolution, re-animate some other, and perhaps nobler Bodies; as *Julius Cæsar* observes in his Explication of the Doctrine of the *Druids*: "Non interire animas, sed ab aliis post mortem transire ad alios atque hoc maxime ad virtutem excitari putant metu mortis neglecto."

² *De Bell. Gallic. Lib. vi.*

THE heretical Part of the Christian Church when in its Infancy, for the Generality, embraced and preached up this monstrous Doctrine, viz. the *Simonians*, *Basilians*, *Valentinians*, *Marcionites*, *Gnosticks*, and the *Manichees*. The *Jews* themselves, according to *Tertullian* and *St. Austin*, though they had received the Law of God, and consequently ought to have abhorr'd and detested such impious Tenets, yet were fond of being carried away with it. It is recorded in their *Talmud*, that the Soul of *Abel* transmigrated into the Body of *Seth*, and afterwards assumed that of *Moses*. *St. Jerom* seems likewise to hint, that some *Jews*, and particularly *Herod*, were of Opinion, that the Soul of *St. John* had transmigrated into the Body of *Jesus Christ*. Such an unaccountable Progress has this wild and extravagant Doctrine made !

To trace it from its Original, and point out the first Authors of it, is not so easy a Task as some may imagine. *Herodotus*, *Clement of Alexandria*, and several other learned Writers have imagined, that this Doctrine had been first taught by the antient *Egyptians*, that from thence it was introduced amongst the *Indians*, and by Degrees met with a favourable Reception all over *Asia*. Others, ascribe the Invention of it to the *Indians* themselves, and are of Opinion that they communicated it to the *Egyptians*; for formerly there was a free and uninterrupted Intercourse and Correspondence between those two Nations. *Pliny* and *Solon* have given us a very particular Description of the Course they steer'd, in their annual Travels from *Egypt* to *India*. *Philostratus* assures us, that *Pythagoras* was the Father of this System, that he communicated it to the *Bramins* in his Travels to the *Indies*, and that from thence it passed over to the *Egyptians*.

BUT be that as it will, it is doubtless one of those controversial Points which will not presently be decided; and your Lordship has been pleased to express yourself in Terms much to the same Effect in your learned Discourses upon *Origen*. *An vesana Metempsychoscos doctrina ab Indis ad Egyptios transivit, an ab his ad illos, res est non parvæ disquisitionis*. If, however, we should have Recourse to the Chronology of the *Indians*, the Point in Question would at once be determined; for, according to their Computation, that Doctrine has been in Vogue among them for some thousands of Years. But the Chronology of those Nations, it must be confess'd, is so very erroneous that there is no Dependence, no Stress in the least, to be laid upon it. It is much more plausible; therefore, (and several antient Authors peremptorily insist upon it,) that both *Pythagoras* and *Plato* were obliged to the *Egyptians*, rather than the *Indians*, for all their Notions relating to the *Metempsychosis*.

THE *Indians*, as well as the *Pythagoreans*, understand by the Term (*Metempsychosis*) the Transmigration of a Soul into several different Bodies, which she animates successively, in Order to perform those Operations which are essential to her, and wherein she acts according to her Nature. At first, indeed, the Notion was confined, and meant no more than the Transmigration of a Soul, from one human Body, into another: But by degrees it grew more universal and unrestrained, and the *Indians* have even out-done the Disciples of *Pythagoras* and *Plato*.

I. THE *Pythagoreans*, in the Establishment of their System, grounded their principal Argument on the Authority of their Master: His bare Assertion was with them a sufficient Sanction, and deem'd as infallible as an Oracle itself: Nay, it was look'd on as an unparall'd Act of Insolence and Assurance, to doubt of any Proposition advanced by that celebrated Philosopher; and when any snarling ill-natur'd Philosophers criticised upon, and censur'd some of his favourite Tenets, his Disciples imagined the IPSE DIXIT of their Master, by way of Eminence, was sufficient to confound them; and always produced it as a solid and indisputable Answer. And it must be acknowledged, that the extraordinary Character which *Pythagoras* then had, and the profound Respect which was universally paid

him, was not ill grounded; for the Arts and Sciences which had all been before intricate and confus'd, were by him improv'd and brought to a very great Perfection.

THE *Indians* argue with us much after the same Manner, when we endeavour to demonstrate the absurd and extravagant Consequences that attend their System. *Brumma*, say they, is the supreme Deity of the three, who are the Objects of divine Adoration amongst us: *Brumma* taught us this Doctrine, and therefore 'tis infallible. *Brumma*, again, is the Author of our *Vedam*, that is, our Law, which cannot err. *Brumma*, in short, is *Aliaden*, that is by Nature incapable of Error, and all his Words are divine Truths. His Knowledge is infinite, and comprehends at one View all Things past, present, and to come; 'tis he that records the most minute Actions of the whole Race of Mankind, and he alone, that has instructed them in all the liberal Arts: If the *Bramins* are Masters of the Truth, if they are learned and skilful in Astronomy and the other Sciences, 'tis to *Brumma* alone to whom they are indebted for their superior Knowledge; and can it be questioned after all this, but that the Doctrine of the *Metempsychosis* is grounded on the Basis of Truth, since *Brumma* was the Author of it?

2. THE Disciples of *Pythagoras* were obliged to observe a profound Silence for a determinate Number of Years, and never presumed to start any Difficulty to their Master, till that Term was expired. Some of his Disciples, who having undergone this Probation, were entitled to his Favour, and the Freedom of asking him what they pleas'd, one Day out of Curiosity beseech'd him to resolve them, whether he could recollect or not, any of his Transmigrations in a former State; he readily comply'd, and traced his Genealogy in the following Manner.

HERETOFORE, said he, I made my Appearance in the Person of *Etalides*, the Son of *Mercury*, of whom I begg'd to be indulg'd with a perfect Remembrance of all the various Transmigrations, which I was afterwards to pass through: The Favour was readily granted me, and my next Appearance was in the Character of *Euphorbus*, in which I was slain at the Siege of *Troy* by *Menelaus*. After that I assumed another Form, and was well known by the Name of *Hermotimus*. After that I personated a Fisherman of the Island of *Delos*, under the Name of *Pyrrhus*, and act at present the Philosopher and your Master, under the Denomination of *Pythagoras*.

BUT as the Disciples of this celebrated Philosopher were not always credited on their bare Word, when they boasted of this Privilege of Recollection; they endeavour'd to demonstrate their Assertion, by a long Detail of several other Circumstances equally Romantic and extravagant. As an Argument, say they, that our great Master really appear'd in the Character of *Euphorbus*, as soon as ever he entred the Temple of *Juno* in *Eubea*, he immediately knew and laid claim to his own Shield, which the *Greeks* had hung up there amongst several other Trophies, and devoted to the Service of that Goddess. This Fiction was so often insisted on as an indisputable Fact by the *Pythagoreans*, that *Ovid* thought fit to insert it in his *Metamorphoses*, where he introduces *Pythagoras*; thus speaking of himself.

^a *Ipse ego nunc memini, Trojani tempore Belli
Panthoïdes Euphorbus eram.*

TERTULLIAN has oblig'd us with a very learned, and entertaining Confutation of this Fable; but since it would be improper to introduce the Purport of that Discourse in this Place, I shall content my self with enquiring into what may be found of the like Nature among the *Indians*.

^a Lib. xv.

THEY are in Possession of eighteen Books, called *Pauranam* in their Language, which are very antient, and altho' they abound with the most absurd and ridiculous Fictions, are notwithstanding looked upon by them to contain nothing but incontestible Truths. In these *Pauranams* there are a hundred Stories exactly conformable with those, which the *Pythagoreans* relate of their great Master. Several Heroes are introduced, giving an ample Account of the various Personages, whom they have represented in different Kingdoms, and of their most minute Transactions there. They tell you, for instance, that the Treasures, Arms, and other warlike Instruments, &c. which formerly appertain'd to them, are to be seen in the several Places which they particularly mention; and thereby they prove that they perfectly remember all the various Occurrences of their former Stages of Life.

IN those Books likewise there is a kind of *Pantheon*, or a Description of all the various Transformations of their Gods. *Brumma* stands foremost in the List, who, as they say, has appeared under a thousand different Forms. The *Metamorphoses* of *Vichnou* are almost innumerable; and yet there is a new Form which he is still to assume, called *Kelki-Vadaran*, and which they live in Expectation of; that is, his being transform'd into a *Horjé*. There are likewise inserted the various *Metamorphoses* of *Routran*, whereof I shall have Occasion to take particular Notice in the Sequel of this Discourse, as well as of the numerous Transformations of their Goddesses. Besides the eighteen Books abovementioned, they have another, entitled *Brumma Pouranam*, which gives a copious Account of an infinite Number of Transmigrations of Souls into the Bodies both of Men and Beasts.

SUCH as pay divine Adoration to *Vichnou*, pretend that he particularly inspires the Souls of some of his favourite Votaries with a divine and supernatural Knowledge, whereby they are perfectly apprised of every Transformation, they have pass'd through in the various Bodies which they have animated. As to the Votaries and Worshipers of *Routran*, they assure us likewise, that their imaginary God discovers to his Favourites all the different Postures, which their Affairs have stood in, during the various Transmigrations of their Souls.

3. THE *Indians* have Recourse to Allusions, in the same Manner as the *Pythagoreans*, for the Explication of their Tenets, with this Difference, that the latter only produce them, in order to illustrate and set them in a clearer and more advantageous Light; whereas the former look upon them as incontestible Demonstrations of the Doctrines, they advance.

THE Soul, say the *Indians*, is confin'd within the Body, like a Bird in a Cage. This is generally the first Allusion they make; but they don't dwell long upon it, because its Incongruity is too discernible. But I shall here mention three others, which are deem'd admirable, and carry the greater Weight with them, as they are each of them supported by the Authority of one of their Poets; for amongst the *Indians* a Quotation in Verse, though foreign to the Question in Debate, adds uncommon Strength to an Argument; and if there happens to be but the least Simile included in such Citation, which bears any Affinity to the Point in Hand, the best Argument, that can possibly be produc'd must not stand in Competition with it.

THE second Allusion therefore, which they are fond of, and offer in Vindication of the Doctrine of the *Metempsychosis*, is this. As a Tenant lives in his House, and takes care to keep it, from Time to Time, in good and substantial Repair; so the Soul of a Man resides in its Body, taking all imaginable Care to preserve it; and when disorder'd, to restore it to its former State of Health. Moreover, as a Man quits his House when 'tis no longer tenantable, and gets Possession of another, that is more commodious; so the

the Soul quits the Body, when any Distemper, or other violent Accident whatsoever, renders it unfit for Animation, and takes immediate Possession of some other more agreeable Body. To conclude, as a Man goes out of his House, and returns at Pleasure, so there are some Persons of peculiar Merit and Distinction, whose Souls have free Liberty to disengage themselves from their Bodies, and after they have finish'd their Travels, to return whenever they see convenient. It must be confess'd that there are but few Souls which are thus indulg'd; there are some, however, and these *Pouranams* furnish us with several Instances, one whereof is, in my Opinion, very remarkable.

IN the Life of *Viera Marken*, one of the most powerful Kings of *India*, we are told that a certain Prince earnestly besought a particular Goddess, whose Temple stood in a distant solitary Grove, to teach him the *Mandiram*; that is, a certain Prayer, the powerful Influence whereof could disengage the Soul from the Body, and recal it at Pleasure. He succeeded in his Applications; but one of his domestic Servants, who attended at the Temple-Door, unfortunately over-heard the *Mandiram*, learn'd it by Heart, and determin'd to make use of it on the first favourable Occasion. As this Domestic was a Confident and Favourite, his Master communicated to him the Purport and Result of his Addresses to the Goddess, but with the utmost Precaution kept the *Mandiram* a Secret. Henceforward the Prince would frequently withdraw into some solitary Place, in order to indulge his Soul, and let her range a while at Pleasure; but first gave his Servant strict Orders to be peculiarly careful of his Body, in her Absence. After this Precaution he repeated his magical Prayer in a kind of Whisper, and his Soul disengag'd in a Moment, rambled here and there, and then return'd. One Day as the Servant stood on Guard over his Master's Body, he ventur'd to repeat the same Prayer, and his Soul in an Instant taking her Flight from his Body, enter'd at once into that of the Prince. The first Thing this Impostor did, was to cut off the Head of his own former Body, lest his Master should be tempted to re-animate it. Thus the Soul of the true Prince was reduc'd to the Necessity of animating a *Parrot*, under which Personage he return'd to his Court.

WE need not be surpriz'd, that the *Indians* should imagine, that their Heroes have had this Privilege of separating their Souls from their Bodies. ^a *Pliny* in his *Natural History* tells us, that one *Hermotimus* had attain'd this wonderful Secret, of setting his Soul at Liberty as often as he pleas'd; that his Soul thus disengag'd took her Tour round several Countries, and at her Return into his Body acquainted him with whatever was transacted in the most remote Parts. *Plutarch* indeed does not agree with *Pliny* in this Particular; he pretends that the Soul of this *Hermotimus*, whom he calls *Hermodorus*, was never in Reality separated from his Body; but that his good Genius always attended him, and fully inform'd him of all distant Transactions.

WHAT *St. Austin* tells us, in his Treatise *On the City of God*, seems very surprising ^b. One *Restitutus*, a Priest, says our holy Doctor, of the Parish of *Calamo*, could throw himself into a State of Insensibility at Pleasure, and be dead to all outward Appearance. 'Twas to no Purpose at such a Time to beat, prick, or burn him; he had perfectly lost all Sense of Feeling, and no one could discern in him the least Symptoms of Respiration. He could not have told himself that he had been burnt, but by the Scars that were visible upon his Flesh. In short, he had such an absolute Dominion and Power over his Body, that to oblige any curious Friend, he could in a Moment suspend the Use of all his Senses. Such an Instance as this, produc'd by an *Indian*, would be a Demonstration that would admit of no Reply. After having related so remarkable a

^a Lib. vii.

^b Lib. xiv. Chap. 24.

Story, he would add immediately with an Air of Gravity, is it not manifest that Souls reside in their Bodies, just as Men lodge in their Houses?

THE third Allusion which the *Indians* make use of, is that of a Ship and her Pilot. The Pilot, say they, is Master of his Vessel; he acts in her as he sees fit, steers her into the most remote Countries, runs her up the Rivers, takes a Tour round the Islands, and visits all the Ports on the Sea-Coasts. When she is any ways out of Repair, he refits her; but if he finds her Planks are rotten and unsafe for sailing, he deserts her. Now the Soul acts just in the same Manner in a Man's Body; she directs it where she pleases; she causes it to undertake distant Voyages, through various Towns, Cities, and Countries; to move as she directs, and sit to rest at her Pleasure; when in Sickness, she studies proper Remedies to restore it to its former State of Health; but when the Body proves infirm, or its Organs are worn out, she casts it off, and seeks out for a new one, which she may animate and manage at Pleasure, as she did the former.

To conclude, the *Indians* compare the human Soul confined in its Body to a Man in a Prison. This Allusion supposes what I shall mention hereafter, that the Souls of Men are confin'd within different Bodies, which they animate successively, in order to expiate such Sins as they had committed in another Life. For the Proof of this Position, they argue a *Fortiori*, or by Priority of Reason, and assert that the subordinate Gods themselves, though so much superior to the Race of Mankind, are oblig'd to inform some Bodies, to make Attonement for those Transgressions which they had been guilty of in a preceding State. They tell you a thousand Stories, to corroborate this; and amongst others the following one, extracted from the Life of *Tarma Rajakels*, otherwise call'd *Baradam*.

ARICHNEN was one of the five most celebrated Kings of *India*. This Prince had a dearly beloved Son, who was called *Abimaniem*. This Darling of his Heart died, after he had performed several heroic Achievements. His Father's uncommon Concern for the Loss of him, threw him into Despair. *Vichnou*, metamorphos'd into *Krichnen*, and took Compassion on him under that deplorable Condition. He conducted him into one of the five Paradises where *Arichnen* was indulg'd with the Sight of his Son shining like a Star in Glory. Fain would he have embraced him, and tarried with him, but he was oblig'd to retire, and *Abimaniem* thus address'd him: "Formerly, as great a God as I was, I happen'd to be guilty of a very flagrant Sin, and for the Expiation thereof, was doom'd to be imprison'd in a human Body; but having now made Attonement for that fatal Transgression, and being perfectly purified, you perceive I am as glorious a Being as I was before." Now, say the *Indians*, if the Gods themselves are oblig'd to animate some human Bodies for their Purification, and do Penance in them, as in so many Prisons, can any one question but that human Souls, after the Commission of Sin in another Life, should be equally oblig'd to be confin'd and imprison'd in their respective Bodies? If these Bodies at their first coming into the World make a poor and contemptible Figure; if they are subject to a Variety of Diseases and other Infirmities, or if they are naturally deform'd, all these Misfortunes attend them in Order that they may atone for those Sins which they have committed in a former State.

THE *Platonists* make use of the very same Allusion. *Plato* had it from *Pythagoras* and *Empedocles*, and *Pythagoras* from *Orpheus*. In the Infancy of the Christian Church, some, who before they became Converts, had been educated in the School of *Plato*, would produce some Passages in the sacred Scriptures (which ought to be understood only in a metaphorical Sense) in Defence of this Doctrine. There are several

Quotations of this Kind in the Fathers, upon which the Followers of *Origen* had put an erroneous Construction. St. *Epiphanius*, for Instance, assures us, that the Disciples of *Plato* took the following Words of the Royal *Psalmist* in a literal Sense. ^a *O Lord, free my Soul from this loathsome Prison, &c.* St. *Jerom* observes, that they likewise put the same Construction on these Words of St. *Paul*^b, *Who shall deliver me from this Body of Death?* Now is there any great Wonder that the *Indians* should be fond of this Allusion, since some Philosophers, who call'd themselves Christians, did not scruple to interpret it in the same Sense with the *Platonists*?

THE *Indians* not only hold the Transmigration of Souls into human Bodies, but likewise into those of Beasts, and all other Beings whatever. Moreover, they further insist, that the World has its various Revolutions, which, according to their Scheme, are so many different Transmigrations. But in order to illustrate more fully this System of the *Indians*, I think myself oblig'd to shew the Conformity which there is between their Ideas of the Creation of the World, and those of the Disciples of *Pythagoras* and *Plato*.

THESE two Philosophers, according to the Observations of the Fathers, have transferred to their own Philosophy several Things, which they borrowed from the *Jewish* Morals, and their History of the Creation of the World. *Numenius*, on the Account of the exact Conformity, that there appears between some Passages in *Plato*, and the Beginning of *Genesis*, asserted, that *Plato* was no other than a second *Moses* talking *Greek*. *Quid est Plato*, says he, *nisi Moses Atticissans?*

IN short, *Plato* was of Opinion, that the World was created by the all-powerful Hand of God, and that it was subject to Corruption; that God is the supreme Being and Lord of all Things; the Father of all the subordinate Gods; but that he employ'd them to assist him in the Formation of, and bringing his Creatures to Perfection. The Notions of the antient Hereticks, such as *Menander*, the Disciple of *Simon Magus*, were much the same; for they held that the World was created by the Angels. *Saturninus* asserted, that amongst many others, there were seven in particular who had been employ'd in that important Affair. All these Hereticks of the first Centuries were tainted with Platonism, and allowed the Angels the same Influence and Power which that great Philosopher ascrib'd to the subordinate Gods. *Seneca*, endeavouring to explain the *Platonic* Doctrine, says, That the supreme Being created several inferior Deities, in order to act as the Vicegerents, or Ministers of his Kingdom, and to bring it to Perfection. I should trespass upon your Lordship's Patience, were I to quote all the Passages interspers'd in the Works of *Plato*, that demonstrate this to be exactly his Notion.

THE *Indians* account for the Creation of the World after the very same Manner. They hold that God, who subsisted from all Eternity, and before all Worlds, created *Brumma*, by his Omnipotence, which they call *Parachatti*; that is to say, his sovereign Power. The Illiterate Vulgar, indeed, have ascrib'd a Person to this Expression, and imagine that *Parachatti* is the Mother of the Gods. He employ'd *Brumma*, say they, to assist him in the Creation of all other Beings; and afterwards he created *Vichnou*, the Guardian and Protector of all Things; and after him he created *Routran*, who was to destroy them, in order that *Brumma* should re-produce them in much greater Beauty and Perfection. Could this Employment of the subordinate Deities, created by the Almighty Power of the supreme Being, and Lord of all Things, be possibly more conformable than it is to the Idea of *Plato*, who asserts that God whom he stiles so by

^a *Educ de Custodia animam meam, Psalm cxiv.*

^b *Quis me liberabit de Corpore mortis hujus? ad Rom. Chap. vii. 14.*

Way of Eminence, created the inferior Gods, and that he employ'd them in creating and bringing the visible World into Perfection ?

5. ACCORDING to the same Philosopher's System, the principal *Metempsychosis*, or Transmigration, is that of the World, which will one Day be dissolved and succeeded by another. He imagines that as Souls animate new Bodies, there will likewise be new Worlds. The modern *Platonists* 'tis true, strain very hard here, to make their Master orthodox, yet they must acknowledge that this was the genuine Doctrine of *Origen* and his Admirers; and that they borrowed their *Idea of the Renovation of the World* from *Plato* himself.

In the fifth Chapter of his third Book *De Principiis*, *Origen* himself sufficiently clears up this Point. He there starts an Objection, which some Cavillers might make to his Assertion, that the World had a Beginning. You may very probably ask me, says he, how was God employ'd, or what was he doing before the Creation of the World ? It would be ridiculous to say that he was then indolent and inactive ; for what can be more repugnant to his divine Nature, than to imagine, that his Goodness would attempt nothing, or that his Omnipotence could not execute whatever he purposed to perform ? To this, says that learned Doctor, we answer according as the Rule of Piety directs us ; that the Creation of the World was not the first Operation of the Almighty ; for 'tis our Opinion, that as the World which we now inhabit, will be followed by a new one, so there were several others in like manner which preceded this. This Passage very manifestly favours the Doctrine of a Succession of Worlds, and demonstrates that he borrowed it from *Plato*, for which several of the Fathers of the Church reprimanded him very severely : And forasmuch as these Worlds have (as *Plato* assures us) been always animated by the Grand Soul of the Universe, is it not past all Dispute that the *Platonists* maintained the *Metempsychosis* with Regard to a Plurality of Worlds ? But what is most surprising of all is, that *Origen*, thus prejudiced and prepossessed in Favour of the *Platonick* System, should presume to wrest and misinterpret several Passages of the sacred Scriptures, for the better Support of so ridiculous a Tenet. He quotes, for Instance, that Text in *Isaiah*, where God declares he *will create a new Heaven and a new Earth* ; and that in *Ecclesiastes* ; *The Thing that hath been, it is that which shall be ; and that which is done, is that which shall be done : and there is no new Thing under the Sun. Is there any Thing whereof it may be said, See, this is new ? It hath been of old Time which was before us.*

THE *Indians* maintain the very same Notion : They imagine that the World must be dissolved, and that afterwards God will create a new One ; nay, they set a determinate Time for this great Revolution : For when the four Ages of the World, that is, the Golden, Silver, Brass and Iron Age, shall, as they pretend, be all expired, one Day of *Brumma's* Life will last for an hundred Years : That when that Number of Years shall be elapsed, the World will be destroyed by Fire. 'Tis very observable, that almost all Nations have concurr'd in the same Manner in which the World shall be destroyed : 'Tis a Tradition which the ancient Philosophers derived from one another ; nay, *Ovid* says in express Terms, that 'tis by the irresistible Decree of Fate, that the Heavens, the Sea and Earth, shall be consum'd by Fire.

*Esse quoque Fatís reminiscitur affore Tempus
Quo Mare, quo Tellus, correptaque Regia Cæli
Ardeat.*

* Quid est quod fuit ? Ipsum quod futurum est : Quid est quod factum est ? Ipsum quod faciendum est. Nihil sub sole Novum, nec valet quisquam dicere : Ecce hoc recens est : Jam enim præcessit in sæculis, quæ fuerunt ante nos. *Ecclesiast. Cap. i. v. 9, 10.*

THIS World therefore being thus consum'd, God will create another in the same Manner as he did this, and so there will be a perpetual Renovation; even as before this World which we now inhabit was created there was another, and before that one still more ancient. Thus say they, we ought to argue by a gradual Progression, whereby we shall plainly discover a Succession of Worlds, one more antient than another. There is but one Difference which I can see between these two Opinions, and that is this; the *Platonists* and *Pythagoreans* admit of but one World subsisting at once, whereas the *Indians* on the contrary, assert there are fourteen: 'Tis no hard Matter, however, to reconcile them together; since the *Indians* acknowledge, that the fourteen which they admit, are in Effect but one; because they are all enclosed in one Egg, or as some will have it, in their *Brumma*. 'Tis here very remarkable, that almost all Nations, have agreed in comparing the World to an Egg: Thus the antient *Egyptians* represented it, and without Dispute all the other Nations received that Notion from them. The *Indians* add, that this Egg, which incloses all their other Worlds, was created by their God *Brumma*, who was at that Time upon the Waters. The *Platonists* likewise say, that God was upon the Waters. 'Tis very probable they might have made too bold with that Passage of the sacred Scripture, where it is written, ^a that *the Spirit of God moved upon the Face of the Waters*.

6. BUT if you ask them how many Years this World shall last before another shall be produced, they will answer, till *Brumma* makes his Appearance again, and all Things in Nature return to their primitive Station. This exactly corresponds with the grand *Platonic* Year, which is to last thirty-six thousand common Years. The *Platonists* hold, that every thing that has passed within that long Space of Time, shall then resume its former State, and that Souls shall re-animate their former Bodies, and begin their Lives anew: That *Socrates* shall be again accused by *Anytus* and *Melitus*; that the *Athenians* shall pass Sentence of Death upon him; that afterwards they shall repent of the Injustice done him, and shall treat his Adversaries with the utmost Rigour. And this will not be the Fortune of *Socrates* only, but will take in the whole Human Species, together with all the remarkable Adventures we meet with in History.

7. THE Gods themselves as well as Men, according to the Notions of the *Indians*, are liable to this *Metempsychosis*, or Transmigration. They acknowledge indeed, that the Supreme Being who has created the Gods, the Stars, and all other Beings whatsoever, is no ways subject to these various Revolutions: But besides their subordinate Gods, of whom we shall treat more at large hereafter, they have three principal Deities, which they generally confound and huddle together with the Supreme Being, that is to say, *Brumma*, *Vichnou*, and *Routran*: And these three Gods of the first Class, tho' subordinate Deities, have, say they, animated several Bodies both of Men and Beasts. *Brumma* has inform'd both a Stag and a Swan, *Vichnou*, who has pass'd through more Transmigrations than the others, has made his Appearance under the Form of *Matcham*, that is a *Fish*, which happened, as they say, at the Time of the Deluge, when he guided and directed the *Ark* which preserved the human Species, and after that was transformed into a *Courtram*, that is, a *Tortoise*, in order to support a tottering World: He assum'd likewise the Form of a *Hog*, to find out the Legs of *Routran*, who had hid himself; after that the Form of *Narasingam*, that is to say, *half Man* and *half Lion*, for the Defence of one of his own Votaries, and the Overthrow of *Franien*. In short, he has animated the Body of a *Bramin*, and of a celebrated King called *Ramen*, &c. *Routran* likewise has pass'd thro' several Transformations; but the most extravagant and foolish is, that of *Lingan*, from which arose the infamous Sect of the *Linganists*.

^a Spiritus Domini ferebatur super Aquas. Gen. i. 2.

THE Goddeſſes, Wives to theſe three Gods, have likewiſe been liable to the like Transformations. *Parradi*, the Wife of *Routran*, reſenting in the higheſt Manner, the Neglect of her Father, in not inviting her Husband, as he had done all the other Gods, to a celebrated Sacrifice, threw herſelf into the Fire, in the Height of her Paſſion, and was therein reduced to Duſt and Aſhes. She was afterwards the Daughter of a Mountain in the *North*, and was intermarry'd a ſecond Time with her beloved *Routran*.

THE various new Births of *Keboumi*, who was Wife of *Vichnou*, are particularly famous. Her firſt Birth was when the Gods and the Giants removed the famous Mountain of *Merona* into the Sea.

From thence iſſued a thouſand Progidies in Nature; but the moſt beautiful Production was that of *Keboumi*, who dazzled the Eyes of all the Gods with her reſiſtleſs Charms, and was by their unanimous Conſent preſented to *Vichnou*. Many Years afterwards ſhe became the Offspring of a certain *Fruit*, whoſe Scent, inexpressibly fragrant and agreeable, diffuſ'd itſelf ten Leagues round about. This beautiful young Virgin was brought up by a *Penitent*, named *Vedamamouni*, who inſtructed her in all the liberal Arts and Sciences; but as ſhe was a perfect Beauty, and the Envy and Admiration of all her Sex, he was ambitious of marrying her to *Vichnou*, who was then transform'd into *Ramen*, one of the moſt celebrated Kings that was ever recorded in their *Indian* Stories. This Princeſs was at that Time known by the Name of *Sida*, and performed a very auſtere Penance on the Sea-ſhore, by fixing herſelf on the Maſt of a Ship, and enduring with invincible Patience the exceſſive Heat of a prodigious Fire, that ſhe made at the Foot of it. The Fame of her Beauty reached the Ears of a Giant, then King of *Ceylon*, who paid her a Viſit upon the Spot, with an Intent to marry her; but being diſtaſted at ſuch a Propoſal, ſhe threw herſelf into the Flames, and was conſum'd to Aſhes. This Penance of her's however, was not altogether fruitleſs and ineffectual; for *Vedamamouni* having carefully collected her Aſhes, enclod ſed them in a golden Reed, embellished with Diamonds and other precious Stones of an inſtimable Value; this Reed was preſented to the Giant *Raxanen*, who ordered it to be depoſited amongſt his choiceſt Rarities. Some conſiderable Time afterwards, a Voice being heard iſſuing out of the Reed, like the inarticulate Sound of a crying Infant, it was open'd, and on Examination, *Sida* was found enclod ſed therein, under the Form of a beautiful young Virgin.

THE Astrologers who were conſulted on this extraordinary Occaſion, declared that this little Infant would prove the Ruin and Deſtruction of *Ceylon*; whereupon they immediately lock'd her up in a golden Cheſt, and threw her into the Sea, in order to drown her. But the Cheſt, notwithſtanding its prodigious Weight, inſtead of ſinking to the Bottom, ſwam on the Surface of the Water, and ſteered its Courſe towards *Bengal*. No ſooner had it entred into one of the Arms of the River *Ganges*, but it was caſt on Shore, and left in a Field, where ſome labouring having found it, and made a Preſent of it to their King, who educated the Child, and was her Guardian till ſhe married *Ramen*.

To conclude, the ſubordinate Gods of the firſt Order, beſides the Obligation they are under of dying in the grand *Brummatic* Year, and being born again afterwards, are regenerated ſeveral times, during the Courſe of the Years of *Brumma*. Theſe Years comprize ſome thouſands of our common Years, and are by far more numerous than thoſe which are to ſlide away during the grand *Platonic* Year.

As to thoſe Gods who are of the ſecond Claſs, the *Indians* repreſent them oftentimes as transformed into Men, and ſometimes into Devils, who afterwards become Gods again. This Notion of the literate *Indians* bears a very great Affinity to that of the *Platonists*. St. *Auſtin* aſſures us, that thoſe Philoſophers imagined that the Souls of virtuous Men were transformed into familiar or domeſtic Gods, and became the Guardians and Pro-

fectors of particular Families ; that on the other Hand, if they had been guilty of any enormous Crimes, they became evil Spirits, and took Delight in haunting and perplexing those who were alive. ^a *Animas ex Hominibus fieri Lares, si meriti boni, & Lemures, si mali.* St. Jerom in his Letter to *Avitus*, says, that the *Origenists* maintain'd the very same Noion, that is to say, that Men were transform'd into Devils, and Devils into Men. *Ita cuncta variari, ut & qui nunc homo est, possit in alio Mundo Dæmon fieri; & qui Dæmon est, & negligentius egerit, in crassiore corpore relegatur, id est, homo fiat.*

IN Order to demonstrate that the *Indians* maintain the same Principle, I shall only produce one Instance, extracted from one of their Books, Entitled, *Palmapouzaram*. A celebrated *Bramin* (by Name *Venedini*) had a Son that was called *Akinapar*. This young Gentleman went every Day to bathe in the sacred Waters which bear the Name of *Ackoditirtam*. Five young Goddesses frequently descended from Heaven for the very same Purpose; they gaz'd with Attention on the young *Penitent*, and were smitten with his Charms. The modest Youth took Distaste at their amorous Overtures, and with bitter Imprecations transform'd them into Devils, and enjoin'd them to hover in the airy Regions. I shall here take the Liberty to make this one cursory Remark, that as *Plato* imagin'd, that there were Devils residing in all the four Elements; so the *Indians* are of the same Opinion, and allow that the Air, Earth, Fire and Water are the respective Places of their Abode. The young *Penitent's* Imprecations met with the desired Effect; but the Goddesses resenting the insolent Deportment of *Akinapar*, loaded him with as direful Curses in their Turn, and doom'd him to become a Devil like themselves. These six Devils, notwithstanding their being such implacable Enemies to each other, conspired the Death of a celebrated *Penitent*, who was called *Ckemencharichi*: but he baffled all their artful Stratagems, and drove them with Disdain out of his Presence. *Venadini* was by Accident an Eye Witness of this Transaction, and recollecting his Son, whom he had long sought for in vain, humbly requested the *Penitent* to restore him to a human Shape. Accordingly he promised to comply, provided *Venadini* would go and bathe himself in the *Prayagatirtam*, (that is, an Influx of three Rivers which meet in the Kingdoms of *Megul*;) and to induce him to follow his Advice, he told him the following Story: A devout young Virgin (by Name *Malinci*) who formerly performed several Years Penance, and thereby merited to be regenerated in the Court of the Gods, and be transform'd into a Goddess, came every Day to bathe herself in the *Prayaga*: As she was once upon her Departure, a Drop of Water fell from her Locks upon a Giant of a monstrous Size, who had concealed himself in a Cane-Wood. This single Drop made such an Impression on the Giant, that he immediately concluded he had been one of the most profligate Wretches that ever was, in a former Life, and that for no other Reason he was born in such a frightful Figure. He forthwith prostrated himself before the Feet of the Goddess, and conjured her in Tears to take away his Life, and to confer on him some new Birth, that his State for the Future might be more agreeable and happy. The Goddess, taking Compassion on his deplorable Condition, told him, that in order to his Regeneration, and Entrance into a happier State, and even to plant him in the Court of the Gods, she would bestow on him all the Merit she had acquir'd by bathing for thirty Days together in the *Prayaga*, and the Giant was immediately transformed into a more agreeable Figure. *Venadini* having heard this Story, immediately repaired to the *Prayaga*, where he bathed himself for thirty Days successively; after which he had a Grant of the Favour which he requested, and his Son became a *Brame*.

THIS Fable is a sufficient Demonstration, that one of the Articles of the *Indians* Belief is, that the Gods are liable to be transformed into Men, and Men into Gods, and that both Gods and Men may transmigrate into Devils, and Devils *vice versa*, become Men and Gods.

^a De Civit. Dei Lib. ix. Cap. 11.

HITHERTO, my Lord, the *Indian* System, and that of *Pythagoras* and *Plato* bear no small Resemblance. This Topick, however, as yet is but transiently discuss'd; and the more curious our Researches are into the Doctrine, both of the one and the other, your Lordship will the more easily discern the exact Conformity which there is between them. I shall begin with the Ideas which they respectively entertain of the Nature of the Soul.

THE antient *Indians* do maintain in some of their Writings, that the Soul is a Part, or Portion of the divine Essence; that the supreme Being diffuses himself throughout the whole Universe, in order to inform it, and that 'tis highly just and reasonable he should do so; since, say they, 'tis he, and only he, that gives Life and Regeneration to all other Beings. Some Years ago, I remember, a *Bramin*, as we were in Conversation on this Topick, made use of the following Illustration: Suppose, says he, several thousands of Vessels of various Sizes were all full of Water; suppose likewise the Sun should dart down his Rays perpendicularly on these Vessels; you must allow that he impresses, as it were, his own Image upon every one of them; that a Sun in Miniature, or rather a Collection of Rays, which dart down directly from the luminous Body of that Planet, appears upon every Surface. Thus 'tis, said he, with respect to the Universe, these Vessels are so many different Bodies, on whom Souls emanates from the Deity, as those Rays do from the Sun. I ask'd him if he was of Opinion, that these Souls were lost, or annihilated upon the Dissolution of their Bodies, in the same Manner as those Representations of the Sun disappear'd and had no Existence, when any of the Vessels happened to break. To which he replied, That as those individual Rays which had form'd those Representations in each Vessel, serv'd, when any of them were broken, to form new Images in other Vessels which were whole and full; so Souls, oblig'd to abandon their Bodies when dissolv'd, immediately animated other Bodies that were vigorous and active. But here I retorted, How is it consistent with Reason, that this Part, or Portion of the divine Essence, which animates the human Species, should be guilty at any Time of the most enormous Vices? Is it not ridiculous to impute to a Part of the Deity himself, such flagrant and abominable Sins as are every Day committed by us frail Mortals? He ingenuously acknowledg'd that he was at a Loss rightly to comprehend how that Portion of the divine Nature, which at first animated the human Body, could possibly be so wicked, but that upon the Supposition of its being render'd capable of the Commission of any Sin, it must be thoroughly purified by a Variety of Transmigrations, before it could be re-united to the divine Essence.

OTHERS imagine the Deity to be the most refin'd and subtil Air; and that our Souls are Part of that divine Respiration; that at Death this subtil Air, which actuated our Bodies is re-united to the supreme Being, unless it stand in need of being purified by divers Transmigrations; that when these Souls are thus thoroughly purified, they attain to a State of Happiness, for which there are five Degrees of Perfection prescribed, all compleated at last by a Re-union with the divine Nature:

PYTHAGORAS and *Plato* taught this very same Doctrine, and the *Origenists* likewise, as *St. Jerom* assures us, were indebted to those two Philosophers for the same Opinion. We need produce no other Testimony than what *Cicero* makes *Cato* say, to prove that the Philosophers of the *Italian* Sect were fully perswaded that the Soul was a Part of the divine Essence: *Audiebam Pythagoram Pythagoreosque incolas pene nostros, qui essent Italici Philosophi nominati; nunquam dubitasse, quin ex universa mente divina delibatos animos, haberemus.* This Observation falls in with what I have read in your Lordship's judicious Annotations on *Origen*; you assure us there, that the *Platonists* and *Stoics* strenuously maintain'd the same Tenet, that the *Marcionites* and *Manichees* embrac'd it
after

after them, and that ^a *Virgil*, in the following Passage, speaking of the Deity, pursues the *Pythagorean* System.

----- *Deum namque ire per omnes*
Terrasque, Tractusque, Maris, Cælumque profundum ;
Hinc pecudes, armenta, Viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas.

It must be confess'd, however, that several Passages in *Plato* undeniably demonstrate that God first created Souls, and afterwards seated them amongst the Stars, to contemplate there on the Ideas of all created Beings. But my Intention here is not to reconcile *Plato* to himself, nor to follow him thro' all his Ambiguities, and everlasting Contradictions. All that I aim at is to demonstrate wherein the *Indian* System of the Metempsychosis is conformable to that of the *Platonists*, who borrow'd the most essential Part of their Doctrine from *Pythagoras* : For, as St. *Austin* observes, *Plato* took all his Physicks from him, and by adding thereunto the Morals of *Socrates*, his Work became a compleat System of Philosophy.

BUT whether Souls are an Emanation from the Deity himself, or whether God created them out of nothing; it is beyond all Dispute that *Plato*, who was the faithful Follower of *Pythagoras*, believ'd as he did, that God had planted Souls amongst the Stars, and that they had Liberty to act without the least Constraint. St. *Austin*, in several Passages, and *Virez* in his ^b Commentaries on that Father's Book, entitled, *Of the City of God*, and Father *Thomassin* in his ^c *Theology*, assures us, that this is the true Idea of the *Platonic* Philosophy. The last Author, after having quoted several Passages out of *Plato* which confirm his Assertion, explains it in the Manner or to the Effect following: These Souls thus seated amongst the Stars, were so happy, that they seem'd to have attain'd the utmost Pitch of Bliss. God had manifested to them some of his divine Perfections; they were so enlightened, that they could plainly discern the supreme Truth in itself, and this Vision was their Felicity; but they abus'd their Privilege and Liberty, and being dazzled with the Beauty of created Objects, neglected that, which was their *Summum Bonum*. God, in order to punish such inconsiderate and perfidious Souls, threw them down from the Stars, and united them to material Bodies. If these Souls, however, tho' thus discarded, made a right Use of their Liberty, which still they were not deprived of, if they purified themselves by an habitual Practice of Virtue, they would be enabled after several Transmigrations, to return to their former happy State from which they were lapsed. If, on the other hand, they grew more abominably wicked by an habitual Course of Sin, then they should descend from one vile Body to another gradually more abject and contemptible, in order to be severely punish'd.

It is proper, however, say the *Platonists*, to remark, that some Souls, having contemplated with due Attention on the divine Perfections, and eternal Truths, have still preserved some Ideas of both, notwithstanding their close Alliance with such gross and material Bodies; like some Rivers, whose unpolluted Streams having roll'd over Golden Mines, and afterwards winded through verdant Meads enamell'd with a thousand Flowers, run at last into the Sea, and even there for some Time preserve the good Qualities of those various Places through which they have pass'd, and don't at once intermingle with her Salt Waters.

In short, not to omit any thing the *Platonists* offer on this Topick, when they meet with any Objects here below which to them appear perfect and compleat, those Ob-

^a *Georg.* Lib. iv. V. 221.

^b Comment. in Cap. 5. de Civ. Dei.

^c *Theolog.* p. 317.

jects, tho' terrestrial in themselves, yet by awakening the languid Ideas which they still retain of the eternal Perfections, create in them such Transports as are sometimes heighten'd into a kind of divine Rapture. The *Platonists* are so charm'd with this Notion, that these sudden and violent Agitations which hurry away the Soul upon the first Appearance of certain Objects, cannot, in their Opinion, be otherwise accounted for.

I AM sensible there are some of the *Platonists*, who, in Justification of their Master, pretend that he only intimated that God created Souls, and united them to Bodies for the Perfection of the Universe, and not in the least on Account of any Crimes committed, during their Residence in the Stars. But since there are several Passages interspers'd throughout the Works of that Philosopher so express to the contrary, no one, in my Opinion, can justly charge me with exposing his Doctrine in a false or disadvantageous Light.

THE very same Notions we find interspers'd throughout the Works of the most celebrated *Indian* Authors, particularly with Respect to the *Raja's*, who form a Class or Society next in Rank and Esteem to that of the *Bramins*. There are several Orders of these *Raja's*, one subordinate to another: All of them, however, are compris'd in two which are their Principals. The first are those who are the Offspring of the Sun, that is to say, those whose Souls formerly dwelt in the very Body of that Planet, or were, in the Opinion of some of them, a luminous Part of it. This venerable Order is called *Chouria Vankcham*, the *Order of the Sun*. They assert the very same Thing of the second Order, which they call *Tomma Vankcham*, that is, the *Order of the Moon*: And when they are ask'd from whence their other Orders derive their Original, they answer from the Stars; and those long Tracts, or Streamers of Light which are conspicuous in the Night-time, when the Sky seems all in a Flame, are, in their Opinion, incontestable Proofs of their Assertion, being Souls, as they pretend, which fall from the Stars, or at least from *Chorkam*, which is one of their Paradises. The *Bramins* assure the People, that those Tracts of Light, or, according to their Notion, those Souls which thus fall down from Heaven, when they alight upon the Grass, enter into the Bodies of the Cows and Sheep that are then browsing, in order to animate the young Calves and Lambs. If any Part of this Light settles upon any Fruits that a Woman with Child happens afterwards to eat, 'tis a Soul, they say, which descends in order to animate the Infant in her Womb.

To conclude, the *Indians*, as well as the *Platonists*, assure us, that these Souls being cloy'd with their first Enjoyments, and fond of animating material Bodies, actually descend to inhabit them, and there reside till they are purified, and have merited their Restoration to the Place from whence they came: But if they contract new Pollutions in those Bodies, they are at last consign'd to Hell, from whence there is no Redemption for some thousands of Years.

9. As for the rest, this Transmigration of Souls into Bodies more or less perfect, according to their vicious, or virtuous Deportment, is by no means casual, but perfectly regular; and there are different Steps, as it were, whereby they either ascend, or descend in order to be punish'd, or rewarded. And this is the very same Doctrine which *Plato*, the inviolable Disciple of *Pythagoras*, teaches in his *Timæus*, in the last Book of his *Republick*, and in his *Phædrus*, where he thus explains the Order of these Transmigrations. 1. If 'tis a Soul which has seen a great Variety of Perfections in the Deity, and has discover'd several Truths in this kind of beatifick Vision, she enters into the Body of a Philosopher, or a wise Man, who makes Contemplation his Favourite Amusement. 2. She animates the Body of some King, or potent Prince. 3. She transmigrates into the Body of a Magistrate, or at least becomes the Head of some illustrious Family. 4. She animates the Body of a Physician. 5. Of some Graduate in Divi-

nity. 6. Of a Poet. 7. Of a Mechanic or Husbandman. 8. Of a Sophister: And lastly, that of a Tyrant.

THE *Indians* range their Transmigrations much after the same Manner: For though they admit of but four principal Orders, yet they acknowledge several subordinate ones, which are compris'd under each of these four Fundamentals. Thus when Souls descend directly from Heaven, 1. They enter into the Bodies of their *Bramins*, who are their wise Men and Philosophers. 2. They animate the Bodies of Kings and Princes. 3. Of Magistrates, or Superintendans of their Provinces, who are of their *Chouffres* Order: And lastly, of the most abject and contemptible Wretches; from whence, however, they may ascend in proportion to their Degrees of Purification. I have heard a very celebrated *Bramin* say, that he had read in an antient Legend, that upon some particular Occasions Souls are oblig'd to transmigrate into a thousand different Bodies before they can be united to the Sun, where they finally center, and become, as it were, so many of his Rays. An *Indian* Poet, endeavouring to illustrate the Manner in which Souls always descend into Bodies, one more imperfect than another, in proportion to their deviating from the Dictates of Reason, compares them to the Descent of the River *Ganges*, which, says he, fell first from the highest Heavens into *Chorkam*; from thence on the Top of *Iffouren*; after that on the celebrated Mount *Ima*; from thence on the Earth; from that into the Sea; and from thence at last into *Padalam*, that is, into Hell.

THE *Chaldeans* are altogether as ridiculous and extravagant in their Illustrations of this Descent and Ascent of Souls. They imagine they have Wings which grow stronger and stronger in proportion to their Practice of Virtue, and weaker and weaker as they plunge into and indulge themselves in Vice. Sin has the Power of clipping their Wings, and then they are oblig'd to descend. When they turn from their Sins, and resolve to be virtuous, their Wings grow large and strong, and raise them up to Heaven.

PLATO talks after the same Manner: When Souls, says he, make no Progress in Perfection as they exchange their Place of Abode, 'tis because their Wings are weak. When the Question is put to these *Platonists* how long it will be before such Souls shall recover the Strength of their Wings after they are thus broken and impaired by Sin, their Answer is, ten thousand Years for the Wicked, but three thousand Years will be sufficient for the Righteous, who have thrice liv'd in Uprighteousness and Innocence. *Qui simpliciter & sine dolo philosophatus est, huic, si ter ad eum vixerit modum, ter Milleni sufficient Anni.*

It is very probable indeed that the *Platonists* made use of this Expression in an allegorical Sense; but 'tis beyond all Dispute that the *Indians* have improv'd the Hint first given them, and understand those same Wings according to the Letter. They have conferr'd Wings even on the Mountains, which were once so insolent and audacious, say they, that they approach'd their very Towns with Intent to cover them: But *Devendiren* pursued them with a Sword set with Diamonds, and having overtaken the Body of the Army of these flying Mountains, he cut their Wings, which occasion'd that long Tract of Hills which divide the *Indies* into two Parts. As for those other Mountains which were divided and scatter'd from the Army, they settled here and there after their Defeat in that Irregularity and Confusion, as they lie at present: Such as fell into the Sea form'd those Islands which have been since discover'd in it. All these Mountains, according to their Notion, are animated, and have procreated Numbers of Rocks, and even Gods and Goddeses of great Renown.

10. AFTER all, my Lord, were Souls destin'd to animate human Bodies only, their Dignity would not be so much depreciated; but that the *Platonic* Philosophy should have
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debas'd them even to the Information of Brutè Beasts, is what one could hardly imagine, was not that ridiculous Notion so often repeated, and interspersed throughout *Plato's Works*. 'Tis to this Tenet that *St. Austin* alludes in his third Book, *On the City of God*, wherein he assures us, *Platonem animas hominum post mortem, revolvi usque ad Corpora Bestiarum scripsisse, certissimum est*. When the *Platonists* have been dispos'd to rectify their Master's Mistakes, as *Porphry* has attempted to do, they have offer'd Arguments no Ways conclusive, or which equally prove that Souls animate the Bodies both of Beasts and Men.

THE *Platonic* System, in short, is this: All Souls, except those of some particular Philosophers, are judg'd, on the very Moment of their Separation from their respective Bodies; some are cast down to Hell, in order for their Punishment and Purification; others, whose Lives have been one continued Scene of Innocence and Integrity, soar up instantly to Heaven, in order to receive a Reward in Proportion to their Virtues; but after the Expiration of a thousand Years, they return to the Earth, and make choice of that kind of Life which is most suitable to their Inclinations. It then frequently happens, that such as had animated human Bodies before, transmigrate into the Bodies of Beasts; and such as had animated Beasts, transmigrate into human Bodies. This is the Manner in which that Philosopher expresses himself in his *Phædrus*.

BUT this Choice which the Souls make, must not be supposed to be either blind, or heedless, without the least Regard or Distinction of the Beasts, which they propose to animate; for 'tis on the contrary, a very judicious one, and adapted in some measure to their former State of Life. Thus the Soul of *Orpheus* made choice of the Body of a *Swan*; that of *Tamiris* pitch'd upon the *Nightingale*; *Ajax's* Soul chose the Body of a *Lion*; *Agamemnon's* animated an *Eagle*, and that of *Thirsites* transmigrated into the Body of a *Monkey*. Thus does *Plato* unfold this wonderful mysterious Doctrine in the Books of his *Republick*.

THE *Indians* are much of the same Opinion, with this Difference only, as we shall shew hereafter, that when Souls have been punished for their Transgressions, or rewarded for their Virtues, they are doom'd to enter into other Bodies, not through Choice, but by Compulsion and fatal Necessity, which they call *Chankcharam*, or by the absolute Decree of *Brumma*, who faithfully registers all the Adventures of a Soul, on the Sutures or Seams of the Skull of that Body, which she proposes immediately to inform.

II. IF the grand Maxim or Principle of the *Pythagoreans* and *Platonists* were once admitted, viz. that the whole Man consists in the Soul, and that the Bodies which Souls animate are no more than Vehicles or Machines, which they make Use of, or Garments which they put on, it would follow, by a Parity of Reason, that Souls must transmigrate promiscuously into Trees, Plants, and all Things else that are capable of Vegetation. This *Ovid*, who shews himself a profess'd *Pythagorean* throughout all his Works, plainly demonstrates in his *Metamorphoses*; for although there may be some small Difference between the *Metamorphosis* and the *Metempsychosis*, yet the former is grounded on the latter. *Virgil* likewise intimates the same Thing, in that Passage where *Eneas*, cutting off the Branch of a Tree, saw the Blood of *Polydorus* trickle down upon the Ground, and heard the following short Complaint in a melancholy Tone;

Quid Miserum, Ænea, laceras? jam parce Sepulto.

I COULD here amuse your Lordship with a thousand Romantic Fictions, which the *Indians* universally believe, and receive as incontestible Truths; but I shall content my-

self with producing one Example; which is inserted in their celebrated Legend, entitled, *Ramayenam*, which is accounted infallible, and the very reading of it an Absolution and Remission of all their Sins.

CHOURPANAGUEY, Sister to the Giant *Ravanen*, had a Son whom she was exceedingly fond of. This Youth stole one Day into the Garden of a Penitent, and broke down several of his Trees. The Hermit repented the Affront, and transform'd him upon the Spot into a Tree called *Alamaram*. *Chourpanaguey* with Tears entreated the Hermit to moderate his Passion, who on her Mediation became more flexible, and consented, that when *Vichnou*, who was transform'd into *Ramen*, should return to this World, and cut off a Branch of this Tree, the Soul of her Darling should ascend into ^a *Chorkam*, and be subject no more to any future Transmigrations. There are several Passages of the like Nature to be met with in the Works of the most celebrated *Indians*, from whence they prove the Transmigration of Souls into Plants and Trees.

12. IN order to carry the Notion of the *Metempsychosis* as far as it will possibly bear, Nothing can be added more, than to allow the Transmigration of Souls into Stones, and all other Beings of the like Nature. The *Pythagoreans* and *Platonists* no ways favour, as I can find, so absurd a Doctrine. *Ovid*, indeed, in his *Metamorphosis*, has indulg'd his Fancy in this Particular. *Aglaurus* is there transform'd into a Stone, *Nicbe* into Marble, *Atlas* into a Mountain of his own Name, *Scilla* into a Rock in the Sea, &c. But even this luxuriant Poet never was so absurd, as to imagine that these Rocks, Stones, and Mountains, were animated.

THE *Indians*, on the contrary, are fully persuaded; that some Souls really and truly animate the very Stones, Rocks, and Mountains. Amongst the many Instances that occur in their favourite *Ramayenam*, I shall produce but one to justify this Assertion.

THERE was a certain Penitent (*Cavoudamen* by Name) that resided near the River *Ganges*, who lead, according to Report, a very austere Life, and had one of the most beautiful Creatures for his Wife (whose Name was *Hali*;) that ever Eyes beheld. This *Hali* had the Misfortune to be beloved by *Devendiren*, King of the Gods of *Chorkam*. *Cavoudamen* discover'd the Amour, repented the Indignity offer'd him, and loaded them both with his most direful Imprecations. *Hali* thereupon was immediately transform'd into a Rock, wherein her Soul was confin'd; but in Process of Time *Ramen* having touch'd that Rock with his sacred Foot, her unfortunate Soul was thereby released from her Prison; and having made sufficient Attonement for her Crime in this Transmigration, took her Flight directly into *Chorkam*.

13. I AM sensible there is one Question which may very justly be ask'd me, and which I shall think myself oblig'd to resolve, in order to search and examine this *Indian* System to the Bottom; and that is, whether the Transmigration of Souls from one Body into another be instantaneous? or whether there is any Interval or certain Space of Time between their different Animations? In this Particular the *Indians* are divided in their Opinions. Some imagine that Souls hover round about their Bodies, and even lodge in those Places where the Ashes of their burnt Bodies are deposited, till they find others fit for their Reception. Others are of Opinion, (and this Notion mostly prevails,) that they are permitted to eat whatever is set before them for several Days together. Upon which Account they are extremely pleas'd when they observe the Crows alight, and pick up the Provisions which were made for these Souls. The Vulgar particularly imagine, that the Souls of their Dead transmigrate for some Days into the Bodies of Crows, or

^a The *Indian* Paradise.

at least appear in other Bodies of like Form, and that afterwards they go to Heaven, or Hell, according as their Actions in this Life were good or evil.

As for *Plato*, he seems to be unsteady and incertain in his Notion of the Fate of Souls, immediately after the Dissolution of their Bodies. For the Generality, however, he assures us, that such Souls as are purified, return directly to Heaven, from whence they came on Earth, and that the Souls of the Wicked are oblig'd for some Time to abide and remain with the Ashes of their Bodies which have been burnt, or to hover over the Graves, where they have been interr'd, before they are permitted to trans-migrate into other Bodies, and by that Means make an Attonement for the Sins they have committed.

'Tis an Observation which your Lordship has already made, and I only make bold to repeat it after you; that the Poets, who were for the Generality *Pythagoreans*, were of Opinion, that the Souls of the Wicked, as well as the Virtuous, always hover'd for some Time, round their dead Bodies. Thus *Virgil*, in his fourth Book of the *Æneid*, talks of the *Manes* and the Ashes of *Anchises*. *Ovid* in his third Book, and *Propertius* in his fourth Book of Elegies, maintain the same Notion. *Lucan* advises the Living to collect the Ashes of their Dead, which were scatter'd on the Water-Side, and to enclose them with their *Manes* in the same Urn.

----- *Cinerefque in littore fufos*
Colligite, atque unam, fparfis date Manibus, Urnam.

^a *SERVIVS* in his Commentaries on the following Passage in the third Book of the *Æneid*,

----- *Animamque Sepulchro*
Condimus, -----

says, that the Soul continues or resides with the Body; or the Ashes of it, as long as there are any Atoms remaining. The *Egyptians*, therefore, in order to prevent Souls from wandering too soon from Place to Place, embalm'd the Bodies of their Dead with the utmost Precaution. Their Myrrh, Perfumes, and Linnen Bandages, spread over with Aromatic Gums, render'd their dead Bodies, according to *St. Austin*, as hard and durable as Marble. For the same Reason they erected those lofty and pompous Pyramids, of which *Herodotus*, *Diodorus Siculus*, *Strabo*, *Pliny*, and other learned Historians have given us such surprising Descriptions.

THE *Indians* don't admit of the Soul's residing with the Body so long after its Dissolution; they imagine twelve or fifteen Days, or thereabouts, Time sufficient; after which a natural Impulse prompts these Souls to seek out for more agreeable Companions; and thus they proceed, till they have passed through some hundreds of Transmigrations.

WHEN the *Bramins* are requir'd to account for the Cause of these various Regenerations, they seem at a Loss for a Reply. I have discover'd, however, either by consulting their most antient Authors, or conversing with their most learned Doctors, their real Sentiments in this Particular. They unanimously agree, that *Brumma* writes down upon the Heads of all such Infants as are born, the whole Adventures of their future Life; and that afterwards neither he himself, nor all the Gods in Conjunction, can erase the Im-

^a Lib. viii. & ix.
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pression, or prevent the Effects of it. But some of them hold, that *Brumma* writes what he thinks proper, and consequently that their future good, or ill Fortune entirely depends on his Will and Pleasure. Others maintain, that he has no such absolute Power, and that the Adventures, which he imprints on the Head of a Child, must be conformable to its Actions in a State of Pre-existence.

THIS Writing of *Brumma*, my Lord, is a pleasant Conceit enough, and well deserves an Explication. The Skull, almost every one knows, has several Sutures or Seams; which are indented one within another, and resemble, as to their Form, the Teeth of a Saw. These Teeth, according to the *Indian* Notion, are so many Hieroglyphicks, of which *Brumma*'s historical Accounts are composed, and which are always written in those three principal Sutures or Seams, which the Anatomists call the *Coronal*. What Pity 'tis, say they, that we can neither read nor understand these Characters! All the future Transactions of a Man's Life would then no longer remain a Secret.

THE true System therefore of the antient *Bramins* is this: Every good Action must be essentially rewarded, and every evil one of Necessity be punished. No innocent Person by Consequence can be punished, nor wicked Man rewarded. 'Tis Virtue and Vice therefore that are the true Causes of all Distinction of Persons; they are the Destinies which are irresistible; they, in short, are the fatal Character of *Brumma*; and by the Explication of this Principle, or Maxim, they account for the Happiness of some, and Misery of others. If you have been virtuous in your State of Pre-existence, you shall enjoy all the Pleasures this World affords; if you have been vicious, you shall be punish'd and tormented with all its Cares and Troubles; for which Reason the following Proverb is for ever in the *Indians* Mouths, *Do well, and all will be well; do ill, and all will go ill.*

THIS inevitable *Destiny* they call *Chankaram*, which is a Quality imprinted on the Will, and is the Cause of doing Good or Evil, according to every one's Actions in a former Life. Such as are not perfect Masters of the *Indian* Tongue, are very liable to mistake the Sense of this Expression, because it has various Significations; sometimes it stands for the Memory, at other Times it is made use of to express a certain Quality which the *Pagan* Priests imprint on the Statue of an Idol, by Virtue of some certain Prayers, and which gives it a kind of Life. But their learned Men generally make use of it to explain the Cause of their various Transmigrations.

THIS Principle or Axiom once laid down, the *Bramins* argue after the following Manner: The God whom we adore is just, and therefore cannot do any Act of Injustice. 'Tis too visible, however, that many Persons are born blind, lame, deform'd, poor, and destitute of all the Conveniencies and Necessaries of Life, and must by Consequence be very unhappy. Now they could not, doubtless, deserve so severe a Fate at their Birth, since they were not then free Agents; their Misfortunes therefore must be ascribed to the Sins they committed in a State of Pre-existence. On the other Hand, some Men are born in magnificent stately Palaces, are revered and respected, and enjoy, without any Interruption, all the Blessings, which this Life can afford. Now what good Actions could they possibly have perform'd, to merit such Grandeur and Regard, unless they were entitled to them by their habitual Practice of Virtue in a former Life? From whence it plainly follows, that all their various Transmigrations, owe their Original to an absolute Necessity, that Vice should be punished, and Virtue rewarded. All the *Indian* Histories abound with Arguments of this Kind, and all their Books of Morality and Poetry are full of these Maxims. I shall here introduce one Instance from a very celebrated *Indian* Author, as an Illustration of the prevailing Power of good Works.

A certain Gentleman of great Abilities used frequently to ruminate and reflect on the indispensable Obligation he lay under of paying his Devotions to the inferior Gods; and still he considered with himself, that the subordinate Deities were all dependent on *Brumma*, and for that Reason thought it most natural, to address himself directly to him. But then he apprehended again, that *Brumma* himself had no Power to alter the future Events of this Life, and that all the Comforts we enjoy here, are entirely owing to the good Works which we have done in our preceding State; and from the Whole he drew this Conclusion, that virtuous Actions ought to be accounted the Fountain and Foundation of Happiness. It is therefore undisputably true, say the *Indians*, that all our present Enjoyments arise from an habitual Performance of good Works in a former State.

I COULD, with all the Ease imaginable, produce Instances of each individual Virtue, which has been the Cause of a new and advantageous Birth. But by this, one which follows, extracted from the Life of *Vieramarken*, any Body may be able to form a true Judgment of all the rest. An abandon'd Wretch, one who was guilty of the most enormous Vices, once upon a Time gave a Measure of Cane-Seeds as an Alms-Deed. This single Act of Charity was the Cause of his being born the Son of the King of *Cachi*, which was as great an Honour as could possibly be conferr'd on him here on Earth.

THE *Indian* Authors produce likewise a thousand Instances of the Punishment of Sinners in the various Transmigrations of their Souls. I shall confine myself, however, to the following one alone, which they look upon as the chief Cause of all the Transformations of *Vichnou*. A certain Hermit, named *Virougoumamouni*, had led a retired Life for many Years in the constant Practice of the severest Penances. He had arrived to such a Degree of Perfection, that the Gods themselves were obliged to testify their Respects to him, or be subject to his Malediction; for no Power whatever was able to oppose him. One Day he went up to the Top of a high Mountain, to which the Gods *Brumma*, *Routran*, and *Vichnou* had resorted. The two former, not receiving him with that Courtesy and Complaisance, which was due to him, were instantly punished, *Brumma* was sentenced never to have a Temple consecrated to him more; and *Routran* was severely corrected. *Vichnou*, who was apprehensive of the like Treatment, was very humble and submissive in his Presence; but flew afterwards into a violent Passion with the Porter of his Palace Gate, for admitting the Hermit without his Knowledge and Approbation, and in order to punish him for his Negligence, doom'd him to be his constant Enemy through all his future Transmigrations. Whereupon when *Vichnou* made his Appearance under the Shape of *Ramen*, the Porter's Soul was obliged to animate the Body of a Giant, called *Ravanen*. From whence, say the *Indians*, 'tis evident, that Vice, or Virtue alone regenerates a Man, and determines his future State of Happiness, or Misery.

THEY are so fully persuaded that all the Blessings, or Misfortunes of this Life depend on the good, or evil Practices in that which preceded, that whenever they see a Man advanced to the highest Dignities and Preferments, or in the peaceful Enjoyment of a very plentiful Estate, they take it for granted, that in his last State he had been strictly virtuous: And on the other Hand, if they see a Man in a poor, abject, and contemptible Condition, they say 'tis no Wonder, since in his pre-existent State he was notoriously vicious.

I remember, my Lord, that I have informed you, what happened to me some Years ago, when I was under Confinement at *Tarcolam*. One of the most considerable Men of the Country, being very much concerned at my Misfortunes, paid me a Visit of Condoleance, and as he conversed with me after a very friendly and familiar Manner, "Alas!" "Sir, says he, can you, who have so frequently exposed and ridiculed the Doctrine of
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“ the *Metempsychosis*, now disclaim so self-evident a Truth? Are not the unhappy Circumstances in which you are at present involved, a manifest Demonstration of it? For, in short, added he, I have been inform'd from your own Disciples, that even in your Minority you was admitt'd a *Sanias*. Neither the reigning Vices of the Age, nor a too intimate Acquaintance with Men of bad Principles; had then the least Power to corrupt your Morals; and ever since you have led a very innocent and inoffensive Life. You not long since resided in the solitary Woods of *Tarcolam*, were very abstemious, and practis'd the utmost Austerities; you injur'd no Man; but, on the contrary, directed us all in the sure Way to future Happiness. What Reason therefore can there be assign'd for this your unhappy Confinement? Why should you be doomed to undergo those Tortures, which are preparing for you? It cannot possibly be the Result of the Sins, which you have committed in this Life, and therefore of Consequence must be for those you have been guilty of in a State of Pre-existence.

THIS last Instance alone, my Lord, is abundantly sufficient to set the whole *Indian* System of the *Metempsychosis* in its full and true Light: In order however, to compleat the Parellel between their System, and that of *Pythagoras* and *Plato*, I shall endeavour to add to this short Essay, some few Touches more, by way of farther Illustration.

14. SAINT IRENEUS, in his Dissertation on *Heresies*, assures us, that *Plato* being at a Loss for a proper Answer to those who oppos'd the *Metempsychosis* as a mere Chimera; because no one could ever recollect the Transactions of his past Life, was forced to call the River of Oblivion to his Assistance, asserting, (tho' without any solid Grounds) besides his own fertile Invention, as that the Devil, who presid'd over such Souls return'd to this World, made them drink of this River^a. *Qui primus hanc introduxit sententiam, cum excusare non posset, oblivionis induxit, poculum potasse.* But St. *Ireneus*, in order to expose this ridiculous Notion, argues after the following Manner: We recollect almost every Day, the Dreams of the Night past. Can we possibly then forget such a vast Number of Transactions, which we have been Eye-Witnesses of, or in which we have acted as Parties concern'd? A certain Demon, answer you, gives every Soul, that is to enter into any new Body, a Potion of the Waters of Oblivion, which causes her to forget all the Occurrences of a former State; but pray, Sir, what Proof do you bring of any such Potion or Waters? And who told you the Draught was of the Devil's preparing? If you can answer for neither, the whole must needs be a mere Chimera? And if you actually remember that the Devil did oblige you to drink of this River, by a Parity of Reason, you may as well remember all the rest. *Si enim & Dæmonem, & poculum, & introitum reminiscaris, reliqua oportet cognoscas. Si autem illa ignoras, neque Dæmon verus, neque artificiose compositum oblivionis poculum.*

PLATO adds, however, that the Oblivion here spoken of was not so fatal, but that there remain'd some scientific Footsteps, or Traces in the Soul, which being excited by external Objects, and by Application to Study, recalled to our Remembrance that Knowledge which we had before. After this Manner, says he, are all the Sciences attain'd; and according to this Axiom he maintain'd, that the Sciences were rather the Recollection of what we formerly knew, than a Knowledge newly acquired. Besides, there were some priviledg'd Souls, that could perfectly remember all the various Bodies, which they had animat'd, and all their Transactions in those Bodies. Thus *Pythagoras* remember'd that he had formerly been *Euphorbus*. But this was a peculiar Indulgence granted only to a few, who were eminently virtuous, and somewhat more than human.

^a Lib. ii. Cap. 57.

THE *Indians* talk much in the same Strain; for they assure us, that there are certain spiritual Light and Hints conferr'd on some favourite Souls, whereby they recollect all they have seen, and all they have transacted. This Favour and Indulgence is peculiarly granted to such as understand some particular Prayers, and can repeat them: But 'tis a great Misfortune that there are very few, who have that Happiness, and from thence arises that universal Oblivion of all former Transactions. An Example perhaps will more fully illustrate their Opinion in this Particular.

IN one of their Legends, which they call *Brumma-pouranam*, it is recorded, that a King named *Bimarichen*, a Native of the Kingdom of *Tiradidejain*, married *Commajondi*, an illustrious Princess of the Kingdom of *Nirreinchiadejam*. This Prince was very perverse: He shewed no Regard to the *Ajarams*, that is, the Laws and Customs of his Country, which made him the Object of his People's Hatred and Contempt. His Royal Consort saw with Concern his absolute Neglect even of those Particulars in which the *Parias* are very exact, and could not refrain from talking with him in the warmest Terms on so important an Occasion. The Monarch seemed no ways offended at her zealous Reproofs, but on the contrary, listening to what she had to offer with all imaginable Patience, disclos'd his Mind freely to her, and entrusted her with the following Secret. By my Devotion to the Gods, says he, I have procured from them a particular Favour and Indulgence, such indeed as is granted to few but myself. They have fully convinced me, by a spiritual Light, that I was a Dog in my State of Pre-existence, in which Form by Accident I ran into the Body of a Temple, where the Priests were busy at their Sacrifices: I leap'd directly upon the Altar, and devoured the Rice which was laid thereon in Oblation to the Gods. Thrice they repulsed me, but at last (as I never fail'd to return) they gave me such a violent Blow, that I fell down dead upon the Spot, just before the Door of the Temple dedicated to *Chiven*. Happy was it for me that *Chiven* was present in the Temple to behold the Sacrifice, and snuff up the Smoke of it: For seeing me thus expire on a sudden, he took Compassion on my Misfortune, bestowed on me a new Birth, and rais'd me to the Throne which I now sit on. If you perceive, therefore, that I too little regard the *Ajarams*, 'tis because my former vicious Inclinations are not absolutely destroyed, and I am still hurried away as it were by the natural Bent of my former Condition. This Relation surpris'd the Queen exceedingly, and Curiosity, which is very natural to her Sex, prompted her to an eager Enquiry after what she herself was in her State of Pre-existence. The King, on Examination of her former Lives, by Virtue of his spiritual inward Light, inform'd her that she had been a Bird, and that having been pursued by a Bird of Prey, was killed at the Gate of the Temple of *Chiven*, whereupon the indulgent God ordained that she should be born a *Rajatti*. But through what Transmigrations must we pass hereafter, says the Queen? The Prince, looking a third Time into future Events, made a Discovery, that both he and she should be thrice born again in the Rank and Order of *Raja's*.

THROUGH this Cloud of Fables, and extravagant Ideas of the *Indians*, we may discern, however, that they acknowledge one eternal and supreme Being, the Creator of all Things, as also some Intelligences of a more excellent Nature than Man, tho' much inferior to the Deity; that they admit of Devils; that they hold the Immortality of the Soul, a future State, a Heaven and a Hell; that they merit the one by the Practice of Virtue, and render themselves obnoxious to the other, by the Commission of Sin; that Sins are to be attoned for in this Life; and that Prosperity is for the most Part the Fountain and Foundation of all our Excesses. In short, in many Points, they seem to think in such a Way, as bears a very near Affinity to religious Truths: But the Truths, which they acknowledge, are so much obscur'd by the Fictions and idle

Dreams, which Idolatry hath intermingled with them, that 'tis a difficult Matter to extract them from so much Rubbish, and to set them before their Eyes in a fair and advantageous Light.

PERHAPS, my Lord, you may ask me what are the Arguments which we Missionaries make use of to confute these ridiculous Notions of the *Metempsychosis*, and which of them soonest prevail on this misguided People. I shall close my Letter therewith, and that as briefly as possible, being sensible I have already trespass'd too long on your Lordship's Patience. We have found, by Experience, my Lord, that St. *Thomas's* Arguments against the *Gentiles*, make little or no Impression on the Minds of the *Indians*; for which Reason, in order more fully to convince them, that their System is as impious as it is ridiculous, we have Recourse to Arguments drawn from their own Doctrine, Customs, and Principles: Whereby we demonstrate the palpable Contradictions, they unavoidably fall into, and thus at once utterly confound them, and constrain them to acknowledge the Absurdity of their Doctrines.

Is it not true, say we, in the first Place, that Men were created? This they readily assent to, because 'twas the peculiar Province of *Brumma*, who is the Chief of their Gods, to create the Heavens and Earth, and Men and Beasts. Again, we ask them whether it is not equally true, that *Brumma* at first created but one Man, and after him nine more, and then all those who descended from them? This none of them disallow, for 'tis their very System. Let us suppose then, say we, that all these first Men amounted to a Number of One hundred thousand. Were they all on a Level? Did they all enjoy the same Riches, Honours, and Preferments? Were there none of them infirm or necessitous? Were there not some who had Authority over others, and were not the Latter subservient to the Former? As they are not aware of the Conclusions we shall draw from these Premises, they grant, without the least Hesitation, that their Circumstances were unequal. But then we carry on our Argument, and say, none of these Men had committed any Sin, or practised any Virtue before, since they had no Pre-existence. From whence then proceeds that unequal Distribution which makes one Man happy, and another miserable? If there be no Necessity of having Recourse to the Virtues and Vices of these first Men, in order to account for the Inequality of their Circumstances, what Necessity is there for it at present? Here they are at a *Nonplus*, and would fain retract what they have said, and admit, though contrary to their own Principles, that the World never had a Beginning. 'Tis true, some of their learned Men pretend, that there are three Things which are eternal, that is to say, the supreme Being, Souls, and Generations, which they express by these three Terms, *Padi*, *Pachou*, and *Pajam*; and that in ascending from the Son to the Father, from the Father to the Grandfather, from the Grandfather to the Great-Grandfather, and so on, we shall never be able to trace the Genealogy up to an original Parent. But the Opinion most universally receiv'd is, that *Brumma* created all the first Beings: Nay, their own Chronology determines the Number of Years that have elapsed since this first Creation; so that the Argument remains in its full Force.

MOREOVER, we ask them, where these Souls resided before the Creation of the World. Altho' they are divided into two different Opinions in this Particular, yet the Question is equally puzzling to both. They who hold, that Souls are a Part, or a Portion of the Deity, say, that they subsisted in God, from whom they were then dis-united, when they descended to the terrestrial Globe, in order to animate the various Bodies of Men, and Beasts, and Plants. But how can this be, say we? for as these Souls are Parts of the divine Essence, how have they deserv'd such different, such unequal Stations; some to be lodged in the Bodies of Kings, others in the Trunks of Trees; some in fierce Lions, and others again in Lambs? To this they make no farther Reply, but freely confess,

fess, that their Knowledge in such abstruse Points is very dark and imperfect. As to those who maintain, that Souls do not subsist in God, they are at a Loss where to fix them before the Creation of the World; and they can't disentangle themselves, but by such Absurdities as they themselves perceive, and are ashamed of; as for Instance, that such Souls were asleep, and inactive all that Time.

I SOMETIMES make use of an Allusion, drawn from a Principle they are fond of, and are frequently repeating, *viz.* that Man is a *Microcosm*, or little World; and that whatever occurs in the great World, is to be met with in the human Species; and then I ask them; Ought all the Beings in the Universe to be alike? Must there be nothing but Suns, or Stars? Does not the Harmony and Beauty of the World require, that all the Parts whereof it is composed, should be in Subordination one to another, and that every Being should have its peculiar Station? They readily assent to this. Confess then, says I, that it is exactly the same in the moral World; every one cannot be a King; Oeconomy and good Order require a Subordination, and consequently 'tis ridiculous to ascribe the Difference of Circumstances in this Life, to the Actions done in a State of Pre-existence.

AND forasmuch as they agree, that although here below there is a manifest Distinction between a *Bramin*, a *Raja*, and a *Pariah*, yet at Heaven's Gate nothing but Virtue will create the Difference, and that 'tis of little or no Importance what their State and Condition may be in this World, provided they lead but virtuous Lives; I carry this Allusion still further, and say, Must not all the Members of a Man, whom you look upon as a little World, exercise their different Functions? Ought not his Head to have the uppermost, and his Feet the lowest Place in his Body? And although the Functions of the several Members may not be equally noble, yet ought not every Member to be contented with that Station in which it is plac'd? This they assent to; and then I compel them to acknowledge, that the same Regulation ought to be observ'd in the moral World; that there ought to be different Orders and Degrees of Men; and that whatever Station is assign'd them, if they practise Virtue, they are more happy than those of a superior Degree, who abandon themselves to their inordinate and brutal Passions; and consequently, that it is Virtue and Vice only, that in Reality makes the Distinction between Man and Man.

ANOTHER Argument, which they comprehend very clearly, and which is drawn from their own Principles, is this. Each truly virtuous Man, say they, will be born a Prince; in another Transmigration when his Virtue will be rewarded with the Enjoyments of all Manner of Pleasures and Preferments. Now, say we, how is that consistent with your Opinion, that all Kings when they die go down to Hell? Can a State or Condition, that is the Cause of your Damnation, be the Reward of Virtue? Moreover, you assure us, that Pleasure shall succeed Mortification, and that Riches shall be bestowed on a *Sanias*, who in this Life has made a voluntary Choice of Poverty; but at the same Time you say, that Wealth and Pleasures are capable of debauching, and actually do debauch the Mind. Do you then assign as a Reward for your refraining from Vice, that which will prove a Fountain and Foundation of future Crimes? Shall a *Sanias*, because he has despised Riches, and abstain'd from all Commerce with the Female Sex, in order to practise Virtue with the less Interruption, be recompenced with a Plurality of Wives, and immense Treasures? Can any Thing be more repugnant to common Sense?

A FOURTH Argument, which I make use of, is grounded on their Opinion, with Regard to the Writings or Decrees of *Brumma*. You maintain, say I, that he minutes down all the Transactions of a Man's Life on his Skull, whilst he is yet an Infant; that these Characters contain every individual Circumstance that shall hereafter befall him; that they are indelible, and that neither *Brumma* himself, nor all the Gods together can obstruct or hinder the Effect of them; and that what is there written, is conformable to the Actions of a preceding Life. On the other Hand you assure us, that the Lives of Men, and all their Actions, are also written in the Stars, in the Planets, and in all their various Conjunctions and Oppositions; that we ought to consult them, if we would be successful, in all our Undertakings; for which Reason when you are inclin'd to treat about a Marriage, to make a Voyage, erect an Edifice, or enter into any Contracts whatsoever, you make your Application to some particular *Bramin*, that he may consult the twelve Signs of the Zodiac, the Situation of the Planets, and the seven and twenty principal Constellations in your Behalf. But if it be true, that all the Occurrences of this Life have already been irreversibly regulated by *Brumma*, what becomes of the irresistible Power of the Stars? What Manner of Advantage can possibly arise from your consulting them? or if the Stars have an Influence over all your Actions, your Assertion, with Respect to the Writings of *Brumma*, is but a meer Chimera. I have scarce ever met with an *Indian* so disingenuous, as not to acknowledge the Cogency of this Argument.

THE Doctrine of the *Indians* supplies us still with a fifth Demonstration, to which they can make no plausible Reply. The principal Reason of their holding the *Metempsychosis* is, the Necessity of making Attonement for the Sins of a past Life. Now, according to their System, nothing can be more easy than the Expiation of their Sins. All their Books abound with the singular Mercies, that are procur'd by the Pronunciation only of these three Words, *Chiva*, *Rama*, *Harigara*. On the very first Utterance of them, all Sins are cancell'd and blotted out; but if they are thrice repeated, the Gods are so honoured, that they are at a Loss to find a Recompence equal to the Merit. Such happy Souls are so over-charg'd, if we may be allow'd the Expression, with Merit, that they are no longer oblig'd to animate new Bodies, but soar up directly to the Palace of the Glory of *Divendiren*. Now there is scarce an *Indian*, though never so remiss in his religious Duties, but pronounces these Names more than thirty Times a Day. Some of their Devotees will repeat them a thousand Times over, and even constrain the Gods to acknowledge themselves insolvent. Their Sins are, moreover, wash'd away with equal Ease, by their bathing themselves in some particular Rivers and Lakes; by giving Alms to the *Bramins*, by going long Pilgrimages, by reading the *Ramagenam*, by the Celebration of certain Festivals, in Honour of the Gods, &c. Things being thus circumstantiated, there is not an *Indian*, say I, who does not depart this Life overladen with Merit, and without the least Guilt or Stain of Sin; in which Case, as there remains no Sin to make Attonement for, the *Metempsychosis* must of Necessity be useless.

ARGUMENTS of this Nature, drawn from their own Doctrines, prove more successful, and are much more regarded by them, than any other, though never so solid or well-grounded. We have at least this Advantage over them, that when we have convinc'd them, that any one Point of their Doctrine is false, they cannot deny, but that a Religion, built upon that Doctrine, must be so too.

WE likewise charge them with the same Inconsistencies as were brought formerly against the antient *Pythagoreans*, upon the Supposition, that the same Souls promiscuously animate the Bodies both of Men and Beasts; whence it follows of course, that 'tis a
Crime

Crime of a very aggravating Nature to kill a Beast; and that thereby we are daily in Danger of murdering our own Parents, Children, &c. The *Indians* readily own the Consequence. But if this be the Case, say we, how is it possible that your Gods can take such Delight in the Sacrifice of living Creatures?

THESE Sacrifices which the antient Philosophers likewise offered up in honour to the Gods, without being restrained therefrom by their Ideas of the *Metempsychosis*, give me here an Opportunity of making a Remark upon a particular Practice of *Pythagoras*, which is actually observed by the *Bramins*. It is well known, that this great Philosopher offered up a Hecatomb, as an Acknowledgment of Thanks for the Discovery of a Geometrical Problem, and tho' on all other Occasions he religiously abstained from Meat, and lived upon nothing but Honey and Milk, yet he did not refrain here from eating some Part of those numerous Victims. And the *Bramins* in this exactly copy their grand Exemplar. Altho' they make profession of an inviolable Abstinence from the Flesh of any living Creature whatsoever; yet 'tis certain that in that most celebrated Sacrifice of theirs, called *Ekiam*, in which they offer up Sheep, as I have seen them my self at *Trichepali*, they eat some particular Parts of these Victims, but abstain from all the rest. 'Tis on this solemn Occasion only, that they presume to eat Meat; for their general sustenance is Rice, and Herbs, which they gather fresh and in large Quantities every Day. These Herbs, however, in the Use or Abuse of them often times expose them to the Commission of five various Sins, which they call by a *Generical* Term, *Panchounou*. To cut or shred them, to grind them, to trample them under Foot, to seeth them, and to chew them voraciously, are the Sins here signified. Upon which, I thus accost them: You *Bramins* are infinitely more guilty than any Order, or Degree of Men whatever that make use of Flesh: For in killing a Sheep, for Instance, they commit but one single Murder, instead whereof you pluck up every Day a large Quantity of Herbs, which you dress, and thereby become guilty of innumerable Murders. Besides, as there are Millions of Animalcles in the Water you daily drink, which are imperceptible to the naked Eye, these likewise are so many Murthers. The ridiculous Consequences, which thus necessarily follow from their Doctrines, cover them with Confusion, and demonstrate the Absurdities thereof.

I VERY well remember, when I was at *Siam*, in a Monastery of the *Talapoins*, (where I learnt their Language,) the ^a *Sancrat* who was my Tutor, and who was prepossess'd in Favour of the *Metempsychosis*, was very much surpris'd, when I told him, that every Time he drank the Waters of ^b *Menan*, he committed numberless Murders. At first he smiled at the Assertion, and look'd upon it as ridiculous; but was confounded to the last Degree, upon my putting a small Quantity of Water into one of our best *European* Microscopes, where he very plainly discern'd a numerous Fry, as it were, of Animalcles in the same Water, whereof he had taken, but just before, a very plentiful Draught.

ANOTHER Time, having a long Conference with a *Bramin* on the Transmigration of Souls into the Bodies of Beasts, I determin'd to try whether the *Cartesian* Opinion with respect to Beasts, would make any Impression on him. I had immediate Recourse, I say, to that Philosophy, in order to prove that brute Beasts are nothing but *Automatons*, or meer Machines, in the following manner. Not to advance any Thing but what is plain and obvious, Is it not true, said I, that God is omnipotent, that he can form a Body of an Animal, as for instance, a Horse, without being obliged to inform it with a Soul? This you must acknowledge to be true, since 'tis only what *Brumma* did;

^a A President or Superior of the *Talapoins*.

^b A River that runs through *Siam*.

when he created the first Man. Your Histories abound with Relations of several curious Machines, which have been formerly made for the Amusement of your Monarchs. We have an Account in your Records of a Statue made in the Form and Figure of a Man, that walked every Morning to the Emperor's Chamber, and by a gentle Touch awaked him. We read likewise of several artificial Birds, that have been made to fly in the Air. Now 'tis certain, as yourself must allow, that these Machines had no Souls, and yet they seemed to move like animated Beings. If therefore there are some curious Artists, who can compose a Machine to that Degree of Perfection, is it not possible for God to create the Bodies of living Creatures, tho' uninform'd, with the same Impulse of Motion, as if they were really animated? I was about to proceed, but the *Bramin* looking on me with an Eye of Disdain, Sir, says he, consider what wonderful Things we see Elephants and Monkeys perform every Day; and thereupon he told me several Stories, one still more surprising than the other, and at last asserted, that Monkeys refrain from talking thro' meer Obstinacy and Perverseness, and out of fear only, lest we should set them to hard Labour, which, thro' their natural Levity, and Love of Indolence and Ease, they utterly abhor. Were it in my Power, added he, to make choice of one State rather than the other, I really think, I should prefer such Souls as animate brute Beasts, before those that inform Mankind; for, in short, there seems to be much more Art and Industry display'd in the Operations of the former, than in those, for the Generality, of the latter. Reflect only on the exquisite Labours of the Bees, and of the Ants, I perceiv'd by this Conversation, that we must not, even in a ludicrous manner, advance the System of our modern Philosophers amongst the *Indians*: But I could soon have silenced the *Bramin*, by making use of such Arguments, as I am sensible by Experience, will puzzle and confound them, and to which they can make no manner of Reply.

To conclude, we collect a thousand of their Absurdities, which tho' inconsistent with common Sense, they still firmly believe. Herein again they act like the *Pythagoreans*, who gave Credit to the most wild and extravagant Fictions in Nature, if they did but in the least contribute towards proving the *Metempsychosis*; witness the golden Thigh of *Pythagoras*, the Arrow of *Arabis*, &c. *Eunapius*, who was well versed in all the Tenets of *Pythagoras*, has made a large Collection of such like idle Tales, which he would impose on us, however, for incontestible Truths; for which Reason *Jamblichus*, though in other Respects a great Admirer of that Philosopher, says, that his Disciples defended their Doctrine by an infinite Number of incredible Stories, and treated all those, who were wise enough, to despise and disown them, as Fools and Madmen. For this Reason likewise *Xenophon*, speaking of the *Pythagorean* Doctrine, calls it *τερετώδης*, that is, all over Prodigies.

AND this is also the genuine Character of the *Indians*. There is no Fiction, tho' never so stupid or Romantic, but what they readily believe themselves, and propose to others, as incontestably true. They'll tell you, for instance, with abundance of Gravity, that a certain Ass rather chose to be starved to Death, than eat Straw, on his Recollecting that in Times past he had been an Emperor, and used to the most elegant Entertainments.

WE make all the Advantage we possibly can of these absurd and ridiculous Stories. As the *Indians* are fully persuaded, that Souls are immortal, and that Virtue is rewarded, and Sins are punished after Death; we use the same Argument that *Tertullian* did against *Laberius* to demonstrate to him the Resurrection of the Dead. The latter maintain'd, according to the *Pythagorean* Doctrine, that Men after Death were transform'd into *Mules*, and Women into *Turtle-Doves*. Upon which *Tertullian*, without taking the

the least Notice of the Absurdity and Folly of this Notion, contented himself with drawing the following Consequence, with respect to the Resurrection of the Dead. If it be true, says he, (and we say the same to the *Indians*,) that the Souls of Men, when their Bodies are dissolved, can animate a *Mule*, or any other Beast whatever, these same Souls, *à fortiori*, may reanimate those Bodies, which they have abandon'd and forsaken.

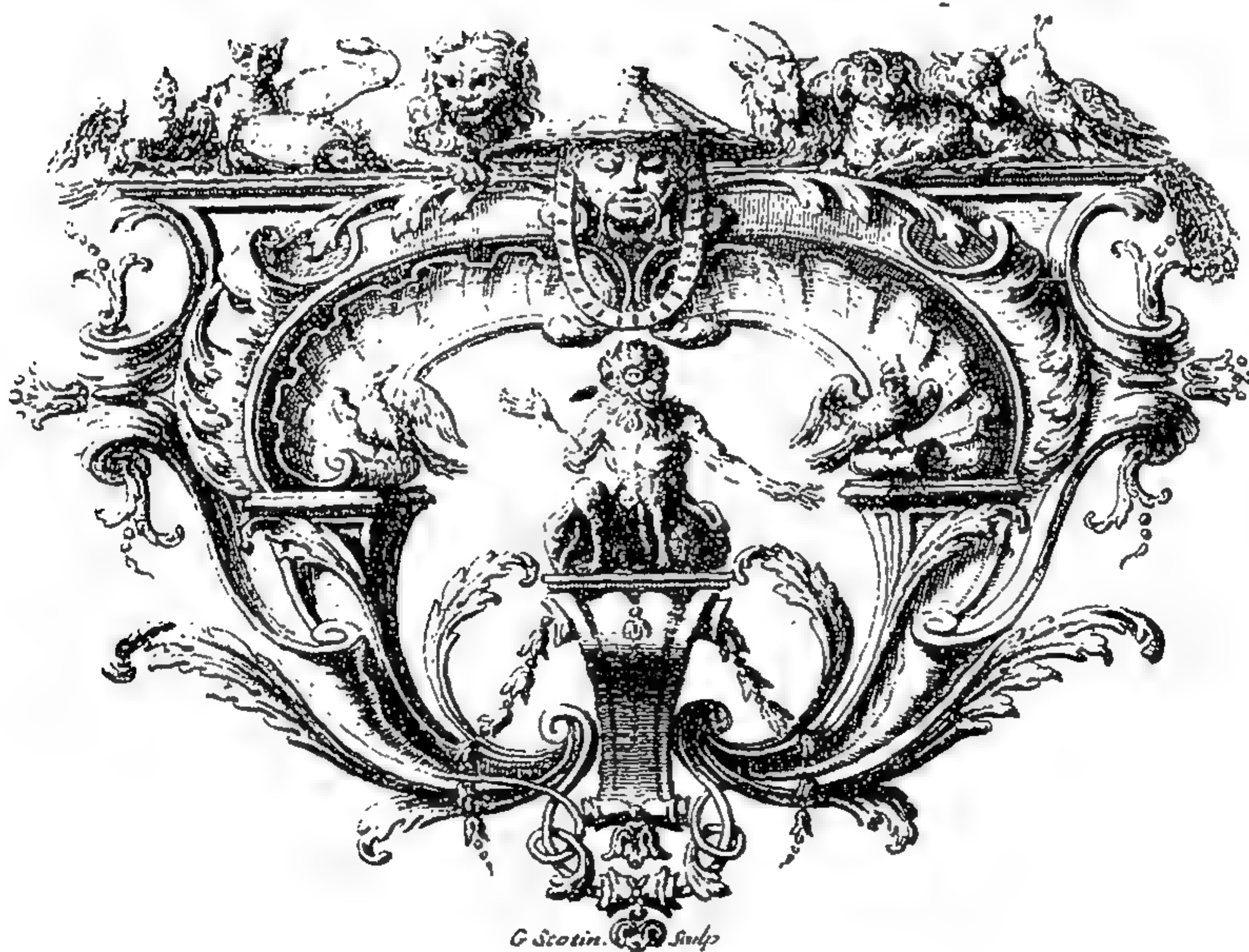
Thus it is, my Lord, that even Falshood itself gives us an Opportunity, of convincing these People of the Truth. When they are once fully persuaded of the Blindness, in which they have hitherto lived, Truth meeting with no farther Opposition, begins to enlighten their Minds, and when the Almighty is graciously pleased to influence their Hearts, by the Assistance of his holy Spirit, the Work of their Conversion is finally accomplished. I beg the Liberty, with the most profound Veneration and Respect, to subscribe my self,

MY LORD,

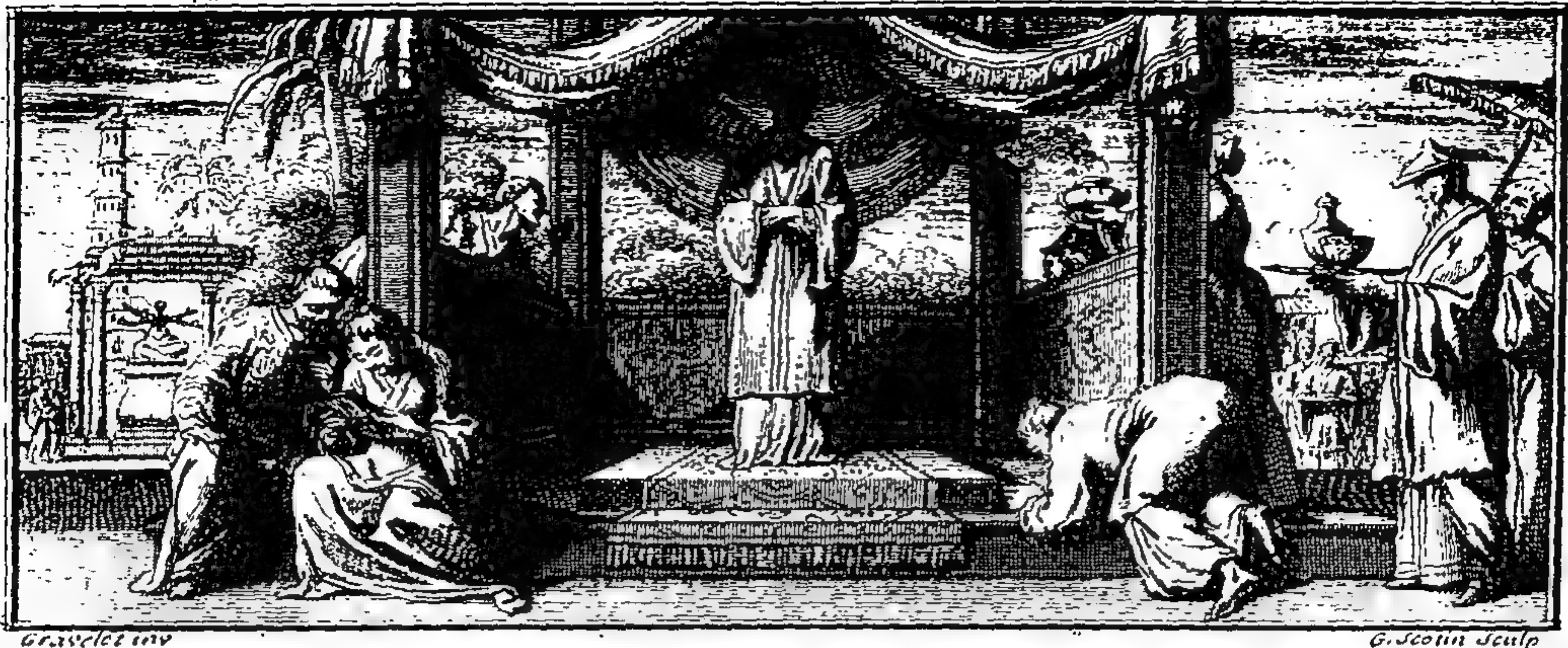
Your Lordship's most Devoted,

and Obedient Servant in the Lord,

P. BOUCHET, *Missionary of the Society of Jesus.*



A
DISSERTATION
ON THE
RELIGIOUS CEREMONIES
Of the NATIVES of
CHINA and *JAPAN*,
&c. &c.



A

DISSERTATION

ON THE

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WE are informed by Father ^a *Martini*, that the *Chinese* have no particular Term in all their Language that fully denotes or expresses the supreme Being, which has given too favourable an Opportunity to some ill-natur'd and censorious Criticks, to brand them with the ignominious Character of *professed Atheists*. The same Father, however, adds, that they make use of the Term ^b *Xangti*, to express a Being who is the Sovereign Lord of Heaven and Earth, to whom they offer up Sacrifices as to the *unknown God*. 'Tis universally allow'd, as appears by the various Dissertations of their most learned Philosophers; that Vice ought to be punished and Virtue be rewarded; and they all in general treat of Heaven in such a Manner, as is in all Respects conformable to that establish'd Opinion. " But, (says the Translator of Father *Martini*) as it is " highly improbable, that the vast Expanse of Heaven, so beautifully deck'd with

^a *Hist. of China*, translated into French by *L'Abbe Pelletier*. 12 Tom. 1. published in 1692. *In sam composita Lingua ne nomen quidem Deus habet*, says he in *Latin*.

^b Or *Xam-ti*. This Term signifies *Sovereign Lord and Master*. No Emperor, say they, was ever so presumptuous as to add the awful Name of *Xam* to his own; but always declin'd it out of a religious Regard to the Supreme Being. As to that of *Ti*, indeed, or plain Master, several Emperors have assumed it without the least Scruple. See the Preface to *Confucius's Morals*. This, doubtless, is another strong Argument against those prejudiced Persons, who look upon the *Chinese* as profess'd Atheists. Turn to the Note in the Sequel of this Article.

“ innumerable Orbs of Light, should of itself be capable of preserving so exact an Order and Regularity, as is visible in the whole Creation, it is reasonable to suppose, that a supreme Being, who is the all-wise Lord and Governor of Heaven, is here understood, tho’ not expressed; a Being whose Providence is absolutely necessary for the Preservation and Government of all created Things, because they have no Power of their own to direct themselves.” This, however, gives no manner of Satisfaction to such as imagine that the *Chinese* are *Atheists*; for they will insist upon’t, that this is only begging the Question. It is very probable, that at the first Establishment of their Monarchy, that is to say, pretty near the Time of *Noah*, they had some Knowledge of the true God, as well as all the other Colonies of the World first established after the Flood. But it must be acknowledged, that such a Supposition is no Argument with respect to their Religion at present; and is moreover grounded on bare Conjectures, and they can never amount to a solid Argument without the Help of some written ^a Authority, or uniform Tradition. We shall attempt, however, to explain to our Readers the genuine Notions of the antient *Chinese*, according to the Relations of our most authentic Travellers. What follows is a short Account of the Progress and Corruption of their Religion, extracted from Father *Le Comte*, and Father *Martini*.

^b *Fohi*, who lived not long after *Noah*^c, offer’d up Sacrifices to the *Sovereign Lord of Heaven and Earth*. It is very probable, that Religion was in no Danger under the Government of so pious a Prince, who reigned so many Years; and ’tis not to be questioned’d, but his Subjects copied so glorious an Exemplar. ^d *Hoamti*, who was their third Emperor, erected a Temple in honour to this *Sovereign Lord of Heaven*. Upon the Supposition therefore that there is any Veracity in the Annals of *China*, it may be asserted, that this Temple was the most antient that was ever taken Notice of in History; especially since the Monarch who built it lived at a Time when divine Worship was perform’d in sacred Groves only, and on high Places. *Tchoneri-hio*, who was their fifth Emperor, re-established the Religion in its Purity which his Royal Predecessor, thro’ perfect ^e Dotage, had disguis’d with a thousand ridiculous and superstitious Customs. He appointed several Priests, or Ecclesiastical *Mandarins*, to oversee the Celebration of the Sacrifices, and was of Opinion, that divine Worship ought not to be circumscrib’d, or confin’d to one Place alone. Father *Martini* informs us, that he obliged all his Subjects to a regular Observance of some particular religious Ceremonies, and that he united the Priesthood to the Regency, by prohibiting all Persons whomsoever, but the Emperor himself, to perform the Function of their High-Priest, or Sacrificator. Their sixth Emperor was as zealously attached as he, to the Cause of Religion. Father *Martini* adds, that this Emperor was the first who introduced and countenanc’d Polygamy by his own Example. *Yao* his Successor was remarkable for his good Works and Transactions; and the Emperor who succeeded him, trod in his virtuous Steps. In short, says Father *Le Comte*, they both were so celebrated for their pious Deportment and prudent Administration, that in all Probability Religion was still in a more flourishing State, during their respective Reigns, than it was before. The last-mentioned *Jesuit* is of Opinion, “ that

^a See the Dissert. of Abbot *Renaudot*, on the *Arts and Sciences of the Chinese*.

^b *Memoirs of China*, written by Father *Le Comte* by way of Letter to the Cardinal *de Bouillon*. Several learned Critics are of Opinion, that what is here related concerning these first Emperors of *China*, is all spurious and meer Romance.

^c The History of *Fohi* is very much suspected by the Learned on Account of the numerous Fictions, which are interspersed throughout the whole Work. Amongst other Things it is reported of him, as of *Erichonius*, the Son of *Vulcan*, and the fourth King of *Athens*, that he was half Man, half Serpent, which is the true and genuine Reason why the *Chinese* Emperors preserve the *Dragon*, as an Hieroglyphic, in all their Coats of Arms. This Monarch, whether real or fictitious, is supposed to have lived not long after the Flood, and was, some will have it, the Descendant of *Noah* by *Shem*. ’Twas he, add they, introduced the religious Custom of offering up Victims in honour to the Deity, which was first taught him by the Patriarchs who were his Ancestors, and this Notion they justify by the Etymological Signification of his Name *Fohi*, or *Paohi*, that is to say, a Victim. It was *Fohi*, likewise, who instructed the *Chinese* in the Knowledge of Hieroglyphic Characters.

^d The *Chinese* assert, that *Hoamti* never died, but withdrew to the Top of some peculiar Mountains, the Abodes of other Men immortal like himself. *Hist. of China* by F. *Martini*.

^e *Idem*.

“ the Knowledge of the true God was preserved amongst them for two thousand Years
 “ afterwards, under the Reigns of fourscore Emperors, since the most learned *Chinese*
 “ Commentators maintain’d, ^a that before the Superstitions of *Fo* were introduced, the
 “ People had never seen such a Thing as an Idol, ^b or a Statue. . . . During all that Time,
 “ every Prince that ascended the Throne was put in Mind to observe the Maxims of
 “ *Tao*, the first and most essential of which was, to take peculiar Care that divine
 “ Worship should be paid to the *Sovereign Lord of the Universe*.” This Worship, how-
 ever, was not generally observ’d in its utmost Purity, but on the contrary was tainted
 with the Intermixture of various Superstitions, which, when ever long practis’d,
 corrupt Religion, and make it lose its native Beauty. Some Centuries after *Tao*’s
 Reign, one of their Emperors attempted to establish Idolatry, at the Instigation, and
 by the Assistance of an *Enthusiast*, whom he countenanc’d and protect’d. This new
Salmoncus had the Insolence afterwards to insult the Deity, but met, however, with
 the same untimely Fate as the *Grecian Salmonëus*; for, according to the *Chinese* History,
 he was struck dead with a Thunderbolt. In this long Interval of Time the Folly of
 regarding Omens became mightily in Vogue. They paid divine Adoration to the ^c
Genii, or celestial Powers, whom they look’d upon as Mediators or Intercessors for
 them at the Throne of the *Sovereign Lord of Heaven and Earth*. They imagined like-
 wise, that the good or ill Fortune, both of the People and the State, depended entirely
 on the Influence of the Stars, as plainly appears by the History of the Reigns of the
 antient Monarchs of *China*. Hence we may justly observe, that the true Spirit of Re-
 ligion was no better kept up and preserv’d by them, than it was at the same Time by
 the rest of the antient Pagans. What innumerable Instances are there to be met with
 amongst the latter, of that Virtue which the *Chinese* Annals so much boast of, and which
 might have been justly look’d upon as the distinguishing Characteristick, and supreme Per-
 fection of Religion, if divested of all the superstitious Practices that attended it. We are
 willing to believe, however, with Father *Le Comte*, that these People preserv’d amongst
 them for a long Time, a very distinct, though we cannot say a pure and perfect Know-
 ledge of the true God.

LÁOTUN, whom Father *Le Comte* calls *Laokun*, or *Li-Laokun*, was Head or Prin-
 cipal of a Sect, whose Doctrines were in a great Measure conformable to those of *Epi-
 curus* ^d. He was born in the Reign of *Tingu*, about six hundred Years before our Sa-
 viour *Jesus Christ*, and about fifty before *Confucius*. This Sectary boasted himself to be
 the Offspring of Heaven, meaning, in all Probability, that he was sent down from
 thence as an Ambassador. The Ringleaders of almost all Sects have attempted to as-
 sume the Air of being the Miracles of Nature, and Personages something more than
 human. In order to maintain this high Character with a better Grace, he endeavour’d
 likewise to persuade his Disciples, that he had lain conceal’d for fourscore and one Years
 together, in his Mother’s Womb, and that at the Moment before she expir’d, he issued
 out of her Left Side, through a Passage of his own making. The Number nine, which
 he imagin’d to be the Number of Perfection, being multiplied by nine, and making
 fourscore and one, was the Origin and Foundation of this Belief. *Li-Laokun* soon
 gain’d a prodigious Reputation by his Doctrine, the Substance whereof was as follows: ^e

^a This cannot be reconciled with the Establishment of Temples, and the divine Worship of some Persons of
 Distinction, introduc’d by several Emperors long before *Fo*, without making mention likewise of those Sacrifices
 which were in antient Times offer’d up to the Guardian Angels, tho’ in reality they imagin’d them far inferior to
Xam-ti. See the Preface to *Confucius’s* Morals.

^b But could it reasonably be expected, that in an Age wherein all Nations of the World represented the Deity
 by Idols, or, which is much the same Thing, by Hieroglyphicks, that the *Chinese*, though so prodigiously fond of
 these last, should be the only Persons that neglected the former? We have some very discerning People in our
 own Age, that cannot be prevail’d on entirely to lay aside such Representations.

^c The Words of a Prayer inserted in the History of *China*, by *F. Martini*, Lib. iv.

^d History of *China*, by *F. Martini*, Lib. iv.

^e Father *Le Comte*, *ubi sup.*

“ He taught, that the supreme Being was corporeal, and that he govern’d the subordinate Deities, as an absolute Monarch does his Subjects^a. He maintain’d, that the Soul died with the Body, and that *Pleasure* was Man’s *Summum Bonum*.” To these Doctrines he added some other Articles, which might bear a very favourable Construction; as for Instance, he seem’d by the following Passage to acknowledge a supreme Intelligence. “ The sovereign or supreme Reason, that is, *Tao*, says he, is not expressible by Words; and though she be not corporeal, ’tis she that created the Heavens and the Earth, and though immoveable, she gives Motion to all the Stars. I call her *Tao*, that is to say, the sovereign incorporeal Reason, because I can find no other Term whereby properly to express so mysterious an Essence, &c.^b The eternal Reason produced one, that one brought forth two, from those two proceeded three, and those three created all Things.”

FATHER *Le Comte* seems to be of Opinion, that in this Passage *Laokun* alluded to, and had some Idea of the sacred *Trinity*. He wrote several useful Tracts on the Topicks of Virtue, the short Duration and Vanity of Honours, the Contempt of Riches, and the Retirement of the Soul; that is to say, on that State of Recollection in which the Soul abstracted from, and regardless of the World, makes her more noble and sublime Reflections on herself. From what has been said, we may reasonably infer, that the Doctrine of this Philosopher was partly sound, and partly erroneous; and in all Probability it afterwards happened to him, as it hath done to many others besides himself; that his Disciples carried Matters much farther than he did, and drew false and dangerous Conclusions from a Doctrine that in itself was very obscure, and very ambiguous. Under the Pretence of searching after Pleasure, which was acknowledg’d to be their *Summum Bonum*^c, his Disciples made it their whole Study to prolong their Lives, in order to keep a lasting Possession of their sole Felicity, for which Purpose they gave into the most scandalous and wicked Schemes, that could possibly be devised. This dangerous Notion insensibly gather’d Ground, and was generally embrac’d by Persons of the highest Rank and Distinction.” Father *Le Comte* informs us, that *Laokun* applied himself with such indefatigable Industry to the Study of Chymistry, that he was look’d upon as the ^d Inventor of that occult Science, and being intoxicated

^a History of China, by *F. Martini*, Lib. iv.

^b Father *Le Comte*, *ubi sup.*

^c Father *Martini*, *ubi sup.* They vainly imagin’d, that they could make themselves immortal, by their medicinal Preparations. They maintain’d, that there were certain Wanderers in the Mountains, who after their Exemption from Death, were enabled to transport themselves to what Parts of the World they pleas’d, nay, to soar up even to the Heavens. Father *Martini*, and Father *Le Comte* too, say, that this idle Imagination prompted the *Chinese* to an indefatigable Pursuit after the Knowledge of Chymistry. The Notion which the *Chinese* entertain of their immortal Wanderers, may be very aptly compar’d to the receiv’d Opinion amongst our Populace, of the *Wandering Jew*, or that so long in Vogue, of the Members of the *Rosicrucian* Order, who boasted, *That they were omniscient; that they had Power to save People from the devouring Grave; to bestow upon them an eternal Bloom; to prolong their Lives from one Age to another; and to be invisible whenever their Enemies were present, &c.* But to return to the *Chinese*: *Hiao-su*, who was one of their Emperors, was so extravagantly fond of the Art of Chymistry, and of the Immortality which he expected, as the Consequence of that occult Study, that he assum’d the Title of *Emperor of a thousand Years*. The Chymists, or, more properly speaking, the Alchemists, erected for him, at their own Expence, a Palace made all of odoriferous Wood; to which they likewise added Perfumes. . . . In the Midst of this Palace stood a brazen Tower, . . . in which there was a large brazen Vessel, in the Form of a Man’s Hand, which was made use of daily to collect or receive the most refin’d Dew, of which they compos’d certain Pearls, which were to be the Seeds of their imaginary Immortality. A certain Projector, being desirous to make a Present of one of these Potions to *Hiao-su*, as an infallible Liquid to immortalize that Monarch who was so charm’d with the Thoughts of Life, his prime Minister stopp’d the Hand of the Empirick, and drank up all the Draught; at the same Time addressing himself in the following Manner to his Master. “ If it be true, Sir, that what I have drank is capable of making me immortal, it is not in your Majesty’s Power to take away my Life for my Presumption; and if you are concern’d with an impudent *Ignoramus*, who endeavours to make you his Cully, I shall spare you the Shame of having your Folly publicly expos’d, by demonstrating to you, by my own Example, the Ignorance of these Impostors, who play upon you, and take Advantage of your Credulity.” But *Hiao-su* was deaf to all his Remonstrances.

^d As we have enter’d upon the Topick of Chymistry, we shall observe, as has been done by other Authors, that this Art was first found out in the Reign of *Dioclesian*, and that the first Dissertations that were ever wrote on that Subject were published in *Egypt*. If so, the Chymists are defeated of their boasted Antiquity. As for

toxicated with the Hopes of finding the *Philosopher's Stone*, he flatter'd himself at last, that by Virtue of a particular liquid Preparation he could make himself immortal. The same Father adds, that in order to prove more successful therein, his Disciples practis'd the *Black Art*; insomuch, that the Quality in a very short Time gave into it, as the only Science worth acquiring. Every Body, in short, made it their Study at last, in hopes to avoid the gloomy Apprehensions of Death; and a thousand extravagant and impious Practices immediately ensued. The Adepts of this Sect, perceiving how universally they were admired, added Numbers daily to their Profession. They had the honourable Title of celestial Doctors conferr'd on them; and several spacious Edifices were erected for them, that they might form themselves into regular Societies; even Temples were erected in Honour of their divine Founder, and both the King and the People paid him divine Adoration.

IN the Time that *Confucius* appear'd amongst them, there was a general Corruption and Depravation of Manners in the State; and we may easily imagine, that the Doctrine of *Epicurus*, so strenuously maintain'd by the Disciples of *Li-Laokun*, made no less Havock in their Religion. Those who really deserv'd the Name of Philosophers, were so despis'd and disregarded, that *Confucius* himself was oblig'd to travel from Province to Province, to court the People's Attention to his new Doctrine. In the Sequel of this Dissertation we shall treat more at large of that great Philosopher.

CHINGU, who reigned two hundred and thirty Years before the Nativity of our Blessed Saviour *Jesus Christ*, determin'd to abolish and exterminate, at once, all the liberal Arts and Sciences, by committing to the Flames, all the Books in general that were to be met with throughout his Dominions, such only excepted as treated of Agriculture, Physick, and the Black Art. This Edict was put in Execution with all the Rigour and Severity imaginable; and although several learned Elucidations might possibly be conceal'd and preserv'd from the general Proscription, yet 'tis reasonable to suppose, that Ignorance at such an unhappy Juncture greatly promoted the Progress of Superstition; and accordingly in Process of Time they grew extravagantly fond and addicted to the Art of Divination, of Witchcraft, the Influence of the Stars, and Power of the *Genii*, &c. as evidently appears from the History of those Monarchs who govern'd the Empire about one hundred Years before the Birth of Christ. ^a One of these Emperors carried his Folly and vain Hopes of Immortality to such a Pitch, that he introduc'd the most scandalous Superstitions, and countenanc'd by his Royal Example, such vile Practices, as plainly prove, that when Ignorance is once encourag'd and establish'd, the Torrent of Lewdness and Debauchery, Immorality and Prophaneness, becomes impetuous, and drives down all before it. He order'd Temples to be erected throughout all his Dominions, in honour of those who should make themselves immortal, by this Means conferring on himself beforehand the Honour of Deification; for which Reason some will have it, that this Prince was the ^b first who establish'd Idolatry in its full Force amongst them, although 'tis manifest, from what has been already said, that it was practis'd even long before *Confucius's* Time, notwithstanding all the Reasons assign'd for confining the religious Worship of the antient *Chinese* to ^c *Xangti* alone, as the supreme Lord and Governor of the Universe.

BUT

for the *Chinese*, they are so far from being the Inventors of that Art, that it is generally thought, they were indebted for their Knowledge therein, to the *Arabs*. See the Dissertation of Abbot *Renaudot*, *On the Arts and Sciences of the Chinese*. All this, however, is very uncertain, and meer Conjecture; and upon a fair Examination, 'tis very probable, that the *Arabs* and *Chinese* are much upon a Level, in point of Claim to this Invention.

^a *Hiao-yu*, whom we have already mention'd.

^b History of *China*, by Father *Martini*, Lib. viii.

^c 'Tis pretended, notwithstanding, that even this Term conveys not the same Idea that we have of God. We are likewise told, that for Want of a proper Term in the *Chinese* Language to express the *Supreme Being*, the *Syrians*, who left an Inscription at *China*, in both their Tongues, which is mention'd in Father *Kircher's* Treatise,

BUT the *Jesuits* who have oblig'd us with the History of *China*, assure us, that the most fatal Blow Religion ever felt, was given her by *Fo* and his Disciples. This *Fo* began to flourish and meet with universal Approbation amongst the *Chinese*, about two and thirty Years after the ^b Death of *Jesus Christ*. His ^c Idol, they say, was brought thither from *India*. The Minds of the People were perfectly dispos'd to give it a favourable Reception, and at that Juncture Superstition and Idolatry gain'd Ground apace. Some have asserted, that this *Fo* was a *Ghost* broke loose from the infernal Regions; but not to dwell on such a chimerical Suggestion, what follows is the best and most rational Account, in our Opinion, that can be given of him. ^d Others, therefore, inform us, that he was born in *India*, about one thousand Years before Christ, and that he was of Royal Extraction; that at first his Name was *Che-kia*, or *Xe-quia*; but when he had attain'd the Age of thirty Years, he chang'd it into *Fo*. As *Laokun* sprang from his Mother's Left Side, so *He* miraculously issued from his Mother's Right, who died in her Labour. Some Time before his Birth, she dreamt that she had swallowed (others say that she was brought to Bed of) an Elephant, and this awful Dream is the original Cause of that Reverence and Respect which the Kings of *India* pay to their white Elephants. This *Fo* was blest with uncommon Strength, and could stand alone as soon as ever he was born. He took seven Steps, pointing with one Hand to the Heavens, and with the other to the Earth. His Tongue likewise was immediately loosen'd; he spoke at his very Birth, and gave all about him a surprising Characteristick of his Mission. *I am*, said he, *the only Being to whom Honour is due, upon Earth, or in the Heavens*. When he was seventeen Years of Age, he married, and had a Son, whom he soon after abandon'd, as he did all the rest of Mankind. He withdrew into a solitary Desert, with three or four favourite Philosophers, whom he made choice of for the Direction of his future Conduct. At thirty two he began to be inspir'd; he was then possess'd with, and full of the Deity, and at once became omniscient. From that Moment he was constituted a God, and establish'd the Veneration and Respect which

Treatise, entitled, *China Illustrated*, were obliged to make use of the *Syriac* Term *Aloho*, which bears a very near Affinity to the *Hebrew* Word *Elohab*; wherein 'tis added, that they were imitated by the *Spaniards*, who made use of the Term *Dios*, to supply the Defect of the *American* Languages (and particularly that of *Brasil*) which had no Term to express the *Supreme Being*. Without entering into a Controversy, that seems to turn entirely upon Terms, we cannot but observe, that though they had no Name, whereby properly to express what the *Christians* pretend is compris'd in their Term *God*, yet they had at least a Term to express some Being, that they acknowledg'd superior to themselves. Neither can it be denied, but that all these People had some Idea of this Being, which as it was superior to themselves, had likewise a Power to be either serviceable or injurious to them, without their being capable in the least of resisting him, or prevailing with and appeasing him, but by Prayers, Sacrifices, Victims, or Incantations, &c. In short, by such Means as all Nations from earliest Times have devised for that Purpose, and which can be look'd upon no otherwise than as a religious Worship. If however, notwithstanding all this, the *Chinese* and *Americans* must be stigmatiz'd as *Atheists*, all the antient Idolaters ought with equal Justice to be branded with the same infamous Character; since if we pursue the Argument of those who charge the *Chinese* with atheistical Principles Step by Step, they must be oblig'd to acknowledge, that the heavy Imputation will lie only on the Defect which there is in the Idea that all idolatrous Nations whatsoever have entertain'd of the Deity. Now this is meer Cavilling for Cavilling Sake, or at best a Sort of Transport only fit for the Pulpit. *Questo e buono per la predica*. In the Sequel of this Discourse the Reader will find, that there are Sects both at *China* and *Japan*, who are likewise suspected of entertaining atheistical Notions; as that of the *Philosophers*, that of the *Sintos*, and one Branch of the *Fohists*; but all this proves no more, than that there are speculative Atheists in both those Empires, as there are even amongst us *Europeans*.

^a *Memoirs* of Father *Le Comte*, *ubi sup*.

^b According to others, sixty five Years after the Death of *Christ*.

^c The following Passage is extracted from a small Treatise, entitled, *Confucius's Morals*. The Emperor *Mien-ti*, who liv'd sixty five Years after the Time of our Saviour *Jesus Christ*, sent two Ambassadors to the West, in order to enquire after, and find out, if possible, the *Saint* and the *Holy Law*, both grounded on a Vision which he himself had, and on these Words of *Confucius*, *That the Holy Saint resided in the East*. The Ambassadors landed on an Island, not far distant from the *Red Sea*, without attempting to make any farther Progress, and from thence they convey'd the Statue of *Fo* and his Doctrines into *China*.

^d Father *Le Comte*, *ubi sup*. This Account of the Life of *Fo* is not in every Respect conformable to that which we have already given you of *Xaca* in the Article of *Tunquin*. But how is it possible for any one perfectly to reconcile the Contradictions of so many various Idolaters, who have fashioned their various Traditions according to their own particular Fancies, more authentic or imperfect, in Proportion to the Distance they were from their Original? Turn to the Remarks a little lower, where we shall speak of the Religions of the *Japanese*. This Variety of Accounts prevents us from giving you an exact System of the *Chinese* Doctrine, &c.

the

the People had for him by innumerable *Miracles*, or rather, (not to profane that sacred Term, the true and genuine Signification whereof a great Part of those who profess themselves Christians are perfect Strangers too,) by Impostures and Delusions. In a very short Time he had a prodigious Train of Admirers and Disciples, who, in Imitation of their ^a new God, chang'd their Names according to the various Countries where they propagated their Doctrine. But this Deity himself at last was convinced, that he was but a Man, like those who ador'd him; for he died in the seventy ninth Year of his Age; and when he found himself at the Point of Expiration, that the Measure of his Iniquities might be full, he endeavour'd to inspire and poison his Followers with his atheistical Principles. He told them ingenuously, *That till that Time he had talk'd to them in obscure and unintelligible Terms; but don't deceive yourselves, said he, and vainly imagine to find out of Nothing the first Principle of all Things; for from Nothing all Things deriv'd their Beings, and to Nothing will they all return. This is the dark Abyss of all our Hopes.* This Doctrine, perhaps, notwithstanding the Horror and Detestation which it naturally creates at first View, might appear less shocking and insupportable, if we would reconcile it with the Principles of the *Siamese*, by substituting the Idea of their *Nireupan* in Lieu of that abominable *Nothing*. But be that as it will, by this Recantation, he divided his Disciples into two Sects, one of which follow'd literally the Doctrines which *Fo* taught in his Life-Time; that is to say, Idolatry; the other embrac'd the dying Words of their great Master, as fundamental Articles of their Faith, and openly declare themselves profess Atheists. This Sect, if we may credit Father ^b *Gobien*, is strenuously oppos'd by that of the *Philosophers*, whose Doctrine favours another kind of Libertinism. Some have attempted to reconcile these direct Contradictions of *Fo*, by the Supposition that he laid down a double Law; that is, in their Terms, an *external* and an *internal* Law. The former is preparatory to, and directs us to the latter, and is afterwards of no Manner of Importance; no more than the ^c Props which support an Arch-Roof, when the Work is compleated. But after all, it must be acknowledg'd, that amidst these various Opinions, and those which we shall treat of in the Sequel of this Discourse, some are very dark and obscure, and others seem very loose and licentious, either on Account of their having been injudiciously related, or from the dangerous Consequences that may actually be drawn from them. Father *Kircher* has given us a farther Account of this *Fo*, which shall be inserted hereafter in its proper Place.

AFTER these Particulars which we have mention'd, with Respect to the Progress of Idolatry, establish'd by *Fo*, it may reasonably be expected, we should give some Account likewise of *Confucius*, who preserv'd, as they pretend, the Religion of the *Chinese* in its native Purity. The ^d *Japanese* commemorate this venerable Philosopher under the Name of *Koofsi*, and their Legends mention him with all the Respect due to a Saint of the most illustrious Order. The *Chinese* tell us, that a celestial Harmony was heard at the Nativity of *Confucius*; that the Stars themselves descended upon Earth, or at least came very near it, doubtless with no other Intent than to testify their Joy and Wonder on that miraculous Occasion. As soon as he was born, two Dragons came to watch over him, and protect him from all Harms. This Prodigy bears some Affinity to that of the Serpents, which accompanied young *Hercules* as he lay in his Cradle. *Con-*

^a They were called *Bonzes* at *China* and *Japan*, *Lama's* in *Tartary*, *Talapoins* at *Siam*, *Hochans* at *China*. There are some of the *Bramins* whose Principles are much the same with those of the atheistical *Fobists* amongst the *Chinese*, with Regard to the Deity. He is call'd *Sommona-Codom* at *Siam*, *Xaca* and *Chekia* at *Laos* and *Japan*, *Chaca* or *Chacabont* at *Tunquin*, and very probably, *Brama*, *Witsnu*, and *Ram* amongst the *Indians*. You have here different Figures or Representations of *Fo*, under the Name of *Xequia*. In one he is seated on a magnificent Throne, with Rays about his Head, and surrounded with Hieroglyphicks, and in the other he is attended by his two Favourites.

^b Preface to the *History of the Edict of the Emperor of China*.

^c Father *Le Comte*, in his *Memoirs of China*.

^d *Kaempfer's English Translation of the History of Japan*, Lib. II. Chap. iii.

Confucius ^a was born, as some say, five hundred and fifty Years before *Jesus Christ*; and according to others, four hundred and eighty ^b three. The Death of his Father was the Occasion of his being called by the Name of *Tceffè*, that is, the *Child of Sorrow and Affliction*. He was a Descendant of the second Race of Emperors. We are credibly inform'd, that even in his Infancy he discover'd a peculiar Inclination to the Practice of Virtue. In his tenderest Years there appeared nothing Puerile or Childish in his Deportment; In every Action he was discreet and manly. His Air was very grave and sedate, so as to command the Respect of all who beheld him: But what made him most conspicuous was his sincere and unaffected Piety at an Age, when it could not be expected that he should have any adequate Idea of the Principles of Religion. He was obedient to his Parents, and squar'd his own Conduct by that of his Grandfire, who liv'd at *China* in the 'Odour of Sanctity': And it was a general Observation, that he never presum'd to eat, till he had first prostrated himself, and made an Oblation of what he had before him to the Sovereign Lord of Heaven. "Tho' but yet an
 " Infant, ^d as he once heard his Grandfather fetch a deep Sigh, . . . he ask'd him the
 " Occasion of it. Perhaps, Sir, said he, you are pensive and fearful, lest your De-
 " scendants should deviate from the Paths of Virtue, and disgrace you by their Vices.
 " The good old Gentleman was startled, and asked his little Grandson, who taught him
 " to talk in that Manner. Yourself, Sir, reply'd *Confucius*. I always listen with the
 " utmost Attention when you speak, and I have often heard you say, that a Son who
 " by his Life and Conversation does not support the Character of his Family, is a
 " Disgrace to it, and does not deserve to bear its Name. When you fetch'd that
 " Sigh, did you not think of me, and am not I the fatal Cause of your Grief and
 " Apprehensions? *Confucius* after the Death of his Grandfather, put himself
 " under the Tuition of one of the most celebrated Doctors of that Age, by whose care-
 " ful Instructions he soon made a very considerable Progress in the Knowledge of the
 " Antients, whom he look'd upon as the best and most perfect Standards. His Life
 " was afterwards in imminent Danger thro' his inviolable Attachment to the Antients,
 " though then but sixteen Years of Age; for being engaged in Conversation with a Person
 " of the first Quality, who treated with an Air of Contempt the Writings of the antient
 " *Chinese*, as being worthless and obscure; this undaunted Youth, fired with Indig-
 " nation, read him too warm a Lecture on the Reverence and Regard which was
 " due to them. Those Dissertations which you thus depreciate and condemn, said he,
 " treat of the most sublime and important Matters, such as none but the learned ought
 " or can fully comprehend. Could the Vulgar understand them without a Comment,
 " they would never regard them. This Dependence of Judgment, by which the Illite-
 " rate must be in Subjection to the Learned, is absolutely necessary, and highly advan-
 " tageous to Civil Society". The Discourse, which closed with a very severe Re-
 primand from the young Doctor, enrag'd the Nobleman to that Degree, that he had
 certainly been revenged on him, if the Emperor himself had not interposed, and put an
 End to the Quarrel.

By that Time *Confucius* was fifteen Years of Age, he had made a judicious choice of such antient Authors as were most universally approved, and extracted their most valuable Maxims, with Intent to observe and follow them, and not only to regulate his own Conduct thereby, but to recommend them to the Practice of others. When he was about nineteen or twenty Years old, he married, and had a Son within twelve Months after; and though Polygamy was indulged by the Custom of his Country, yet he determin'd to ^e content

^a Hist. of *China*. by F. Martini.

^b *Memoirs* of F. Le Comte.

^c *Idem. ibid.* This Odour of Sanctity is liable to Suspicion.

^d This is an Extract from F. Le Comte.

^e Hist. of *China*. L. IV.

himself with one Wife only, as being most agreeable to the Laws of Nature. Nay, he even put *her* away soon after the Birth of her Son, and determined to spend the Remainder of his Days in a State of Celibacy. *Confucius* was no Stranger to what all Philosophers know, by daily Experience, that nothing is so intolerable an Incumbrance as a Wife; and on the other Hand, Wives look on Philosophers as meer worthless Pieces of Household-Stuff; since they very seldom if ever answer their Expectations. In short, *Confucius* made choice of a single Life, that he might apply himself close, without any Interruption, to his Studies, and afterwards spread his Doctrine with indefatigable Industry all over the Empire, which he could never have done had he been encumbered with a Family, tho' he had been a greater Philosopher and better Oeconomist than *Socrates* himself. *Confucius* at three and twenty, became Pupil to a Philosopher, who was remarkable at *China* for his admirable Instructions with regard to human Conduct both publick and private; and notwithstanding this natural Inclination of *Confucius* to Philosophy, he would not refuse to act in a publick Capacity; since by that Means he could reduce to Practice what he approved of in Speculation. Accordingly he officiated as a Magistrate in several Places, and behaved with universal Approbation. The Publick Good and the Propagation of his Doctrine, was all he aim'd at; and wherever he found that his Endeavours prov'd fruitless and ineffectual, he would resign his Post without the least Reluctance. He had three thousand Disciples, five hundred whereof were advanced to the most important Places in the Government. Amongst these last there were sixty two who were conspicuous for their wise and prudent Administration. These Disciples were all of them Missionaries and Ministers employ'd by *Confucius* for the better Establishment of his Doctrine, and for the general Reformation of Manners. But the Fervency of his Zeal made him so diffident of their Ministry, that he could hardly be prevail'd with not to cross the Seas and publish his Doctrine in Person all over the habitable World. In short, out of these seventy two selected from the five hundred before-mentioned, he made a farther ^d Choice of twelve particular Disciples, who might properly enough be called the twelve Apostles of *Confucius*, and so give him an Air of Conformity with *Jesus Christ*, especially since the *Chinese* Philosopher, like *Jesus Christ*, had one particular Friend and favourite Disciple. Comparisons of this Nature, 'tis true, are a little shocking and disagreeable to us antient Christians; but not at all so to our new Profelytes in *China*. *Confucius* divided his Doctrine into four Branches, and his Disciples into four distinct Orders or Classes. The first endeavour'd, with the utmost Application, to improve themselves in Virtue, and imprint an habitual Practice of it in their Hearts. The second made Logick and Rhetorick their peculiar Province. The third Class devoted themselves to Politicks, and the forming a right Idea of the prudent Administration of all State-Affairs. The fourth and last employed their whole Time in writing, in an elegant and correct Style, such memorable Maxims and Reflections as were most advantageous for the Conduct of human Life: But their great Master exhorted them all in general to be peculiarly careful of their own Deportment, to improve their Minds by Meditation, and sanctify their Souls by the Love of Virtue.

^f THIS celebrated Philosopher erected a publick Academy in *Lu*, where he was born, for the Improvement of Youth in Virtue and good Manners, which in a short Time was an unspeakable Advantage to the whole Province. If we may credit all the Encomiums that are given of this happy Place, *Confucius* reviv'd the *Golden Age* in it, by establishing Honesty and Fair Dealing amongst those who follow'd Trade and Commerce, and amongst Children a perfect Obedience to their Parents. He laid down excellent Pre-

^a His Wife was such a Scold, that in order to describe any noisy Termigant, it was usual to call her proverbially *Xantippe itata*. This *Vixen* was in all likelihood the celebrated *Demon* of *Socrates* so often mentioned in History.

^b Hist. of *China*, *ubi sup.*

^c See Father *Le Comte's* Memoirs of *China*, Tom. I.

^d History of *China* by Father *Martini*, L. IV.

^e *Confucius's Morals*, published in 1683.

^f History of *China*, *ubi sup.*

cepts for the peculiar Conduct of the Women, and prevail'd on them to practise those Duties which he recommended, as the Ornaments of their Sex. He likewise exhorted all Mankind in general to the Love of those Virtues which were the Bonds of Friendship and civil Society. *Justice and Equity were so strictly observed, that no one would offer to take any Thing that he saw lie in his Way, unless 'twas his own Right and Property; and they all liv'd together in as perfect Harmony, as if they were but one single Family.* So considerable a Reformation as this, which was entirely owing to the Prudence and Oeconomy of *Confucius*, made every one imagine, that a Person thus qualified would certainly make an excellent Minister of State. And tho' Experience teaches us, that in these Cases, Men are too often mistaken in their Choice, yet they were not so with Regard to this *Chinese* Philosopher. He proved as wise a Legislator in Practice as he had already been in Speculation. He work'd a thorough Reformation both in the Court and Country, and set Bounds to Interest, Ambition, and false Politicks. As his Morals were extremely rigid and austere, they might naturally create a Dislike amongst Persons of Quality and Distinction; and yet, even they hearkened with Attention to his Councils and Instructions for a considerable Time. He had the Art of recommending to the Court a general Contempt of Riches and Pleasures, an infinite Regard for Justice, Temperance, and all the other Virtues, and Greatness of Soul above all worldly Views attended with an unaffected Sincerity. ^a The Kings themselves would transact no Affairs of Importance, without first consulting him; and the People in general rever'd him as a Saint. Such was the Reformation this great Legislator wrought whilst he was prime Minister; but as Mankind are inconstant and unstable in all their Ways, and too apt to swerve from the Laws of Wisdom, which seem to throw them out of their natural Situation, these very Persons, notwithstanding their happy Conversion of Manners, yielded at last to the Temptation of Pleasures. Their jealous Neighbours laid Snares in their Way to interrupt a Reformation which they look'd upon as dangerous. They imagined, says Father *Le Comte*, that a Monarch, directed by a Man of *Confucius's* Character, would in a short Time make himself formidable, and they dreaded the ill Consequences that might ensue. They argued, however, but like shallow Politicians, for if all be true that is related of the Wisdom of that great Philosopher, and the Re-establishment of Virtue amongst them, nothing could possibly be more repugnant to the usual Disorders and Divisions which Ambition naturally creates. This *Chinese* Philosopher had the Mortification to see his utmost Endeavours prove all abortive. The Court sunk again into its former Luxury and Licentiousness: The King ^b indulging the natural Bent of his warm and amorous Constitution, grew careless and remiss in the Management of his Affairs; never studied the Good of his Subjects, or took the least Care that Justice should be administred amongst them, nor listened to any wholesome Admonitions. *Confucius* therefore laid down his Office of Prime Minister, in order to preserve his Reputation in the midst of these Distractions. Philosophy fell in a short Time into so great Contempt, that no Prince whatever would shew the least Regard to *Confucius*. The Politicians fear'd him, and the State Ministers would admit of no Rival who was capable of diminishing either their Authority or their Credit. In short, he found himself so universally abandoned, that he was often reduced to the last Extremity. Thus ended the Progress of a Reformation of Manners, which was neither so successful nor so lasting, as that generally is which only regards Points of Doctrine. The ^c Philosopher therefore despairing of being any longer serviceable to the Publick, determined to employ all his future Time with his Disciples, and to instruct them with all the Attention of a diligent Master whose only Desire was to lead them in the Paths of Virtue. During this Retreat his Soul lost none of its native Grandeur, nor its heroic Resolution, but might justly be compared with that of the antient Stoicks; for in Imitation of their great Example, he maintain'd, " That it was not in the Power of Man to hurt him ;

^a Father *Le Comte*, *ubi sup.*

^b History of *China*, Lib. IV.

^c *Ibid.*

^d Memoirs of *China*, by Father *Le Comte*.

“ that he whose thoughts are once raised to Heaven by a sincere Longing after Perfection, is so far from dreading the impending Storm, that he never so much as ^a hears the Bustle and Confusion which are round about him.” *Confucius* therefore being now withdrawn with his Disciples in a Time of general Corruption, when that antient Integrity and that strict Justice, so requisite and necessary for those who sit at the Helm of Government, were totally banish’d; he extended his Thoughts no farther than by his most excellent Maxims to improve that small Number of his Elect, whom he had saved as it were from Shipwreck. “ ^b He used his utmost Endeavours to re-establish in them a perfect Integrity which he assured them was the Gift of Heaven, and in order to the better Attainment of that glorious End, he exhorted them to obey, fear and serve that ^c Heaven, to love their Neighbours as themselves, to conquer and subdue their unruly Passions, to submit themselves to the Dictates of right Reason, and to do, say, and think nothing that should be inconsistent with, or repugnant to it. And that which is most remarkable is, that he never recommended to others any one Virtue, either in Writing or by Word of Mouth, which he did not practice first himself.” Who can forbear thinking when he reads the Relation of such a beautiful System of Morality, and of so strict a Practitioner of all those Duties, which it recommends, but that *Confucius* was a *Christian*, and had been educated in the School of *Jesus Christ*? How particularly remarkable is *that Integrity of his, that Gift of Heaven, from which Mankind was most shamefully fallen.* No *Christian* could possibly express himself ^d in better Terms. No *Jewish* Prophet ever talked so clearly of the Corruption of Natural Religion, and the ^e Necessity of its Re-establishment. Is it not very surprising, that *China* should have the Privilege of a ^f kind of Revelation, whilst, according to the received Notion, Idolatry covered the Face of the whole Earth, except the petty Dominions of the *Jews*? In short, the Disciples of *Confucius* had so profound a Veneration for him, that they did not scruple to pay him the same Honours as are only due to Sovereign Princes.

CONFUCIUS was seventy three Years old before he died, but spent the latter Part of his Days in Sorrow and Affliction, being mortified with Reflecting on the reigning Vices of the Age. A little before his last Sickness discoursing on the Doctrine which he had endeavoured to establish, he said, *the Mountain is fallen; a lofty Machiue has been demolish’d.* A few Days before his Death he thus addressed himself to his Pupils: *Since our Kings no longer regard my Precepts, I am now usefess to the World, and therefore ’tis high Time for me to go hence and be no more.* When he died his Disciples wept most bitterly, and performed his Funeral Rites with all the Marks of Esteem, which they could possibly devise on so melancholy an Occasion. They all went into close Mourning for him, and wore it for a Twelve-Month together: Nay some of them con-

^a *Si fractus illabatur orbis,
Impavidum ferient Ruinae.* Horat.

^b *Confucius’s Morals, ubi sup.*

^c That is to say, God.

^d One would sometimes imagine, that it was a Doctor of the *New Law* that spoke, rather than a Man born and educated in the midst of corrupt Nature, Father *Le Comte*.

^e Some are of Opinion, that by the *Saint* in the *West*, *Confucius* meant and foretold our Saviour *Jesus Christ*. ’Tis very probable, likewise, adds Father *Martini*, in his Fourth Book of his History of *China*, that he foresaw the Mystery of the *Incarnation*, and even pointed out the Year in which it was to be accomplished. This Prediction is grounded on the Death of a certain little Animal that was killed in the Chace, and which, according to the *Chinese*, should never appear till a Person of peculiar Sanctity should be born, who should proclaim a Blessing promised several Ages ago to all the World. *Confucius* being informed of the Death of that Animal, cry’d out twice with a Sigh, *O Kilin!* (for that is the Name of the Animal) *Who gave thee Orders to appear? My Doctrine is upon the Declension, and thy coming renders my Lectures usefess and ineffectual.* In short, continue they, as this *Kilin* signifies a very innocent and inoffensive Animal, it may possibly bear Allusion to the *Lamb of God*, more especially since the Year of its Death had some Reference or Relation to that of the Birth of our Saviour, altho’ 475 Years before it. Several other Circumstances are added in order to confirm this new Type of *Jesus Christ*, which Abbot *Renaudot* has rejected as absurd, and disrespectful to the Deity. See his Dissertation on the *Arts and Sciences of the Chinese*.

^f One would not take *Confucius* for a common Philosopher formed by the meer Dint of Reason, but a Person inspired by God for the Reformation of this new World, Father *Le Comte*.

tinued it three Years; and others, in short, ^a lamented over his Tomb for six Years successively. If his Disciples were sensible of their Loss, the whole Empire was so too, tho' later indeed, and a long Time after they had rejected and contemned his Doctrine. 'Tis the Misfortune of Mankind to be conscious of the Value of Things, only then, when 'tis out of their Power to enjoy them any longer. No sooner was *Confucius* dead, but he was universally acknowledg'd and revered as a Saint, and due Care was taken to transmit that Veneration to future Ages. Their Kings erected Palaces (or Temples) throughout all the Provinces of the Kingdom in Commemoration of him, which, according to Father *Le Comte*, are visited by their *Sages*, who at certain Seasons go purposely thither to pay their political Honours to *Confucius*. Every Body knows what Controversies have arose on this Topick, but as they are foreign to our present Purpose, we shall pass them by, and proceed in our Narration. Very magnificent Inscriptions were made on the Front of these Palaces, Temples, or ^b Colleges; as for instance, *To the Grand Master; to the supreme Doctor; to the Saint; to him who was endow'd with extraordinary Wisdom; to him who has instructed Emperors, Kings, and Princes, &c.* and the very same Veneration and Respect is paid to him to this very Day. The Magistrates themselves never pass by any of these Edifices; consecrated to *Confucius*, but they alight from their ^c Calashes, fall prostrate for some few Moments before it, and walk several Paces on Foot when they withdraw. Even Princes and Emperors themselves pay Visits to these Colleges, and make large Donations to them in Commemoration of the Saint. All these outward Signs or Testimonies of divine Worship are so much the more extraordinary, as the *Chinese*, according to Father *Le Comte*, " never acknowledg'd him for a Deity, altho' they have
 " given the Character of a God, or according to their Way of speaking, of pure Spirits
 " to several *Mandarins* much less illustrious than he was. . . . But Heaven, which
 " brought him into the World for the Reformation of Manners, would never suffer a
 " Life so regular as his, to be the Occasion of Superstition and Idolatry after his De-
 " cease.

" ^dTHE Works of *Confucius* carry such Weight and Authority along with them,
 " that it would be look'd upon as an enormous Crime, to make any Additions or A-
 " mendments to them, or to distrust and controvert the Truth of his Doctrine. He is
 " always look'd upon as an infallible Doctor, and the supreme Master of all Arts and
 " Sciences. . . . Two Words only quoted from his Writings in any of their publick
 " Disputations, are sufficient to stop the Mouths of their most inveterate Opponents. . . .
 The Veneration and Respect of the People for this great Doctor has been transmitted to his Descendants. " The Head of his Family, which still subsists, is no less than a tributary Prince, . . . and the Government of the City in which he is born is intrusted to his Care and Conduct. . . . The Privileges of this Family were never taken away, or any ways obstructed, whatever Revolutions happen'd in the Empire." And here we shall conclude our History of the Founder, or Restorer of the Sect of the *Literati* and *Philosophers*.

ALL that we have said hitherto is rather an Account of the Founders of the *Chinese* Sects, than the Doctrines and Systems which they have established. We shall in the next Place therefore proceed to treat of their particular Tenets. *Li-Laokun*, who by others is likewise called *Lanzu*, and *Lanthu*, establish'd that Sect, which at present is look'd upon as the peculiar Religion of the Populace, altho', according to ^e *Kircher*, it was heretofore professed by the *Magi* or *Egyptian* Sages. Father ^f *Le Gobien* calls it the Religion of the *Bonzes*, and says, it was originally establish'd at *China*.

^a *Confucius's Morals*.

^b They are called Colleges in *Confucius's Morals*.

^c *Confucius's Morals, ubi sup.*

^d History of *China*. L. IV.

^e *China illustrated*. L. I. of the 3d Part.

^f Preface to the History of the Edict of the Emperor of *China*.

WE have already made sufficient Mention of the Doctrines advanced by *Li-Laokun*. The Transformations which his Disciples ascribe to the supreme Deity, are in all Respects conformable to what has been said of the^a *Peguans*, *Siamese*, and *Tunquinese*. They^b establish, like them, a kind of Succession of the Sovereign Lords of Heaven, by Usurpation. *Ciam* dethron'd *Leu*, &c. From this Passage, and by some other particular Doctrines, it is manifest, that this Sect of *Laokun* bears likewise some Affinity to that of the *Suito's* of *Japan*. In their Morals, which, as we have already observed, border on *Epicureism*, they don't carry their Indifference so far as the Disciples of *Fo*. They are contented, says Father *Le Gobien*, to banish from the Mind all inordinate Desires and gloomy Passions. Peace and Tranquility are all the Blessings which their Sages pursue. To pass their Lives without any Inquietudes, without any Anxieties or Reflections on what is past, without all those useless Researches into Futurity which disturb and discompose the Soul, is to make a right Use of the present Time, and thereby merit the Name of a Philosopher. "When we for ever torment ourselves with anxious Cares; when we give our selves up to Ambition; when we are restless in our Pursuits after all such Honours and Riches as our Avarice and other inordinate Desires suggest, we are toiling in Reality more for the Ease and Advantage of Posterity than our selves: Can we with Justice be thought prudent and discreet, when we make our selves miserable for the Ease and Satisfaction of others, and purchase their Happiness . . . with the Hazard of our Lives . . . and the Expence of our own Tranquility? . . . A wise Man should be so far from sacrificing his Repose to the Publick Good, that he should not be over anxious in the Pursuit after his own, lest his too earnest Desires after such Things as he has not, should ruffle and discompose that Peace and Tranquility which he actually enjoys. . . . He ought therefore industriously to avoid every Thing that can create the least Anxiety and Distaste. . . . Pleasure attended with Grief is but the Shadow of Pleasure." These Maxims are partly conformable to the Doctrine of the *Stoicks*, and in Part to that of the *Epicureans*, and in short, are the Sum Total of their System. These *Bonzes*, in Imitation of the *Stoicks*, are always talking of Peace and Tranquility of Mind, and a perfect *Apathy*, or Exemption from all the Passions incident to human Nature; and like the *Epicureans*, they would have nothing to give them Pain, or encumber them, no uneasy Reflections, no distant Prospects to create in their Minds the least Concern or Trouble. Life is a Journey which ought to be seasoned with all kind of Pleasures; we should prolong it as much as possibly we can, and at the same Time strew the Road with Flowers. We have already hinted, that this is the principal Motive, that prompts this Sect to apply themselves so closely to the Study of Chymistry. This Peace and Tranquility of Mind thus equally sought after by the *Stoicks* and the *Chinese*, are also recommended to us by the Christian System. But if we except some Books of Devotion, and some Sects who run upon Extreams, our Religion enjoins nothing that is unreasonable in this Particular. We may with equal Ease reconcile the *Epicurean* Maxims to the Christian Scheme, which enjoins us to subdue our Passions, to enjoy the present, without having Thought for the Morrow, to reflect on the Incertainty of the good Things of this Life, and exhorts us to enjoy them with^d Prudence and Moderation. In short, nothing is more inconsistent with Christianity than temporal Sollicitudes, anxious Cares, useless Researches, Avarice, Ambition, &c. It must be acknowledged, however, that if we carry these Points too far, we shall be useless to all Mankind, and a Burden to our selves. For had we an absolute Right and

^a Turn back to Page 36, 43, 104, 105, &c.

^b *Purchas's* Extracts from the Relations of the Missionary *Jesuits*.

^c The wiser Part of the *Epicureans* exhort Men, 'tis true, to pursue their Pleasures; but then they mean those which are agreeable, and which are not attended with Inquietudes, Misfortunes, or Anxieties of Mind, which are the natural Consequences of Luxury and Excess. They are too sensible, that in such Cases the Rose grows upon Prickles. Nothing is wanting to these Maxims, or Principles, but some more noble Object than the common Enjoyments of Life.

^d See the foregoing Note.

Privilege to be indolent and easy, others having an equal Title likewise, we should have no mutual Dependence one on another, no Compassion, no Charity for our Fellow-Creatures, and in short, dissolve at once all the Ties and Obligations of Society. Even those who have strained these Principles to the highest Pitch in Speculation, contradict them (as it is impossible to do otherwise) in their Practice. The *Bonzes* in Reality acknowledge as much; for when they are asked, by Way of Objection, why they marry, and take upon them the anxious Care of a numerous Family? They answer, upon a mature Deliberation, that tho' they are highly sensible, there can be no greater an Incumbrance than a Wife in Speculation, yet in Practice she is an agreeable Amusement, and no Bar to their Happiness.

If the Necessity of their being married, of their having a Family, and concerning themselves about a thousand Necessaries and Conveniences of Life, are repugnant to and inconsistent with their boasted Tranquility, the indefatigable Pains which they take to prolong their Days by their chymical Secrets, and ^b mortifying Regimens for the Preservation of their Health, are equally so. The same Contradictions are plain and evident with Respect to their Morals, which are the same in all Respects as those of the other Sects. These Sectaries of *Li-Laokun* are said likewise to delight in making ^c Compacts with the Devil, in Fortune-telling, and in a close Application for the Generality to the Study of Magick. We are informed too, they are versed in the Art of ^d Exorcising, or casting out Devils, and of foretelling future Events. In short, some superstitious *Chinese* positively assert, that they have an absolute Command likewise over the Weather. In many Respects, they may very justly be compar'd to our Astrologers, Fortune-tellers, and Alchymists.

THIS Sect have a Principal at their Head, who may properly be called their High-Priest, or Pontiff. This Dignity has been Hereditary in one Family for about a thousand Years. This ^e *Ciam* for the Generality resides at *Pekin*, and is a great Favourite at Court, being look'd upon as an absolute Master in the Art of Exorcism.

THE Doctrine of *Fo*, understood in its literal Sense, established Idolatry amongst them, and was the Original Cause of all those various ^f Deities which are mentioned in this Description of the *Chinese* Religion. Most of them are represented under the Form of some Animal or other, thro' which their God *Fo*, they tell us, successively pass'd in his various Transmigrations.

THE Priests of *Fo* go by the Name of ^g *Hochans*, that is, a Compound of all Nations. They maintain, that three Things are the proper Objects of their utmost Veneration, their God, his Law, and his Writings, which contain in them all his particular Ordinances. But the other Branch of their Sect, who pretend to observe his internal Law, and who are open Advocates for Atheism, may be ranged in the Class of the *Talapains*, as well those of *Siam* and *Tonquin*, as those of *Laos*, &c. as will manifestly appear from what immediatly follows. All visible Objects are mere Delusions. True Existence consists in being resolved into Nothing, which on Account of its Simplicity, is the

^a F. Gobien, *ubi sup.*

^b *Idem. ibid.*

^c F. Le Comte *Memoirs of China*. Tom. II.

^d Purchas's Extracts of Voyages.

^e *Ibid.* Purchas calls this Patriarch *Giam*.

^f Those who are inclined to reduce the Worship paid by the *Literati* to *Confucius* and to their deceas'd Ancestors, as an essential Part of their Religion, to a Civil Rite only, pretend that all that is superstitious in it is foreign to this Religion, and was borrowed from that of *Fo*. Upon this Foundation therefore, none of those numerous Idols which we here treat of can fairly be charged to their Account. But to this 'tis answer'd, that the Sect of the *Literati* borrow nothing from the other Sects. We are very well assured, however, that these *Literati* have their Idols and their Statues, as we shall shew hereafter. They invoke and revere their Dead, who are their *Genii*, and have their particular Names and Situations, as those of the Ancient *Greeks* and *Romans*.

^g F. Gobien, *ubi sup.*

Perfection of all Beings. That Peace and Tranquility of Mind in which they make true Wisdom consist, is by them strain'd to a much higher Pitch than by the *Bonzes*. In order to be holy in the Abstract, they must not only be absolutely free from all Passions, but all Desires too. Their true Tranquility of Mind consists in a Privation of all the Faculties of the Will, the Understanding, and Sensation itself. In this State, though no happier or better than an inanimate Stone, they are, in their Opinion, holy and perfect; by which Means they rob the Soul of her native Liberty, in which all Men of Sense have plac'd its Perfection; since all the Beauty of our Actions consists in our free Choice of Good and Evil; but this Truth relating to Freedom is either unknown, to those blind Devotees of *Fo*, or their real Sentiments are so obscure and conceal'd under such strain'd ambiguous Terms, that 'tis impossible to give a more rational and favourable Idea of them. When therefore the Soul is sunk into this profound Stupescation, or total Privation of all her Powers, a Man is no longer liable to Variation, no more expos'd to Transmigrations; he is then, ^a properly speaking, *Nothing*; or if he still be *Something*, he is wise, perfect, happy; in a Word, he is a God, and in all Respects like *Fo* himself.

THEY aim at the Attainment of this State of Perfection, by a religious Observance of the five Commandments of *Fo*, which, as I have particularly mentioned them all before, it would be ^b needless, if not impertinent to repeat here.

To these Commandments they add the Works of Mercy and Compassion, which principally consist in treating their Priests with Reverence and Respect, in maintaining them, and in erecting Convents or Monasteries for their Retirement, in order that by their pious Prayers and austere Penances, they may save Sinners from those dreadful Punishments which are due to their Demerits. They must likewise remember them in their last Wills and Testaments, build Temples, perform solemn Vows, and burn their Garments and silk Clothes, for the Benefit and Advantage of the Dead; or, in Lieu thereof, Representations of their most valuable Effects in Papers, either gilt or wash'd with Silver. We have already observ'd, that these are converted into real Gold, Silver, and Clothes, &c. in the other World. Such as observe not these Commandments, are liable to be cruelly tormented after Death, and to wander out of one Body into another, thro' a long and almost endless Train of Transmigrations. They are liable to be born again, and assume the various Forms of Rats, Mules, Horses, &c. But although these Torments may prove of exceeding long Duration, they are not, however, ^c endless and eternal. Those of this Sect who are most rigid and austere, abstain from eating all living Things, of what Nature or Kind soever, and never incur themselves with Wives, or any Household Affairs. We are inform'd likewise, that they hold a Plurality of Worlds, and a Kind of Trinity and Unity in the supreme Being.

THEIR *Pagods* are very numerous, and some of them very pompous and magnificent, plentifully fill'd with Idols of all Sorts, most of which are fashioned in a monstrous Manner. We are assured, that in their Devotions the Word *Tolome* is very frequently repeated; but they can produce no Reason for it, since they themselves are ignorant of its Sense and Signification. 'Tis thought, however, that this Term is a Corruption of the Name of the Apostle St. *Thomas*, who is reported to have preach'd the Gospel in the *Indies*, and *China* itself. This Sect has several Convents, not only of Monks, but Nuns too; but the latter are in no Repute, but look'd upon as scandalous, since they ^d have infinitely more Liberty to go Abroad, than those of their Sex who are meer Seculars. They are amorously inclin'd, and addicted to Intrigues, and making Assignations. . . .

^a Father *Gobien*, *ubi sup.*

^b See the Articles of the Religion of *Siam*, *Laos*, &c.

^c What follows is all taken from *Purchas's* Extracts.

^d *Le Gobien's* History of the *Ediff*, &c.

Nay, their very Temples are equally defamed, as all Female Assemblies in them are liable to Suspicion. . . . formerly the Sex was denied Admittance.

BEFORE we proceed any further, we shall observe, after Father ^a *Kircher*, that *Fe* or *Fo* is accounted their *Saviour* by all those who adore him. This Father is of Opinion likewise, that *Fo*, whom he pretends to be the same as a certain *Brachman*, from whom the *Brachmans* derive their Title, ^b borrow'd all his Doctrine from those *Egyptian* Priests who were banish'd their Country by *Cambyſes* Emperor of *Perſia*, and that out of their Maxims he compos'd a System, or rather a *Rhapsody*, of his own, by adding ſeveral erroneous Tenets to thoſe which he borrow'd from them. This *Brachman* was likewise known by the Name of ^c *Ram*. In a very ſhort Time he met with unaccountable Succeſs, and drew after him a prodigious Number of Admirers and Diſciples; he afterwards paſs'd through fourſcore thouſand Transmigrations; in the laſt of which he appear'd under the Form of a white Elephant. In ſhort, ſome are of Opinion, that this *Fo* was *Pythagoras*; and ^d others, the *Hermes Trifmagiſtus* of the *Egyptians*.

FOE, or *Fo*, in his Writings which he left behind him with his Diſciples, makes Mention of another Philoſopher, much more anient than himſelf, whom the *Chineſe* call *Omito*, and the *Japaneſe* *Amida*, and of whom we ſhall take farther Notice in a more proper Time and Place. The *Chineſe* invoke them both at once, and in their Devotions addreſs themſelves to *Omito-Foe*.

THE Head or Principal of the Sect of the *Literati*, or Philoſophers, entertain'd much nobler Ideas both of the Deity and of Religion. His Followers, at leaſt, do not ſeem chargeable with ſo groſs Idolatry, as ſeveral Idolaters both antient and modern. Without entering into any Debate about what relates to the particular Doctrine of their Founder, we are inform'd by Father *Gobien*^e, that this Sect acknowledges one ſupreme, eternal, and omnipotent Spirit, that over-rules the World. The Emperor, who is their Head or Principal, has often declar'd, that the Sacrifices which he offer'd up in his Temples, were devoted to that ſupreme Spirit. But after all that can be ſaid in their Favour, their Devotions are not confin'd to this ſupreme Spirit alone; they likewise pay divine Adoration to their Anceſtors, and a Sort of Guardian Angels. As to the Maxims of *Confucius*, they are exceeding fine, as Father ^f *Le Comte* has publiſh'd them; and indeed the ſame may be ſaid of all the other Collections made by the *Jefuits* on the ſame Topick. ^g His Precepts, as they are couched there, are not unworthy of the Chriſtian System; and doubtleſs no one ever treated more diſtinctly and intelligibly of the Deity, and came nearer to the Truth than this Philoſopher. 'Tis a general ^h Obſervation, however, that in all the Tranſlations which the *Jefuits* have publiſh'd of his

^a *China Illuſtrata*.

^b For Inſtance, the *Metemphychoſis*, which *Pythagoras* had from the ſame Quarter, the Superſtitions which relate to the Cow, and Abſtinance from all living Creatures. *Kaempfer* has copied this from Father *Kircher's* *Hiſtory of Japan*; but he took particular Care not to quote him.

^c 'Tis to be obſerv'd here, that the *Indians* deny that they pay divine Adoration to *Ram*; *Thevenot* tells us ſo, Tom. V. of his *Voyages*, publiſh'd in 1727. Let us rather ſay, they deny the Conſequences that may be drawn from their Practices, which is far from being peculiar to them alone. When therefore a Chriſtian talks to theſe Pagans of their God *Ram*, they don't pretend that he is their God, but only that he was a great King, who, on Account of his unaffected Piety and Benevolence to Mankind, was more familiarly receiv'd by the Deity, than the other Saints; and for that Reaſon they pay him much more Reverence and Reſpect. If we tax them with the Adoration of Idols, they deny the Charge; their Intention, they ſay, is directed to God alone; that they honour them only as they the more readily bring to their Remembrance the Saints whom they repreſent, &c. We refer the Reader to the whole Paſſage, which is ſo much the more curious, as it furniſhes us with the only Means to juſtify the *Chineſe* Idolatry.

^d See two Notes, Chap. 9 and 10. of the *Conformity of the Eaſt-Indians*, &c.

^e Preface to the *Hiſtory of the Edit*, &c.

^f *Memoirs of China*, Tom. I.

^g Preface to *Confucius's Morals*.

^h *Difſertation on the Arts and Sciences of the Chineſe*, by Abbot *Renaudot*. He adds, that the ſeveral *Jefuits* who have made Annotations thereon, don't at all agree in their Notions.

Works,

Works, his Expressions are generally so lame and obscure, that they stand in perpetual Need of the Reader's Help, whereas those of the antient *Greek* Philosophers were not near so intricate and perplex'd. What Sense or Meaning may not be rather lent or given to, than found in an Author who always talks in mysterious Terms, and whose every Sentence almost is enigmatical? Such an Author never fails to speak rationally, when he has an ingenious ^a Paraphrast to embellish his Ambiguities, and to set them in a fair and advantageous Light. But 'tis not our Business here to criticise upon *Confucius*. To return therefore to the Sect of the *Litterati*: After due Attention given to those who imagine that this Sect has no Knowledge of any true God, because the Word *Xam-ti*, which by some is render'd *a King above*, and by others *the Lord and Master of the Heavens*, can by no Means be understood to express the supreme Deity; and to those likewise on the other Hand, who are of Opinion, that both the Master and his Disciples had a clear Knowledge of the true God, without the least Mixture of Idolatry; and that afterwards that Sect still continued to entertain the same Idea, although their Sentiments were more dark and obscure, and often strangely confus'd; after having lent an attentive Ear, I say, to the Arguments on both Sides, it must be acknowledg'd, that each Party has carried the Point too far, and run into Extrems. After having seen the Detail of the Ceremonies of these *Literati*, I confess 'twill seem impossible to clear them from the Imputation of being Idolaters; but at the same Time it would be an Act of as great Partiality and Injustice to stigmatize them with the odious Character of *Atheists*, (if we take the Term in its genuine Sense,) as it would be to set all the Idolaters amongst the Antients in the same invidious Light.

'Tis true, indeed, there is a *secret Doctrine ascrib'd* to the Sect of *Confucius*, which bears some Resemblance with that of *Fo*. Such as embrace it, and thereby pretend to distinguish themselves from the Vulgar, admit only of *Matter*: This Doctrine seems to border on *Spinosisme*, but it is so abstracted and confus'd, and those who are its Advocates seem to understand it so imperfectly, that 'tis almost impossible to form any adequate Idea of it. Father *Le Gobien* in all Probability alludes to this Sect, under the Name of the ^b *New Philosophers*. "These, says he, admit of Nothing in Nature but Nature itself, which they call the Principle of Motion and Rest. They assert, ^c it to be Reason in its utmost Perfection, which is the Cause not only of that Order and Harmony, so conspicuous in all the Parts of the Universe, but of those various Vicissitudes and Changes to which it is for ever subject. They add moreover, that if we consider the World as a magnificent Fabrick, in which both Men and Animals reside, Nature is the Ridge and Summit thereof, whereby they intimate, that there is Nothing superior to her; and as the Ridge collects and holds together all the Parts which constitute the Building, so ^d Nature unites and preserves each individual Part of the Universe."

^a Notwithstanding all their learned Annotations and Amendments, they have mingled some scholastic Divinity amongst the Morals of *Confucius*. *Filosofia morale alterata concerti ingredienti di Theologia scholastica*. Diss. ubi sup.

^b Father *Le Comte* likewise takes Notice of it, and calls it the Sect of *Inkiao*, or the *Sages*. This Sect sprang up from the Writings of some Commentators on *Confucius*, and other antient Authors, about the Close of the eleventh Century. Father *Le Comte* says, that under Pretence of interpreting the Antients, they introduc'd their own Ideas, which tend to a refin'd Atheism, and an utter Abolition of all religious Worship. We shall speak more at large on this Topick, in the Sequel of this Article.

^c Father *Le Gobien*'s Preface to the History, &c.

^d Father *Le Gobien* informs us, that the Author of that System has explain'd himself after a very evasive Manner; for though at first he seems barely to intimate, that Nature is an independent Principle, yet, says he, the *Chinese* Doctors put another Construction on it, and are of Opinion, that by the Terms in which he has cloathed his Thoughts, he must intend that the first Principle is incorporeal. He concludes at last, that since the modern Commentators acknowledge in the strongest Terms this Principle, as the Author, Director, and Preserver of all Things, one would imagine, that they intend thereby the Deity whom we adore. But, as if he was afraid, that he had gone too far, he could not forbear subjoining, that we ought not entirely to rely on their pompous Expressions.

WE shall never be able to describe the Attributes of this Nature as we ought, for Want of proper Hints and Lights; and in all Probability they themselves understand as little of them as we do. We will not venture to say, that 'tis a Being distinct from *Matter*, lest we should deviate from their own Notions in their Description of *Matter*, "Which, according to them, is twofold; the one perfect, subtil, and active; " that is to say, in perpetual Motion; the other imperfect, dull, and inactive. Both " the one and the other, say they, is eternal, uncreated, immense, and in some Measure omnipotent, although neither of them is a ^a sensible or free Agent. By the Co- " lition or Intermixture of these two Matters, the five Elements are composed, which " by their Union and Temperature form the very Essence of every individual Body, and " the Difference, that there is between one and another. From thence proceed the perpetual Vicissitudes and Changes, which occur in the Universe, the Motion of the Stars, " the Stability of the Earth, and the Fertility, or Barrenness of the Fields and Meadows. They add, moreover, that this Matter, although constantly employ'd in the " Government of the Universe, is notwithstanding blind in its most regular Actions, " which are directed to no other End than that which we ourselves propose, and which " by Consequence are no farther beneficial than as we understand how to make a proper Use of them."

THOUGH the *Chinese* acknowledge, that the World had a Beginning, and that it will have an End, yet they hold likewise a perpetual Revolution of Worlds, much like that which we have already spoken of under the Article of the *Siamese*. When once it ends, it immediately begins again, and so ends and begins *ad infinitum*. There have been innumerable Worlds before this in which we live, and there will be an infinite Number of others, that will succeed it; and all these Worlds have had, and will have their ^b determinate Periods.

MAN was created by a Concourse of gross and subtile Matter, which must have been fortuitous, since they ^c compare his Creation to Plants which spring up in uncultivated Ground. The Soul which is the most subtile Part of Matter, is dissolv'd with the Body, when its Parts are discompos'd, and revives with it when *Chance* throws those Parts into their former Station.

ANOTHER Historian assures us, ^d that the *Chinese* acknowledge the Creation of a first Man, whom they call *Puoncu*. This Man deriv'd his Being from an ^e Egg, the Shell whereof was snatch'd up to Heaven, the White expanded through the Air, and the Yolk remain'd upon the Earth. This Man was created or born in the Middle of the Night, at the Beginning of the *Autumnal Solstice*, meaning we suppose that *Equinox*. Ac-

^a This is the same with the *Blind Necessity* of some of the ancient Philosophers.

^b A certain *Chinese* Philosopher has fixed the Duration of one of these Periods to one hundred twenty nine thousand six hundred Years. This mystical Number is divided into twelve Conjunctions, every one of which is absolutely requisite for the Completion of the Universe. In the first, Nature employ'd herself in forming the Heavens, in giving Motion to Matter, which before was inactive. In the second she modell'd the Earth, but was above five thousand Years preparing herself for the Creation of Man, who is her Master-Piece, &c. The whole Creation shall sink again together with Man into *Chaos*; from whence they will not come forth again, till the End of the twelfth Conjunction, &c. See Father *Gobien's* Preface to his History of the *Edict*, &c.

^c Father *Gobien*, *sibi sup*. It may very well be said, that we do but grope and grovel in the dark; though what we related here, appears to be well enough grounded, and seems at first Sight to promise a rational Illustration of the *Chinese* and *Siamese* System of the Soul, and the *Metempsychosis*, &c. But in short, we are bewilder'd again, when we compare this Explication with the Worship, whether civil or religious, no Matter which, that the *Literati* pay to the Dead.

^d History of *China*, by Father *Martini*, Lib. i.

^e The *Grecians*, *Egyptians*, and *Phenicians*, were all well acquainted with this Fable of the Creation of Man, and all other Beings whatsoever, as the Abbot *Renaudot* has observ'd in his Dissertation on the Arts and Sciences of the *Chinese*. But to avoid Quotations, we refer the Reader to *Grotius's* short Essay on the Truth of the Christian Religion. The *Americans* likewise have acknowledg'd, that Man and all living Creatures of what Nature or Kind soever proceeded from an Egg.

according to what we have observ'd in Note (^a), the Heavens were form'd first, the Earth next; then spiritual Substances, and Man last of all.

“ SUCH as talk the most philosophically amongst them, says Father *Martini*, assert, “ that *Chaos* was the Principle of all Things, and are of Opinion, that all sensible “ and material Objects were extracted from thence by a spiritual and supreme Substance. “ They ascribe two Qualities to *Matter*, ^a one of which they call *Yn*, that is to “ say, invisible and imperfect; and the other *Yang*, which signifies visible and perfect; “ and these ought to be look'd upon as the two fundamental Articles of their Philoso- “ phy. Out of these they form ^b four Symbols or Characteristicks, which they multiply “ into eight others. They hold an imperfect Quality to be in the visible Matter, and a “ perfect one in that which they call occult. Their eight Symbols, which signify cer- “ tain general Things, whereon depend the Corruption and Generation of all particu- “ lar Things, have each of them their proper Form. One represents the Heavens, “ another the Earth; some Thunder and Lightning; others Mountains, Fire, Snow, “ Water, and Wind.” The Forms of these eight Symbols consist in Lines dispos'd after a particular Manner. We shall omit all that has been said by the same Father relating to the Combination of these Lines to the Number of sixty four. “ The *Chi- “ nese* think the Numbers as mysterious as the Lines of which their Symbols are com- “ pos'd.” All this is a long Train of Ideas, not unlike those of the *Pythagoreans*.

THE Morals of *Inkiaou* may be comprised within a narrow Compass; the Substance whereof is this: “ That a wise Man ought to have Nothing in View but the public “ Good, and in Order to succeed in so laudable an Undertaking, he should use his ut- “ most Endeavours to conquer and subdue his Passions, without which 'tis impossible “ to attain to that Degree of Holiness, which alone can enable him to govern the World, “ and make him happy. This Holiness consists in a strict Conformity of his Thoughts, “ Words, and Actions, with right Reason. The Passions disturb the Tranquility “ of the Mind; Man should therefore check their Violence, and prevent the ill Effects “ of being hurried away by his inordinate Desires.” This is the genuine System of the Sects of *Lanzu*, or *Laokun*, and of *Fo*, only contracted within a narrower Compass.

ABOUT the Beginning of the fifteenth Century, the ^d Emperors of *China* gave Orders to forty two of their most learned Doctors to compile a Body of their Tenets, “ conformable to that of the *Antients*, which was afterwards the Rule or Standard of all their learned Men; or in other Terms, they reduc'd their *Credenda* into a System, which by the Emperor's Command, was made [the establish'd Articles of the *Chinese* Faith. “ However that be, adds Father *Le Comte*, though the *Man- “ darins*, to whose Management this important Affair was entrusted, took incredi- “ ble Pains about it; yet as they were prejudic'd in Favour of all those Maxims “ which Idolatry had dispersed all over *China*, instead of following the true and ge- “ nuine Sense of the *Antients*, they endeavour'd by their false Explications to “ bring them over to a Conformity with their own particular Ideas. They talk'd “ no more of the Deity as of a supreme Spirit, which the *Antients* were acquainted “ with by the Attributes of the sovereign Lord of Heaven, just, omnipotent, &c. It “ was reduc'd, in short, by their erroneous Interpretations, to Nature herself; that is

^a The Abbot *Renandot*, in his Dissertation on the Arts and Sciences of the *Chinese*, asserts, that these two Principles bear some Affinity to those of *Manes*, who was the Head of the *Manichees*.

^b Their four Elements, or the first four Qualities which they ascribe to them. Father *Martini's* History of *China*, Lib. i.

^c Father *Le Gobien*, *ubi sup.*

^d Father *Le Comte's* Memoirs of *China*.

^e Such as cannot be persuaded, but that the ancient *Chinese* were all Atheists, quote this System as a Justification of their ill Opinion of them.

“ to say, to that Impulse or natural Virtue which produces, directs, and preserves all “ the Parts of the Universe.” This pure and perfect Principle which has neither Beginning nor End, and which is the Source and Foundation of all Things, now consisted only in the Essence of each individual Being, and in that which causes the Difference between one Being and another; or to speak in more plain and intelligible Terms, the Deity was Nothing else but that immense Mass of Matter, which becomes by an infinite Number of Configurations, those very material Beings which we see successively appear and disappear without the absolute Dissolution of one Thing or another; for the Dissolution of any Being, or Body whatever, is only the Destruction of the Form of a certain Quantity of Matter. In this System, though they made no visible Distinction between the Body and the Soul, yet they talk’d after a dark and obscure Manner, of an insensible Soul of the World, which they represented as diffus’d through Matter; in which, according to their Notions, it produces those various Vicissitudes to which we see it daily expos’d. It must be acknowledg’d, that there is a strange Confusion of Ideas which contradict each other in all this Medley. All is Matter; one Being differs from another only in Form; their Essence consists therein; it produces, ranges, and destroys itself by an eternal Transformation; and yet it is still requisite, that an invisible and insensible Soul should assist in the Production of all these Transformations. The *Chinese* of this Sect, however, as intricate and perplex’d as their Doctrine is, cannot without Partiality and Injustice be look’d upon as Atheists, properly so called.

THIS Sect, adds Father *Le Comte*, endeavour’d to extirpate all the rest. The Court countenanc’d and encourag’d them in the Prosecution of their Design; but Idolatry was so engrafted in the Minds of the People, that they durst not venture to take any compulsive Measures. They contented themselves with condemning in general all those Sects as Hereticks who opposed the Doctrines receiv’d by the Court, without any further rigorous Proceedings; and this Custom is annually observ’d at *Pekin*. This Sect, which may properly be call’d the reform’d Part of the Sect of the *Literati*, and which pretends to be the only one that follows the Doctrines of the Antients, is also the true Sect of the *Mandarins* and of the Court.

THUS have I inform’d you of every Thing which, in my Opinion, is most material, relating to the different Sects of this extensive Empire. Father *Kircher*, in his ^b Comparison of the Religion of the *Chinese*, with that of the *Egyptians*, says, That the ^c three Sects of the *Chinese* are correspondent to the three Orders or Degrees of Men in a State, as in that of the *Egyptians*, which was formerly compos’d of the Order of Priests, wise Men, and the Populace. The Sect of *Confucius*, and that of the wise Men, govern the State, and acknowledge as their Deity, the King of Heaven. *Confucius*, says Father *Kircher*, answers to the *Tboth* of the *Egyptians*, who, like *Confucius*, endeavour’d to dissuade his Countrymen from all idolatrous Practices, by promoting the Service and Worship of one God only. He quotes Father *Trigaut* afterwards, who says, That the greatest Part of the wise Men acknowledge no other God than *Confucius*, who was the Prince of the Philosophers; in which Particular they imitate the *Egyptian* Worshipers of *Tboth*. They copy them likewise, according to *Kircher*, in the Ceremonies of their Worship. He says in the Sequel of his Discourse, that the Sect of *Fo*, or *Xequia*, (which we have already observ’d originally came from *Egypt*,) very much resemble the *Egyptians*, with Respect to their Idolatry, since they have an infinite Number of Idols, which are the Objects of their Adoration. To conclude, the

^a Compare what we have offer’d here on the Veracity of Father *Le Comte* with what is before quoted from Father *Gobien*, relating to the *New Philosophers*.

^b *China Illustrated*, Part III. Chap. i.

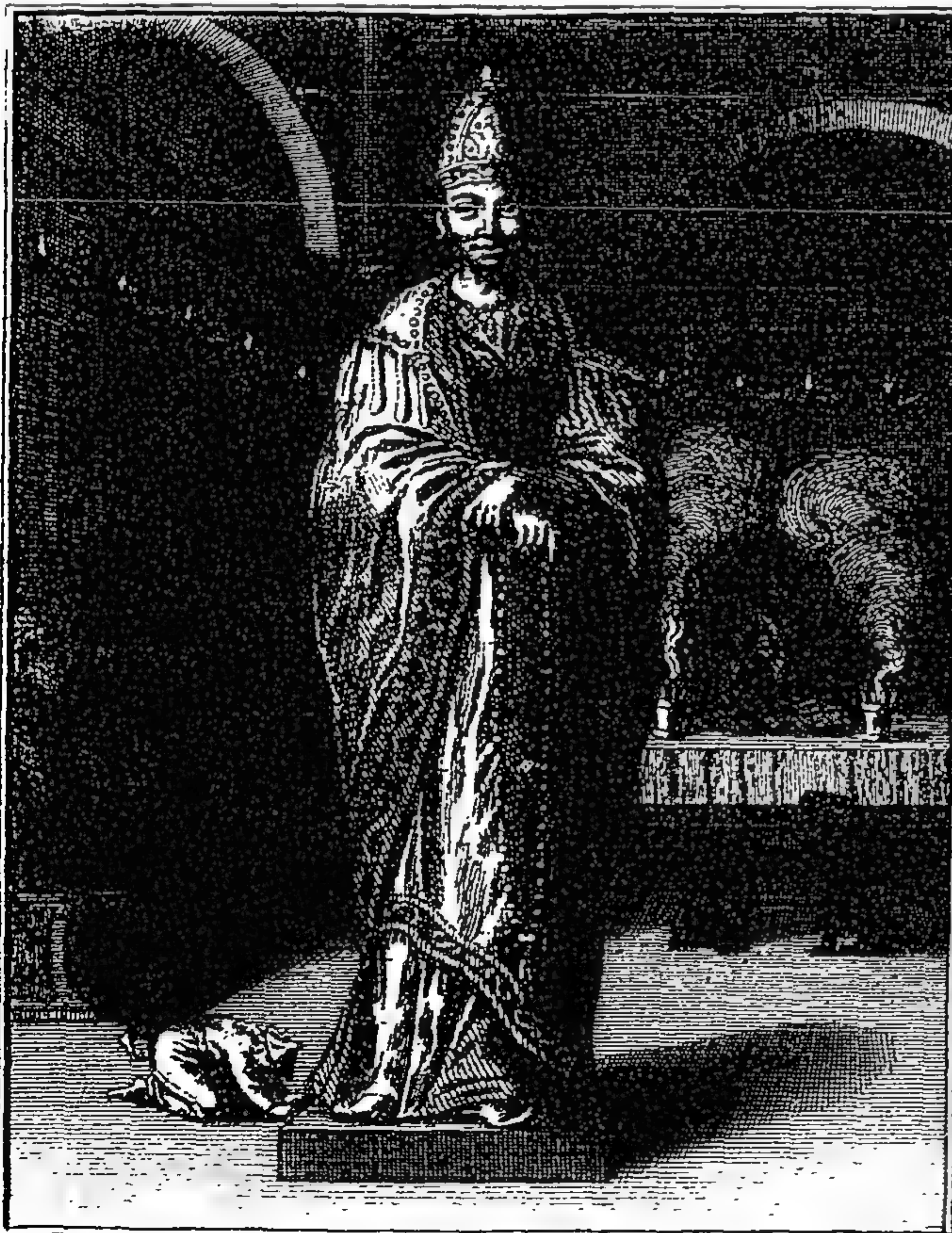
^c Although the Sect of *Confucius* is divided into two or three different Branches, yet they are all but one Sect; the Difference of each Division consisting in their different Explications.



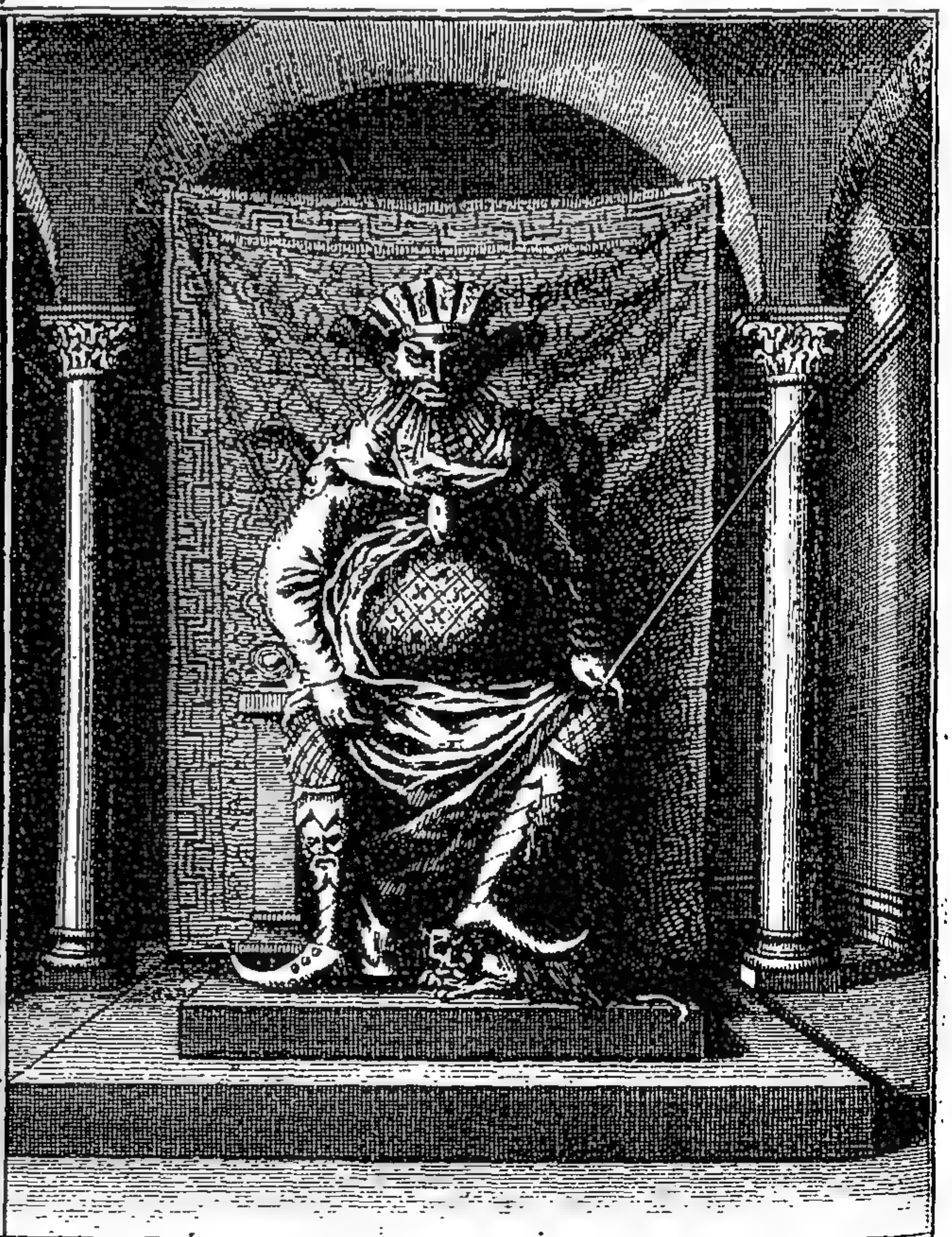
A. FO-TEK, ou NINPO. B. KIN-GAN, génie tutélaire
que les JESUITES nomment aussi CHIN-HOAN.



IDOLE que les CHINOIS appellent, le DIEU de L'IMMORTALITÉ, et qu'ils disent présider à leur FORTUNE.



DIVINITE que les AMBASSADEURS HOLLANDOIS
nomment LINCING dans leurs RELATIONS.



CHIN-HOAN Dieu tutélaire de la CHINE.



The *DEITY* which according to the belief of the *CHINGULAI* confers Health, Wisdom, & Plenty, &c.

La *DIVINITE* qui selon le *CHINGULAI*, donne la Sagesse, la Santé & les biens &c.



The *GUARDIAN DEITY* of the Isle of *CEYLAN*.

Le *DIEU TUTELAIRE* de l'île de *CEYLAN*.

part del.

C. Du Bosc Fecit et Ex.

Sect of *Lanzu* or *Laokun* is only embraced by the Populace ; altho' in former Ages his Doctrine was profess'd by the *Magi*, and the *Sages* of *Egypt*.

The Idolatrous Customs of the CHINESE.

Whatever Idea the *Chinese* have of a supreme Being ; it is certainly true, that in Imitation of all other Idolaters both antient and modern, they allow him to have Associates, or at least Vicegerents under him. They have, says Father *Kircher*, their *Mars*, *Venus*, *Fortune*, *Peace*, the *Nymphs*, &c. as well as the *Greeks* and the *Romans* had. In the City of *Nankin*, continues he, there are not only all the Gods that were ever worshipped both in *Egypt* and in *Greece*, but their Temples also. ^a Besides those Gods which we have already mentioned, they adore the *Genii* of the Air, and the Fowls both of the Sea and of the Rivers. There are Temples erected in Honour to the Guardian of the Mountains, to the *Dragon* of the Sea, which is the *Typhon* of the *Egyptians*, to the *Queen of Heaven*, that is, the *Moon*, to the grateful and agreeable Spirit, to *Mars*, or the *Defender of their Walls*, to *Peace*, to *Esculapius*, or the Soul of Physick, to the Ranger of the Forests, that is, *Diana*, to the God of Rain, to the *Earth*, which is *Ceres*, and to the King of the *Birds*. The *Chinese*, continues *Kircher*, divide their Gods into three Orders or Classes. In the first, is the ^b supreme Being under the Denomination of *Fo* or *Fé* ; the etymological Sense and Signification whereof is, as we have already observed, the *Saviour*. This *Fo* answers to the *Jupiter* of the *Romans*. They represent him encircled with Rays of Light, and conceal his Hands, to intimate to Mankind, that his Power invisibly influences and over-rules all Things. Moreover, they represent the God *Fo* under the Shape of a flying *Dragon*, cover'd with the Shell of a Tortoise. 'Tis for this Reason, in all Probability, that the *Chinese* honour this *Dragon*, as well as the *Japanese* honour *Kirin*, which is their favourite Dragon. At the right Hand of *Fo* (as you'll observe in the Plate hereunto annexed) stands the Philosopher *Confucius*, and at his Left *Lanzu*, as the two great Restorers of their Religion. *Confucius* taught the Knowledge of one God only ; *Lanzu*, surnamed the *Antient Philosopher*, acknowledged one supreme Being, and exhorted all Mankind to serve and worship him as the King of *Heaven*, although he supposed him to be a corporeal Substance. The Figures mark'd *D* are likewise three Philosophers who deserved the Honour of Deification. The Letter *E* denotes the God of War, who, according to the *Chinese*, was the Offspring of a Flower. The Deities of the second Order are mark'd *G* and *H*. The Gods under the Letter *G* are those Sons of *Mars* who have conquer'd the World. Those under the Letter *H* have laid down the Laws of martial Discipline, and taught the Art of War. The Gods of the third Order, who are at the Bottom of the Print, are the *Genii* that dispose of all sublunary Things, some of whom particularly affect the Waters, others the Earth, and others the Fire, &c. In short, all the *Genii* in general, are Gods of the third Class.

THERE is no Question to be made, but that if we should pursue the Parallel between the Idolatry of the *Chinese*, and the *Egyptians*, &c. we should find sufficient Matter for several Dissertations. One would almost be tempted to acknowledge, that *Apollonius Tyanæus* told the Truth, when he asserted ^c that the *Grecian* Gods were ador'd in the *Indies* ; that he had there met with the antient Statues of *Minerva*, *Jupiter*, *Apollo*, &c.

^a The following Verses of an antient *Christian* Poet may very properly be applied to them.

*Quicquid humus, quicquid Pelagus mirabile gignunt,
Id duxere Deos, colles, freta, flumina, flammæ.*

All these Gods, properly speaking, being no more than so many *Genii*, the Multitude of them is no great Matter of Surprise. *Hesiod* peremptorily asserted, that thirty thousand of them roamed upon the Earth, and were employ'd in Ministerial Offices here below.

^b See the Print hereunto annexed.

^c *Philostratus* in the Life of *Apollonius Tyanæus*.

for if the Idolatry in the West was originally borrowed from the *Egyptians*, and their Neighbours the *Phenicians*, &c. it is very probable the *Grecians* preserv'd the same Deities, without making any visible Alterations in the establish'd Worship, or in the Representation of such Gods as they had received. The same Thing happen'd to the Inhabitants of the most remote Parts of *Asia*, who were under the like Obligations to the same People; and from thence proceeds that near Resemblance which there is between the *Grecians* and the *Eastern Nations*: But the antient Idolaters were in a much better Condition than we are of forming a right Judgment of this Resemblance of their Idols and Religion. There were no Controversies amongst them; no Interests or Prejudices strong enough to induce them to disguise Things, as there are amongst the *Christians*. Besides which, they had an infinite Number of Monuments, which Time has totally demolished.

THOSE who maintain, that ^a Idolatry was not introduced till a long Time after *Confucius*, must at least confess, that under the Reign of *Hiao-vu* the *Chinese* began to range their illustrious Personages amongst the Order of their *Heroes* and *Demi-Gods*; that they revered the Guardian Angels, or *Genii* of the Waters, Mountains, Forests, and all other Sorts of *Genii*; that they erected Temples in Honour to these *Heroes* and *Genii*; that they propos'd the glorious Actions of the former as shining Examples for their own Imitation; and this is, said to be, a Practice amongst them at this very Day; but at the same Time it is alledged in Behalf of the *Antients*, that they did not pay divine Adoration to their *Heroes* and *Genii*. 'Tis their too superstitious Posterity, who suffer themselves to be persuaded that some Deity inhabits these antient Monuments, and that by consequence they merit Adoration.

FATHER *Martini*, who furnished us with the foregoing Passage, in the Sequel of his Discourse, goes still much farther; but as he is always animated with the Spirit of Charity, cannot be prevail'd with to think some peculiar Ceremonies of the *Chinese* to be idolatrous.

IN Conformity to this good Spirit, and sweet Disposition, he says, " That at the first Establishment of their Monarchy, the *Chinese* erected in Commemoration of their Parents and nearest Relations, some particular Edifices which they call'd *Tutang*. In these Edifices there were no manner of Idols set up; their laudable Intention being only to demonstrate to the World what Reverence and Respect ought to be shewn to their Parents when living, by these public Testimonies of their Love and Gratitude after their Decease. In short, formerly they only made use of some external Ceremonies which had no Relation in the least to their religious Worship. These People, ^b says he, produce several Instances which evidently demonstrate, that they are not so blind and senseless, as to honour those of whose Mortality they have been Eye-Witnesses, with divine Adoration. They think it sufficient to enrol their Names in their Temples, where every Family has a Register peculiar to itself." Now, according to this Relation, whatever appears to us to be divine Adoration is not so in Reality. These are only meer Ceremonies, tho' such as are look'd upon among them indeed as moral Duties. It must be acknowledged, we are told, that these Ceremonies deceived the first Preachers of the Gospel there, ^c " who being accustomed from their Infancy in *Europe*, to look upon them as Marks of religious Worship, concluded they were Acts of Superstition in *China*"; but had they duely reflected on what the Natives

^a Hist. of *China* by Father *Martini*, Lib. VIII.

^b It cannot be deny'd but that the *Greeks* and *Romans* were accounted as polite at least as the *Chinese*; yet no one hitherto ever doubted of their Folly and Superstition with Respect to their Adoration of the Dead. Were we to make use of all the Sophistry which human Wit is capable of, it might not be impossible to prove, that all the Deifications of *Heroes*, &c. which we meet with in antient History, were no more than Political Ceremonies.

^c Father *Gobien's* Hist. of the *Edict*. &c.

practise with Regard to *Confucius* and the Dead, they would have found nothing in it but a meer political Ceremony, which was capable, however, of deceiving the *New Missionaries* who were sent to visit them. This is what the Advocates for the *Chinese* endeavour to insinuate. I shall proceed now to give a particular Account of this Worship according to Father *Le Gobien*.

“ THERE are, says he, two sorts of Ceremonies instituted in Commemoration of
“ *Confucius*; one of which consists entirely in prostrating themselves and striking the
“ Ground nine Times with their Foreheads before a certain *Cartridge*, or little Picture,
“ which is placed on a Table with lighted Wax Candles and divers Incense Pots round
“ about it, and whereon the Name of this celebrated Philosopher stands conspicuous in
“ Capitals. In former Times they paid this Testimony of their Respect to the Statue
“ of *Confucius*; but their Emperors perceiving that the People blindly ran into Idolatry,
“ and being unwilling that *Confucius* should be reckon'd amongst the Number of their
“ Idols, caused this *Cartridge* to be substituted in all their Schools, in the Room of
“ the Statues of the Philosopher. The *Mandarins* perform this Ceremony when they
“ take Possession of their respective Posts, and the Batchelors of Arts when they take
“ Degrees. . . . The Governors of all their Cities, and all the *Literati* are obliged once
“ in fifteen Days to pay these publick Honours to *Confucius* in the Name of the whole
“ Nation.

“ THEY have another Ceremony which is performed every *Spring* and *Fall* with
“ much more Pomp and Solemnity. As there is no Law which compels any Person
“ to be present, the Missionaries have always taken Care to prevent the *Christians* from
“ attending it. This Ceremony is much the same with that which they perform in
“ Commemoration of their Ancestors.

“ THEY have three several Ways of paying their Devotions to their Dead, which
“ are perform'd at three different Times. The first is before the Interment. . . . They
“ convey the Corpse into a spacious Hall, and before the Coffin set a Table, whereon
“ is deposited either the Statue of the Deceased, or a *Cartridge* . . . with the Inscription
“ of his Name, which is decorated round about with Flowers, Perfumes, and lighted
“ Tapers. Such as come to pay their Compliments of Condolence, salute the Deceased
“ according to the Custom of the Country, that is to say, they prostrate themselves
“ before him, and strike the Ground with their Foreheads before the Table, on which
“ they afterwards in a solemn and formal Manner place several Wax-Tapers and Per-
“ fumes, with which, according to Custom, they always come plentifully provided.

“ THE second Ceremony is solemniz'd every six Months. In all rich Families they
“ have an Apartment which they call *Hu-tangi*, that is to say, some commodious
“ Room devoted to the peculiar Service of their Ancestors, where, on a large Table set
“ against the Wall, and fronted with Steps like those which lead up to an Altar, is ex-
“ posed to View the Image of the most considerable of their Ancestors, and the Names
“ of all the Men, Women, and Children of the Family ranged in Order on each Side
“ written on little Shelves or Boards . . . with their Age, Quality, Profession, and the
“ Day of their respective Death.

“ ALL the Relations meet together in this Hall twice a Year, that is, at *Spring* and
“ *Fall*. Such as are the most substantial, set several Dishes of Meat, Rice, Fruits, Per-
“ fumes, Wine, and Wax-Tapers on the Table with the same Compliments, and much

^a This Precaution was not sufficient, and no one will be thoroughly satisfied therein till this Question be decided; viz. whether a Man cannot be an Idolater without paying his Devotion to an Image.

^b *Sutang* in the Hist. of China, ubi sup.

“ the same Ceremonies as when they make the like Present to Governors upon their Accession to their Posts, to *Mandarins* of the first Rank on their Birth-Days, and to other Persons of Fashion, whom they are disposed to distinguish and invite to a formal Entertainment.

“ THEY whose Circumstances will not permit them to appropriate any particular Apartment in their Houses for this Purpose, fix up, in the most commodious Place they can find, the Names of their Ancestors, . . . without any other Ceremony whatsoever. The *Christians* put a ^{*}Crucifix, or the Image of some Saint, over these Names, when they have no other Place more decent for them.

“ THE third Ceremony is celebrated but once a Year. As the Sepulchres of their Dead are at some Distance from the Towns, and frequently on the Mountains, the Children with their Relations visit them once a Year at least, about the Beginning of *May*; and there after having cleared away the Weeds and Brambles which encompassed and grew over their Parent's Tombs, they shew them the same Tokens of filial Sorrow and Respect as they did at their Decease, and after they have set Wine and other Provisions in Order on the Tomb, they with decent Solemnity eat up the Funeral Entertainment.

SUCH are the Ceremonies, according to the Accounts of Father *Le Gobien*, and Father *Martini*, which have been observ'd by the *Chinese* ever since the first Establishment of their Monarchy; and according to the former, *No one who has any Regard for his own Reputation, or the Remembrance of his Ancestors, must presume to omit them.* And 'tis added, by way of Confirmation, “ That when the Profelytes to the *Christian* Faith publicly declare in the Presence of the Pagans, that they do not acknowledge *Confucius* either as a God, or as having any Authority, but are willing to respect him as a learned Doctor only, they will listen to them with Attention, and without taking the least Offence at such Declaration . . . that the *Chinese* positively say, that they pay him these Testimonies of their Respect as Disciples ought to do to their Master, in Consideration of that most excellent Doctrine which he left behind him; and that such Christian Profelytes as refuse to honour the Name of *Confucius* in the Manner above related, are not treated as Reprobates and Infidels by the *Literati*, but only as ungrateful Disciples.

WE shall content our selves with giving such Narrations as occur to us, interspersed, however, with some few cursory Observations, but without engaging in the Controversy for, or against those who have written learned Dissertations on the Ceremonies of *China*. 'Tis sufficient for us to oblige the Reader with an impartial Relation of all those Ceremonies, pursuant to the Scheme we first proposed, which we will endeavour faithfully to pursue. But after the Reader has perused them all, let him be on which Side the Question he will, he ought to remember that the *Jesuits* have indisputably done Wonders for the Promotion of the *Christian* Cause, throughout all the Oriental Nations, and that they have there been expos'd *bona fide* to those Sufferings and Fatigues, in which the Apostles and the Primitive Fathers have acknowledged that the Duties of Evangelical Pastors truly consisted. This Justice is done them indeed, even by some of the Protestant Historians.

^{*} The *Dominicans*, we are told in their Book, entitled *Practical Morality*, (which we quote without leaning to either Side of the Question) found out that the new Christian Profelytes had such another Indulgence granted them, when they were obliged by the established Laws of the Empire to worship the *Guardian Angels*, or *Genii* of their Cities and Provinces; that is to say, that these Profelytes laid a Crucifix in some commodious Place near them, to which they paid their Adorations, without concerning themselves in the Ceremonies of the idolatrous *Chinese* any further than they were merely Civil and Political.

WE shall now proceed to shew in what Manner some other Historians have described these Ceremonies which we have hitherto treated of according to Father *Le Gobien's* Account. To begin with the Worship paid to *Confucius*; the Sect of the *Literati* differs widely from that of *Fo*, &c. where the *Bonzes* only are the Priests and Sacrificators: But among the *Literati* it is the peculiar Province of the *Mandarins*, *Vice-Roys*, and even the Emperor himself, to offer up Sacrifices in honour of *Confucius* and their Ancestors, &c. What we may properly call the Religious Worship of *Confucius* consists in some peculiar Testimonies of their Veneration, and some Oblations made before a Tablet which is gilt all over, and deposited in a ceremonial Manner on an Altar. On this Tablet is written the following Inscription in Characters of Gold: *Here is the Throne of the Soul of our most holy and most illustrious prime Minister Confucius.* The Sacrifice does not consist barely in devoting to his Service Bread, Wine, Wax Tapers, and Perfumes; for they present him frequently with a Sheep and a Piece of Taffety, which they set on Fire in Commemoration of him. All these Ceremonies are solemniz'd in an Edifice consecrated to *Confucius*, not as an Academy set apart for the Examination of young Students, or their Advancement in the Arts and Sciences, no Business of that Nature being transacted there; but on the contrary, we are told there are Censers, Candlesticks, Tables in the Form of Altars, and in short, all other Implements and Materials proper for the Decoration of a Temple. The Model of these Chappels is exactly the same as that of the Temples of their Idols, and the Name which they give, them in the *Chinese* Language, signifies a Temple.

WHAT follows is a particular Description of one of the Sacrifices performed therein.

“ The Governor of the City where the Chappel stands is the Sacrificator; and the *Literati*, who are his Assistants, and officiate one as a Deacon, another as a Sub-Deacon, and a third as Master of the Ceremonies, provide the Night before all such Rice and other Grain and Fruits of the Earth as are thought proper to be offered, and carry them into a spacious Hall, where they are ranged in Order before the Picture, or Representation of *Confucius*, set upon a Table. In the Court before the Chappel, he that officiates as Priest places upon another Table several Wax Tapers, Fire for the Sacrifice, and Perfumes, and afterwards makes choice of the Hogs and other Beasts, as are devoted to be sacrificed, by pouring hot Wine into their Ears. If they shake their Heads upon the Operation, they are deemed proper Oblations, if not they are rejected.

“ THE Priest before the Hog is killed makes a profound Bow then 'tis slain in his Presence; after its Throat is cut, he makes a second Reverence. . . . In the next Place the Hair is scrap'd off, the Entrails are taken out, and the Blood preserv'd till the ensuing Day. . . . Next Morning, as soon as ever the Cock crows, they give the usual Signal. The Sacrificator and his Assistants light up the Wax Tapers, and throw Perfumes into the Censers. The Master of the Ceremonies orders the Choir to sing, and whilst the Priest stands before the Picture (or Name of *Confucius*) the Master of the Ceremonies says, *Let the Hair and the Blood of the dead Carcasses be offered up in Sacrifice.* Then the Priest takes up the Bason with both his Hands, wherein the Hair and the Blood are intermingled. . . . After that the Master of the Ceremonies says, *Let the Hair and the Blood be bury'd.* Immediately all the Assistants rise up, and the Priest, with the Bason in his Hands, goes in solemn Procession, attended by his inferior Officers, to bury the Hair and the Blood in the Court before the Chappel. Afterwards they uncover the Flesh of the Sacrifice; and the Master of the Ceremonies says, *May the Soul of Confucius descend upon it.* Then the Sacrifi-

^a Others say before a gilt Pyramid.

^b *Navarette*, quoted in the Dissertation, entitled, *Practical Morality*, &c.

“ cator takes up a Chalice full of Wine, and pours it upon the Image of a Man compos’d of Straw, (this Ceremony is likewise perform’d in their Sacrifices to the Dead,) by which Means the *Chinese* imagine, that they procure the Soul of the Person to descend, to whose Service their Sacrifices are devoted. After which the Priest takes the Representation of *Confucius*, and places it on the Altar, with this short Ejaculation. or if you please, this emphatical Compliment, *O! Confucius, thy Virtues are godlike and inimitable! Our Emperors themselves are oblig’d to thee; for ’tis by thy unerring Precepts that they regulate their Conduct. All our Oblations to thee are pure and perfect; O let thy enlighten’d Spirit descend upon us, and assist us by its Presence!*

“ AFTER this short Prayer has been repeated by the Priest, the whole Congregation fall down upon their Knees, but in a few Moments after rise again. Then the Sacrificator washes his Hands, and wipes them dry with a Napkin. One of his inferior Officers supplies him with a Basin and a Piece of Silk, and another with a Chalice full of Wine. The Master of the Ceremonies in a chanting Tone says, *Let the Sacrificator approach the Throne of Confucius.* Immediately thereupon the Sacrificator kneels down, and while a kind of solemn Musick is perform’d, takes the Piece of Silk from his Attendant, which he offers with extended Arms to *Confucius*. After the same Manner he presents him with the Wine. This is attended with another profound Genuflexion. Finally, they burn the Piece of Sattin in a Fire-Pan made on Purpose, and then the Priest or Sacrificator addresses himself to *Confucius*, in the following Collect: *Thy Virtues surpass those of all the Saints that ever lived before thee. . . . Our Oblations are but Trifles; all we beg is, that thy Spirit would vouchsafe to hear us.*

“ THE Sacrificator here again makes several reverential Bows, and taking the Chalice of Wine in his Hand, repeats another Collect; the Purport whereof is this; that he sacrifices to *Confucius* the richest Wines, Perfumes, and Flesh, in a pious Confidence, that his Soul is present at the Oblation.

“ THE third Part of the Sacrifice is celebrated after the following Manner: The Master of the Ceremonies in a chanting Tone says, *Let us drink the Wine of Blessing and true Happiness;* ordering at the same Time, the Assistants to kneel down. After this a proper Officer puts into the Hands of the Sacrificator, a Chalice full of Wine, and the Master of the Ceremonies sings a second Time, *Drink the Wine of true Happiness,* and the Sacrificator drinks it up accordingly. The Officer beforemention’d in the next Place puts into his Hands the Flesh, which he elevates, whilst the Master of the Ceremonies says, *Partake of the Flesh of the Sacrifice.* Then follow two Collects, the last concluding in the Words, or to the Effect, following: *When we offer this Sacrifice, we live in Expectation of receiving thereby all the Comforts and Blessings of this Life.* This Flesh is distributed amongst the Assistants, and such as eat of it are of Opinion, that *Confucius* will be gracious to them, and protect them from all Harms.

“ THE last Ceremony is that of reconducting Home the Soul of *Confucius*, which they imagine was present, and assisted at the Sacrifice, as appears by a Collect, concluding thus: *We have offer’d up our Oblations to thee with the utmost Reverence and Respect; we have implor’d thee to be present at our Sacrifices, of a sweet-smelling Savour, and now we accompany thy Soul, &c.*

’Tis an established Order, that People of the best Fashion should attend these Sacrifices; that a *Mandarin*, as we have already observ’d, be always the Priest, and that some other *Mandarins* be his ministerial Attendants. The Intention of these Adorers of
Con-

Confucius, as plainly appears by the Description we have given of their Worship, is to return him their humble and hearty Thanks for his most excellent Doctrine; and to pray to him as a very holy and illustrious Saint; who is a particular Favourite of the God, near whom^a they represent him sitting. After the Sacrifice is over, what remains is divided amongst the Congregation. Every one is at Liberty to carry Home what falls to his Share, and let his Family partake of it. These Remains of the Sacrifice are more particularly distributed amongst their Children, in Hopes that some Time or other by that Means they will become Men of Merit and Distinction. Out of the remaining Silks offer'd to *Confucius*, they deck up their Children's Babies, which sacred Relics, they say, have a supernatural Virtue to make them happy.

THE *Chinese*, we are told, have likewise a *Ritual*, wherein the Adoration and Oblations which ought to be paid and offer'd up to *Confucius* are particularly specified. These religious Ceremonies are there spoken of, as the sure Way and Means to procure; not only the good Things of this Life, but all Manner of spiritual Blessings hereafter.

THEIR most solemn Sacrifice, in Commemoration of their Ancestors, is celebrated on the fourteenth Day of *August*. Father *Moralez*, who saw the Performance, has oblig'd us with the following^b Description of it. " This Ceremony; says he, was perform'd in a Temple, over the Door whereof were written these two Words, *Kia Cheu*, the Temple of the Forefathers, &c. The Pavement was all of Porcelain Clay; the Temple was wainscotted all round, and adorn'd with Pillars, &c. There were three Portico's, fronting different Ways, and beyond them was a kind of a Yard. There were two Steps likewise to go up to the Temple. Six Tables had been prepared for the Sacrifice, on which were set Meats ready dress'd, and raw Flesh, with Fruits, Flowers, and Perfumes; which were burnt in divers little Chafing-Dishes.

" AT the upper End of the Temple were the Inscriptions of their Ancestors artfully dispos'd, and each in its proper Nich. On each Side the Images of their Grandfathers were fastened to the Walls. In the Yard there were several Carpets spread on the Ground, upon which lay large Heaps of Papers; cut in the Shape of the Coin of their Country, which they imagined would in the other World be converted into real Money, pass current there, and serve to redeem the Souls of their Relations. In short, in one Corner of the Yard, they had erected a large Tree, the Bottom whereof was surrounded with Brushwood, or Chips, which were set on Fire, and burnt during the Celebration of the Sacrifice, that the Souls of their Dead might be accommodated with sufficient Light.

" THE *Licentiati*, who assisted at this Sacrifice, were dress'd like Doctors on a solemn Festival. One of them officiated as Priest, two others as Deacon and Sub-Deacon, and a third as Master of the Ceremonies. Several other Doctors perform'd divers other ministerial Offices, as that of *Acolytes*, &c. Such as had not taken their Doctor's Degree, appear'd in their best Cloaths, all regularly rang'd and divided into divers Choirs at the lower End of the Temple on each Side the Doors. The Sacrifice began after the following Manner: As soon as the Priest was seated with his two Assistants on each Side of him, upon a Carpet that cover'd all the Middle of the Yard, the Master of the Ceremonies order'd, that all the Congregation should fall down upon their Knees, and prostrate themselves down to the Ground; then he order'd them to rise again, which was accordingly done with great Decency and Or-

^a See *Kircher's* Description in the Print above.

^b The Relation of Father *Moralez*, written from *Manille* to his Superiors.

“ der. The Priest and his Attendants. . . . approach'd with Abundance of Gravity
 “ the Place of the Inscriptions and Images of their Dead, and perfum'd them
 “ with Frankincense. . . . The Master of the Ceremonies then order'd *to be offer'd up*
 “ *the Wine of Blessing and true Happiness.* At the same Time the Attendants gave the
 “ Wine to the Priest, who took up the Chalice with both his Hands, elevated it, then
 “ set it down again, and *emptied* it. It would be too tedious to relate every minute
 “ Circumstance. . . . The Priest and his Assistants turn'd their Faces towards the Con-
 “ gregation. He who officiated as *Deacon*, pronounc'd, with an audible Voice, all the
 “ Benefits and Indulgences which those who were present might expect as the Result
 “ of their Attendance. *Know ye, says he, that all you who have assisted at this solemn*
 “ *Sacrifice, may be very well assur'd of receiving some particular Favours from your de-*
 “ *ceased Ancestors, in Return for these grateful Oblations, which you have in this public*
 “ *Manner now made unto them. You shall be honoured and respected by all Men, live to*
 “ *a good old Age, and enjoy all the Blessings which this Life can afford.* After this
 “ Declaration they set Fire to their whole Store of Paper-Money, and so the Sacrifice
 “ concluded.” These Ceremonies, it must be allow'd, bear some Affinity to several made
 use of by the *Roman Catholics*; but we shall not here make any further Animadver-
 sions on that Topic. It will be proper, however, to take Notice, that the *Chinese*, be-
 fore they go into the Temple to sacrifice to their Ancestors, fetch three dreadful Groans,
 as if they were just expiring.

IN another Description of the Reverence and Respect which the *Chinese* pay to their
 Dead, we are inform'd, “ That the Images of two venerable old Men stood conspicuous
 “ on two Altars, one built over against the other; that besides the Elevation of a kind
 “ of Chalice full of Wine, which was afterwards drank by the Priest, the Head of a
 “ Goat was elevated and shew'd to the People in a wooden Charger, the Skin, Hair,
 “ and Horns whereof were adorn'd with Flowers.

THE whole Formulary of this Worship is set down in the *Chinese Ritual*, with the
 Prayers and Supplications which ought to be made to their deceased Ancestors. No-
 thing in the Opinion of the *Chinese* can be more efficacious, and have a more prevail-
 ing Power, than these Acts of Devotion. *The Merits of the Dead, according to them,*
are so great, that they may with Justice stand in Competition with those of Heaven itself.
 They imagine, *That their Souls sit for ever on the Right and Left Hand of the Divine*
Majesty. In a Word, 'tis on the due Performance of this religious Worship that the
Chinese ground all their Expectations of future Happiness. They flatter themselves, that
 by Virtue of these Testimonies of their Veneration for their Ancestors, they their De-
 scendants, shall be possess'd of innumerable Blessings.

How shall we reconcile this Worship of the Dead, with the ^a Annihilation of the
 Soul? or, in softer Terms, and more conformable to the Idea of the *Siamese*, and some
 of their Neighbours, with the Soul's absolute Insensibility after Death, with the per-
 fect Rest and Repose of holy Souls, which though in a State of Existence, seem as if
 they existed not? or, in short, to adhere to the Notion of the *Chinese*, who profess
 themselves ^b *Materialists*, how shall we reconcile this Worship with their Opinion, that
 the Form or Figure of a Thing being once destroy'd, that Thing exists no more, but
 resolves into the ^c Whole?

^a See the Remark, *ubi sup.* concerning Annihilation.

^b Those *Chinese* are here meant, who are of Opinion, that there is but one Substance that is incorruptible; but
 that the different Modifications thereof decay, &c. This Substance is Matter;

^c For, according to their Notion, all Things seem to be no more than one and the same Thing.

THEIR Answer is as follows; and, indeed, 'tis the only Explication that can be given to countenance or excuse their Worship of the Dead. The *Chinese* imagine Man to be compos'd of a terrestrial Substance, which is his Body; and of an aerial Substance, which is his Soul. Upon this Principle they are persuaded, that there is always some Portion of this aerial Substance in the Images of *Confucius* and others, their deceased Friends and Relations. These Images are therefore made hollow, in order that some Portion of this aerial Substance may descend and reside within them, and by that Means be present at the Honours which they pay to them, and the Addresses which they make them. Upon this Account it is, that they are called the *Receptacles of Souls*. On this very Principle they maintain, that there is no Difference between the Soul which animates a Thing, and the Thing animated; so that the aerial Portion of Man is, properly speaking, no more than the most pure or subtle Part of that Matter of which he is compos'd, and yet they must suppose it incorruptible, to justify their Worship.

WE are inform'd likewise, "That the *Chinese* admit of two Sorts of Spirits. 1. Such as they term the Spirits of all those Generations and Corruptions which so frequently happen in the Universe. They understand by these Spirits, either the very Substance of those Things which they act upon and influence, or their Qualities, or the ^b Formality, if I may be allow'd the Expression, of their active Virtue. 2. The other Spirits are civil and political, and were introduc'd to curb the headstrong Populace, and keep them in Subjection. It was absolutely necessary, that some Ways and Means should be found out to prevent them from growing too licentious, and none could be more effectual, than to inspire them with the Notion that there are Spirits both in Heaven and Earth, and in the Mountains, &c." According to this last System, which we have extracted from the Treatise before quoted, entitled, *Practical Morality*, the Adoration of their *Genii*, their Ancestors, &c. is but a political Scheme and Contrivance. It is the external Doctrine which the *Literati* openly profess, as imagining it necessary, though false and groundless. For with Regard to their inward Persuasion, they are Persons of no Principles at all, but, in short, downright ^c Atheists.

AFTER the Author has made this Division of Spirits, he makes mention of another in some of the subsequent ^d Pages, which we shall give you in his own Terms. "The *Chinese* offer up Sacrifices to three Sorts of Spirits. He whom they call the *Majesty on High* (*Xam-ti*) is no more than the active Virtue of the material Heaven, or the Influence of it which produces those various Beings, with which the World is so plentifully replenish'd. . . . He is the first or supreme Spirit, and superior to those of the Mountains, Waters, Rivers, Towns, &c. The second is that of the Earth, which is only the material Earth. . . . This Spirit is the Operation only, and Virtue the Earth has to produce its Effects. The third is that Spirit which Man resolves into, when he departs this Life; for his Body becomes an inanimate Lump of Clay, when the aerial Part is separated from that which is more gross, &c. . . . The *Chinese* offer up Sacrifices to these three Sorts of Spirits. . . . The Emperors themselves officiate as Sacrificators to the Heavens and to the Earth. . . . Their usual Oblations are Oxen, Sheep, and Hogs. Such Kings as are subject, or tributary to the Emperor, and the Viceroy, sacrifice to the ^e *Genii* of the Kingdom. The Emperors, moreover, sacrifice to their Ancestors, and the *Chinese* in general, both rich and poor, make their Oblations to the departed Souls of their respective Families to the third and fourth Generation, but no further."

^a Extracts from the Treatise entitled, *Practical Morality*, &c. Tom. vi.

^b This is a little dark and obscure.

^c We have already observ'd, that the Sect of the *Literati*, like the *Fohists*, maintain two distinct Doctrines.

^d The Treatise, entitled, *Practical Morality*, *ubi sup.* p. 51.

^e *Chin-hoon*, of whom we shall speak more at large hereafter.

THESE Sacrifices are celebrated twice a Year with Abundance of Solemnity. Each distinct Family treats its particular Dead after the most respectful Manner imaginable, returning them Thanks by this their Adoration; for the manifold Blessings which they have vouchsafed to bestow upon them, and humbly begging for a Continuance of their Favours. Besides these public Sacrifices, they make others in private, but not after so pompous and solemn a Manner. The *Chinese* likewise at every new and full Moon light up Wax-Tapers, before the Pictures or Representations of their Dead, burn Perfumes in Commemoration of them, provide elegant Entertainments for them, and make them profound Inclinations.

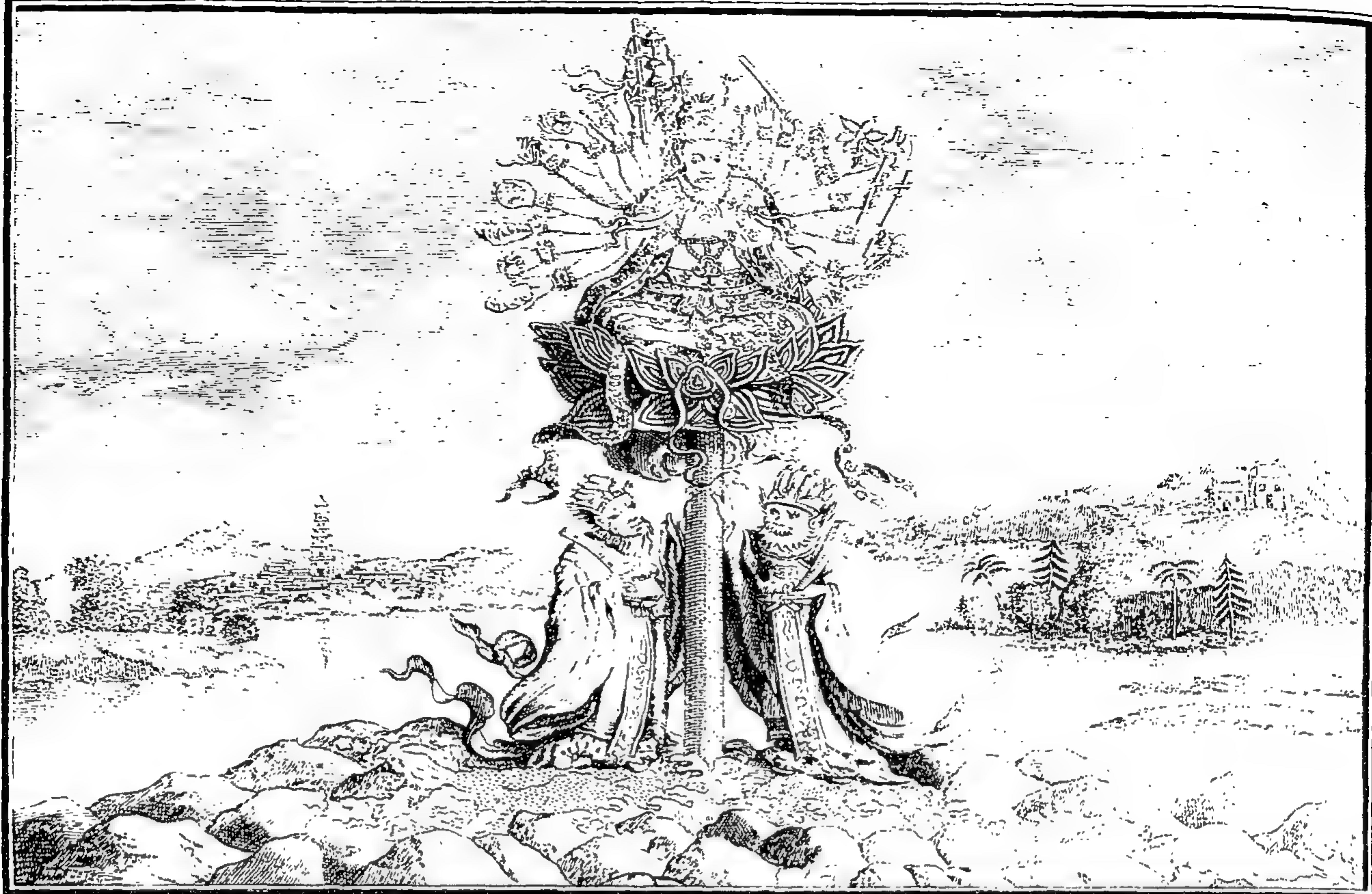
MOREOVER, there are Temples built in all the Cities of *China*, in Commemoration of the first five Emperors, of some other illustrious Men, and their publick Benefactors. When their Emperors die, they are immediately deified, and honoured as Gods; for 'tis pretended, that after their Decease, they obtain the Power of aiding and assisting all such as make their Supplications to them. Although they do not admit, that whilst living they have that Power, yet they have their Picture, or Tablet, in their Temples, which is rever'd after the same Manner as those of their Ancestors, and whereon is written in large Characters, *May the Emperor of China live many thousands of Years*. They sacrifice and bow the Knee before this Inscription.

FROM all these Customs which infer the Immortality of the Soul, and the Necessity of Prayer, 'tis evident that even admitting it to be true, that the *Literati* are profess'd Atheists, both in Doctrine and Practice, yet the Contagion is not so universal, as to have spread over the Face of the whole Nation.

It will not be amiss, I presume, to take some Notice in this Place of the Argument, by which 'tis pretended, that *Confucius* endeavour'd to establish the Worship of Spirits. This Argument is a meer *Pyrrhonian* Sophism, being reduc'd to the Necessity of maintaining, that they cannot absolutely determine, whether Spirits assist at Sacrifices, or whether they regard or listen to the Prayers of their Devotees, or not. But this, 'tis added, is beyond all Dispute, that if they serve the Spirits after a supine and indolent Manner, they thereby render themselves still more incapable of the least well-grounded Assurance, that they are present, &c. Now if those who worship these Spirits with Zeal and Fervency have no positive Assurance of their Presence, what Certainty can they have who are wav'ring, doubtful, and lukewarm? Were we to listen and adhere to such Sophistry, what Shifts should we be put to, how dubious should we be, with Respect to our Invocation of Saints and Angels?

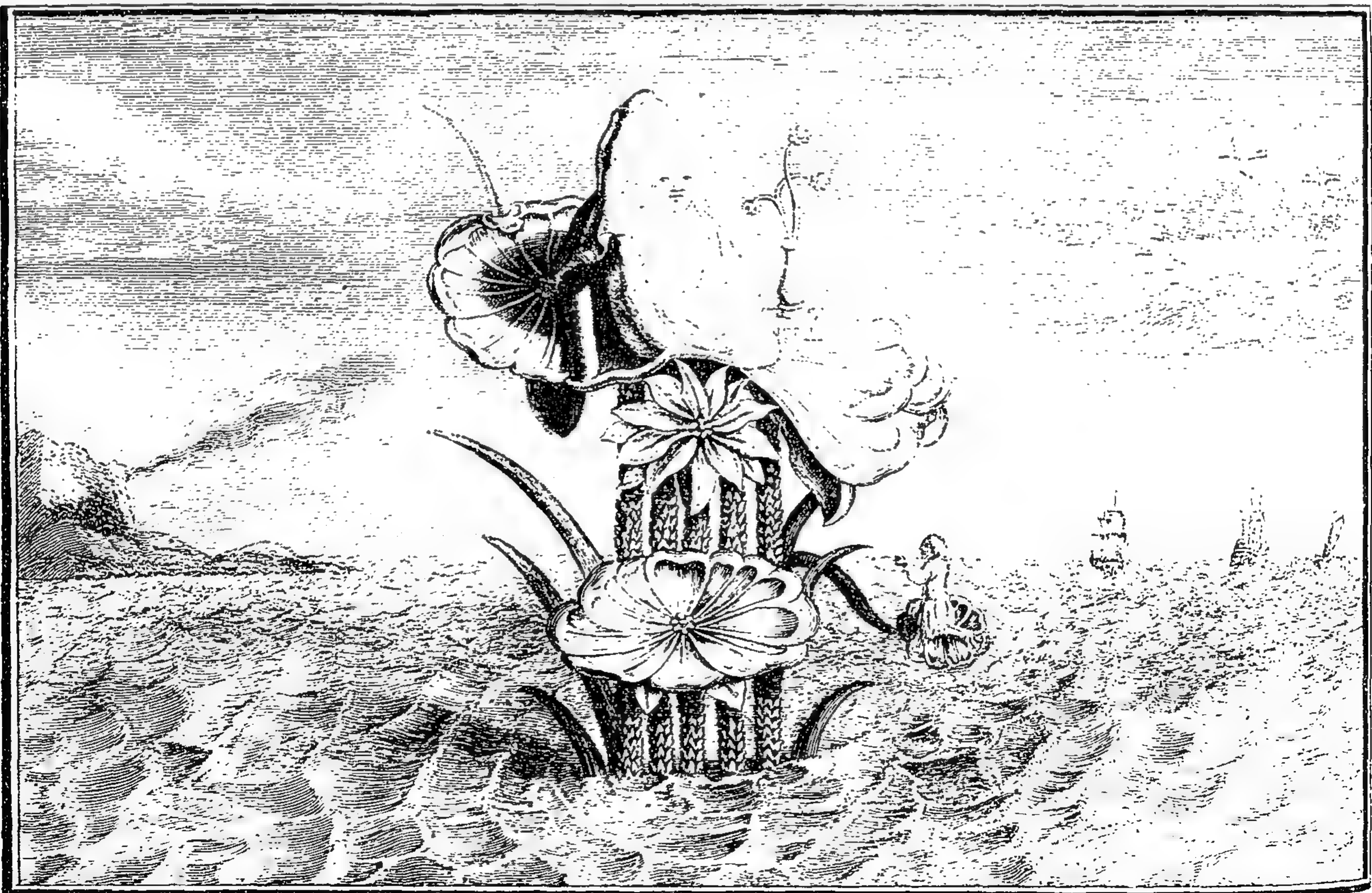
THE *Genius* call'd *Chin-hoan* they imagine to be the Guardian Deity of their Provinces, Cities, and Courts of Judicature. There are Temples erected to his Honour, throughout the whole Empire. The *Mandarins*, when they take Possession of any important Post, are obliged in the first Place to do Homage to the *Chin-hoan* of that peculiar City or Province which is committed to their Care, and take a formal Oath, that they will faithfully discharge the Trust reposed in them, and consult him about the most effectual Means to perform their Duty with Success. This Homage must be repeated twice a Year, under the Penalty of being discarded, in Case of their Neglect. These *Chin-hoans*, we are inform'd, are much the same as Guardian Angels. But the *Chinese* acknowledge, a Divinity in them inferior to that of the first Principle, altho' they admit at the same Time, that they were Men formerly as well as themselves.

^a Others say, twice a Month.



PUZZA or the CYBELE of the CHINESE.

PUZZA ou la CYBELE des CHINOIS.



B. Picart del.

Cl. Du. Rich. sculp.

*PUZZA in a parallel form with ISIS
Sitting on the flower LOTOS.*

*PUZZA sous une forme parallèle à
ISIS assise sur la fleur de LOTOS.*



D.D.D. Philosophes...
 E. Capitaine... } mis au rang des Dieux.
 P. Dragon

Les DIEUX des CHINOIS.
 tirés de la Chine de KIRCHER

G. H. Divinités second ordre
 I K L M Divinités du troisième ordre qui
 gouvernent les choses sublunaires

THEY ground their Notion of the *Chin-boans*, on the World's being subject to, and under the Regulation of visible Governors. It is requisite, say they, ^a that invisible or spiritual Governors should likewise be concern'd in the Administration of all human Affairs, to protect the inferior Part of Mankind from the Tyranny and Oppression of those who rule over them, and sit at the Helm, and to punish such Crimes as are committed in secret, and not obvious to the World. Our Author before quoted assures us, " That formerly the *Chinese* had no Idols of these *Genii* in their Temples; there " was only a Tablet or Picture to be seen, on which were inscrib'd these Words in the " vulgar Tongue, and in Characters of Gold: *This is the Habitation of the spiritual* " *Guardian of our City*. Some Centuries after this they erected instead of these In- " scriptions, the Images of the *Genii*, ^b in order to strike a greater Awe and Reverence " in those who were oblig'd to take the Oath of Allegiance before them.

FATHER *Martini* farther assures us, that the Annals of the *Chinese* make mention of certain *Genii*, both good and evil, under the Denominations of *Xin* and *Quey*, which is also the receiv'd Opinion of the modern *Chinese*; and upon this Principle are grounded their Festivals, accompanied with Sacrifices, in Honour of the *Genii* residing in the Mountains, Waters, Cities, &c.

THE *Chinese* pay divine Adoration to the Sun, Moon, and Stars, and ascribe to a certain ^d *Causay*, not only the Government of the lowest Part of the Heavens, but likewise the Power of Life and Death. There are three ministring Spirits, who are subservient to him, viz. *Tanquam*, *Tsuquam*, and *Teiquam*. The first sends down his Rain to refresh the Earth, the second is their *Neptune*, or God of the Sea, and the last presides over Births, is the Director of all their rural Concerns, and their God of War. The Goddess *Quonin* presides over all their Household Affairs, and the Products of the Earth. ^e They represent her with an Infant on each Side of her; one of them holding a Cup in his Hand, and the other having his Hands closed one within another. *Chung-ku* is the Goddess whom the Batchelors of the Sect of the *Literati* particularly worship, as the *Greeks* and the *Romans* did *Minerva*. Here is to be seen likewise the Idol or Deity which presides over Mirth and Voluptuousness, called *Niniso*, who is look'd upon as a *Xin*, and worshipped as such, by the Devotees; though he equally presides over criminal as well as innocent Diversions; a very worthy Minister to be honoured with the Title of a *Xin* or Saint, as we have the Word translated! In the same Print is delineated the grand tutelar *Genius* of *China*, that presides over Immortality, which in all Probability is no other than their *God of War*, of whom we have ^f already spoken, or *Kito*, whom the *Chinese* Soldiery ^g honour as their Patron. Finally, the same Print exhibits *Lan-cing*, whose peculiar Province we are at a Loss to determine; and *Hoaguan*, who presides over the Eyes.

PUZZA, whom you see sitting on a Flower of *Lotos*, or rather, according to *Kircher*, upon a Turnsol, is called by him, the ^h *Isis*, or *Cybele*, of the *Chinese*. ⁱ " She " has sixteen Hands, every one of which, says he, in the Translation of *China Illus-* " *trated*, is mysteriously arm'd with Knives, Swords, Halberts, Books, Fruit, Plants,

^a Father *Martini's* History of *China*, Lib. iv.

^b This Manner of Expression is insisted on, to prove that there is no Idolatry in the Worship of their *Genii*.

^c The *Japanese* have given them the very same Name; for there is no Difference between their *Sin*, and the *Chin* and *Xin* of the *Chinese*, but in the Pronunciation.

^d *Purchas's* Extracts of Voyages.

^e This is an Extract from *Nieuhof's* Embassy of the *Dutch* to *China*.

^f *Ubi sup.* p. 219

^g *Navarrete*, quoted in the Treatise, entitled, *Practical Morality*, Tom. vi.

^h *China Illustrated*, Part III. See the second Figure in the Plate annex'd to the following Page.

ⁱ Observe the first Figure.

“Wheels, Goblets, Vials, &c.” What follows is an Abstract of what the *Chinese Bonzes* say of her. Three ^a Nymphs in the Days of Yore came down from Heaven to wash themselves in a River. They were scarce got into the Water, before the Herb call’d ^b *Vesicaria* appear’d on one of their Garments, with its coral Fruit upon it, and they could not imagine from whence it should proceed. The Nymph was unable to resist the Temptation of tasting such charming Fruit, but became pregnant by indulging her Curiosity, and was delivered of a Boy, whom she took care of till he was of Age, then left him to pursue the Dictates of his own Inclinations, and return’d to Heaven. He afterwards became a great Man, a Law-giver, and a Conqueror. This Story bears some Affinity to that of *Sommona-Codom*, as also to that of ^c *Serapis* and ^d *Horus*, and in short of *Jesus Christ* himself. When Truth is drown’d, as it were in Fiction, ’tis no great Matter of Surprize to find People catching at the least Resemblance, as a Discovery of the last Importance. From thence proceed the ingenious Conjectures of those who pretend to unfold the Mysteries of Superstition and Idolatry. “The Learned amongst the *Chinese* ascribe to *Puzza*, such a “Number of Arms, says *Kircher*, in all Probability to insinuate, that she is the Mother “of all the Gods; and for this very Reason the Pagans represented *Ceres* with her “Breasts full of Nipples, and call’d her *Mammofa* on that Account.” Both the one and the other intended by these emblematical Idols to represent the Force of Nature, her Power, Fruitfulness, and Activity. *Isis* therefore amongst the *Egyptians*, *Ceres* and *Cybele* amongst the *Romans*, and the *Puzza* of the *Chinese* may be looked upon as one and the same Deity, which either produces, or is the Cause of the Production of all Things, and in short is Nature herself. “She is seated on a Flower of *Lotos*, surrounded “with Water, to denote, says Father *Kircher*, that as this Herb is always in the Water, and “swimming on its Surface, so by the Assistance of this Element, Nature contributes “towards the Production and Fruitfulness of all Things.” We shall venture to paraphrase a little upon this Passage, in order to make it somewhat more intelligible. If we recollect here some Particulars ascribed by the Antients to *Venus*, we shall find that ’tis owing to these Ideas, that she is said to have been born of the Froth of the Sea, and preserv’d in that ^e *Shell*, with which the Poets have so long and so agreeably amus’d themselves. As to the rest, Nothing can better justify the Conformity which there is

^a *Kircher, ubi sup.*

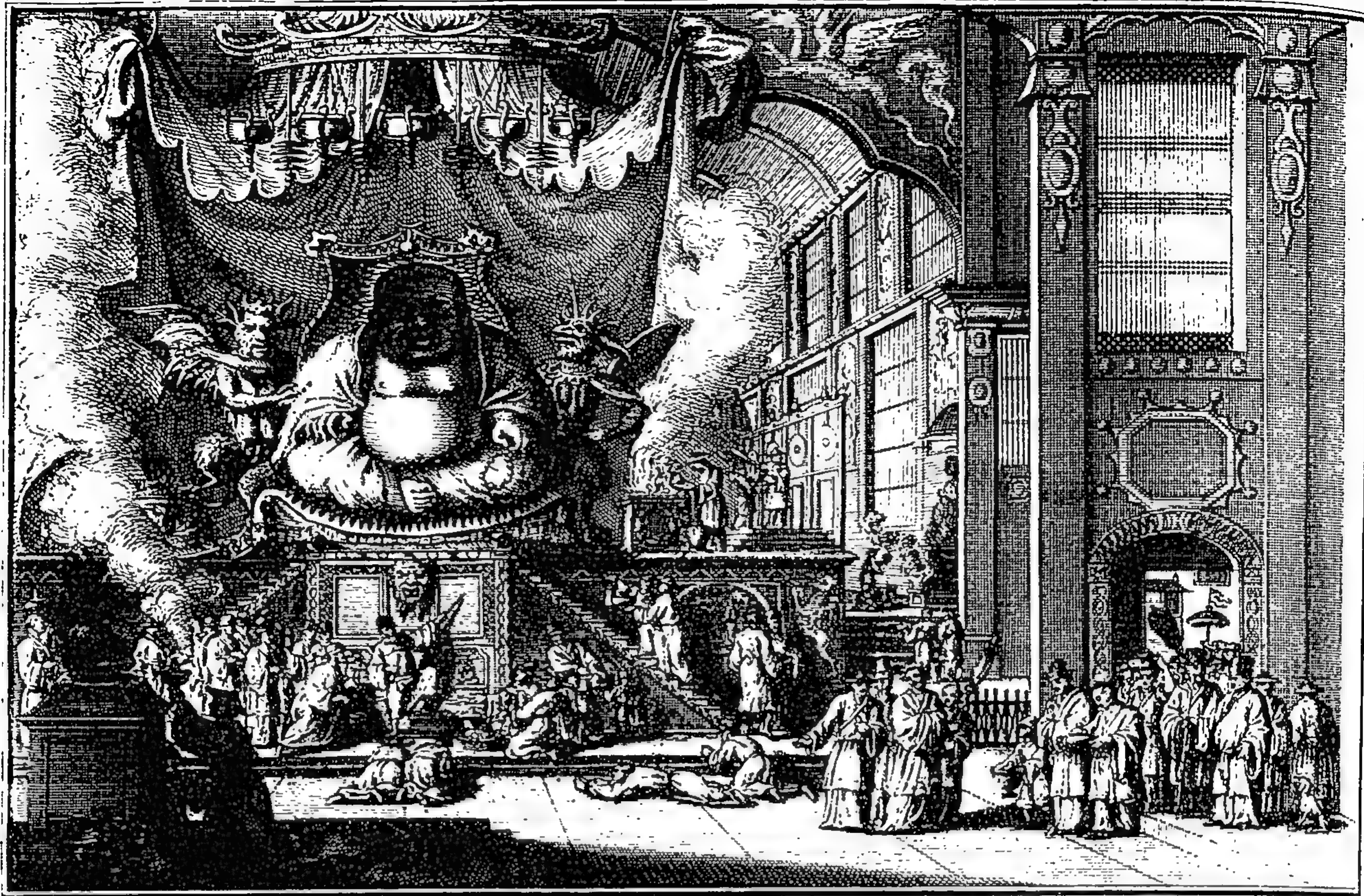
^b Or rather, according to *Kircher*, *Lotos Aquatica*. *Dapper* says, the *Chinese* call this Flower *Lien*, and that ’tis the *Egyptian Bean*, of which *Dioscorides* makes Mention.

^c *Serapis*, according to some of the Antients, was the Universe, or the Soul of the World, or the first Principle of all Things. An ancient Oracle, in Order to give Mankind a full and clear Conviction that he represented Nature herself, assur’d them, that the Heavens were his Head, the Sea his Belly, the Earth his Feet, the Air his Ears, and the Sun his Eyes. They ascribed to *Serapis* the Reformation of Men’s Manners, by his wholesome Laws, and the Improvements which he made in the Art of Husbandry. It may be affirm’d likewise, that he gain’d several very considerable Conquests. What could be a more laborious Enterprize, than to rally and gather together again a numerous Body of uncultivated Men, who were scatter’d and dispers’d both far and wide, and who liv’d like Savages, without any Decorum, Law, or Civil Government. The same heroic Atchievements are ascrib’d to *Osiris*, who is the very same as *Serapis*. Lest the Reader should imagine, that we are partial and unjust, in thus blending, as it were, the ancient Deities together, and making but one of five or six, we hope he will be so courteous as to consider, that there is no other Way to reconcile the *Asthylogy* of different Nations.

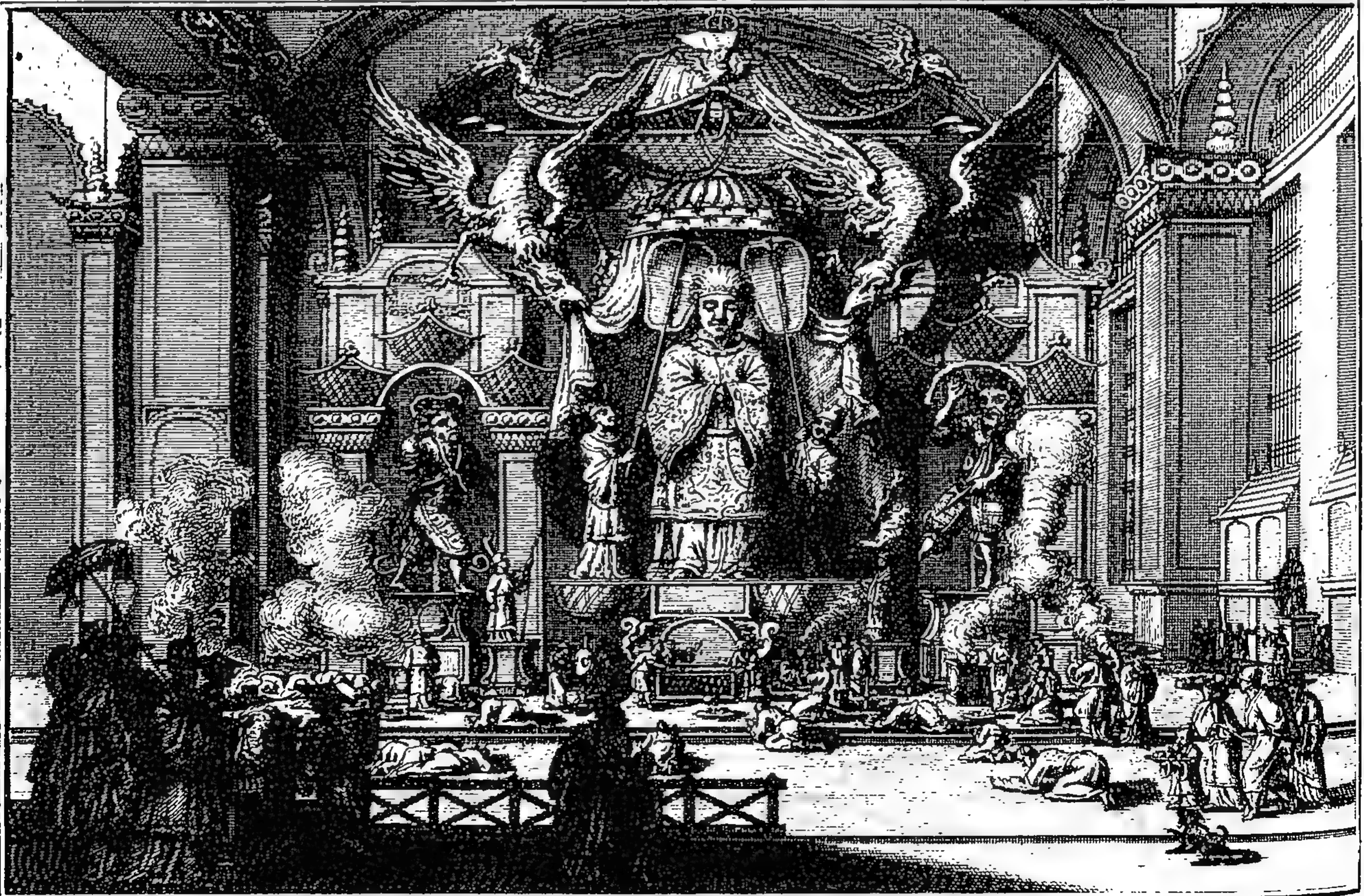
^d *Horus*, the Son of *Isis*, bears a very near Affinity to the Son of *Puzza*, both of them being Law-givers and Conquerors. This very *Horus* that you see sitting in *Isis*’s Lap, is the *Bacchus* of the *Greeks*, and the *Apis* of the *Egyptians*. As to what we have advanced, that the Fable of *Ceres*, amongst the *Chinese*, is very analogous to the History of *Jesus Christ*, we have Father *La Fitau*’s Authority for it, in his Treatise on the *Manners of the savage Americans*, &c. *ubi sup.* *Isis*, who was both a Mother and an unspotted Virgin at the same Time, was in Fact, our first Parent *Eve*; the *Cybele* of the Heathens, and the Emblem of the second, who in a spotless State of Virginity was the Mother of *Jesus Christ*; to whom likewise there is some hieroglyphic Allusion in *Bacchus*, *Horus*, and *Apis*.

^e *Venus*, was born in the Middle of the Sea, within a Shell, which transported her to *Cyprus*. Is it possible to express in more proper Terms the Character of *Venus*, her Fruitfulness, her Situation or Place of Residence, &c. The Epithet of *Bearded* applied to *Venus* is no less emphatical. This *Bearded Venus*, from the Girdle upwards, was a Man; from the Girdle downwards a Woman, to intimate the Strength and Union of the two Sexes, and the Influence which *Venus* had over them. Besides, who can tell what might be the Signification of *Venus*, when surnam’d the *Pirago*, or the *Heroine*? See *Cœl. Rhodig. Lib. 29.* of his various Lectures. We must not here forget to mention *Venus* issuing from the Bosom of the Waters, whose Picture *Augustus* consecrated, and hung up in one of *Julius Cæsar*’s Chappels.

between



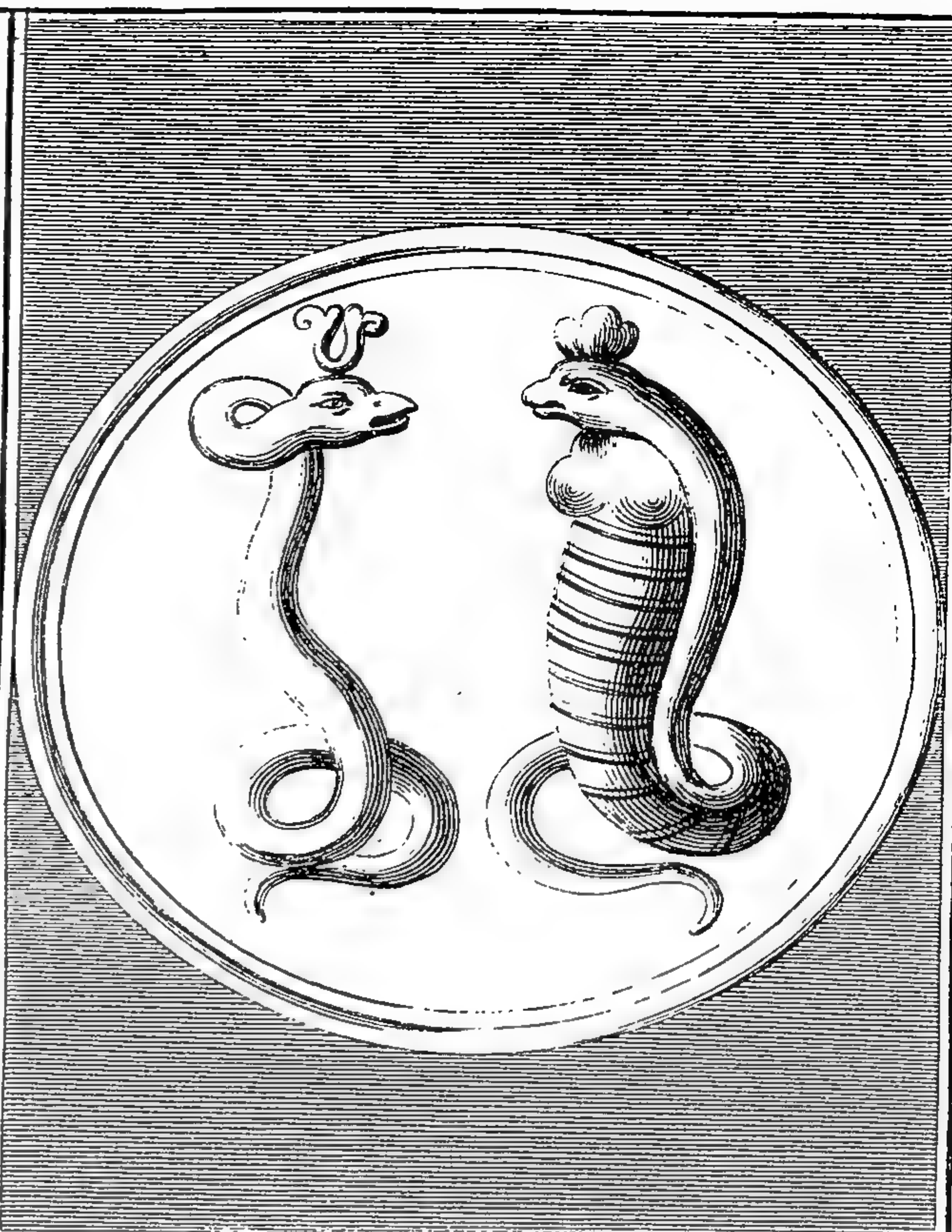
MATZOU.



UTTEK or ou NINIFU.



ISIS assise sur une fleur de LOTOS.



ISIS & OSIRIS, avec la fleur de LOTOS sur la tête sous la figure de SERPENS.



ISIS avec une tête de vache allaitant HORUS.



ISIS allaitant son Fils HORUS.

between *Isis* and *Puzza*, than to observe that the former amongst the *Egyptians* was seated on a Flower of *Lotos*, to transmit to Posterity an everlasting Memorial of that same *Lotos*, which had been the first Nourishment and principal Subsistence of their Ancestors; and as in Process of Time they substituted Barley and Wheat in the Stead of the *Lotos*, there is no Occasion to be surpriz'd, when we find this *Isis* represented with three Ears of Corn in her Hand, and three others laid before her in the same Print, where she is delineated as suckling young *Horus*. What follows bears another Conformity which will not seem disagreeable to such as are fond of Conjectures. You will find in the Print hereunto annexed, an antique Figure of *Isis*, with a Cow's Head, suckling her little Infant *Horus*, according to the Representation which Father *Montfaucon* has given us of it, and which in his Opinion is much the same with that of *Isis*, and of *Io*, the Daughter of *Inachus*, who was metamorphosed into a Cow. It is well known, that amongst the *Indians*, the Fruitfulness of this their favourite Animal is an Hieroglyphic or Emblem of Nature; and that they look upon a Cow in some Measure as the Mother of Mankind, with Respect to her innate Virtues. *Puzza* therefore, who is *Isis*, is by Consequence *Io* too. We shall conclude these Parallels with this Remark, that *Isis* and *Osiris* were also represented under the Form of Serpents, having the *Lotos* on their Heads. *Isis* indeed was describ'd as having the Breast of a Woman, which was the only Difference between them. The Serpents were Symbols of the Deity, which in the Opinion of those People was only Nature itself.

It is certain, and beyond all Contradiction, that both the antient and the modern Pagans have consider'd the very same God in various Lights. Nature therefore, according to her various Forms, has been represented as *Cybele*, *Vesta*, *Ceres*, the *Moon*, &c.

THE *Chinese* pay divine Adoration likewise to some other *Genii*, or *Saints*. The Term *Xin*, which they make use of, is equivocal, and carries not the same Idea along with it on all Occasions. The ^a Missionaries, however, as we are inform'd, are oblig'd to use it when they discourse on *Jesus Christ*, the Trinity, or the blessed *Virgin*, which must needs prove a disagreeable Contrast to the antient *Christians*, though acceptable enough to the new Profelytes; for by this Means they make *Jesus Christ* and our *Saints* bear too near an Affinity to the *Genii* of the *Chinese*. But be that as it will, one of the *Chinese* Saints, called ^b *Quannia*, or *Quonin*, was a celebrated ^c Hermit, of whom their Legend relates a thousand surprising Adventures. No one who is born to be a Legendary, can possibly exhaust himself on this copious Subject; for every Thing he offers flows from as luxuriant a Spring, as when an Historian takes upon him to write the *Tales* of the *Fairies*. In the Legend, just mention'd, we read of one *Neoma* a Sorceress, or, according to others, a ^d Devotee, who made a solemn Vow of Virginity. She is ^e represented in the Print hereunto annexed, under the Name of *Matzou*, having two Devotees, on each Side of her one, who are perpetually fanning her. *Hujumfin* was a celebrated Alchymist, and the happy Person who found out the Philosopher's Stone; but that was not the greatest Service which he did their Nation; he deliver'd them from a formidable *Dragon*, and afterwards bound him fast to a Pillar, which is standing to this very Day; and after this heroic Atchievement, he ascended into Heaven. They erected a Temple in honour to him, on the very Spot of Ground where this *Chinese* *St. George* overcame the Monster. We cannot forbear remarking, that this Conquest of Monsters and Dragons gives us such noble Ideas of the Prowess of such as we imagine to be the Favourites of Heaven, that no Religion whatever has been willing to be depriv'd of that glorious Privilege, every one laying their Claim to the Glory of

^a The Treatise entitled *Practical Morality*, Tom. vi.

^b *Purchas's* Extracts of Voyages.

^c See *Dapper's* Collection of *Embassies to China*.

^d *Dapper's* *Embassies to China*, *ubi sup.*

^e See the subsequent Page.

having their Heroes Conquerors of Monsters. The Pagan Legends boasted of their *Hercules*, who conquer'd the *Hydra*; their *Oedipus*, who overcame the *Sphinx*; and *Jason*, who slew the Dragon of *Colchos*, &c. We shall shew in the Sequel of this Discourse, that the antient *Europeans* have not been less fond of such heroic Atchievements, than the *Greeks* and the *Asiatics*, both antient and modern. 'Tis a thousand Pities that no Body has ever been able fairly to demonstrate the Existence of Dragons, and such like formidable Monsters. We might then without the least Hesitation enrol the Conquest of them amongst the Victories of our Saints, and stedfastly believe all that the Legends relate concerning the Dragons of *Provence*, *Orleans*, *Rhodes*, *Ireland*, &c. 'Tis no small Unhappiness to such Devotees as have a Taste for the *Marvellous*, that the *Christian* Religion stands not in Need of Fictions to support it, and that it carries such Truth and Simplicity along with it, as even utterly to reject Things any Ways dubious, tho' the Glory resulting from them might be never so great.

BUT not to digress too far, let us return to our *Chinese*. The God, Idol, or *Genius*, represented in the Print hereunto annexed, under the Name of *Quante-cong*, was the Founder of the *Chinese* Empire, the Inventor of several of their Arts, and their great Law-giver. He introduc'd the Custom of wearing decent Apparel amongst the *Chinese*, who before went almost naked; he brought them under some Regulation and Form of Government, and prevail'd on them to reside in Towns, &c. Such useful and extraordinary Inventions entitled him to a Stature larger than the Generality of Mankind; and they have represented him accordingly as a prodigious strong Giant. Behind him stands *Lincheou*, his black Squire, as powerful to the full as his Master.

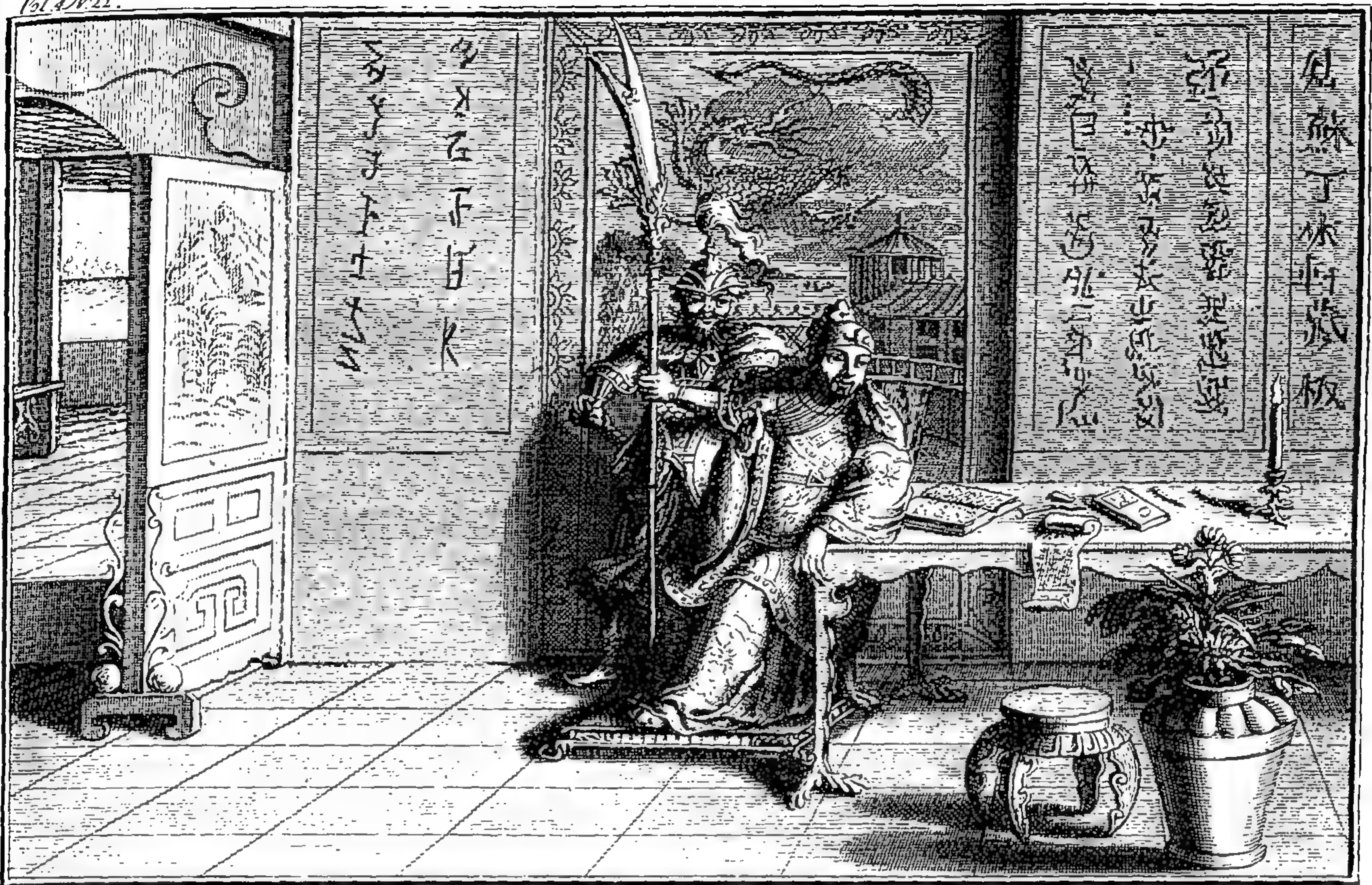
IN *Dapper's* Collection of Embassies to *China*, there is an Account of the several Functions and Qualities of seventy two *Chinese* Gods, amongst whom they divide the Heavens and the Earth, after the following Manner. The first five are the joint Directors of the Heavens; the principal of whom, however, is superior to the whole Hierarchy of the Gods, and to all Beings in Nature whatsoever. These five Gods have, moreover, the three ministring *Genii*, *Tanquam*, &c. already mentioned, entirely at their Command. Eight Counsellors, who are also Inhabitants of the Heavens, and when here below, were wise Men and Philosophers, attend these eight Deities. The other thirty six Gods rule over the Earth, and all sublunary Things. 'Tis remarkable, that they acknowledge a God that presides over their Theatre, if the Inventor of the *Chinese* dramatic Essays may properly be honoured with that Title. They deified him after his Death, and made him the *Genius* and Protector of their Comedians. They offer up Sacrifices, and make other Oblations in honour to him, and no Actor is ever unprovided with an Image of this *Genius*.

To what we have already offer'd, we cannot forbear adding, from Father *Kircher*, that in Imitation of the *Egyptians*,^a they pay a religious Regard to their *Pyramids*; that is to say, to those Edifices which are erected after the Model of the *Egyptian Pyramids*. They dare not presume, says he, to approach these sacred Buildings; nor indeed cast their Eyes upon them, without having first perform'd some certain Ceremonies, to sooth and appease the Anger of the Gods (of these *Pyramids*.) This Parenthesis we imagine to be highly necessary to make Way for the following Passage quoted by this Father, as an Authority to justify his Relation. "They have Idols made in the Form of *Pyramids*, which they call *Chines*. In these *Pyramids* there are a Kind of white Emmets. . . . The Pagans stand in prodigious Awe of these *Chines*. . . . When they purchase a Slave, they present him before one of these *Pyramids*, with an Oblation of Wine

^a All this is in a great Measure ascrib'd to *Fohi*, in Father *Martini's* History of *China*. In all Probability this *Quante-cong* is the same as *Fohi*.

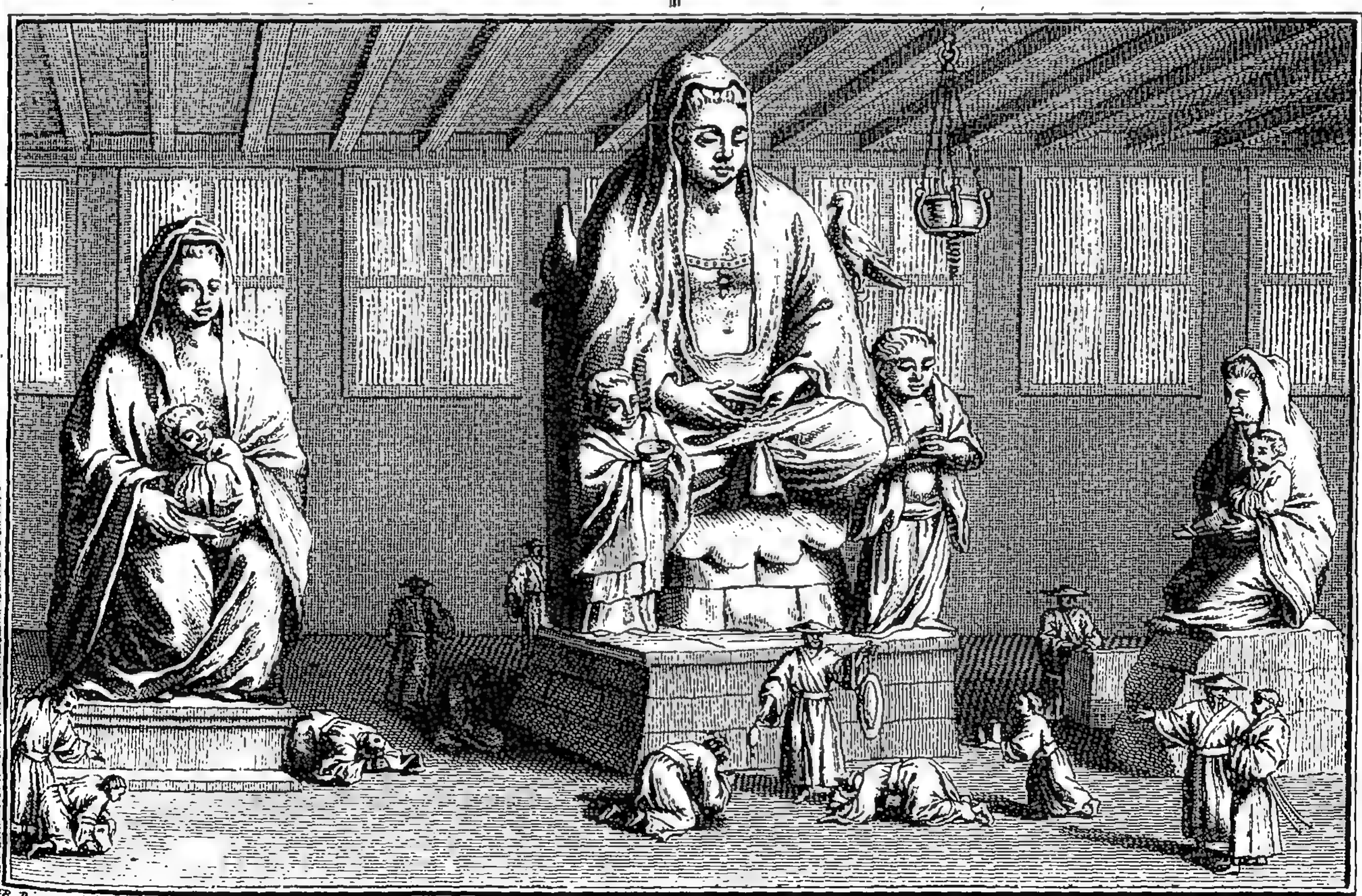
^b *Kircher's China Illustrated*, Part III.

^c A Quotation from Father *Jarri*, in *Kircher*, *ubi sup.*



QUANTECONG a CHINESE DEITY which they
say was their first EMPEROR.

QUANTECONG DIVINITE CHINOISE que les CHINOIS
disent avoir ete leur premier EMPEREUR.



P. Picart, del.

C. Du Bosq, exc.

QUONIN Household GOD of the CHINESE.
QUONIN DIVINITE domestique des CHINOIS.

“ and other Materials, and consign him over to its Custody and Power, imploring the Idol,
 “ that if the Slave should presume to run away, he would vouchsafe to revenge their
 “ Cause, and suffer the Serpents, Lizards, and Tygers to tear him to Pieces; which so-
 “ lemn Presentation shocks the Slaves to that Degree, that altho’ they are sometimes in-
 “ humanly treated by their austere Masters, yet they are not so audacious as to desert
 “ them.” After this Passage the same Author adds, *that the Chinese are the Apes of*
the Egyptians, who worshipped the Point or Ball that was fixed on the Top of the Pyra-
mids. At least it may be said, that there is no Absurdity in comparing the Idols which
 stand on the Top of the pyramidical Towers of the *Chinese* with the Hieroglyphick Balls
 of the former. ^a That which stands at the Top of the Porcelane Tower is made of Brass,
 and is beautifully gilded. “ This Tower, says the above quoted Author, was erected
 “ by the *Chinese* out of meer Superstition; for thereby they imagined that they should
 “ establish their good Fortune for ever after”.

WE come now to treat of their Dragons, which have a considerable Share in the su-
 perstitious Worship of the *Chinese*. ^b The Arms and Ensigns of the Empire are composed
 of Dragons. The *Chinese* make Representations of them upon their Apparel, Books
 and Linnen, and in their Pictures. *Fohi*, the Inventor of sixty four several Symbols,
 first establish’d this superstitious Regard for Dragons. He thought it requisite, with a
 View only of giving a Sanction to these Symbols, by which he attempted to render his
 System efficacious, to call in the *Marvellous* to his Aid and Assistance. *Fohi* accord-
 ingly assured the Populace that he had seen these Symbols, upon the Back of a Dragon, that
 rushed suddenly upon him from the Bottom of a Lake. “ This Emperor, says Father
 “ *Martini*, rather made Choice of the Dragon than any other Creature whatsoever,
 “ because it is look’d upon amongst the *Chinese* as the most propitious Omen. . . . The
 “ Emperor’s Dragons were represented with five Talons to each Foot. If any other Per-
 “ son thought fit to make use of this Animal as a Symbol, he was charged on Pain of
 “ Death to represent it with no more than four.” Whether *Fohi* was the first that in-
 “ spired them with this superstitious Regard for the Dragon, or whether he found the
 Superstition previously established, ’tis evident at least, that it is of a very antient stand-
 ing amongst the *Chinese*, tho’ no ways to be justified. And as the Fables of monstrous
 Serpents are in general of very great Antiquity, we have very good Reason to believe
 with some learned Men, that the idolatrous Nations have advanced nothing on this Sub-
 ject that may not be traced from the same Original, and perhaps suffer the same Allego-
 ries as those that occur in the sacred Writings of the *Jews*. The *Chinese* do not only ima-
 gine, that the Dragon is the Source and Fountain from whence all the Good that ever
 befalls them flows, but that ’tis he who bestows Rain and fair Weather upon them in
 their Seasons: ’Tis he that thunders in the Clouds, and rides in the Whirlwinds. How
 near does he resemble the *Prince of the Powers of the Air*, who is spoken of in the sa-
 cred Scriptures? In short, as the Antients entrusted the *Golden Fleece* to the Care and
 Protection of a Dragon; and many Moderns believe even at this Day that all Mines
 and subterraneous Treasures are guarded by Ghosts and Hobgoblins; so the *Chinese* ima-
 gine that the Dragon keeps in his Custody and Power all the Riches of the Earth, and
 that he reigns in a peculiar Manner under the Mountains. “ The ^d Superstition of
 “ searching with indefatigable Industry and vast expence the Veins of this enormous
 “ Beast, when they dig their Sepulchres, is owing to the Imagination that the good or
 “ ill Fortune of their Families entirely depend upon it.”

^a Father *Martini*’s Atlas quoted by *Kircher*. See the Note in the subsequent Page.

^b And of the *Japanese*, as you will find by the Sequel.

^c Hist. of *China*, ubi sup. Lib. IV.

^d *Ibid.* Lib. IV.

WHOEVER should be disposed to pursue the Subject of the *Chinese* Idolatry till exhausted, would go greater Lengths than he at first imagined. Father *Le Comte* ^a acknowledges, that there are scarce any People under the Sun more superstitious than the *Chinese*. He could not possibly make Choice of a more favourable Circumstance to pass this Judgment upon than the Ceremonies he saw perform'd at Sea in a Voyage which he made amongst them. "They paid divine Adoration to the Compass, burnt Pastils, or little odoriferous Balls to its Honour, and offer'd Meats in sacrifice to it. They flung gilded Paper punctually twice a Day into the Sea to sooth it and engage it, to prove propitious." Not far from ^b *Nangan* they pay their Devotions to a certain Stone called *Xin*, which has some sacred Virtues in it, but how it became possessed of them, as they are silent in that Particular, we are at a Loss to determine. Idolatry, when first introduc'd made use of ^c *Conic*, pyramidical and square Stones, [and the sacred Stone here mentioned may in all Probability be some Remains of these Monuments. The *Chinese* likewise have their miraculous Idols. Not far from ^d *Taigwen*, a Town in the Province of *Sciansi*, one of them is publicly shewed in a Chappel, which the very Moment it came out of the Workman's Hands, rose up of its own Accord, and planted itself in the very Nich they had prepar'd for it.

COULD any one reasonably imagine that a Nation so zealously attach'd to the Worship of the Gods, and so ambitious of multiplying both their Idols and their Temples, should be capable of being so desperately incensed against them, as to treat them after the most insolent and outrageous Manner, when any Event does not answer their Expectations. "It frequently happens, says Father *Le Comte*, that after these People have paid all due Honours to their Gods, and find no suitable Favours in Return, some grow tired and neglect them, as impotent and worthless Deities; others treat them with all the Marks of Ignominy and Contempt; some load them with the most opprobrious Reflections, and in short others are so presumptuous as not only to insult them, but give them numberless Bastinadoes. Thou spiritual Dog, they will sometimes cry to their Idol, we lodge you in a magnificent Temple; you are beautifully gilt, well maintain'd, well thurified, and after all this Care . . . do you refuse us the common Conveniencies of Life. . . . They bind it sometimes fast with Cords, and drag it along the Streets through all the Dirt, &c. . . . But if during the Time of this public Insult, their Affairs happen to prove successful, and they accomplish what they aim at, then they reconduct it with Ceremony to its proper Nich, first washing and wiping it extreamly clean, after that they prostrate themselves before it, and make several Apologies for their unwarrantable Freedoms, and the Indignities which they offer'd it." This rash and injurious Treatment of them is the Result of an unpremeditated Malice of a sudden Gust of Passion, which they cannot always conquer and subdue. It was thro' much the same high and hasty Spirit that the *Roman* People treated their Temples in so shameful a Manner after the Death of *Germanicus*. *Alexander* incensed against *Esculapius*, because he had

^a *Memoirs of China*, Tom. i.

^b *Nieuhoff's Embassy to China*.

^c Father *Lafitau* in the first Tom. of his *Manners of the Savage Nations*, &c. quotes a Manuscript Account of the *Louisiana*, where 'tis asserted, that the *Natches* preserve a Conic Stone wrapped up in several Pieces of Buckskin one laid over another, as a sacred Relick in one of their Temples. Several of the antient Easterns had no other Idols in their Temples, than these Conic Stones. "It was on this Foundation, adds Father *Lafitau*, that the *Egyptians* imagined they represented the Deity by their Pyramids and their Obelisks . . . Perhaps the Representation of the Deity, and that confused and imperfect Idea which they had . . . of the *Trinity*, consisted in three Fronts of their Pyramids." This Reflection, in our Opinion, is strain'd and too far fetched. We shall content ourselves with extracting a Passage from Father *Bouchet's* Letter to Mr. *Huet* on this Occasion, inserted in Tom. i. Part 2. concerning these idolatrous Religions. God, says he, and his three distinct Names, which answer to his three principal Attributes, may be represented with some Propriety under the Idea of the triangular Pyramids, which are frequently erected before the Porches of some of their Temples. Turn back to page 138. and 139. and see our Remark relating to the Unction and religious Worship of Stones.

^d *Nieuhoff*, *ubi sup.*

^e *Memoirs of China*. Tom. II.

suffered his Favourite *Hephæstion* to die, gave immediate Orders that the Temple consecrated to him as the God of Physick should be demolish'd and consumed to Ashes. One would think, however, that the sudden Starts of Rage and Resentment which those insolent Pagans too much indulge, might as easily be excused as the rash and unguarded Expressions of some of our Devotees, which if taken in their literal Sense, are as open and flagrant Affronts to the supreme Being, as a Petition drawn in the most arrogant and insolent Terms would be to an earthly Monarch. But what can be said in Behalf of the *Chinese*, when in cold Blood they hamper and perplex their Gods with long and vexatious Law-Suits? Father *Le Comte* tells us a Story of^a one of them who prosecuted his Idol so far as to procure his perpetual Banishment, for suffering his Daughter to die. In the Article of *Japan* we shall shew you that the People of these Islands bastinado their Idols when they are ungrateful, and neglect their Duty. The celebrated Mr.^b *Bayle* will furnish the curious Reader with several such like Instances of Religious Transports amongst the *Christians*.

Their PRIESTS, and MENDICANT DEVOTEES : *Their* FESTIVALS, PROGNOSTICATIONS, PHYSICK, &c.

AS Religion in Process of Time and by Degrees loses her native Beauty and Simplicity; there must be some Ways and Means found out to maintain and support her Credit; and these Artifices and human Inventions, are at length substituted in her Stead with so good a Grace, that in short, nothing beyond them is any longer discernible. Religion may very well be compar'd to the old shatter'd Vessel of the *Argonauts*, which the *Greeks*, in Order der to transmit it down to Posterity, repaired so often, and after such various Modes, that at last there was not so much as one single Plank remaining of the real Ship that transported to *Colchos* those bold Adventurers, who seiz'd and carried off the *Golden Fleece*. The same Observation may be made on the Religion of the modern *Chinese*, which is so much clogged and corrupted with new Whims and Superstitions, that it bears not the least Resemblance *with it's Prototype, if that was ever free from Idolatry*. And why should not they be as liable to such a Revolution as the *Jews* and *Christians*, whose Priests have look'd upon their respective Religions as Systems liable to grow old and out of Date, and therefore have thought it necessary to patch them up from Time to Time, in order to secure their Duration? In which Respect they may all with equal Justice, be aptly enough compared to Journey-men *Mechanicks*, who not only busy themselves about Matters of little or no Importance, to spin out their Time and keep themselves in constant Pay, but even spoil and undo what was well before, in order to become absolutely necessary to those who employ them. When once they have brought their Work to such a Crisis, there is no doing without them, but their Imprudence and ill Conduct must be taken for certain Proofs of their Capacity. These artful and dishonest Workmen are succeeded by others, as ill-designing and self-interested to the full; and such as see through the Cheat, will not venture to rectify it, for he must have more than common Courage that dares openly oppose the prevailing Evil. Thus it is that human Schemes and Contrivances bear down all before them. The Priests, and all such as may properly be term'd mercenary Journeymen, with Impunity impose their Cant on the People so openly, that they become at length accustomed to it, as to something sacred and of divine Institution; more especially when that Cant is grounded on some fundamental Principle of Religion, which is conformable to the Justice of the Deity and the Dignity of human Nature.

^a *Memoirs of China*, Tom. II.

^b *Reflections on a Comet*. p. 688. of the Supplement. See likewise the Apology for *Herodotus*, and *Misson's Voyage to Italy*.

THE *Bonzes* for instance are the Priests of the ^a *Fobists*, and it is one of their establish'd Tenets, that Good and Evil are not blended or huddled together in the other World, but that after Death there are Rewards prepar'd and allotted for the Righteous, and Punishments for the Wicked. It must readily be acknowledged, that this Principle is both just and rational; but being too simple and uncompounded, 'tis highly necessary to add after a mysterious Manner, that there are after this Life various Mansions for the Souls of Men to reside in, according to their different Degrees of Merit, without which they are in a dangerous State. After this every mortal Soul is struck with fear and trembling. *Is there no way to be found out, the timorous Devotees will cry, to procure our Enrolment, amongst the Number of the Happy? If by Merit you mean, to be virtuous, and revere the Deity by one continued Series of good Actions, you must then remove from us all those Passions which infringe our Liberty, those sensible Impressions which discompose us, and those Temptations which beset us on every Side: While we have so many Enemies to encounter with, our Strength must needs fail us sooner or later. Mortals are not all equally valiant, or equally happy. Do you, who by your sacred Profession come the nearest to him, who dispenses and regulates these various Degrees of Punishments and Rewards, instruct us how we may when we acknowledge our Weakness and Infirmary, move this Sovereign Disposer of them to Compassion. Perhaps he will shew a particular Regard to you who are his Ministers.* The Answer which the *Bonzes* return is this: Make Charity your habitual Practice; treat us with Reverence and Respect; maintain and support us as well as you are able; erect Monasteries and Temples for us, that our Prayers and voluntary Penances may deliver you from those Punishments which your Sins have deserved; burn all the gilt Paper and Silk Cloaths you can procure; for in the other World they will be converted into real Gold and Silver, and Apparel, and will be faithfully delivered to your deceased Parents for their sole Use and Property. Unless you comply with these Injunctions, you will be cruelly tormented after Death, and subject to an endless Train of disagreeable Transmigrations. You shall be transformed into *Rats, Mice, Affes, and Mules*. Some Priests in other Countries have endeavour'd to shorten the Duration of the Torments, and hasten the Felicity of the Dead, by Methods much more glorious to all outward Appearance: All of them, however, have too often and the same End in View.

SOME of the *Chinese* Monks are dress'd in black, and have their *Chaplets* like those of the *Roman Catholics*; but we must not confound these with the other *Bonzes*. There are others likewise who are dress'd in yellow from Head to Foot, and furnished, as the former, with a large *Chaplet*. These two Colours distinguish the two different Orders of Monks who are the Sectaries of *Lanzu*, as will appear by the Sequel of this Discourse. These Monks, like ours, always go abroad two and two together. The *Bonzes*, according to Father *Le Comte*, are no better than a Gang of dissolute idle Fellows, whom Indolence, Hunger, and Ease, prompt to herd together, and live upon the charitable Contributions of well-disposed Persons. All their Aims are to excite the Populace to commiserate their abject Condition. The same Father gives us a particular Account of their several Tricks and Impostures. When they find the common Arts of Address fail them, they have immediate Recourse to publick Acts of Penance, *which are ever looked upon as meritorious by the unthinking Populace, and effectually move their Pity and Compassion*. Of this Gang are those who drag heavy Chains after them thirty Foot long, and go from Door to Door, often repeating in a drawling canting Tone, *'Tis by these austere Penances that we make Attonement for your* ^b *Sins*. And those likewise who plant themselves in the most publick Places of Resort, and in the Highways, to receive the Charity of those who pass by them, knocking their Heads against large Flint-Stones till their Imposture proves successful. Others set some particular Drugs on Fire upon their Heads, to attract the Eyes of the Crowd upon them, and excite their Compassion. In all

^a Father *Le Comte*, in his *Memoirs*, &c. Tom. II.

^b Turn to Page



LAMAS Tartarian PRIESTS

LAMAS Petros de TARTARUS



H. Picart del.

A. MENDICANT PRIESTS of CHINA.

B. A LEWD PRIEST under chastisement.

C. Punishment of another for abandoning monkish course of Life

A. PRÊTRES MENDIANS de la CHINE.

B. Châtiment d'un PRÊTRE impudique.

C. Punition d'un autre pour avoir abandonné la vie Monastique.

C. Du. Belg. exc.



A CHINESE Begging Friar. RELIGIEUX Mendiant Chinois.



A BLACK FRIAR with beads like those of the CATHOLICKS.

RELIGIEUX en noir avec un CHAPELET à la façon des CATHOLIQUES.



A poor DEVOTEE whose head has been artfully formed like a sugar loaf. GUEUX Devot à qui l'on a formé la tête en pointe.



CHINESE Friars with their BEADS.

RELIGIEUX CHINOIS avec leurs CHAPELETS

Probability the Pain and Torture they seem to be in, is not so exquisite as at first may be imagined; for there are secret Arts of securing Persons from the Injuries of the Flames, as we have already observ'd under the Article of *Siam*. In the same Manner the hard callous Skin, which insensibly grows over the Wounds of those who knock their Heads against the Stones, defends them, in Time, and by frequent Practice, from the Pain which People imagine they suffer by such frantic Actions. Those likewise may very justly be reckon'd amongst the Number of *Mendicant* Devotees, whose Heads have been wilfully deform'd and moulded, on Purpose, into a Conic Form. They appear in the Streets and Highways with a large Chaplet about their Necks, and are reckon'd by the Vulgar as extraordinary Saints. There are other Monks, however, of the *Mendicant* Order, who beg in public, without being guilty of any such Self-Violence. In the Print hereunto annex'd, you have one of the *Mendicant* Monks, dress'd in a *Merry-Andrew's* Coat, of many Colours, and with a Hat as large as an Umbrello. They sit in the Streets and Roads cross-legg'd, tinkling a little Bell with a Stick, till the People relieve them.

FATHER *Le Comte* tells us a Story of one of these penitent *Bonzes*, which has Something in it very remarkable, whence, we presume, the Repetition of it will be thought no disagreeable Amusement. "One Day accidentally, says he, I met with a young *Bonze*, in the Middle of a Country Town, whose Air and Deportment were graceful, sweet, and modest, and who was every Way qualified, not only to ask Alms, but to move Compassion, and meet with good Success. He stood upright, within a Chair, thick set with long sharp-pointed Nails, fix'd as close by one another as possibly could be, in such a Manner, in short, as that he could not lean or rest himself any Ways without their piercing his Body. Two Fellows, who were hir'd for that Purpose, carried him very gently from House to House, where he beseech'd the People to take Compassion on his deplorable Condition. I am, says he, confined in this Chair, for the Benefit and Advantage of your precious Souls, and I am determin'd never to stir out, till I have sold every Nail that you see in it; now there were above two thousand. Every Nail is valued, 'tis true, at no more than ten Pence; but there is such an innate Virtue in them, such a Fountain of Happiness, that they are worth their Weight in Gold." Father *Le Comte*, indeed, does not tell us whether they were all bought up or not; but we may very easily suppose so, from the Nature of the Narration. Superstitious Minds are always fond of such *Preservatives*, as are offer'd them by those who are Masters of their Trade, and know how to improve ill-grounded Terrors; but there are some Bigots, Originals doubtless, who imagine still farther, that they are accountable for all the Afflictions and Sorrows which these *Mendicant* Impostors voluntarily undergo. This we have confirm'd by Mr. *Nieubof*,^b who gives us an Account of one of these Impostors, who thrust an Awl through his Cheeks in several Places, and threaten'd the Spectators, that he'd murder himself upon the Spot, if they would not take Compassion on his Misfortunes, and relieve him.

ANOTHER Way of raising Contributions for the *Chinese* Monks is, by prevailing on those who pass by, to write their Names in a kind of *Memorandum Book*, which one of them offers to their Benefactors for that Purpose. Amongst this Order may likewise be reckon'd, those Vagabonds who amuse the Public with their *Legerdemain*.^c There are some of them who with undaunted Courage will get on the Backs of Tygers tam'd for that Purpose, and ride from Town to Town, and Place to Place, without the least Apprehension of Danger from those savage Beasts, tho' they are neither bridled nor fetter'd. These Impostors have always a large Retinue of *Mendicants*, who act the Devo-

^a Father *Le Comte*, in his *Memoirs of China*, Tom. ii. *Dapper* likewise assures us, that there are Penitents who shut themselves up for a whole Month together, in Cages stuck full of iron Spikes.

^b *Embassy of the Dutch to China*.

^c This Figure you'll find delineated a little lower.

tees, and Penitents, that bestow on each other severe Blows on the Head, by Way of Devotion.

AMONGST this *Mendicant* Crew, there are some who live like *Hermits*, retir'd in Rocks and Caverns; for whom the Devotees make large voluntary Contributions, and consult them, as they would an Oracle. As the *Chinese* encourage and support several distinct Orders of these *pious Drones*, so there are various kinds of Discipline observ'd amongst them.^a Some are collected into a Society, live in Cloisters, and in a State of Celibacy: They are oblig'd to abstain from Flesh, Fish, Wine, and Women. They are maintain'd out of the annual^b Revenue, established by the Government for the Support of all Convents in general, and by the charitable Contributions of the People. We are inform'd, however, that some of these Monks are diligent and ingenious enough, and maintain themselves by their own manual Operations; the others are extracted from the very Dregs of the Populace, who in their Infancy were sold for Slaves, and who in all Probability constitute, out of their despicable Body, the major Part of the Vagabonds we have just beforementioned. One peculiar Employment of the *Bonzes*, who are *Fohists*, is to attend and assist at all Funeral Solemnities. Those of the Sect of *Lanzu* take upon themselves the Office of *Exorcists*, pretend to find out the *Philosopher's Stone*, and to foretel all future Events.

THERE are four several Orders of this Sect of *Lanzu*, who are distinguish'd by four several Colours, *viz.* black, white, yellow, and red.^c They have one Principal, or General, who has several Provincials, subordinate to, and dependent on him. To avoid Prolixity, 'twill suffice to observe, that these likewise live upon the establish'd Revenue, and the Charity of the Devotees. When they beg about the Streets, they repeat some peculiar Prayers, which the Devotees pay for the Advantage of, *viz.* an absolute Remission of all their Sins. These Priests or Monks are Assistants likewise at all Funeral Solemnities. They are enjoin'd not to marry during the Time they keep their solemn Vow; but by Way of Recompence, they have the Privilege of abandoning it whenever they think convenient.

A MONK, who is found guilty of Fornication, during the Time of his Vow, is punish'd most severely. They bore a Hole in his Neck with a hot Iron, and thrust a Chain through the Wound, of about sixty Foot long, and in that deplorable Condition, and naked as he was born, lead him all over the City, till he has collected a considerable Sum of Money, for the sole Service of the Convent to which he belongs. Another Monk who follows him, lashes him severely whenever he offers to lay hold of the Chain to mitigate his Pain.

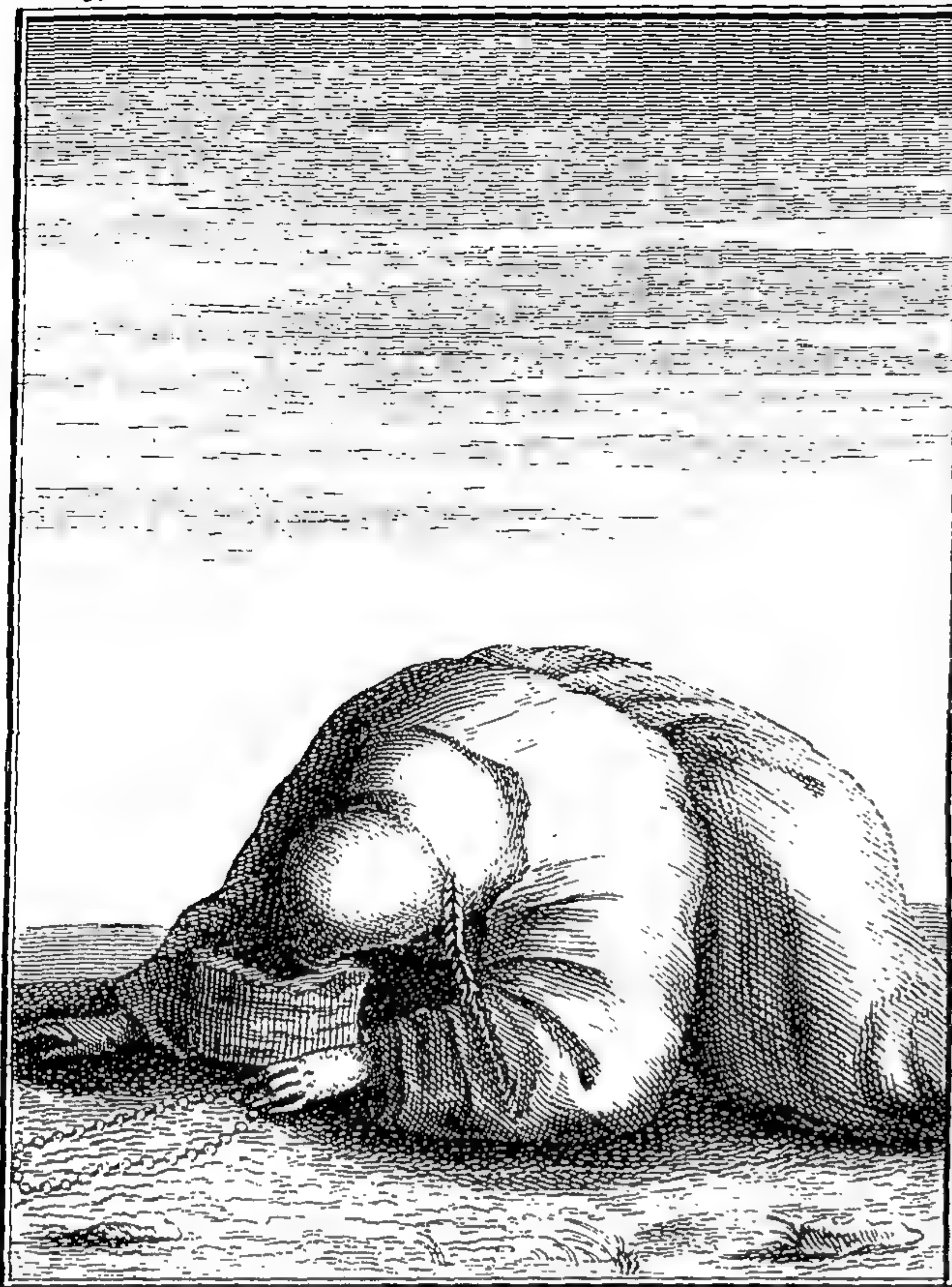
BESIDES the *Bonzes*^d there are some *Nuns*, who make a Vow of perpetual Virginity. These Female Devotees have their Heads close shav'd, but their Number is inconsiderable, in Comparison with that of the *Monks*. The last (at least such among them as are of the Sect of *Fo*) are oblig'd to let their Beards and Hair grow. The Monks of the Sect of *Lanzu*, or *Fo*, and both of them, in all Probability, assume the Power of calling down the Rain at Pleasure, and are oblig'd to perform it when required. *Dapper*, in his Extracts relating to *China*, tells us, that a *Bonze*, who undertakes that it shall rain, is threaten'd hard to be bastinadoed if he fails of Performance within six Days. Such short Warning would shock any other Priests but those of *China*, because the Miracle has not Time to ripen, and be brought to Maturity. 'Twere much better to let the Drought continue for a Time, and then there might be some Prospect

^a *Dapper, ubi sup.*

^b *Purchas's Extracts of Voyages.*

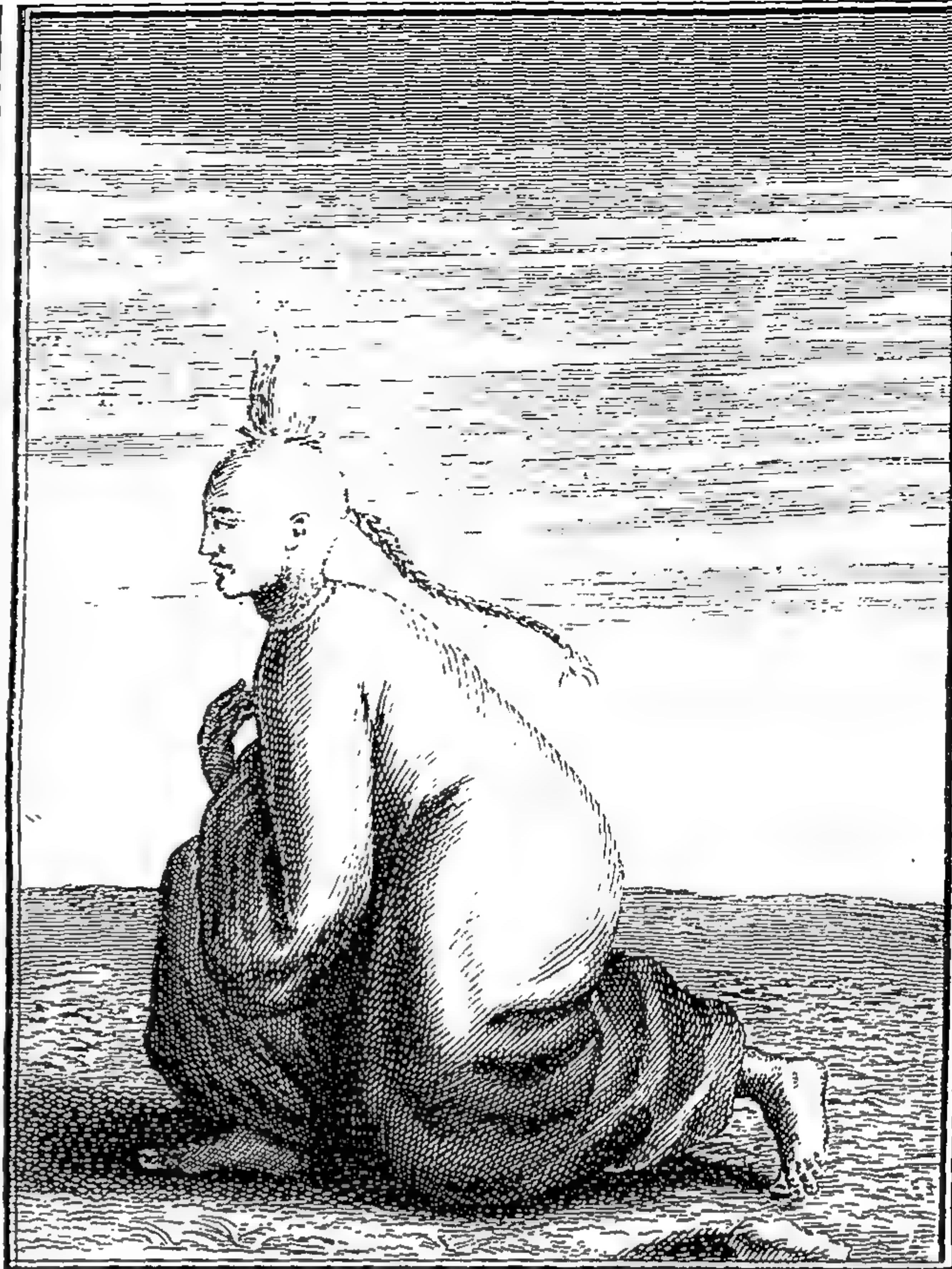
^c *Purchas, ubi sup.*

^d In the Sect of *Fo*, according to *Purchas's* Extracts.



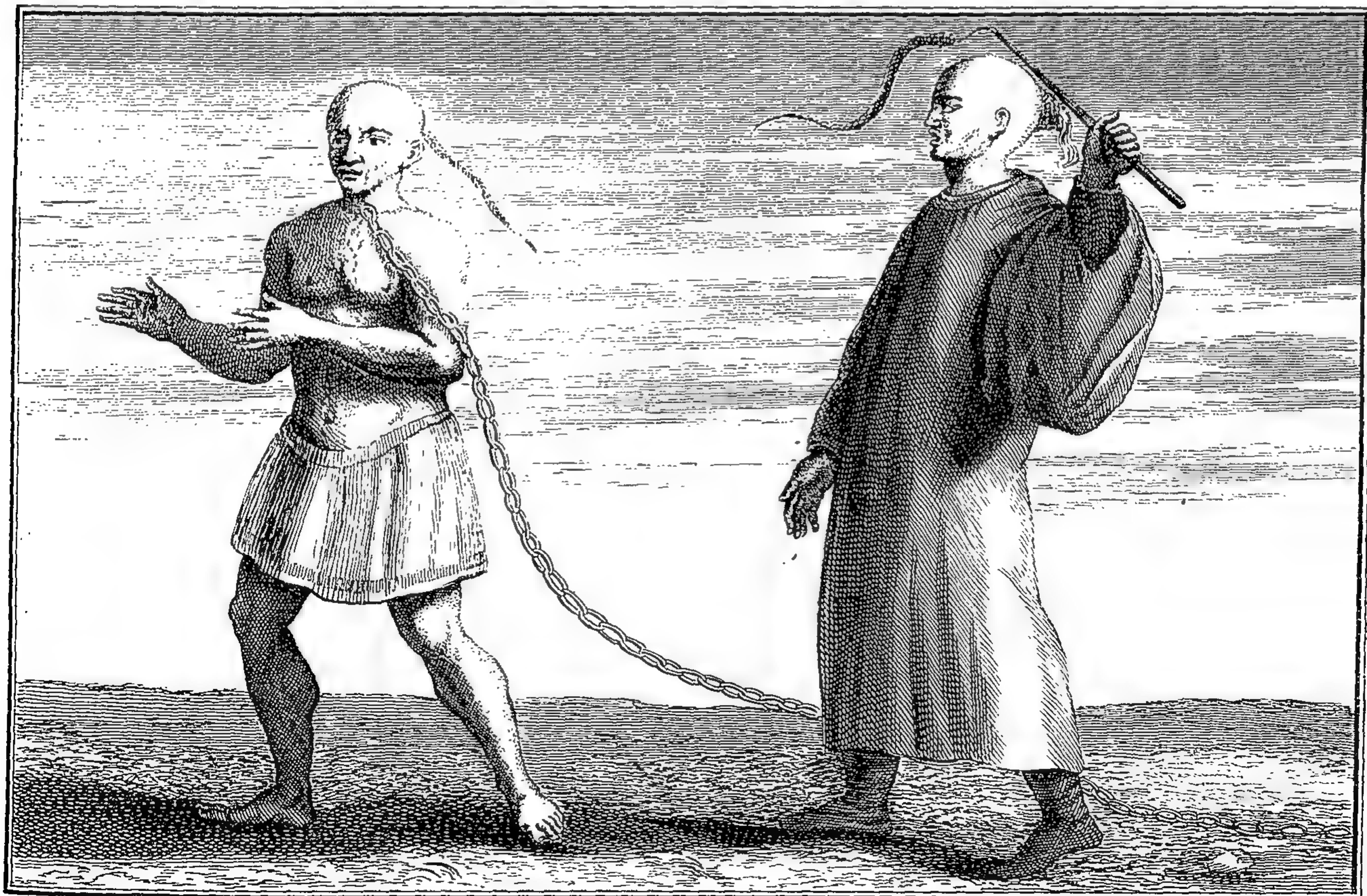
A begging Devotee beating his head against a stone in order to receive alms.

Un pieux devot qui se heurte de la tête sur une pierre pour recevoir la charité.



A begging Devotee burning combustible Drugs upon his head for the same purpose.

Un pieux devot qui se fait bruler des drogues sur la tête jusqu'à ce qu'on lui donne la charité.



A FRIAR doing Penance for breach of chastity

RELIGIEUX en pénitence pour avoir été surpris avec une femme

of a Prophecy's succeeding. But no more of this; we come now to speak of the *Chinese* Festivals.

THAT of their *Lanthorns* is the most remarkable. On this grand Festival, which is celebrated the fifteenth Day of the first Month, every one ^a sets out some *Lanthorn*, or another, but of various Prices, according as their Circumstances will best admit; some of them are valued at ten thousand Crowns, on Account of the Decorations round about them, and are from twenty five to thirty Foot Diameter. They are a kind of *Halls*, or spacious *Apartments*. in which they can make sumptuous Entertainments, take their Rest, receive Visits, act Plays, and have Balls and Assemblies. These *Lanthorns* are illuminated with an infinite Number of Wax-Candles, and surrounded with Bonfires. The *Chinese* ascribe the Rise of this Festival to an unhappy Misfortune that happen'd in the Family of a certain *Mandarin*, whose Daughter, as she was walking one Evening on the Bank of a River fell in and was drowned. The disconsolate Father ran to her Assistance, attended by all his Domestics: In order to find her, he put out to Sea, with a vast Number of *Lanthorns* along with him. All the Inhabitants of the Place follow'd him with lighted Flambeauxs. The whole Night was spent in Search after her; but, alas! to no Manner of Purpose. The only Consolation the *Mandarin* had, was to find himself belov'd, and that his Neighbours were officious to assist him. The Year following, on the same Day of the Month, there were Bonfires made upon the River Side, &c. This Ceremony was annually observ'd; and at that Time every one lit up Lanthorns, till by Degrees it grew into an establish'd Custom. This Festival is somewhat conformable to one kept in Honour of ^b *Ceres*, at which her Devotees ran up and down the Streets with lighted Links and ^c Flambeauxs in their Hands, in Imitation of that Hurry and Confusion which the Goddess was in, when in Quest of her Daughter *Proserpine*. We shall not, however, insist that this was the original Institution, although 'tis highly probable, that the *Chinese* borrow'd their Festival of Lanthorns from the *Egyptians*, whom the *Greeks* copied in their grand Festival of *Ceres*. Others ascribe the Origin of this *Chinese* Festival to an extravagant Project of one of their Emperors, who formerly proposed to shur himself up with his Concubines in a magnificent Palace, which he erected on Purpose, and illuminated with pompous Lanthorns, that he might have the Pleasure, if we may credit the *Chinese* History, to behold a new Sky, as a Canopy over his Head, for ever illuminated, always calm and serene, which might make him forget in Time the various Revolutions of the old World. These Irregularities caus'd an Insurrection amongst his Subjects, who demolish'd his costly and magnificent Palace; and in order to transmit to Posterity the Remembrance of his shameful ill Conduct, hung out the Lanthorns all over the Town. This Custom was annually repeated, and in Process of Time became an establish'd solemn Festival.

THE Festival which *De Bruin*, in his *Voyages* gives us an Account of, under the Title of *Phelonaphie*, may boast of a more noble Original. This Festival is celebrated in the Beginning of *June*. The *Chinese* then adorn their Houses with Leaves and Boughs of Trees; fit out several little Vessels for the Sea, and sail about from one Part to another, in Search of their much-admir'd *Phelo*. Our Author gives us no further Account as to the ceremonial Part of this Festival, but contents himself with pointing out its Original. This *Phelo* first found out the Use of Salt, and his ungrateful Countrymen not shewing him that Respect, or not making him that Acknowledgment which so useful an Invention, in his Opinion, justly deserv'd, he withdrew from them with

^a Father *Le Comte's Memoirs of China*, Tom. ii.

^b *Eleusinia*.

^c *Tuque Actæa Ceres, cursu cui semper anhelat
Votivam taciti quassamus lampada Mystæ.* Statius in *Sylvis*.

such Testimonies of Anger and Resentment, that from thenceforth they never heard more of him.

THE Festival of Agriculture, the Establishment whereof is ascrib'd to an Emperor who flourish'd about a hundred and eighty Years before the Nativity of our blessed Saviour, is celebrated likewise with Abundance of Solemnity. In every Town throughout the whole Empire, when the Sun is in the Middle of *Aquarius*,^a “ One of the chief
“ Magistrates being crown'd with Flowers, and surrounded with Musicians, and a
“ Crowd of People, provided with lighted Flambeauxs, Streamers, and Colours, marches
“ in Procession out of the eastern Gate of the City. Several Persons follow him, who
“ carry on Levers various Images compos'd of Wood and Pasteboard; set off and embellish'd with Silk and Gold, representing the antient Histories that relate to Agriculture. The Streets are hung with Tapestry, and beautified with triumphal Arches.
“ The Magistrate beforemention'd advances to the East, as if he was going to meet
“ the new Season, where appears a kind of Pageant, in the Form of a Cow, made
“ of burnt Clay, of such an enormous Size, that forty Men are scarce able to carry it;
“ and on the Back of it sits a beautiful Boy alive, who represents the Genius of Husbandry in a careless Dress, with one Leg bare, and the other cover'd with a kind of
“ Buskin. This Youth never ceases from lashing the Cow. Two Peasants, loaded
“ with all the various Implements made use of in Tillage, march immediately after
“ him. *All these Ceremonies are emblematical.* The incessant Lashes which the
“ Youth gives the Cow, denote the constant Application which is requir'd for all rural
“ Labours; his having one Leg bare, the other buskin'd, as aforesaid, is the Symbol of
“ their Hurry and Diligence, which scarce affords them Time to dress themselves, before they go to Work. As soon as this Magistrate is arriv'd with his pompous Retinue of Attendants at the Emperor's Palace, all the Flowers and other Embellishments with which the monstrous Cow is dress'd, are taken off; after that, her Belly
“ is open'd, from whence several little Cows, compos'd of the same Materials, are
“ taken out, which the Emperor distributes amongst his Ministers of State, in order to
“ remind them of the Care which is requisite in all Affairs relating to Husbandry, and
“ to admonish his Subjects never to let any Piece of Ground lie fallow, and to avoid
“ Idleness, which is the Inlet to all Misfortunes. We are inform'd, that on this Day
“ they are encourag'd to the Practice of Industry, by the royal Example of the Emperor himself.” At least we are assur'd this was the antient Practice, and that the Emperor made the Bread, which was peculiarly appropriated for the Service of their Sacrifices, out of that Part of the Harvest which he had gather'd in with his own Hands. The *Bua* at *Tunquin* observes the very same Custom, and 'tis his peculiar Province annually to break up the Lands.

THE *Chinese* celebrate likewise their New-Year's-Day with Abundance of Pomp, and sumptuous Preparations. ^b “ At that Time there is a perfect Cessation from all
“ Manner of Business; the Posts are stopp'd, and all their Courts of Judicature
“ throughout the Empire are shut up. The *Chinese* call these Vacations *the shutting up*
“ *their Seals*, because then they lock up, in a strong Box kept for that Purpose, the
“ Seals which belong to each particular Court.” Every Body then makes merry, and partakes of the general Joy. As the *Chinese* are superstitious to the last Degree, with Respect to the Observance of particular Days, they are oblig'd to make a formal Choice of one for shutting up their Seals, and another for opening them again. The mathematical Court, who are the proper Intendants of their Lots and Choice of Days, settle and determine the Affair of their Seals some considerable Time before their new Year commences. The Choice and Determination this Court makes is communicated in

^a Father *Martini's* History of *China*.

^b Father *Le Gobien's* History of the Edict of the Emperor of *China*.

due Time to all the Provinces; so that this peculiar Ceremony of *shutting up and opening the Seals* is perform'd on the very same Day throughout the whole Empire. The *Chinese* on this grand Festival of their new Year, take particular Care to bring out their Gods, and plant them as commodiously as may be, over their respective Doors. These Idols are called their *Portal Gods*; and though this Custom is observ'd indeed for the most Part on all their Festivals, yet 'tis more particularly practis'd at this Season than any other.

ALL the Ceremonies which are observ'd throughout the whole Course of the Year, in Commemoration of their Ancestors, may, without any Incongruity, be reckon'd amongst their Festivals. . . . But we shall refer them to the Paragraph of Funeral Solemnities.

^a THEIR most celebrated Temples are built upon Mountains; which has been a very ancient Custom, but so universally known, that it would be needless to enlarge upon it. To these Temples the Devotees resort, sometimes in humble Pilgrimage, and sometimes in pompous Procession. Neither the Steepness of the Hills, nor the Tedioufness and Inconveniencies of the Road, nor Nothing, in short, of that Nature is the least Obstacle to the resolute Devotees of *China*; infomuch, that 'tis customary for some of them to visit these sacred Mountains from Provinces two or three hundred Leagues distant. Father *Le Comte* observes, that the Female Sex are peculiarly fond of undertaking these tedious Journeys, in the Quality of Pilgrims; but, continues he, Devotion is by no Means the real Motive, but the Ambition of being seen in public, and of freeing themselves for a Time from the Power and Authority of their Husbands, who have very good Reason to be jealous of the ill Consequences which too often attend such pious Combinations. On these Occasions there is no Duty these Women less punctually observe, than that for which their Pilgrimage is undertaken. Thus in ancient Times the Festivals of the *Greeks* and *Romans* were made use of as a plausible Excuse, or more properly speaking, a Cloak for the Coquetry of the Ladies of that Age; but without having Recourse to Antiquity, we have flagrant Examples of it at this very Day. The *Chinese* Quality, continues our *Jesuit*, oblige their Wives for the Generality, to extend their Devotion no farther than the Districts of their own Place of Abode.

WE shall not trespass long on our Readers Patience, by giving him a tedious and insipid Description of the *Chinese* Temples; but we think ourselves oblig'd to give some transient Notion of them in general, that he may the better conceive the Representation of two of them in the Print hereunto annexed. We shall observe in the first Place, that the Pyramidical Towers, of which we have already sufficiently treated, have always, according to the Relations of Father *Kircher*, *Le Comte*, *Dapper*, and several other Historians, some Pagod adjacent to them; for which Reason there is a Communication between the celebrated Porcelane Tower, and the Edifice which the *Chinese* have distinguished by the Title of the ^b *Temple of Remembrance*. There are such a Variety of these Temples, that they are almost innumerable. The *Bonzes*, and other Persons of the same Stamp, reside in them, and live either on the settled Revenues thereof, or such others as their Art and Industry can procure. They are likewise appointed for the Accommodation of ^c Travellers; and as such, they bear a very near Affinity to the *Turkish* Caravansara's. The inner Part of the Temple is embellish'd with several Images and Idols; some of which are their real Deities or Genii; and others only Symbols or Hieroglyphics, after the Manner of the *Egyptians*. The Walls of these Pagods are for the

^a See Father *Le Comte's* *Memoirs of China*, Tom. I.

^b Father *Le Comte*, in his *Memoirs*, Tom. I. has given us a very particular Description of this Tower, and Pagod contiguous to it.

^c *Dapper's* Description of *China*.

most Part made hollow, and full of little Niches, for the more convenient Situation of their Idols, which are, generally speaking, represented in *Basso Relievo*. The Pagod is illuminated with a vast Variety of Lamps, which burn Night and Day in Honour to the Dead. In the Center stands an Altar, and on the Table belonging to it an Idol of gigantic Size, to which the Temple is peculiarly devoted. This monstrous Idol has several others of a more moderate Size, who stand round him, in the Quality of Guards. For the Generality there is a hollow ^a *Bambou* before the Principal Idol, which is both long and thick, and encloses several lesser ones, whereon are written divers Predictions in *Chinese* Characters. On each Side of the Altar stand Censers, wherein Incense is forever burning; at the Front of it is a wooden Bowl, for no other use but to receive their Oblations. The Altar is painted all over with a beautiful Red, which Colour is appropriated to such Things only as are sacred, and the Reader is here desired to recollect the ^b Observations which we have already made relating to this Custom.

IN one of these Temples *Ti-can* presided, who seems to have been the *Pluto* or *Plutus* of the *Greeks*; and in all Probability might answer to both, as they really were one and the same amongst the *Greeks* themselves. This *Ti-can* seems also, in our Opinion, to be the same God, whom we have mentioned before under the Denomination of the *Chinese Neptune*, and who presides over their Nativities. But be that as it will, our Description represents this God as the supreme Director of their Treasures, and the Dispenser of their Riches, and ^c elevated on an Altar, after the Manner of those just before mentioned, with a Sceptre in his Hand, and a Crown on his Head, and gilt all over from Head to Foot. Eight Ministers gilt like himself attended on him as his Assistants. In the same Place stood two large Tables, and on each of them five Kings (so they are term'd in the Description) or more properly speaking, five Ministers of Hell; but as these Images did not fully express their respective Functions, peculiar Care was taken to paint them likewise on the Walls of the Temple, where they were represented on their Judgment Seats, arraigning Mankind, and condemning them to such Punishments as the Nature of their respective Crimes deserved. Before them stood several hideous Devils, more ghastly by far, says the Description, than ours, ready to execute their Master's Orders. The Torments and Agonies of the Damn'd were likewise described, and every Thing in short that is shocking to human Nature; some Criminals were plung'd in scalding Oil, others burnt on Gridirons; some were perfectly minc'd, others cut asunder; and some again devour'd by ravenous Hounds. The Province of the first of these Judges was to examine into all the Crimes which Mankind had committed. None could escape his all-piercing Eye. He saw them all in a kind of ^d Looking-Glass. The Criminals were afterwards transferr'd to the other Judges, who inflicted the Punishments to which they were consign'd. One of these four Judges had the Direction and Disposal of those whose Souls were obliged to transmigrate into New Bodies. There appear'd likewise a Sinner in a large Pair of Scales, overladen with his Iniquities on one Side; and on the other, for the Comfort and Consolation of their Devotes, several Books of Devotion, which kept him in a just Balance, till he had compromised the Matter. In the midst of Hell was a Rivulet or running Stream, over which two Bridges were erected, one of Gold, the other of Silver, for the comfortable Passage of those happy Souls who were going to be the settled Inhabitants of Paradise by Virtue of their own Merits, and the Certificates of their Priests. They carried in their Hands Testimonials of their good Conduct. Several Priests conducted them to this delightful Habitation, where nothing was to be seen but Grotto's, ever-green and enchanted Gardens. On the other

^a A Kind of Reed.

^b See the Supplement to the Dissertation on the Religion of the *Indians*.

^c This is an Extract from *Dapper*, who copied *Purchas*, and *Purchas* borrow'd it of Father *Triganti*.

^d This is very conformable to the ancient Custom of foretelling future Events by Virtue of a Magic Glass, which was practised on various Occasions. See the Remarks on *Naude's Apology*, &c. *St. Paul* has a Passage in his first Epistle to the *Corinthians*, Ch. v. which seems to allude to this Method of Divination.

Hand, in the tremendous Deepnings of the Picture might be discerned the gloomy Dungeons and deep Pits of Hell. Two brazen Gates secured this Seat of Horror prepared for Devils and Serpents, which were there represented as burning, but never dying in the Flames. To demonstrate to the Elect in the *Chinese* Faith, the Power of their Priests, one of them is delineated boldly standing at Hell's Gate, hawling his Mother out of the Flames by Force, in spite of all the Efforts of the Devil to prevent him. To conclude, there was an Inscription, which no doubt had Relation to *Ti-can*, conceived in the following Terms, *He who shall humble himself, and say his Prayers a thousand Times before this Idol, shall be delivered from his Torments.* It may reasonably be supposed, that the poor old Woman above-mentioned had but very imperfectly performed this Duty, since her pious Son was obliged to interpose not only his Authority, but his Strength too in releasing her.

IN the Temples of the *Chinese* are likewise deposited several sacred Relicks, and the Bodies of several Saints; among whom, they give you an Account of one *Lessu*, who dy'd about eight hundred Years ago in the Odour of Sanctity. His Body lies interred in a Pagod at *Nantua*, beautifully illuminated, and exposed to the View and Admiration of their Devotees and Pilgrims, who resort frequently to it. Such as have no Idea of the Christian System but what they derive from certain external Ceremonies, would imagine that the *Chinese* Religion must inevitably have plunder'd Christianity; since they would doubtless say, it was highly improbable that they should from any other Source, have legally attained those Ways and Means which Christianity makes use of so efficaciously to induce Mankind to work their Salvation, and which having moreover been sanctified and blest, by Consequence ought never to be practised by the Ungodly and Prophane. But here we ought to apologize for the *Chinese* Religion. All Authors both antient and modern assure us, that Ceremonies of this Nature have ever been universal. Christianity is the only Religion, that by proscribing them, might once have been an Exception to the general Rule. But Matters, however, have been order'd otherwise, and they have not only been tolerated but approved and embraced, as excellent Expedients for bringing Souls over to the Truth. A long Time before, God himself had consecrated a considerable Part of the *Egyptian* Ceremonies in favour of the *Jews*; and in all Probability, he graciously indulged that carnal People to keep them more stedfast in the Fundamentals of Religion. The antient *Pagans* were as carnal as they; and in order to accomplish their Conversion, *Christianity* condescended to take a great Part of her Customs and Ceremonies out of their Heathenish Spoils. All Religions whatever have some Particulars wherein they resemble one another; for which Reason some Persons of a very extensive Charity have ventured to establish a Project for an universal^a Reconciliation. A glorious Undertaking this is indeed, to

^a In 1709 there was a little Treatise published, entituled, *Reflections on the present State of China*, translated from the *Italian*, wherein 'tis asserted, that the Emperor has declared all the *Chinese* Ceremonies to be entirely Political and Civil; and that the *Chinese* Doctors are all of the same Opinion: After this, it is further intimated, that 'tis as difficult an Attempt to abolish these Ceremonies amongst the Profelytes there to the *Christian* Faith, as it would be to extirpate at this Day all the *Pagan* Ceremonies observed in the *Christian* Church; such as the *Bacchanalia*, under the Name of *St. Martin's-Day*, &c. Such Bishops as have been inclined to reform these Customs, have found their Attempts in that Respect altogether vain and fruitless. Were the Pope himself arm'd with all his Thunder, to engage in such a Reformation, he would find his Hopes and Expectations frustrated. These Ceremonies therefore at all Events must be supported and maintained. What our Author principally aims at, is, to make the *Dominicans* acknowledge, that the *Chinese* Ceremonies lie under the very same Dilemma; either they are pernicious, or indifferent. If the former, they ought doubtless to be suppress'd; but then such *Pagan* Customs as we ourselves still preserve and keep up, ought to be abolished likewise. If the latter, the *Chinese* have greater Reason to declare them meerly political: Whereas on the contrary, the antient *Pagans* look'd on theirs as an essential Part of divine Worship. In the Sequel of his Discourse this Author supposes a *Mandarin* to travel into *Italy*, and on his Arrival at *Rome*, to be curious in his Observations on the Rites and Ceremonies of the *Catholic* Church, and that he finds a near Conformity in every Thing that can be offered in Vindication of both Religions. What the *Catholics* urge to justify the Consequences that may be drawn from the Practice of some of their Ceremonies, is an equal Justification of the *Chinese*; what gives the *Chinese* Distast amongst the *Catholics*, and the *Catholics* amongst them, is the Result only of that Prejudice and Prepossession which both have taken against Ceremonies to which neither of them have been accustomed. One looks upon them with the Eye of a *Chinese*, and the other with that of an *European*.

pretend to convince People, though never so obstinate and perverse in their Tempers, that by the Help of Brotherly Love all Mankind shall become *true Brothers* to each other. Having thus given the Reader an Idea of the Religious Ceremonies observ'd within the Pagods, we shall now enter upon an Explication of the Print hereunto annexed.

THE first Figure is the Representation of a common Pagod, and therein,

1. DENOTES the Entrance of the Pagod, or the principal Gate that belongs to it.

2. A PARTITION between two Pillars, of Wood or Stone, on the Top whereof two gigantic Figures are set, representing armed Men in *Chinese* Habits. The Partition hides the inner Part of the Pagod; so that nothing that is transacted in the *Chancel* can be seen, tho' the Doors are open. We have which answers the very same End in our *European* Churches,

3. A LARGE Stone Vessel, like our Holy-Water-Pots, in which they put their Perfumes.

4. THE Middle of the Nave, or the innermost Part of the Pagod, where the Devotees generally meet together.

5. A TABLE placed before the Altar, whereon are placed Perfumes, Oblations, and two lighted Tapers. There is likewise a large *Bambou*, such as we have already described it, and several Horns for casting their Lots, of which we shall take further Notice hereafter.

6. THE Altar, on which stand their Idols.

7. Two other Altars, one on the Right and the other on the Left Side of the principal one.

8. SEVERAL Devotees at their various Acts of Devotion.

9. DENOTES the Place where the Columns or wooden Pillars stand for the Support of the Roof.

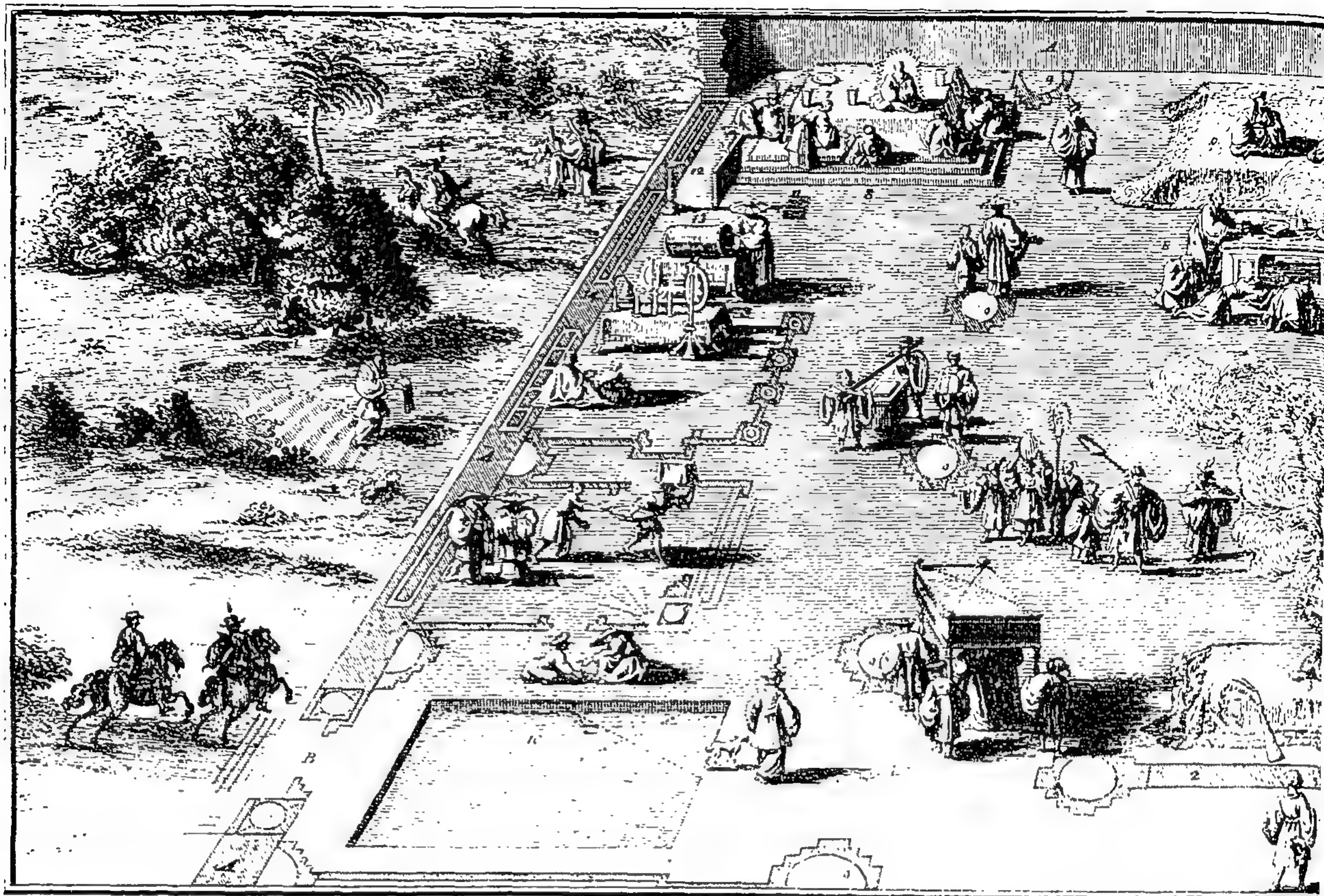
10. Two Conservatories of Water, on the Right and Left, well stored with Fish between the outward Circumference of the Pagod, and the Pagod properly so called, which has no other Light but what strikes in from these two Passages and the Doors.

11. THE Platform of two small Apartments, or Chappels full of Idols.

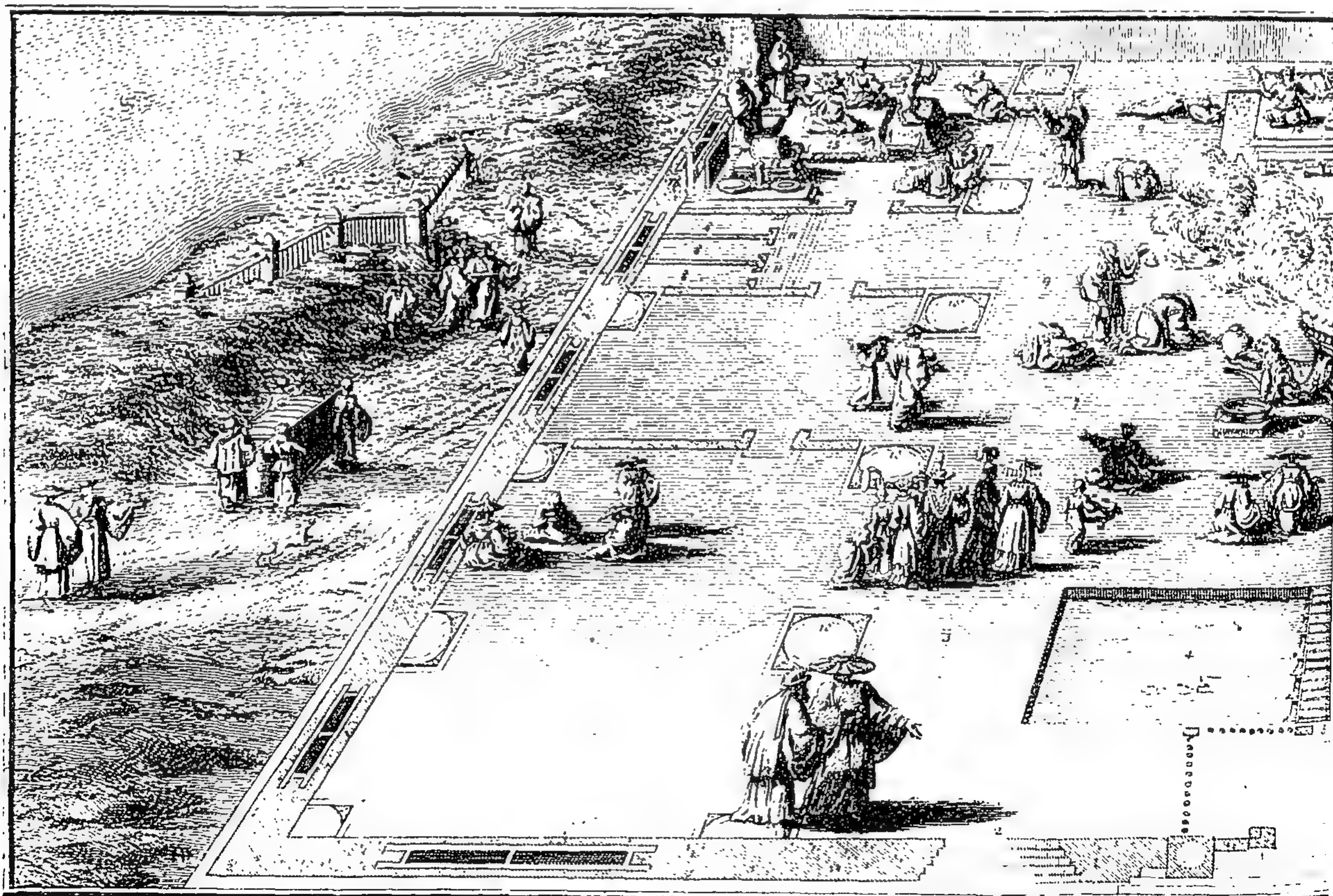
12. TABLETS nail'd to the Wall of the Pagod, which contain the Set Forms of those Superstitions and Ceremonies which must be observed with Regard to their Lots.

13. A CHINESE Drum laid on a Table.

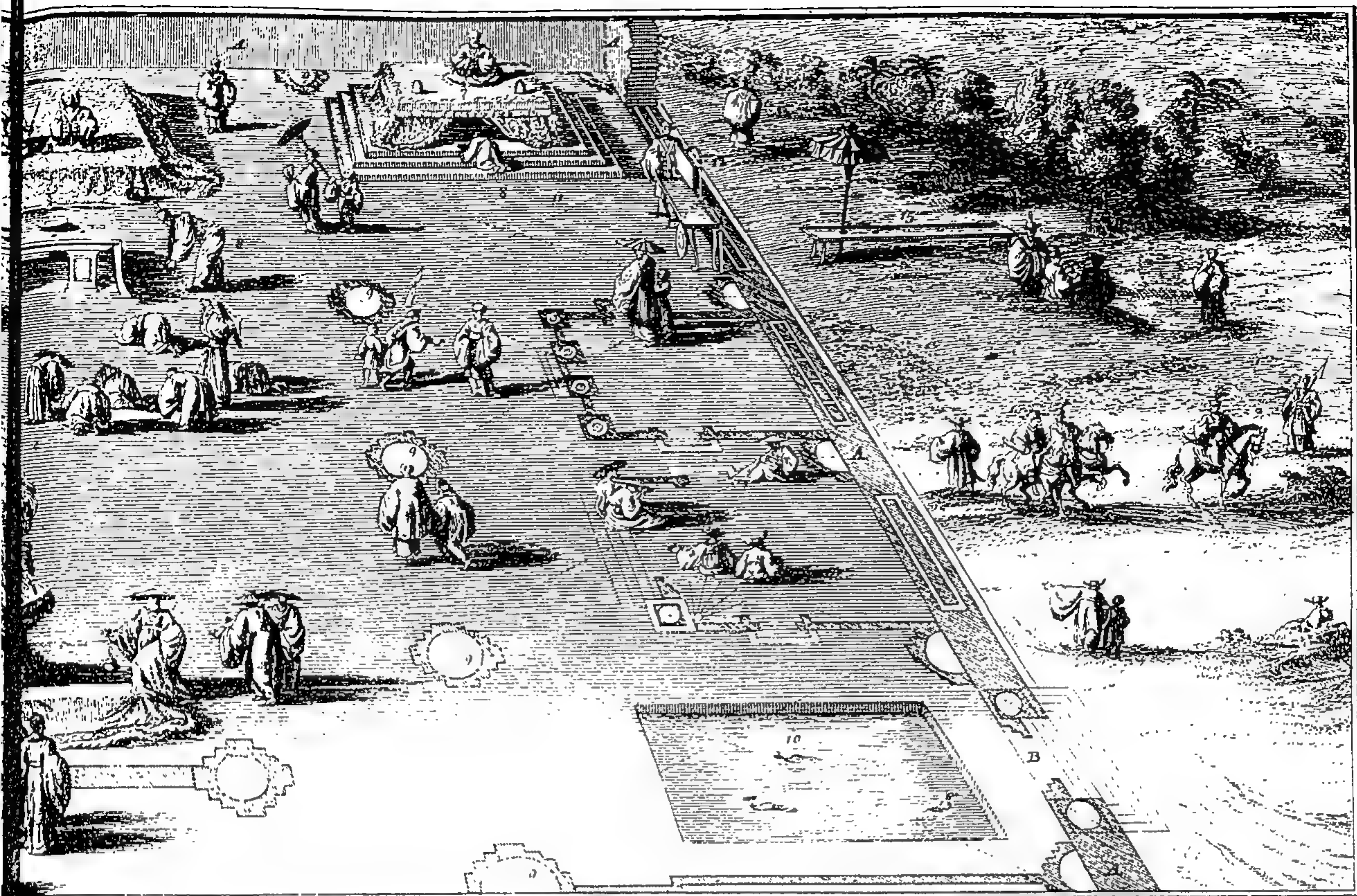
14. THE Bell, which is hung up on the Wall of the Pagod. Father *Le Comte* assures us, that these Bells are deficient in their Casting; that the Metal is coarse and full of Dross. These Bells, continues he, are far inferior to ours in *Europe*. Their Sound is dull and obscure: They have no Clappers but wooden Hammers. If the Reader is desirous of farther Information on this Topick he will find sufficient Satisfaction by consulting the first Volume of this Father's *Memoirs of China*. They strike five or six Times upon



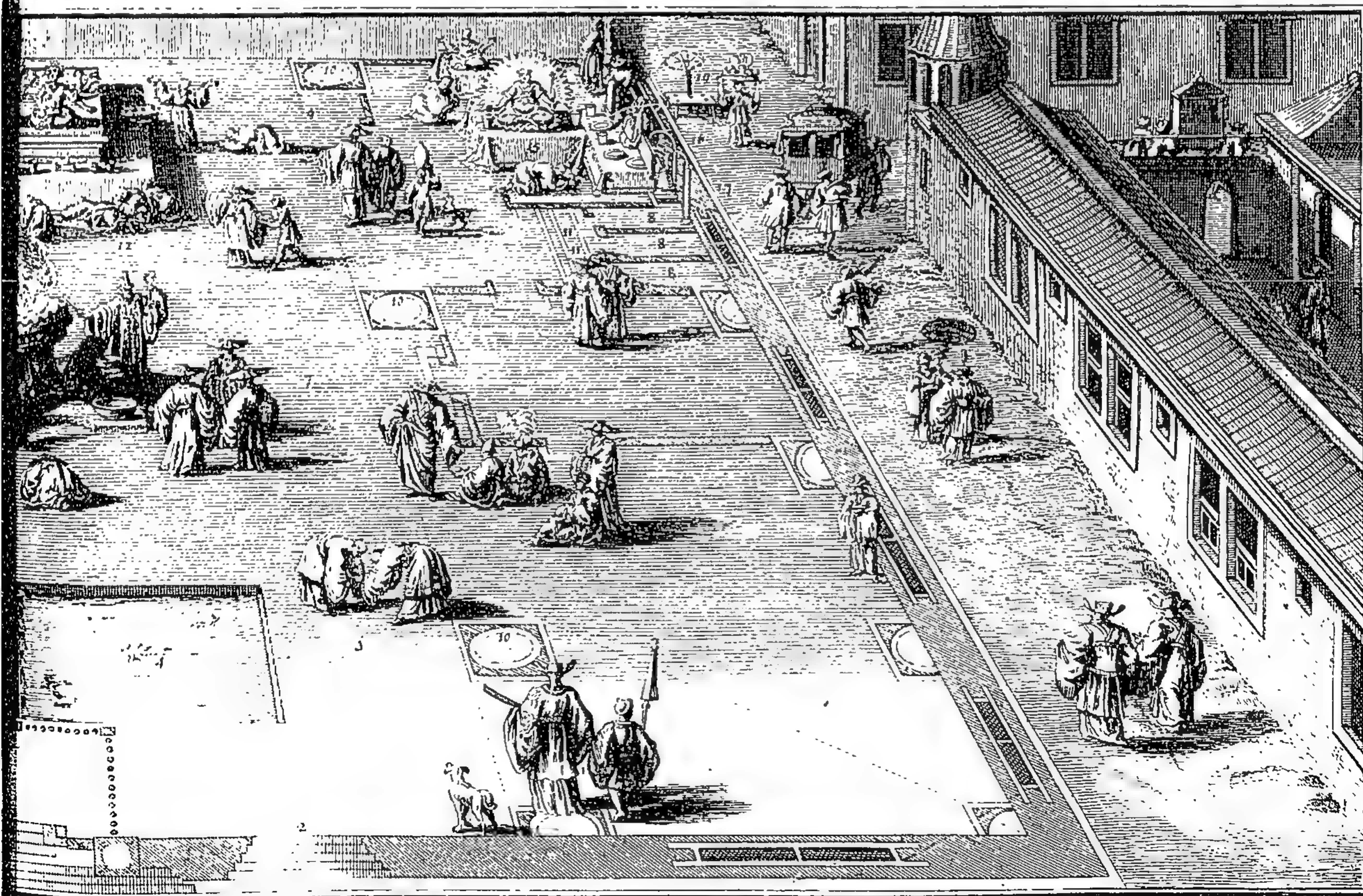
PAGODE



Grande PAGODE



de la CHINE.



de la CHINE.

upon these Bells, and as often beat the Drum when the Devotees have said their Prayers before their Idols.

15. THE Resting-Place, or hollow Bench, to lay the Umbrello's on which belong to the *Mandarins*, and those who attend to shelter the Idols from the Injuries of the Weather when they are carried in Procession.

AA. THE outer Wall, which encloses the Pagod.

BB. THE principal Doors in this Enclosure.

IN the second Figure, which is the Representation of one of the most remarkable Pagods in all *China*,

1. DENOTES the principal Door for Ingress and Egress in the Enclosure of the Pagod.
2. Two other Doors, one on the Right, the other on the Left Side of the principal Door.
3. THE Vestibulum or Porch, which is all open, without any Cieling.
4. THE Conservatories of Water, exactly like those above-mentioned in the other Pagod, with this Exception only, that they are placed between the Vestibulum and the principal Door in the Enclosure, on the Right and Left Side of the Bridge that leads to the Vestibulum.
5. THE Bridge.
6. BEYOND the Vestibulum there is a spacious Hall well ceil'd, which projects beyond the rest of the Building.
7. ANOTHER Hall, much more magnificent, all pav'd with Marble, and open at Top, in Imitation of the antient Eastern Temples.
8. APARTMENTS on the Right and Left of these Halls. There are much the same Apartments in the Pagod before-mention'd. In these Vestries, or Withdrawing-Rooms, the Emperor and the Nobility us'd formerly to wash before they appeared before their Idols.
- 9*. A STONE Bason, like a Holy-Water-Pot, as in the other Pagod; in which, besides their Perfumes, they burn Papers gilt and cut in various Forms, which are the Oblations of their Devotees. Instead of these Basons, in some of their Pagods they have two or three large Censers of Brass exquisitely wrought.
- 9**. THE Devotees and Worshippers of their Idols.
9. A THIRD Hall far greater than the two former, and which projects like the first. This bears some Affinity to the *Choir* in our *European Churches*.
10. THE Columns or Pilasters of the Temple.
11. THE Doors to the Apartments, before which there are Galleries leading to these Apartments.

* *Dapper's Collections of the Embassies of the Dutch to China.*
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12. PLACES in the Hall, where the Devotees say their Prayers, at an humble Distance from their Idols.

13. A TABLE like that in the other Pagod, and furnish'd much after the same Manner. Besides the two Lights there is a Lamp hung over Head, and several Vessels full of Perfumes.

14. AN Altar, whereon are rang'd several of their Idols.

15. Two Stone Tables, cover'd with Idols, and surrounded by Devotees.

16. SEVERAL Tables against the Walls like those in the other Pagod.

17. THE Bell.

18. THE Drum, like that in the other Pagod.

19. THE Resting-Place, or Bench to lay their Umbrello's on, &c.

IN one of these Pagods the Emperor himself offers up his Sacrifices with extraordinary Pomp and Magnificence. There is no Procession ever made in *Europe* that is more grand and solemn, than this public Act of the Emperor's Devotion. Four and twenty^a Trumpeters dress'd with large golden Rings or Hoops, four and twenty Drummers, four and twenty Officers with varnish'd or gilt Staves, one hundred Soldiers with rich and magnificent Halberds, a hundred Mace-Bearers and two principal Officers march before him. This kind of Van-guard is follow'd by four hundred Lanthorn-Bearers, four hundred Link-Men, two hundred Lance-Bearers, adorned with large Locks of Silk, four and twenty Standards, whereon are painted the Signs of the Zodiac, and fifty six others, which represent the celestial Constellations. After them are born two hundred large gilt Fans, embellish'd with the Figures of Dragons and other living Creatures; four and twenty large magnificent Umbrello's, and after them his Imperial Majesty's Buffet supported by his Gentlemen Officers, the whole Furniture whereof is all solid Gold.

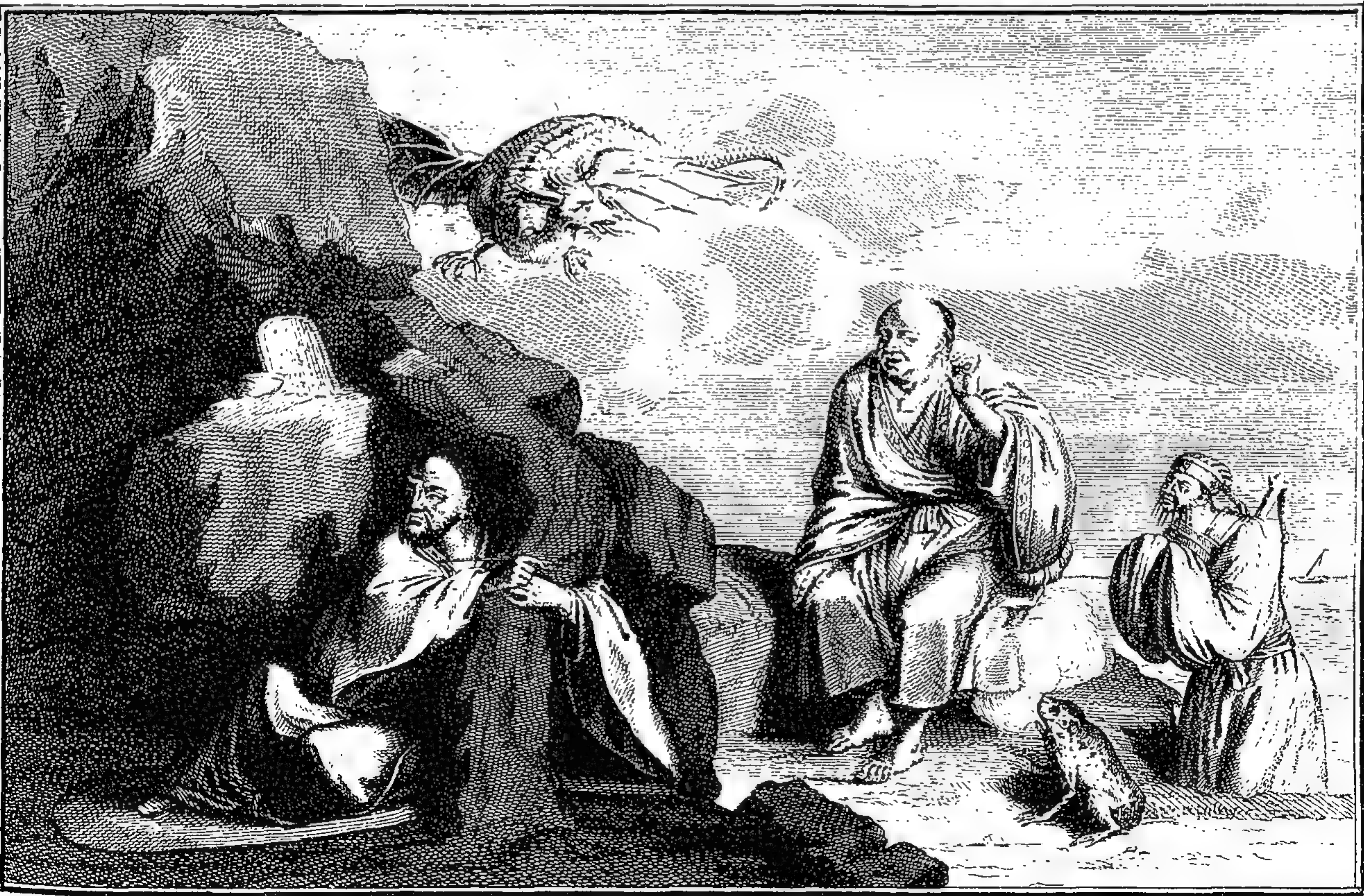
IN the close of this pompous March comes the Emperor himself on Horseback, dressed in the most gorgeous Apparel, surrounded with ten white Sumpter Horses, whose Trappings are all embellish'd with Gold and precious Stones, attended by a hundred Guards, and several Pages of Honour. An Umbrello is held over the Head of the Emperor which secures him from all the Injuries of the Weather, and is embellish'd with all the costly Curiosities, that the most lively Imagination can possibly devise. Several Princes of the Blood, *Mandarins* of the first Order, and other Persons of the highest Quality and Distinction follow his Imperial Majesty dressed in their Robes of State. After them march five hundred young Noblemen attended by a thousand Footmen, thirty six Porters bearing on their Shoulders an open Chair, like a triumphal Car, a hundred and twenty other Porters bearing a cover'd Chair, four Chariots, some drawn by Elephants and others by Horses. Each Chair and Chariot is attended by fifty Servants all richly dress'd, and all the Elephants as well as the Horses are caparison'd with the most magnificent Housings.

THE whole Procession is closed by two thousand *Mandarins*, and two thousand martial Officers. As there is no Variation in this pompous Solemnity, and as every one is fully apprised that the Ceremony will always be celebrated in the same pompous Manner, the Emperor is at no extravagant Expence to support the Grandeur of it; So that when-

^a Father Le Comte's *Memoirs of China*, Tom. I.



Magicians and Sorcerers of China. — Magiciens et Sorciers de la Chine.



Après d'alen.

C. Du Ryé. Ex.

ever he is disposed to perform his publick Sacrifices, his Subjects in general are always ready to attend him.

AFTER having treated at large on their Temples, it will be proper to say something relating to their Consecration. When one of these sacred Edifices are perfectly compleated, in case there be any Cracks or Crannies in the Walls, they must be filled up with the Blood of their Sacrifices, out of Regard to those particular Habitations, or Places of Residence for their Spirits. This, we are inform'd, is expressly specified and directed in the *Chinese* Rituals. We are likewise informed, that every one has not the Privilege of building Temples in honour of the Dead.

^a ALL sublunary Things, in the Opinion of the *Chinese*, depend wholly on the Planets: And how many *Christians* are there infected with the same idle and romantic Notions? The Folly of Prognostications, a Distinction of Days into lucky and unlucky, the Uncertainty of future Events, which superstitious Impostors in all Religions are fond of determining by infallible Rules, influence and direct the Conduct of the *Chinese*. 'Tis owing to this Weakness that their *Almanacks* and *Calendars* are in such vast Repute. No Family is ever without them. They pin their Faith so blindly on the Veracity of these annual Pamphlets, that whatever they prohibit or enjoin, they implicitly obey, though their Directions are never so repugnant to, or inconsistent with common Reason. This credulous Disposition gives a Sanction to a thousand Vagabonds, who make it their Business to foretel future Events, to perform magical Operations, and to determine the very Day, Hour, and Moment when any Affair of Importance shall be transacted. Divinations of all Kinds are listen'd to with the utmost Attention by the *Chinese*. It would be endless to make an Enumeration of them. The only good Quality ^b that attends this credulous Disposition, so liable to Deceit, and yet so resolutely maintain'd, is, that such Astrologers and Magicians as are mistaken in their Predictions, and particularly in the exact Calculation of the Eclipses, are doom'd to die, as the just Punishment due to all impudent and audacious Impostors. Their Ignorance in the last Particular is look'd upon as a capital Crime; since the future Welfare of the Planet that is eclipsed, in the Opinion of the *Chinese*, entirely depends upon it; and since 'tis the bounden Duty of every Astrologer to give timely Notice to the Priests, the Magistrates, and the Populace, to be duly prepar'd against such a fatal Accident, and to use their utmost Endeavours to assist the Planet when in Distress. The Assistance the *Chinese* afford on this Occasion is much the same with that of the *Indians* in general.

^c BEFORE the *Jesuits* had given the *Chinese* an adequate Idea of the Nature of Eclipses, they imagined that this Misfortune befel the Moon by Reason of a Hole passing thro' the Sun, and that when the Moon cover'd this Hole, his Light must of Consequence be eclipsed. There were some Sects who were of Opinion, that a particular evil *Genius* laid his Right Hand on the Sun, and his Left upon the Moon, which was the Cause of their Eclipses. They imagin'd, likewise, that the Sun every Night withdrew into a dark Vale, situated, according to their Notion, twenty four thousand Leagues below the Surface of the Sea. There is a manifest Conformity between this Notion and that of the Antients, who imagin'd that *Phæbus* at Night sunk down into the Ocean, and repos'd himself in his lov'd *Thetis's* Lap.

BESIDES the *Almanacks*, *Calendars*, and other little Books which their juggling Empiricks impose upon the Devotees, and good old Women, as infallible Guides for their future Conduct; there are others who treat of Divination by Numbers, Circles, and Figures, by Palmistry, Dreams, and Physiognomy. Some of these Vagabonds pretend

^a *Purchas's* Extracts relating to *China*. He adds that they borrowed their Astrology from the *Arabians*.

^b *Dapper*, and others.

^c *Purchas*, *ubi sup.*

to instruct the Female Sex, how to have Children soon and with Success. Others profess to sell the Wind, as 'tis practised in the North of *Suedeland*, &c. These last mentioned Quacks hunt always in Couples. ^a One of them with a very grave and demure Countenance carries on his Right Shoulder a Bag, in which his airy Commodity is enclosed, out of which he delivers, at the Price agreed on, such a Quantity as the credulous Purchaser imagines he shall have occasion for. In his Left Hand he carries a Hammer, with which he strikes the Ground in a formal Manner, in order, as he pretends, to make the *Genius* or *Spirit* of the *Wind* ascend, who, if you give Credit to their Assertions, rides conspicuous in the Air in a human Shape, born on the Wings of some Bird of Note. Give us leave to observe here, that this romantic Notion of the *Chinese*, and some People of the North, is manifestly conformable to the windy Present ^b *Eolus* generously made to *Ulysses*.

THE Ceremony, as it is instituted and appointed by the *Chinese* Ritual, for the Conjuraton or raising up of Spirits, consists in pouring a certain Quantity of Wine on the Figure of a Man composed of Straw.

^c BUT nothing surely can be more whimsical than the Manner in which they consult their domestic Idols. They take two little Sticks, on one Side flat and on the other round, and tie them fast together with Thread; and having made their humble Supplications to the Idol, with all the Fervency and Devotion imaginable, they throw the Sticks down before it with a full Assurance that their Petitions will be graciously heard and answered. If they accidentally fall on the flat Side, they then expostulate with their God; but, however, cast the Lots a second Time. If on this Repetition, they prove as unsuccessful as before, they resent their ill Treatment, and proceed from Words to Blows. Notwithstanding all this, they are seldom discouraged, but cast their Lots over and over again, till at last they prove propitious. Sometimes they throw these little Sticks into a Pot, and after they have drawn them out, consult some Book of Conjuraton, to know whether their Lots are fortunate or unfortunate.

THERE are other Divinations of the *Chinese* which consist in a curious Enquiry into the Motion of Tortoises, the Flight and Noise of some particular Birds, the various Cries or Sounds of Beasts, their accidental Rencounters in a Morning, &c. Several who profess themselves Adepts in these superstitious Practices, reside in solitary Dens and gloomy Caverns. Without amusing the Reader with a particular Description of their Air and Dress, we shall refer him to the Print for farther Instruction. These People, however, don't make Prognostications their sole Study and Employment: They are very assiduous in their Search after the Philosopher's Stone, and in their Composition of Philters, and other Secrets, equally pernicious. In short, they have still another Devise to impose upon the credulous Vulgar; and boast that they have found out the Art of making them immortal, or at least the Power of prolonging their Lives for several Ages, which, though not the same Thing, comes very near it: And this last Imposture alone is sufficient to attract a thousand stupid Customers. The Contrast, or Inconsistency of Tenets so conspicuous among the *Chinese*, is very surprising; for notwithstanding their longing after Immortality, they frequently ruin and destroy themselves; not to mention their firm Belief of the Metempsychosis, which, in our Opinion, ought to be look'd on as an incontestable Proof that their Pretensions to Immortality are all false and groundless.

WE should be guilty of a great Omission, should we forget to mention here the *Lou-in*, which is a religious Ceremony observed by their Female Devotees, tho' not peculiar to the

^a Dapper, *ubi sup.*

^b Homer. *l.* 10. *Odyss.*

^c Purchas's Extracts, *ubi sup.*



QUICK JUGGLERS in CHINA, —
who pretend to sell the WIND. —

CHARLATANS qui se mêlent de —
vendre le VENT à la CHINE. —



BEGGING DEVOTEES of CHINA and —
JUGGLERS mounted on tame Tigers. —

DEVOTS MANDLANS de la CHINE & CHARLATANS —
qui se promènent sur des Tigres apprivoisés. —

Chinese alone; for the Reader will meet with another Custom which bears a very near Resemblance to it, when he comes to the Description of the Religious Ceremonies observ'd at *Japan*. In order the better to explain the Nature of the Practice at *China*, we shall give an Account of it in the very Terms of a Missionary^a *Jesuit*, who undertook to convert one of these Female Devotees. “ Besides her long Fasting, and strict Observance of all the Austerities of the Sect to which she belonged, she had never tasted for forty Years successively, of any Animal of what Nature or Kind soever. She was by Profession one of those who delight in long Prayers, and a Member of a Society that belongs to a celebrated Temple, resorted to by Pilgrims from far and near. These Pilgrims, as soon as ever they arrive at the Foot of the Mountain, fall down upon their Knees, and prostrate themselves to the Ground every Step as they ascend. Such as are incapable of performing this Pilgrimage, prevail on some of their Friends to purchase for them a large printed Leaf, marked at one Corner by the *Bonzes*; in the Middle whereof is the Picture or Representation of their God *Fo*. There are an infinite Number of small Circles made all round the Deity, as well as upon his Garments. The Devotees both Male and Female, pronounce a thousand Times successively the Prayer^b *Na-mo-o-mi-to-Fo*; the Sense and Signification whereof they are perfect Strangers to, for the *Fohists* brought it with them from the *Indies*. Moreover, they kneel down a hundred Times before it, and afterwards trace one of these numerous Circles with a red Pencil. Which painful Practice they continue throughout the whole; and take special Care to invite the *Bonzes* from Time to Time to their Houses, in order to pray with them, and seal, in an authentic Manner, the Circles which they have so trac'd and fill'd up as before-mention'd. They have them carried with great Solemnity at their Funerals, in a little Box duly seal'd by the *Bonzes*; and this is what they call their *Lou-in*, or *Certificate*, with which they remove from this Life into another. This Pass-port however is never granted without costing several *Taels*, but they are very well recompenced in having a good Journey secur'd thereby.

“ The Devotees of the Sect of *Fo* wear always a Chaplet about their Necks or round their Arms consisting of^c one hundred middle-siz'd Beads, and eight considerably larger: At the Top, and where we fix our Crucifix, they have one very large Bead, like some little Snuff-Boxes, made in the Fashion of a *Gourd*. All the while they are tumbling over these Beads they repeat their *Na-mo-o-mi-to-Fo*. The Use of these *Chaplets* is more antient by some hundred of Years, than that of the Rosary among the *Christians*.

To the foregoing Superstitions we shall subjoin their Manner of practising Physick, which some Travellers assure us may be reduc'd within a very narrow Compass.^d None of the Cures which they so much boast of performing by Virtue of some particular Simples, are greater than those of the savage *Americans*. They sometimes sweat their Patients, but very seldom purge them. As they are fully persuaded that most Distempers are occasioned by the Wind, that steals or insinuates itself into the Flesh, they endeavour to expel it by the Application of red-hot Needles or Bullets on the Skin. They are no Strangers to the Nature of the Pulse, 'tis true; but then 'tis urged, that the most essential Part of Physick does not consist in the Knowledge thereof, altho' the *Chinese*, who are prejudiced in its Favour, are of Opinion that it is the Basis and Foundation of that Science.

^a Father *Entrecolle's* Letter to Father *Broissia*, in the thirteenth Collection of Instructive and Entertaining Letters.

^b This Prayer is the same as *Namu-Amida-bu* amongst the *Japanese*, which is called by Way of Abbreviation, *Namanda*.

^c The Reader will see in the Sequel of this Dissertation, the Chaplets which are made use of in Common by the *Japanese* and *Chinese*, and, according to the Form of these Implements of Devotion given us by *Kaempfer*, they consist of one hundred and eight middle-siz'd Beads, and six small ones.

^d *Renaudot*, in his Notes on two Narratives, introduced in his Dissertation on the *Arts and Sciences of the Chinese*.

“^a THEY feel their Patient’s Pulse after such a peculiar Manner, as would make any one smile that was a Stranger to their Practice. After they have clapp’d their four Fingers on the Artery of their Patient’s Wrist, and press’d it hard and regularly for some Time, they gradually relax it, till the Blood, which they had stopp’d by their violent Pressure, has recover’d its natural Course. A Moment afterwards they begin again to press the Wrist as before, and repeat the Operation several Times; and finally, like one that strikes the Keys of a Harpsichord, they move their Fingers up and down successively, one after another; sometimes gently, sometimes with Force; now quick, now slow; till the Artery answers to the Physician’s Touches, and till the Strength, Weakness, Irregularity, and all the other Symptoms of the Pulse are perfectly discover’d. They pretend, that no Accident whatever befalls the Constitution, without affecting the Blood, and by Consequence creating different Impressions in the Vessels.” . . . After this tedious Examination of their Patient’s Pulse, their Skill in which is only grounded on long Experience, they determine and declare the Cause of his Distemper. “As these *Chinese* Physicians pretend perfectly to know by the different Motions of the Pulse, all the Disorders which are incident to it; accordingly ’tis usual for them to hold their Patient by the Hands for a Quarter of an Hour together; first by the Right, then the Left, and sometimes by both at the same Time; and afterwards, like Men inspir’d, assuming the Function of Prophets, You haven’t been troubled, say they, with the Head-Ach, but a Heaviness, which has inclin’d you to doze. . . . You have lost your Appetite, but in two Days, (take my Word for it,) you will find it return. . . . To Night. . . . your Head will be better. . . . Such as are experienc’d and able Physicians, have for the most part a very^b tolerable good Guess; but there are illiterate and impudent Pretenders who prove generally as false Prophets, and as deceitful Empericks here as in other Countries.

FATHER *Le Comte* acknowledges, that they all justly deserve to be suspected, because they take all the Measures imaginable to procure some private Information of the Patient’s Distemper, before they make their formal Visit. “In Order to raise their Reputation, they will sometimes declare the Nature of the Distemper as they think proper, and afterwards, by particular Applications, bring upon their Patients that same Distemper.” Father *Le Comte* has given us several Instances of this political Practice. From the whole it must be acknowledg’d, that they can with greater Ease foretel what the Distemper will be, than remove it; and that their Patients die under their Hands, as well there as elsewhere.

As for the rest, the *Chinese* have no public Academies or Seminaries for the Education of their Physicians. No^c Authority, no Respect attends the Profession. It is not therefore in the least to be wondered at, if the Art or Science be expos’d to the Impostures of knavish Quacks and ignorant Pretenders, who seeing themselves for the Generality^d despis’d and laugh’d at in all other Respects, have a safe After-Game to play, and assure themselves of Success, through the credulous Disposition of the unthinking Vulgar. They know very well that as the Practice of the Art lies open to every Body, without the least Restriction, there is no Manner of Difficulty in being introduc’d. Notwithstanding our public Academies, and the grave Remonstrances of the

^a Father *Le Comte*’s *Memoirs of China*. Tom. I.

^b *Ovington*, in Tom. II. of his *Voyages*, assures us, that the *Chinese* pretend, by their accurate Observation on their Patient’s Pulse, not only to determine how long the Distemper shall last, and the precise Day and Hour when it shall go off; but how long likewise a Man shall enjoy a perfect State of Health; abstracting from all the external Casualties of Life, which are unforeseen, and beyond the Power of human Art to prevent.

^c *Purchas*, *ubi sup.*

^d *Quanta putatis esse vos Dementia,
Qui Capita vestra non dubitatis credere,
Cui calceandos nemo commisit pedes?*

Says *Phædrus*, speaking of his Cocker turn’d Quack, Lib. I. Fab. xiv.

legitimate Sons of *Hippocrates*, this Profession is follow'd with equal Ease amongst us; which, to the great Misfortune of our Invalids, is entirely owing to the Vanity of our Doctors, who will never suffer any Physick to be administer'd, without being conformable to the Rules they have prescrib'd and are determin'd to pursue. Mean while these regular Physicians run counter to the most important^a *Aphorism* of their *Master*, and not only risque the Lives of Numbers of poor unfortunate People, by their daily Use of precarious Experiments, which they promiscuously apply to all Ages, Constitutions, and Distempers; but in so doing give a Sanction to the most impudent and ignorant Pretenders. Let us not therefore make too great a Clamour against the Credulity of the *Chinese*, for our Case is little better than theirs. ^b “ Any sorry Wretch, that is put to his last Shifts, “ in *China*, needs but study two or three Months some Treatise of Physick, and then “ set up with Authority for an Adept, at the Expence of his Patients Lives, whom he had “ much rather murder by his unskilful Preparations, than be oblig'd himself. . . . to die “ with Hunger.” In which Conduct of theirs there is a Mixture of false Honour, and a kind of Pity and Compassion. “ For the *Chinese*, continues Father *Le Comte*, “ would upbraid themselves with Avarice, if they did not make use of some private “ Ways, besides the ordinary Course of Nature, to remove themselves or Relations out “ of the World.” We, after much the same Manner, blindly follow the Prescriptions of any Stranger, who produces a specific Medicine, and sets forth its Virtues with due Ostentation and Assurance in a long Scrole, sign'd and seal'd by Interest several Months beforehand. It must be acknowledg'd, indeed, that after such a Fellow has a considerable Time liv'd comfortably, through the Error and Folly of the Public, he at length withdraws with Shame and Disgrace; but then he is succeeded by other Impostors, as bad or worse than himself; and^c *those whom he impos'd upon, are equally infatuated, and ready to be the Dupe of his Successors.*

THOUGH this Article of Physic would furnish us with Matter for a much longer Digression, yet we shall only venture to transgress on the Reader's Patience, by adding one Observation or two more. The *Chinese* Physicians are all promiscuously Apothecaries and Surgeons. In the earliest Ages of Antiquity, these three Professions were incorporated and blended together; and yet we cannot determine, whether there were then more Empericks than there have been since. This is certain, however, that if the Art of Physic was freed from all her numerous mechanic Practitioners, who act as Underlings, she'd succeed never the worse in her Undertakings. Happy were it for Mankind to see them all confin'd within the proper Sphere of^d *Phlebotomy* and Medicinal Cookery. ^e One remarkable Objection which the *Chinese* make against the Apothecaries, is, “ that such Persons who are no Ways interested in the Recovery of a “ Patient, and who regard neither the Quality nor Goodness of their Drugs, so they “ can but vend them to Advantage, should never be entrusted with the most essential “ and judicious Part of a Physician.” This Objection, however, we have not to make against our *European* Apothecaries, but stand more in Fear of seeing them presumptuous enough to set up for Physicians.

^a *Experimentum Difficile, or Experientia Periculosa.*

Note, That by these two Terms is understood, that discerning Faculty which a Physician ought to be Master of, when he forms a Judgment of any Distemper whatsoever. But is this discerning Faculty to be met with in the obstinate and conceited Practice of our own Physicians?

^b Father *Le Comte*, *ubi sup.*

^c *La Bruiere.*

^d *Gui-Patin*, in his Letters, calls the Apothecaries, *Arabian Cooks.*

^e Father *Le Comte*, *ubi sup.*

Of their ARTS and SCIENCES, &c.

IN this Article we shall take Notice only of such Things as have some Relation to Religion. We have already treated of their Morals, 'tis true; but we shall once more make bold to resume the Topick. If we may credit some Historians, the ^a *Chinese* in this Respect are far inferior to the antient Philosophers, both *Greeks* and *Barbarians*. "There are more valuable Maxims to be met with in the Writings of the
 " antient *Pythagoreans*, and those of *Plato* and *Aristotle*; and they are more fully, more
 " usefully explain'd, than the small Number scatter'd up and down in the Dissertations
 " of the *Chinese*, which are unintelligible without the Help of some paraphrastical Ex-
 " plications, and those two are sometimes almost as obscure as the Text; insomuch, that it
 " very often proves a difficult Attempt to reconcile them together. The Maxims they lay
 " down are very common and obvious, and have no more Relation to the *Chinese*, than to
 " any other Nation the least versed in the Art of Reasoning. All their Lectures on
 " Virtue are very imperfect, and consist in several Particulars, as useless as they are te-
 " dious and impertinent; full of false Ideas, without the least Regularity or Method." They look on their political Ceremonies as essential Parts of Virtue; "The ^b Detail of
 " which is so very whimsical and extravagant, that there is Nothing comparable to it
 " to be met with amongst any of the Nations which are the most attached to Pomp
 " and Ceremony. There is so little Conformity between them and those of the pri-
 " mitive Ages, that the Nature of them alone is a sufficient Testimony of their being
 " more modern than the *Chinese* are willing to acknowledge. Their Method of Invi-
 " ting ^c to an Entertainment, of accepting the Favour, of the Reception of their
 " Guests, and Attendance on them of their making and receiving Visits,
 " which consist in a thousand idle Formalities, are rather the peculiar Province of
 " a Master of Ceremonies, or a Gentleman-Usher, than of a Philosopher." We shall not insist on the Objections which are brought against their Morals, on Account of their Deficiency with Respect to Practice; since this Way of proceeding is partial, and, in our Opinion, very unfair; every Nation being more or less liable to the like Accusation.

SOME Authors are of Opinion, that their Politicks are as contemptible as their Morals. All the Maxims, say they, which *Confucius* himself and his Disciples after him have advanc'd, for the prudent Administration of State-Affairs, are very common and obvious to the meanest Capacity. We cannot find, that the wise Admonitions of the *Chinese* Philosophers have been of any considerable Service, or contributed much towards the Regulation of their Princes and Ministers, or the Happiness and Prosperity of the People. But it may justly be urg'd in Reply, that the same Inconveniencies attend all States whatsoever. When govern'd by Princes who were Admirers of Justice, of sweet and tractable Dispositions, and ready to hearken to the wholesome Admonitions of their Privy Counsellors, their Subjects have felt the happy Effects of a prudent Administration, and they themselves have had the secret Satisfaction to see their Empires in a flourishing State and Condition. In Process of Time Usurpers and Tyrants have assum'd the Places of good Princes, and violated and overturn'd all their establish'd Laws, as the Fate has been of all other Countries. If we may rely on the Veracity of the *Chinese* History, ^d like all the other Histories of the World, it furnishes us with a Mixture of good and bad Princes, with Instances of heroic Virtue, Greatness of Soul, Justice and Valour, abject and mean Actions, flagrant Crimes, Perfidiousness, and Indolence. But ^e 'tis far-

^a Abbot *Renaudot's* Dissertation on the *Arts and Sciences of the Chinese*, *ubi sup.*

^b *Idem*, *ubi sup.*

^c See the Description of all these Ceremonies in the *Memoirs of China*, by Father *Le Comte*, Tom. I.

^d See Father *Martini's* History of *China*.

^e Abbot *Renaudot*, *ubi sup.*

ther urg'd, as a proverbial Saying, " That the People cannot fail of being happy, where
 " Emperors are Philosophers, or Philosophers sit upon the Throne. . . . Now if there
 " ever was a Nation where Philosophers sat at the Helm of Government, it must be
 " China; for the *Mandarins*, who are all learned Men, Disciples, and Followers of
 " *Confucius*, and consequently Philosophers, have for several Ages past been intrusted with
 " their most important Posts, both civil and military, and acted as Governors of their
 " Provinces and Cities, and as Judges in their superior Courts; notwithstanding which,
 " if we consult the History of this Empire we shall scarce find one Instance where
 " these wise Administrators were of any considerable Service when a Revolution hap-
 " pen'd in the State. . . . &c." To this it may be answer'd, that the *Jews* them-
 selves were not secur'd from the like Misfortunes, even at a Time when they were go-
 vern'd by wise Men and inspir'd Prophets, who were under the immediate Influence
 and Direction of the supreme Being. Were the wise Maxims of Philosophers always
 duly observ'd, the common People, 'tis true, would be less vicious, and many of them
 more conspicuously virtuous; but it cannot thence be inferr'd, that they would become
 more bold and courageous; that is to say, more resolute in the Defence of their Coun-
 try, and of such an intrepid Spirit, as alone entitles Men to the Name of Soldiers.
 Philosophy and the Study of the Arts and Sciences soften the Mind, and give it quite
 another Turn. The sober and pacific Dispositions of true Philosophers, would doubt-
 less prove of singular Service to a State, were all the Passions incident to human Na-
 ture entirely subdued. But the most refin'd Maxims have no Influence over some tur-
 bulent Spirits; and tho' they may possibly have the prevailing Power to prevent for a Time
 the wicked Designs of a few factious People; yet, sooner or later, other Projects are set on
 Foot to disturb the Peace and Tranquillity of the State, and sometimes even under the
 Sanction of the wisest Maxims. It would be an Act of the highest Injustice, however,
 to reflect on Philosophers in general, because their wholesome Admonitions have not al-
 ways succeeded, and put a Stop to such growing Evils.

THE Arguments which are produc'd afterwards against the Morality and Politicks of the
Chinese, are much more cogent and persuaive. " They are said to make these two Sciences
 " consist only in a few vulgar Sentences and Instances extracted from History, without
 " the least curious Research or Enquiry into the Actions and Passions of Mankind, or
 " their Motives and Tendency, since 'tis certain that the *Chinese* have no establish'd
 " Notion of the Immortality of the Soul, and that they almost unanimously agree, that the
 " Rewards of the Virtuous, and the Punishments of the Vicious are bestowed or inflicted
 " in this Life, either on the Persons concern'd, or their Posterity." The very same Objec-
 tion has been made against the antient Pagans; and it may be urg'd in Favour of the
Chinese, that if we may form any right Judgment of their Sentiments by their Ceremo-
 nies, with Regard to the Dead, though we should allow them to be merely political,
 they have at least some Idea, though imperfect, of the Immortality of the Soul, and of
 Rewards and Punishments in a future State, &c. They are not therefore, 'tis plain,
 so void of Principles as some imagine; but were they never so atheistical, yet still it
 would be true, that they, like a other People, whose Practice is inconsistent with their
 Precepts, might be able to establish a System of Morality and Politicks, rational enough,
 and well calculated for their civil Department.

SOME Authors, on the other hand, are very extravagant in their Eulogiums and Panegyrics
 on the *Chinese*. They insist, that no System of Morality is more perfect and compleat than
 that of *Confucius*. " All it contains is solid and substantial, because the Dictates of right
 " Reason which he consulted without Intermision, and without Prejudice, di-
 " rected all his Thoughts and Words. The Laws which he lays down, and the Du-

^a There are numberless Examples of it in Antiquity. Consult likewise *Bayle's Remarks on the Comet*.

^b Preface to a small Treatise, entitled, *Confucius's Morals*.

“ ties he recommends, are such, as no one can deny their Assent and Approba-
 “ tion to. There is Nothing false or extravagant in his Assertions, Nothing of those
 “ shocking Subtilties we meet with in the moral Dissertations of most of our modern
 “ *Metaphysicians*.” One ^a would think, that his Morals were borrow’d from *Christ* and
 his *Apostles*. Father *Le Comte* is more modest, indeed, and ^b only gives us fourteen or
 fifteen select Maxims of *Confucius*, as a Specimen of the *Chinese* Morals, and to demon-
 strate, that *Nothing in Seneca excels them*. It must be acknowledg’d, however, that this
Jesuit is oblig’d to give us an historical Illustration of the Origin of these Maxims,
 together with an accurate Explanation of them; for otherwise, with his Leave, they
 would be very dark and obscure, and far less capable of striking the Passions, or affect-
 ing the Readers, than any Passage in *Seneca*.

! THE *Chinese* have several Books, whose Merit and Antiquity they prodigiously boast
 of. The most antient, and ^c that which they pretend to be of older Date than the
 Books of *Moses*, contains the History of some particular Princes of *China*, ^d “a conti-
 “ nued Series of moral Maxims, and Speeches made from the Throne; a Collec-
 “ tion of wise Sayings, Precepts, and Admonitions..... in which there is every
 “ where interspers’d such a Fund of human Prudence, Politicks, Wisdom and Piety,
 “ as might be highly serviceable to all *Christian* Princes.” According to Father *Le*
Comte, “ this History is of as great ^e Authority amongst the *Chinese*, with Respect to
 “ Politicks and State-Affairs, as that of *Moses* and the *Prophets* amongst the *Jews*, in
 “ Relation to the Worship of God, and the Ceremonies of their Religion.”

’ ANOTHER Book which they boast of is a Collection of Poems, one Part whereof,
 they say, is as antient as the abovementioned History, containing the Customs and In-
 stitutions of several *Chinese* Emperors. *Fohi* is the Author of another Part of these Poems,
 but his are so ^f obscure and unintelligible, that they are become an inexhaustible Foun-
 tain of Fiction and Romance; and even those of more modern Date, ^g are every where
 stuffed with ridiculous Fancies, extravagant Hyperboles; with impious Murmurs
 against Heaven, and against the great God himself. This Collection makes the second
 and third of the antient Books, for which the *Chinese* have a religious Regard.

THEIR fourth Book, which contains the History of several of their Emperors, with
 their Virtues, Vices, and Maxims, was collected by *Confucius*. The fifth contains their
 Customs and Ceremonies, the Duties of Wives and Children, and the mutual Ties of Friend-
 ship, &c. These are all the valued Originals, in which is included the whole System of
 Morality, and one Part of the religious Duties known and practis’d by the *Chinese*.
 All the rest, says Father *Le Comte*, are no more than Copies or Annotations upon these
 Books; but no Author that ever made Comments on these Originals, is in so great Re-
 pute as *Confucius*; and they look on his Compilement of the antient Laws, as his most
 valuable Performance. Those who are inclin’d to enquire further into the Precepts con-
 tain’d in these Books, may gratify their Curiosity by consulting the Abridgment of *Con-*
fucius’s Morals, and Father *Le Comte’s Memoirs of China*.

THE Manner in which these Books, so valued for their Antiquity, have been trans-
 mitted down to Posterity, is very much suspected by several ^h learned Criticks. The

^a The same Author, in the sixth Page of that Treatise.

^b Father *Le Comte*, *ubi sup.* Tom. I.

^c *Confucius’s Morals*, p. 6. and 7.

^d *Idem. Ibid.*

^e Father *Le Comte*, *ubi sup.* Tom. I. p. 286.

^f Father *Le Comte*, *ubi sup.* p. 287. Abbot *Renaudot*, *ubi sup.*

^g *Confucius’s Morals*, &c. p. 8. Father *Le Comte*, *ubi sup.*

^h Abbot *Renaudot’s* Dissertation on the *Arts and Sciences of the Chinese*.

History of *China*^a assures us, that about two hundred Years before the Nativity of our blessed Saviour, one of their Emperors determin'd at once to extirpate and abolish all the liberal Arts and Sciences; and for that Purpose publish'd an Edict, that all the Books throughout the Empire, except such as treated of Agriculture, Physick, and Magick, should be burnt to Ashes. "After the Death of this Tyrant, an ardent Zeal for the Recovery of the lost Arts and Sciences was re-kindled in the Breast of every ingenious Person. . . . Their old Men, who, according to Custom, had in their Youth got by heart every valuable Passage in these antient Books, were directed to recollect them, and set them down in Writing with the utmost Accuracy they were capable of. Such as were the most zealous for the Cause of Learning, had buried their Books in the Sepulchres of their deceased Friends. . . . Some were recover'd out of Holes in the Ground, and the Walls of Houses, where they had lain long concealed, but were sadly damaged and very imperfect. . . . yet of singular Service to those who were employ'd to revise and restore them. . . . Notwithstanding all their Care for their Restoration, the Performance proved very defective. . . . In some Places there appear large *Hiatus's*; in others are considerable Interpolations. . . . The *Chinese* are conscious of, and readily acknowledge these Errors and Imperfections. . . . But they are so zealous to preserve the Traditions of their Forefathers, that they reverence and respect these very Imperfections". . . . The ^b Works of *Confucius* and *Mem-ci*, one of his Pupils, were preserv'd by an old venerable Matron, who in this general Calamity artfully conceal'd them, by pasting the Leaves against a Wall. As soon as the Storm was blown over, they were taken off with the utmost Care and Precaution, but having contracted some Moisture by their long Continuance there, they were defac'd and raz'd out in sundry Places; And although it is very well known (says^c our Author) what those Passages are which were thus lost, it has been thought an Act of too great Presumption to insert them; and so great is their Veneration and Esteem for the sacred Original, that in all the following Impressions of his Works, they have never alter'd the Text; but content themselves with supplying the Deficiencies by marginal Notes."

THE *Chinese* Poetry is very antient. Their Verses are composed in various Measures, and after various Manners. The Antiquity of their Music is no less remarkable than that of their Poetry. "The Quality, and such as are ambitious of the highest Posts of Honour, make their^d most valuable Kind of Poetry their principal Study and Delight. There they are inform'd at large of the Conduct and Deportment of good and bad Princes; there the glorious Rewards of the one, and the Chastisements of the other are set in a fair and advantageous Light, in order to be a Terror to all evil Doers, and an Encouragement to them who do well. Their Poetry likewise treats on the Beauties of Nature. . . . without having Recourse, as ours generally has, to Fable and Fiction, or having any other View in their Illustrations of her Works, than the Improvement of Mankind in Virtue and good Manners." Such Poets can never be said to be as useless in a^e State, as a skilful Player at Nine-Pins. "The amorous Poems of the *Chinese* are clothed in a much more modest Dress than ours, and those whose Genius inclines them to such gay Amusements, never publish any Thing that is lascious, or offensive to the chastest Ear, but endeavour to inspire their Readers with the most gallant Sentiments of Love and Honour." These modest Poets, indeed, are perfect Strangers to that happy Talent which ours boast of, when they acknowledge^f their Lives and Actions to be no Ways conformable to the wanton Dictates of their Imaginations. In

^a Father *Martini's* History of *China*. Father *Le Comte*, *ubi sup.* p. 291.

^b Father *Martini's* History of *China*, Lib. vi.

^c Father *Martini*, *ubi sup.*

^d *Idem*.

^e This Term is ascrib'd to *Malherbe*.

^f *Lasciva est nobis pagina, vita proba est.* *Martial*.

one of their Volumes you have a Collection of *Spiritual Hymns*, mingled with several Odes in the *Stoical* Strain. But what can we expect from the Generality of our mercenary Subjects of *Apollo*, who work in their Garrets, after the very same Manner and with the same View as a *Mechanic* does at his Trade? Like him they vend their Commodities by Retail, and like him they live upon their Day-Labour. A Man in this Situation must endeavour to oblige every Body, follow the Bent of corrupt Nature, write Panegyricks out of ^a Interest and Necessity, and only serve God now and then by Way of Duty.

BUT to return to the *Chinese* Poetry. 'Tis difficult to determine whether it really deserves that uncommon Applause which it meets with from some of our modern Historians. Abbot *Renaudot's* ^b Opinion is well worth consulting on this Occasion. But, however that be, it is manifest from what we have already offer'd, that the antient Object of Poetry was the same amongst the *Chinese* as amongst the first Inhabitants of the World. The first Poets made it their whole Business to instruct the People, and exhort them to the Practice of Virtue and Religion. To these wholsom Admonitions they added several Instances taken from the Lives of illustrious Men, and several Promises of Rewards and Punishments with Respect to the supreme Being. This noble Use of it made it seem proper for divine Worship and all other mysterious Services. Poetry for a long Time was a Compound of Philosophy, History and Divinity. This sacred Art, however, has been insensibly abus'd. Man's Heart, which is too often ruffled and disorder'd by his unruly Passions, found in Poetry all that Relief it could desire, of Extasy, Music and Harmony. But after it had once got a Footing in the World it became the Means whereby an infinite Variety of Superstitions were transmitted to latest Posterity. If it has not such an absolute Dominion over us *Christians* at present, 'tis because our Age is more refined, and our Understandings more enlightened. But to dwell on such a well-known Topick would be tedious, if not impertinent. We shall proceed therefore to the History of the *Chinese*, which abounds with illustrious Instances of all the Vicissitudes of Vice and Virtue, and is altogether as instructive as that of the *Europeans*. I shall not enter into the Controversy relating to its Antiquity, which is called in Question, but shall leave that Affair entirely to the Judgment and Decision of the Learned.

FATHER *Le Comte* assures us, “ that the History of their Emperors is composed after such a peculiar Manner as is alone sufficient to influence their Conduct, and keep them always on their Guard. . . . A select Number of Doctors are appointed to make Remarks with the utmost Care and Attention, on all their Words and Actions. Each individual Observator, without the least Communication of his Sentiments to any other, writes down his Animadversions on a loose Sheet of Paper as often as any Circumstances occur which are worthy of his Notice, and throws them into a Cabinet thro' a little Hole, which is kept open for that particular Purpose: Thus every ^b good and evil Action is recorded with all the Simplicity, Freedom, and Impartiality imaginable. On such a Day, say they, the Prince indulg'd his Anger without any just Cause, and talk'd too much below the Dignity of so illustrious a Monarch. . . . Or else, he engaged in a War with the utmost Courage and Resolution for the Protection and Welfare of his Country. . . . and after the like Manner they expatiate on every other Transaction, good or bad, which any ways relates to the publick Administration. . . . In order that neither Hope nor Fear should have the least Influence over the Doctors, this Ca-

^a *Quis expedit Pseittaco suum Kâra?*

Picasq; docuit verba nostra conari?

Magister Artis, ingeniq; largitor

Venter, negatas artifex sequi voces,

Quod si dolosi spes refulserit nummi,

Corvos Poetas & Poetrias Picas

Cantare credas Pegaseium melos.

Perfius in Prol.

^b Differt. on the Arts and Sciences, &c. ubi sup.

^c We have already mentioned a Custom very much like it, in the former Part of this Volume.

“ binet

“binet is never open’d during the Life of the Prince on the Throne, or any of his Family. But when the Crown is transferr’d to another Line, as it frequently happens, all those particular Memoirs are collected together, accurately compared with one another. . . . and from thence the History of the Emperor is always extracted”. . . . This Method, however, may be apt to misguide and deceive the Historian, whose Province it is to compile these Memoirs. Affairs of this Nature view’d at a Distance, always appear with an Air of the marvellous: They ought to be drawn nearer to the Eye, that their Imperfections may be discovered. There are some antient Historians, however, whose Works are still extant, who have neither set the Virtues of their Princes in a false or too glaring a Light; nor concealed or extenuated their Vices. *Suetonius* amongst the *Romans*, and *Thucydides* amongst the *Greeks*, are Patterns in that Respect worthy of Imitation. The latter has the compleat Character of being the most impartial and faithful Historian that ever wrote. But notwithstanding the Circumstances of those Times, which seem’d favourable enough to the Liberty of the antient Historians, yet we find they are sometimes very partial, and justly deserve our Censure, and amongst those who have been transmitted down to us under the pompous Title of *Impartial Historians*, there are very many, of whom we are obliged to be silent, since Time has erased every Monument by which we might be able to detect or contradict them. Let us now proceed to the Character of the modern Historians. *Comines*, is generally look’d upon as an excellent Historian, and *Retz*, in our Opinion, is an Author of equal Merit. It must be acknowledged, however, that in general our Historians, are more partial and prejudic’d than the Antients. The Circumstances of our modern Times are not so favourable for an Historian. Our Politics, which are so closely attach’d to our Religion, the various Animosities and Divisions in the latter, the Character of those who write, their unhappy Situation, which renders them incapable of knowing the Secrets of Courts and the private Springs by which they move, are all so many Inconveniencies to which the Truth is at this Day too apparently exposed. But in those Countries where the People boast so much, and are so fond of their native Liberty, could no Ways and Means be found out whereby to rescue and defend it from the same Outrages and Insults it groans under in States of Slavery? For this End, the Custom which is establish’d amongst the *Chinese*, should at least be introduced; but it would be requisite at the same Time to prohibit the Liberty of their Pen, to a thousand servile Authors and Corrupters of Memoirs and Manuscripts, &c.

To these Methods of preserving History in its Purity, Father *Le Comte* makes this farther Addition; “When a Prince is jealous of his Honour, and knows that the Flattery of fawning Parasites can never impose upon the People, he is always upon his Guard, during the whole Time of his Reign”. We need only, however, cast our Eyes into the History of *China*, written by Father *Martini*, and we shall find there several Princes who have had no Regard to their Honour, nor to the Censure of their Subjects. Another Author assures us, “that the *History of China* is very exact and faithful, on account of the peculiar Care which their Emperors ever had, and still have, to make choice of the wisest Men amongst their Philosophers, for the Compilation of the History of their Predecessors. . . . Each Emperor nominates the Person who is to write the Transactions of the past Reign, and gives him a particular Charge to avoid all fulsome Flattery, and abject Dissimulation. . . . By which Means their History, tho’ composed by various Hands, is written with so much Uniformity, that we might be tempted to believe it the Labours but of one Historian. . . . No one must presume to engage in an Undertaking of this Nature, without the Emperor’s particular Permission.

^a Reflections on Hist. by *Rapin*.

^b Hist. of *China*, by Father *Martini*, L. I.

WE shall not trouble our Reader with any Account of their Musick, the ^a Invention whereof is ascrib'd to *Fohi*; nor of the Contrivance of their twelve Brazen Vessels, which answered to the twelve Months in the Year, and were filled with a kind of fine Sand, which ran out exactly at the End of every Month. These Sorts of Clocks pointed out the Times and the Seasons. Neither shall we make any Reflections on their Cycle of sixty Years, which have each of them a distinct Denomination; nor of their twelve Characters, which are conformable to the Hours of the Planets, on the Intermixture and Disposal whereof the *Chinese* form all their Astrological Predictions.

THEIR Year commences with the Spring, according as it was settled by ^b one of their Emperors, about two thousand five hundred Years before the Birth of our Saviour *Jesus Christ*; but it would be altogether needless, to add any Thing farther on these Topics.

Their EMPERORS, &c.

THE *Chinese* are perfect^c Strangers to the Name of a Republick. They cannot conceive how a State can be any ways regularly govern'd without a King. A Republic, in their Opinion, is no better than a Monster with several Heads, expos'd to the Pride and Ambition of the Great, the inordinate Passions and Corruptions of Men's Hearts in general, and the Licentiousness of the Populace. This we are inform'd is the Idea which the *Chinese* entertain of our Republics, which cannot seem in all Respects adequate and just, to those who have long lived under such a Government. What seems the most shocking to those who are Strangers to a Republic, is the Insolence and Impertinence of the Vulgar, who make no Scruple to set themselves on a Level with Persons of indisputable Rank and Distinction. But after all, what great Occasion have the latter to be concerned and disturbed at the insolent Deportment of the former? If, for example, in *Holland* they are not aw'd by Bastinado's, yet they may at any Time be won over by the resistless Influence of Money. The Frequency of Satires and Lampoons, the Abuse of Liberty degenerating into Licentiousness, the Want of Truth and Sincerity, (which however by Reason of those Interests wherein the Christian Policy is grounded, is no more universal in a Republic than in a monarchical State,) are still look'd upon by some Persons as insupportable Burthens. However that be, it is not to be doubted but that a monarchical Government, under due Regulations, is to be preferr'd before a Republic; but in the whole, 'tis certainly more eligible to live under the Discipline of the latter.

BUT that we may return from a Digression, which makes us deviate from our Religious Ceremonies to those which are meerly Civil and Political, we shall only observe here, that the Royal Authority ought wholly to be consider'd as an Emanation from the immediate Government of the supreme Being. Father *Le Comte* assures us, that tho' the *Chinese* have always been averse to Tyranny and Oppression, yet they are zealous for, and fond of despotick Power. They distinguish the extravagant Conduct of a Prince, who gives way to, and indulges his inordinate Passions, from his who acts in every Respect consistent with his Regal Authority, which ought always to be the very Picture of the Almighty Power of God. An absolute Authority so well grounded, would certainly be much more amiable than that of a Republic. But to avoid Mistakes, 'tis here to be observed, that this Authority of the *Chinese* Monarchs has not always been the perfect Image or Copy of the divine Power, no more than in other Nations; and he that will consult the *Chinese* History, will soon be convinced of the Truth of this Assertion. There have been

^a Father *Martini*, *ubi sup.*

^b Hist. of *China*, &c. *ubi sup.*

Father *Le Comte's Memoirs*. Tom. ii.

both good and bad Princes in *China*, as well as in any other monarchical Government whatsoever, and the last, tho' in their Life-Time rang'd amongst the good ones, and the Fathers of their Country, by fawning Sycophants, have been despised and reflected on after their Deaths, when there was no further Reason to fear their Frowns, or to expect their Favours : In short, the *Chinese* have had Princes authoriz'd to do Evil by the Direction and Advice of their wicked Ministers.

THE *Chinese*, as well as all the other Eastern Nations, are confirm'd from their Infancy in the Notion, that almost the same^a Reverence and Respect is due to their Princes, as to the supreme Being ; “ For which Reason the Emperor of *China* is called^b the Son of Heaven, and the sole Lord of the Universe. His Edicts are look'd upon as sacred, and his Words are as awful as those of an Oracle. Every Thing, in short, that belongs to him, or comes from him, is deem'd holy. His Subjects are but seldom permitted to see him, and never speak to him but on their Knees. The Grandees of the Court, the Princes of the Blood, nay his own Brothers bow down to the very Ground before him, and before his Throne. There are stated Days in every Week, or every Month, for the Nobility to assemble themselves together, who repair unto one of the Courts of the Palace, in order to acknowledge the Authority of their Prince by the most profound Adorations, altho' he is not personally present. . . . When he is sick, or indisposed, the Palace is full of *Mandarins* . . . who spend whole Nights and Days upon their Knees. . . all dress'd in their Robes of State, to testify their unfeigned Sorrow, and to implore the divine Majesty to restore him to his former State of Health. . . . This profound Veneration is farther grounded on the particular Interest which each of them respectively has in currying Favour at Court. From the very Moment he is proclaim'd Emperor, all Power and Authority is vested in his Royal Person, and he becomes the absolute Lord, and sole Disposer, of the good and ill Fortune of all his Subjects”. . . We are informed, however, that he confers his most important Places on none but Men of Merit, that he leaves every Body in full Possession of all their Lands and Chartels, and that he cannot declare War, conclude Peace, or make any Treaty whatsoever, but on such Terms as inviolably preserve the Dignity of the Empire.

FORMERLY the Emperor expos'd himself to the publick View of the Populace through a very high Window, holding in his Hands two Plates, or thin Pieces of Ivory, one whereof was made use of to cover his Face, and the other to conceal his Royal Diadem glittering with precious Stones which were strung, like Necklaces of Pearls, all round about it. Father *Mavarrette* informs us, “ That when the Emperor goes abroad, all the Doors in the several Streets through which he passes are close shut up ; that the Inhabitants withdraw with such awful Fear and Reverence, that there is not one single Soul to be seen ; and that if any one should be so presumptuous as to appear in Sight, he would be severely punished.”

THE Emperor has the Power to make Choice of what Subject he pleases to be his Successor, without the least Regard to the Royal Family, of which there are several Instances to be met with in the History of *China*. This Conduct is coloured over with the Pretence of the Public Good, and the Preservation of that Prince's Honour, who has a Right to the Succession, but is excluded on Account of his Imperfections and Incapacity to sway the Sceptre.

^a The *Chinese*, says Father *Martini*, always salute their Emperors after the most solemn Manner ; and in their Adorations paid him always turn their Faces to the North, because their Emperors, say they, always look towards the South. The principal Gate of the Palace, and the Doors of all the Apartments front the South.

^b *Memoirs of China*, &c. *ubi sup.*

^c Quoted by Abbot *Renaudot*, *ubi sup.*

THE Emperor extends his sovereign Prerogative even over the Dead. “ He humbles
 “ or exalts them, as he does the Living, in order to reward or punish either them, or
 “ their Families. He confers on them new Titles. . . . He can even canonize them
 “ for Saints, that is to say, perfect Spirits,” and oblige the People to worship them as
 they do their other *Deities*.

FROM the earliest Ages of Antiquity, the^a Priesthood has been annex’d to the Crown. None but the Emperor, who is their Pontiff, or High Priest, must presume to offer up their Sacrifices to^b Heaven. In short, the^c Authority of the Monarch is absolute, even over their Language, and the very Terms of it. He coins some, alters others, and renders those which he does not approve of, useless and obsolete. He changes the Name of Provinces, Cities, and Families; in short, his Word alone is a Law in every Respect.

NOTWITHSTANDING this absolute Authority, the Emperor is stiled by his Subjects, *The Father of his People*, because the antient Laws of *China* have order’d and directed, that the Prince on the Throne shou’d Reign as a Father over his Children, not as a Master over his Slaves. The *Mandarins* are permitted to make their Remonstrances to the Emperor, whensoever they see Occasion. He who thinks proper to animadvert on the Conduct of his Prince, draws up a Petition in which he humbly expostulates with his most sacred Majesty, and begs of him to have a due Regard for their antient Customs, and the illustrious Examples of his Royal Predecessors, &c. If the Emperor proves obstinate, and persists still in his bad Conduct, they renew their Petition from Time to Time, according to their respective Zeal and Resolution. There are several Instances to be met with in the *Chinese* History of this Heroic Fortitude. Amongst us, where Christianity so widely differs in Principle and Practice, this glorious Liberty would hardly be tolerated. It is indisputably true, that in many Countries Remonstrances of this Nature would be accounted seditious, and in others disloyal at least, and disrespectful to the Prince upon the Throne. The antient Constitution must be consider’d and looked upon with no more Regard than an old Idol which has lost its Reputation, and which is preserved only as a Curiosity in the Cabinets of the *Virtuosi*.

THO’ we have no Intention to dwell longer upon this Topic, yet we cannot forbear mentioning the following Custom, which is very observable. Their^c Viceroy and Governors of Provinces, are from Time to Time obliged to make a Confession in writing of all their private as well as public Misdemeanors, and send it up to Court; and here Concealment of Faults is no such easy Matter as may at first be imagined; because there are certain^d Magistrates, appointed to inspect them, and send up their private Memoirs and Reports likewise to the Court, whose Post bears a very near Affinity to that of the *Tribunes* of the People among the *Romans*, and the *Ephori* amongst the *Greeks*.

WHEN the Ministers make their Remonstrances to their Sovereigns, and meet with the Misfortune to find them either despised or disregarded, they divest themselves^e directly in their Presence of all the Ensigns of their Authority, and boldly declare to them, “ That being then no longer dress’d like Magistrates, they can no longer discharge the Trust reposed in them.” The undaunted^f Courage and Resolution which

^a Hist. of *China* by Father *Martini*.

^b *Xang-ti*, these two Words signify the *supreme Emperor*.

^c *Memoirs of China*, &c. *ubi sup*.

^d The same, *ubi sup*.

^e Father *Le Comte* gives us a curious Relation of this important Post.

^f History of *China* by Father *Martini*. L. VI.

some of these *Chinese Censors* have^a shewn on some particular and important Occasions, is equal to any Thing that can be produced in the History either of the *Greeks* or *Romans*. It is surprising, to find Heathens, notwithstanding their being involved in such Clouds of Error, bold enough to^b hazard their Lives after such an heroic Manner for the Cause of Truth. Flattery might be connived at, and borne with in such People as have no manner of^c Hopes or Expectations after the Expiration of fourscore Years; from whence we shall draw the following Conclusion, the Force whereof those Persons must excuse who have but a very imperfect Idea of Religion, *viz.* That Men are generally more dubious of the Truths of Religion than they either seem, or would seem to be; for were they fully persuaded thereof, wou'd it be possible that any People, who, within the Space of a few Years, have listened to a thousand Lectures on the Duties of Religion, should have so much Patience and Good-Nature, as to bear with an infinite Variety of Disorders, which it is in their Power to rectify and prevent; not by extirpating the Vicious by Fire and Sword, but by reproving them freely and openly, and denying them that Complaisance which is term'd Charity?

Their NUPTIAL CEREMONIES; *the* EDUCATION of *their* CHILDREN; *their* FUNERAL SOLEMNITIES, &c.

FROM these serious Reflections which we have just before made, we shall pass to Matters of a more gay and entertaining Nature, *viz.* their Nuptial Ceremonies. We are informed that *Fohi* first instituted the Ordinance of^d Matrimony; (that is to say) that Matrimony which is holy, regular, and lawful. He ordered and directed, that the Women should distinguish themselves from the Men by their Apparel; and his Laws against^e Marriage within the Degrees of Consanguinity, were so severe, that they could not marry a Wife of the same Name, tho' the Relation was ever so distant; which Custom they strictly observe to this very Day.

ALTHO' Poligamy is in Fashion amongst the *Chinese*, there is, however, a Subordination, as in other Places, between the Wives even of a private Person, but a much greater between those of a Prince. Father^f *Kircher* informs us, that the first Wife only bears the Title of *Queen* or *Empress*. There are^g nine other Wives inferior to this first, and thirty six subordinate to these nine; each of which is honour'd with the Title of his Wife. The first has the Privilege to sit in the Emperor's Presence, and to eat at his Table. As for the others, they may properly be called Ladies of Honour, or Attendants on the Empress.

^a See L. VI. and VII. of Father *Martini's* History of *China*.

^b The *Chinese*, says Father *Martini*, L. X. look upon this Liberty as the most beautiful Maxim of all their Philosophy, and are very ambitious of having it practised by all the Monarchs of the Universe. They are fully persuaded that it was the Ordinance of Heaven itself, and that the Happiness of their Empire entirely depends upon it, &c.

^c Upon the Supposition that the *Chinese* Court are all Atheists.

^d History of *China* by Father *Martini*, L. I.

^e Father *Trigaut*, quoted by *Renaudot* in his Dissertation on two antient Accounts of *China*, informs us, that the *Chinese* are not so very strict and exact in the Observance of the Degrees of Consanguinity on the Mother's Side.

^f *China* illustrated.

^g The Number of the Emperor's Wives, says Father *Le Comte*, is in some Measure unknown to us, because it is too great, as well as under no Regulation. They are never seen, and it is look'd upon as presumptuous to make any Enquiries after them. They are all Ladies of Quality . . . who, for the most Part, are perfect Strangers to the Emperor. The Intrigues which they carry on to ingratiate themselves in the Emperor's Favour, and the Jealousy which reigns amongst them . . . renders all of them for the most Part very unhappy. Amongst those whom the Emperor is inclined to honour, three of them in particular are dignified and distinguished by the illustrious Character of Queens . . . They have every Thing that the most lively Imagination can devise, to amuse and entertain them. . . Their principal Happiness consists in rendering themselves agreeable to the Prince; for they are not let into the Knowledge of any State Affairs whatever . . . and accordingly neither their Intrigues nor their Ambition are the least Incumbrance to the Government, as it often happens in the Courts of Christian Princes.

THE Father above-mentioned assures us, that the *Chinese* are so very jealous, both in publick and private, that their Wives are not permitted to be seen by any Strangers, or Relations whomsoever; ^a nay, not by their own Children, unless they are either suspected, or known to be guilty of any capital Crime. In that Case, indeed, the Child flies to his Mother's Apartments, as to a Sanctuary or Asylum. He adds likewise, that these Women's Apartments are so contrived, that they can neither see nor be seen; and their Confinement is so strict and austere, that they are very seldom suffered to go abroad; and when they are indulged so far, it is in Carriages so close shut up, that they are imperceptible to the most penetrating Eye. According to some other Travellers, another Consequence of their Jealousy is, that Care which they take to bind down and cramp their Daughters Feet with ^b Bandages, as soon as ever they are born; by which Means their Feet become so small and slender, that they cannot walk abroad without extreme Pain, and the utmost Inconvenience. 'Tis ^c added, likewise, that this Custom, which is very antient, and which by Degrees has been look'd upon by the Ladies as a peculiar Beauty, was established, to inform them, that Retirement and good Housewifry were their proper Provinces, and that roving abroad was a perfect Scandal to their Sex. Another ^d Jesuit informs us, " That the Empress ^e *Tabia*, who was the most perfect Beauty of the Age she lived in, established as a Maxim, that nothing was so graceful and becoming as little Feet; and because no one could rival her in that Respect, she artfully squeez'd them more and more, under Pretence of adding new Graces to her Charms. All the Ladies, after her Example, were prodigiously fond of this Embellishment; and this ridiculous Notion is become so firmly establish'd amongst them, that the most beautiful Creature that ever appear'd wou'd be look'd upon in *China* as a Monster, in case her Feet shou'd grow to their natural Proportion". But as to the Custom of concealing them, we are inform'd by some Authors, that this Empress's Feet were naturally deform'd; and Fable adds to this Story, that she had ^f cloven Feet, and was a Devil under the Form of a Woman. In the whole, it is very probable, that both these Customs derived their Origin from a Deformity in the Feet of some of their Empress's, rather than from the Jealousy of the *Chinese* Husbands. As, amongst us, the Loss of Honour, an ill Shape, &c. have introduced the Fardingale, the Hoop-Petticoat, the loose Gown, &c. as a la mode Dresses, which at other Times, and among People of other Morals, would be look'd upon as preposterous, and a Scandal to the Ladies.

FATHER *Le Comte*, speaking of this Custom of rolling up, and cramping the Feet to prevent their Growth, is not of Opinion that it hinders the *Chinese* Ladies from walking abroad; " For they frequently ^g go out, says he, and would do so every Day of their Lives, had they their Husbands free Leave and Consent." So far is he from believing it an Invention of former Times to oblige the Ladies to keep at home, that he declares the *Chinese*, themselves, look upon that as an idle Romance. Our Forefathers, as well as our selves, said one of their Countrymen to him, knew too well the Nature of the Sex, to imagine that the Reduction of their Feet to one Moiety of their due Proportion wou'd take away their Power of walking, or their natural Propensity and Inclination to see the World.

^a A Traveller, whose Name is *Gentil*, assures us, That Brothers and Sisters have no mutual Conversation, nor do they ever eat together.

^b The beforementioned *Gentil* assures us, That when a Female Infant is turned of three Years old, her Toes are bent under the Soles of her Feet, and after that Costics are applied, which eat off the Flesh, and then their Feet are rolled up with several Bandages till they are formed into a right Shape; the Inconveniency of which Operation the Ladies too sensibly feel all their Lives after, they being hardly able to walk. They undergo it, however, with Pleasure, since there is nothing they are more solicitous about than having little Feet.

^c Father *Kircher*, in his Treatise, intitled, *China illustrated, ubi sup.*

^d *History of China*, L. III.

^e One thousand one hundred and fifty Years before the Nativity of our blessed Saviour *Jesus Christ*.

^f *History of China*, &c. *ubi sup.*

^g *Memoirs*, &c. Tom. I.

“ 'Tis a common Saying amongst the *Chinese*, continues the same Author, that Heaven has bestowed on the Ladies a sweet Disposition, Modesty, and Innocence, as their peculiar Qualifications, in order to render them useful in their Families, by educating their Children in a proper Manner : But that the Men, who have by Nature Strength of Body and Resolution of Mind, are born for the Government of the World. . . . They look upon all our *Europeans* with an Air of Contempt, and smiling call them a *Kingdom of Women*”. There are divers Intrigues, indeed, carried on, by the Assistance of the Female Sex, in some of the Eastern Countries ; but they are not near so frequent, or so much in Vogue, with them as they are with us. The Ladies in former Times very seldom concerned themselves with Intrigues ; they lived in a commendable Solitude, and for the most Part withdrew into the^a inner Parts of their Houses ; but when the Age began to be corrupted, the Scene was changed, and Luxury and Licentiousness having debauched and corrupted the Men, the Ladies, who were the principal Objects of their Depravity, soon became Coquets and Prostitutes. It was then too plain and evident, that the Power of their Beauty, and the Sprightliness of their Wit, were capable of setting an infinite Number of secret Springs in Motion in the State. The *Romans*, who were so refined, and yet so degenerated after the Decay of their Republic, made use of them to Advantage ; and Christianity, setting the two Sexes on a Level, gave the Ladies an Opportunity to take Advantage from a Prerogative grounded on Religion : From the first Moment of its prevailing in the World, Devotion and Debauchery were practised by them in their Turns. But in all the Conduct of these artful Ladies, nothing is more scandalous, or brings a greater Odium on the Christian Religion, than to see some of them assume, with as great an Air of Assurance, the Title of a *Prince's Mistress*, as others do that of *Ladies of Honour*, or, in short, as ^b *abandoned Strumpets* take the proper Title due to their indecent and shameful Deportment.

THE *Chinese*, when they are determined to settle themselves, and marry, have not the Liberty to consult their own Inclinations. They^c are obliged to declare their Intention to their Relations, or to some old Women, who make it their Trade (if I may be allowed the Expression) to be *Match-makers*, and who are well paid for their deceitful Offices. They very seldom, if ever, give a fair and impartial Account of the Qualifications, or Beauty of the young Lady whom they are employed to enquire after. The Relations of the intended Bride always see these mercenary Emissaries to expatiate on the Perfections of their Daughters. 'Tis the common Interest of the Relations, as well as the *Match-makers*, to aggrandize the Charms, Address, and Wit of the young Lady : For the Men purchase their Wives, and give a more or less valuable Consideration for them, as they do for any other Commodities, according to the good or ill Qualities they are possess'd of. . . . As soon as the Consideration is settled, the Articles signed, and the Money deposited, the next material Point is the Solemnization of the Marriage. The Wedding-Day being come, the Bride is carried in a Chair of State, preceded by several Musicians, and followed by the Bridegroom and several Relations. The Bride brings no other Portion than her wedding Garments, with some other Clothes, and a few Household-Goods. . . . The Bridegroom attends her to his own Door. He opens the Chair of State, in which before she was close shut up, and conducting her into a private Apartment, recommends her to the Care of several Ladies invited to the Wedding, who spend the whole Day together in Feasting, and other innocent Amusements, as the Bridegroom does amongst his Male Friends and Acquaintance.

^a See *Homer* in several Parts of his Poems.

^b In the Letters of *Madam de Sevigne*, Tom. II. Lett. 115. is inserted a witty Repartee of an Actress, who was Mistress to *Charles* the Second, King of *England*, and Rival to the celebrated *Duchess of Portsmouth*. This *Duchess*, says she, takes upon her to be a Person of the highest Rank and Distinction, and pretends that the whole Court of *France* are one way or other her Relations Very well ! But sure this noble *French* Lady and favourite *English* *Duchess*, might blush, had she any Shame in her, to be such an arrant Wh— : As for my part, says she, 'tis my Profession, and I am proud of nothing else.

^c Father *Le Comte*, *ubi sup.*

FATHER *Le Comte* adds, that the Husbands are not always well pleased, or contented with their Bargains, and in all Probability he speaks the Truth. The young Ladies, whom their Parents have thus sold, are not allowed to retreat from their Engagement; but the Husbands when they find themselves bit and impos'd upon, don't always act with the same Complaisance. " Sometimes, says he, it happens, that after the Bridegroom
 " has opened the Chair with all the Impatience and Expectation imaginable, in order
 " to receive his Bride into his longing Arms, shock'd with her frightful Visage, and her
 " aukward Mien, he shuts her up again directly, and dismisses her, together with her
 " Relations, Friends, and all the Company, chusing rather to lose the Purchase-Money,
 " than be troubled with so disagreeable a Bargain." As a Supplement to this Narrative which we have already given of their Marriage Rites, we shall entertain our Readers with another Author's Account of a much later Date; the Circumstances whereof are very novel and particular, though we cannot answer for their Veracity, no more than the current Observance of them amongst all the *Chinese* in general. Customs very often vary, and what prevails in one Town or Province, is many Times disregarded, or not approved of in another. Few Travellers ('tis true) have a just Regard for this Observation; for if their Narratives are but novel, they think 'tis sufficient. 'Tis that alone which vends their Works, and gives them a Sanction; because Truth is not generally so much sought after as Amusement, by most Readers of Travels. But be that as it will, I shall here insert the Relation as I find it in the Author's own Words. " The
 " young * Ladies receive their Portions from their future Husbands, one Part whereof
 " is paid down, on the Execution of the Marriage Articles, and the other a little before the Nuptials are solemniz'd. The Bridegroom, moreover, besides this Dowry,
 " makes several valuable Presents of Silks, Fruits, Wine, &c. to the Relations of his
 " Mistress. The intended Bride and Bridegroom never see each other till their Nuptials, which are always carried on by *Match-Makers*, are fully concluded on both
 " Sides, so that there remains Nothing to compleat them but the Wedding Ceremony." When that is over, the Bridegroom, after several particular Ceremonies, presents a wild Duck to his Father-in-Law, whose Servants carry it directly to the Bride, as a further Pledge and Testimony of the Bridegroom's Love and Affection. After this, both Parties are introduc'd into each other's Company, for the first Time; a long thick Veil, however, even then conceals the Beauty or Deformity of the Bride, from the Eyes of the Bridegroom. " They salute each other, and on their Knees with Reverence adore
 " the Heavens, the Earth, and the Spirits. . . . After this the Bride's Father makes an
 " elegant Entertainment at his own House; the Bride then unveils her Face, salutes her
 " Husband, who . . . examines all her Features, with the utmost Attention. She waits
 " with Fear and Impatience to know the Result of this his accurate Survey, and endeavours to read in his Eyes the Opinion he has of her. He salutes her in his Turn,
 " and after the Bride has kneel'd down four Times before him, and he twice before
 " his Bride, they both sit down together at Table. Mean while the Father of the
 " Bridegroom makes a sumptuous Entertainment for his Friends and Relations, in another Room; and the Bride's Mother, in the same Manner, entertains her female Relations, and the Wives of her Husband's Friends, in her own Apartment. After these Repasts are over, the Bride and Bridegroom are conducted into their Bedchamber, without the former so much as having seen her Husband's Father, or his Mother. But the Day following she makes them a Visit, in a very formal and ceremonious Manner, when there is another public Entertainment prepared, and at which she takes upon her to entertain the Guests. She waits upon her Mother-in-Law at Table, and eats her Leavings, as a Testimony that she is no Stranger, but one of the Family; for 'tis a constant Custom amongst them, never to offer even to the Servants of Strangers the Fragments, which are taken from their own Table.

* *Gentil's New Voyage round the World.*

“ THE Solemnization of their Nuptials is always preceded by three Days Mourning, during which they abstain from all Manner of gay Amusements. The Reason on which this Custom is grounded, is this; that the *Chinese* look upon the Marriage of their Children as an Image or Representation of their own Death, because at such Time they become their Successors, as it were beforehand. The Friends and Relations of the Father never congratulate him on this Occasion, and in case they make him any Presents, never take the least Notice of the intended Nuptials.”

“ WE are inform’d likewise, that the *Chinese* marry their Children very young, and without consulting in the least the Inclination of either of the Parties. Nay they are sometimes contracted on the very Day they are born, and obliged to comply with, and fulfil the Contract as soon as they come of Age.

GENTIL, in his Voyages assures us, “ That some intimate Friends, whose Wives are pregnant, will frequently promise in the most serious and solemn Manner, to intermarry their future Issue, in case they prove of different Sexes. He adds, moreover, that the Solemnity of this Promise consists in rending their Vestments asunder, and interchangeably delivering a Part thereof one to the other. As soon as ever this Marriage Treaty commences, the two Fathers fast, and make a private Oblation to the Souls of their Ancestors.”

THE Purchase and Sale of Wives is much more customary and frequent amongst the common People, than those of Fashion. The latter always take care to have one lawful Wife, and make choice of her after such a Manner as is most suitable to the Dignity of the married State. Their purchased Wives, Mistresses, and Concubines, are only look’d upon as Servants to this Governess or Head of the Family. She alone bears the Title of Mother, and ’tis for her alone that the Offspring of the others go into Mourning. A certain ^b Author asserts, that all these subordinate Wives raise Issue for their Mistresses, in the same Manner as the Handmaids amongst the antient Patriarchs did, whose Wives ^c suffer’d them to be deliver’d on their own Laps. The Concubines of *China*, as well as those in the Days of old, are made use of to propagate the Family; after which, if the lawful Wife thinks proper, she may treat them as *Sarah* did *Hagar*. Our *English* Author adds, in his Extract of Voyages, that the Father of a Family, when he finds his Children grow too numerous and burthensome upon his Hands, and is not inclined, however, to diminish his Stock of Wives, never scruples to dispose of the former, and sell them for Servants, or Slaves, as we do Cattle in our Markets. There are some Parents, ’tis true, who will redeem their Children as soon as their Circumstances admit, having a Power reserv’d of re-purchasing them at the same Price for which they sold them. It is proper to take Notice here of another barbarous Custom practis’d amongst the *Chinese*, which is that of exposing their Children; nay, sometimes they are still more inhuman, and murder these poor Infants, especially if they are of the weaker Sex; and to justify themselves in the Execution of such enormous Crimes, they alledge, as a Motive of Compassion, what, according to the original Term, ought rather be call’d a most savage and inhuman Cruelty; I mean their *Metempsychosis*, by Means whereof, and the Help of this Act of Barbarity, they save their Children the Pain of entring into a Life of Misery and Sorrow, and think they have good Grounds to hope these innocent helpless Babes shall, in a very short and limited Time, transmigrate into the Bodies of some Persons, who are both rich and happy.

^a Purchas’s Extracts of Voyages.

^b Dapper’s Collection of Embassies to *China*.

^c *Genesis* c.xxx. Perhaps this Expression ought not to be taken in too strict a Sense.

It is very customary, for a Youth who makes Overtures to a Damfel, and accomplishes his Design, to give the Bride's Father a valuable Consideration, in Proportion to his Circumstances. ^a *Dapper* is of Opinion, that this Custom gave Birth to the general Report of Travellers, that the *Chinese* purchase their Wives. He acknowledges, however, that they won't part with their Daughters without some Deposit. But be that as it will, the Bride's Father, on the other Hand, is under an Obligation to give her some Household Goods and Money, according to his Ability, besides Servants to wait on her; which is a kind of Equivalent for the Purchase-Money paid him by the Bridegroom. After all these Preliminaries, which may properly be called the Plighting of their Troth to each other, the Lover makes a Present to his Mistress of some Jewels, and such other Commodities of Value, as he thinks proper. Upon this she communicates her Name to him, and the Astrologers are employ'd to consult the Secrets of their Art, in order to fix a propitious Day for the Celebration of their Nuptials. On their Wedding-Eve, all the Effects of the Bride are carried away in a solemn and public Manner from her Father's House. To conclude, the Bridegroom on the Wedding-Day goes out to meet his Bride, who is carried in a kind of Litter. In some Southern Provinces the Bridegroom overnight sends his Bride a Chair, which opens at the Outside, and is attended by several Friends and Relations, all plentifully provided with Lanthorns and Flambeaus. One Thing very remarkable among these Ceremonies of the *Chinese* is, ^b that after the Departure of the Bride from her own Mother, she is close lock'd up in this Chair, and the Key is directly sent to her Mother-in-Law, who, as soon as the Bride is arrived at the Bridegroom's House, opens the Chair, and presents the Lady to her Son. ^c *Dapper* farther informs us, that the Priests, as soon as they see the Bride coming at a Distance, show her several Plates of Gold, in the Form of half Moons, which they present to her with their formal Benedictions, or well Wishes, *That she may not prove as fickle and inconstant as the Planet they represent.* The *Chinese* put great Confidence in these Gewgaws, and flatter themselves, that by carefully preserving them, they shall secure the Love and Affection of their Wives; (and thrice happy they that are so easy of Belief.) The new married Couple repair afterwards to some Pagod, where, prostrating themselves before the Images of their Ancestors, they pay them a kind of religious Adoration; whence they afterwards withdraw into a separate Room, in order to testify their filial Respects to their Parents, as their Duty requires. After this the Bride is conducted, by her Mother-in-Law, and her Servants, to the Apartment which is prepared for her, in order to live retired from the Sight of all Mankind, but her Husband. That she may have some Amusement, however, in this Retirement, says our *Dutch* Compiler, they take care to furnish her with several singing Birds, and agreeable Lap-Dogs. From the Relation of these Travellers, we have Reason to conclude, that the *Chinese* make their Wives practise all those Maxims which ^d *Arnolphus* laid down for the Conduct of *Agnes* in *Moliere*; but if the Passions have the same Influence with them as with us, there is no Reason to question but that the jealous *Chinese*, notwithstanding their taking all the wary Precautions of *Arnolphus*, are oftentimes jilted by the witty *Agnes's* of their Country. Historians make mention of several other particular Circumstances relating to their nuptial Ceremonies; but as they are very often inconsistent with one another, we shall content ourselves with having related what, in our Opinion, appears most remarkable, without attempting to reconcile the Contradictions which Travellers are frequently guilty of, by confounding the Ceremonies of one Province with those of another.

^a Embassies, &c. ubi sup.

^b *Dapper*, ubi sup.

^c Embassies, &c. ubi sup.

^d *Moliere*, in his *Ecole des Femmes*.

WE are inform'd, that the Emperor of *China* causes the Lady, whom he has any Inclination to honour as a Bride, to be strictly examined by the most skilful Matrons, who make it their Profession. It is not sufficient that she be young, virtuous, active, witty, and beautiful: These experienced Examiners pry into all her hidden Qualifications, surveying her naked, from Head to Foot. And when they have taken an exact Inventory of all her Perfections and Defects, they make her run till she is hot and out of Breath, in order to form a right Judgment of the good or ill Quality of her Sweat; which, 'tis reasonable to suppose, must at least have no offensive Scent, to qualify the young Lady for the Honour intended her.

^a THE Manner of bestowing a Husband on a Princess of the Blood Royal, is no less remarkable. When she is on the Point of Marriage, twelve young Gentlemen, of about eighteen Years of Age, are selected, who, besides the natural Advantages of their Youth, must likewise be sprightly and active to the highest Degree. These Candidates are conducted into an Apartment of the Palace, where the Princess, who is conceal'd, may see and survey them at her Leisure, without any Danger of being seen, or interrupted in her Examination. She makes Choice at last of two of them, whom she takes Care to have presented to the Emperor, that his Imperial Majesty may be graciously pleas'd to nominate one of them for his Son-in-Law. In this Country, therefore, a young Gentleman, to whom Nature has been indulgent, and whose Stature, Air, and Features declare him something extraordinary, has good Grounds to hope one Time or another to advance his Fortune. We are at a Loss to determine, whether the *Roman* Ladies, who, according to *Petronius* and *Juvenal*, were experienced Judges in the same way, had likewise the Liberty to examine the Shape and Features of their Lovers; or whether they had any other Expedient which might answer their Purpose, as well as this Custom establish'd in Favour of the *Chinese* Princesses. All we know of them is, that they had a very good Taste in general, and paid very well for the Chice they made, witness the many ^b last Wills and Testaments usually procured by their Means. But all Things duly considered, the Rights and Privileges of the *Chinese* Princesses cannot fairly be compared to the *Roman* Practice, nor to those Discoveries which some of our own luscious Ladies have made among their Valets and Coachmen, after having made a Review of all their Gallants even from the King down to the Coblerr.

“ THE *Chinese* are not allowed to marry whilst they are in Mourning for their Parents, and when any sudden and unexpected Death happens in a Family, it breaks off all prior Engagements, insomuch, that a Man who is even betrothed, or solemnly promised, in case of the Decease of his Father or Mother, cannot marry his intended Wife, till his Mourning is over; Whence it comes to pass, that oftentimes after the Body of the Deceased has been interred (which is never performed till several Months after his Death, and sometimes much longer) and the Time of Mourning is expired, the Relations of the Party promised, give the young Lady a free Liberty in Writing to marry whom she pleases . . . The Relations of the intended Bride very seldom make any new Treaties, till the Time of such Mourning . . . is elapsed: Then they write, in their Turn, a Letter to the young Gentleman, and give him an Invitation to renew his former Engagements. If he rejects the Proposition, the young Lady is absolutely discharged. . . . The Law obliges both Sexes alike. . . . Decency and good Manners prevail with them so far, that it is look'd upon as criminal to marry when any near Relation is in Prison, &c. and he who violates this Law is punished after the same Manner as an unnatural and inhuman Son.

^a *Dapper, ubi sup.*

^b *Cum te summoveant qui testamenta merentur, Noctibus, &c.*

^c *Gentil, Tom. II. of his Voyages.*

Juvenal, Sat. 1.

THEIR Widows are allowed to marry again. ^a The Ladies of Honour, however, tho' never so young and gay, dare seldom attempt a second Alliance. As a Testimony of their Virtue, they are obliged to live in Retirement with their Fathers-in-Law, in the slavish State of Celibacy. Wretched Point of Honour! which stifles the Voice of Nature in a Widow, whose Inclinations are ready to obey her warmest Dictates! It were some Comfort indeed, if by the Loss of a Husband, all the Affection which God hath implanted in one Sex for the other, were totally extinguished. But we see Things at a great Distance, and it may reasonably be supposed, that there are some charitable and complaisant Folks in *China*, as well as in *Europe*, who pity their Case. We are farther informed, that a young Lady very seldom marries a Widdower.

A HUSBAND, in case of Adultery, may not only turn away his Wife, but sell her to whom he pleases and purchase another. But he is not, however, allow'd to put her to Sale without very good Reasons; and if he presume so to do, both Buyer and Seller are severely punished; altho' the first Husband be not obliged to take her again.

THEY have one particular Custom, which is a great Exception to that excessive Jealousy, so universally ascribed to the *Chinese*; and that is, some of them marry with no other Intent than to be easy Husbands. " And who are, says Father *Le Comte*, so com-
" plaisant and good-natured, as to give their Wives free Liberty to grant the last Favour
" to whom they think convenient; nay, they marry on that very Condition, and such
" as are of that Society, (for there is such a one established at *China*,) have no Authority
" to hinder any Debauchee from frequenting their Houses, and making Cuckolds of
" them at Pleasure. The Jesuit adds, That these Families are so contemptible, and so
" notoriously scandalous, in the Opinion of the *Chinese*, that their Children, tho' never
" so deserving and well qualified, can never hope for Promotion, or be put into the Pos-
" session of any public Office whatsoever."

WHEN a Woman's Time of Reckoning is near expired, and she expects daily to be brought to Bed, she goes and gives an Account of her Condition to her Ancestors, at which Time this Prayer is made in her Behalf. *Such a one draws near the Time of her Travail; she is come, O glorious Spirits! to lay her dangerous State before you; we humbly beseech you to assist her under the Pains of Child-bearing, and grant her a happy Delivery.* Two Months after her Delivery, the Mother returns to the Pagod with her Child, presents it to her Ancestors, and returns them her humble and hearty Thanks for its Preservation. At the Year's End she goes to her Ancestors again, and begs that by their Assistance the Child may encrease in Stature. When he is old enough to be sent to ^b School, the Master, to whose Care he is entrusted, changes his Name, giving him a new one, which he retains no longer than whilst he resides amongst his Schoolfellows. At fifteen Years of Age the *Bonnet*, or the *Cap*, is conferr'd upon him, which, like the *Toga Virilis* amongst the *Romans*, entitles him to the Denomination of a young Man. The *Chinese* Ritual directs a Prayer to be made by this Youth, in which he begs of his Ancestors to protect him, to assist him under all his Necessities, and conduct him safe to the Years of Maturity. A Prayer, much to the same Effect, is said for a young Vir-

^a *Dapper, ubi sup.* Father *D'Entrecolles*, in his Letter to Father *de Broissia* xiii. Collection of instructive and entertaining Letters, says, that Relics of Quality, according to Custom, spend the Remainder of their Days in a State of Widowhood, as a distinguishing Characteristic of their extraordinary Veneration and Respect for the Memory of their deceased Husbands. But this Custom is not regarded by such as are of lower Degree. The Relations, who demand a Return of some Part of that Money which she had with her first Husband, oblige her to marry again without consulting her Inclinations. Oftentimes the Husband is arrested, and the Money repaid without her Knowledge. If she has a Daughter that is an Infant at the Breast, she and the Mother go both into the Purchase. There is but one Way for a Widow to free herself from this Tyranny and Oppression of her Relations; that is, if she has wherewithal to subsist, to turn a *Bonze*. But this *Derniere Resorte* is in very bad Repute, and she can never condescend to it without a Scandal to her Character.

^b *Purchas Extracts of Voyages.*

gin when she first becomes marriageable, and for her who is just entering into the State of Wedlock. In like Manner the Youth, who is upon the Borders of Matrimony, is recommended to his Ancestors by a Prayer suitable to the^a Occasion. A Person of Fortune and Distinction, changes his Name a second Time, and every Body but his Servants and Inferiors, must distinguish him by his new Title. In short, when he is arrived at the Age of Maturity, he has a third Name given him, which is his principal, or grand Name, and the most honourable of the three. Every one calls him by this Name, except his Relations, and such as are his Seniors, who have the Privilege to call him by his second. When a Person is inclined to enrol himself in any particular Sect, he who admits him, and is, as it were, his Godfather, gives him his *Religious* Name: and thus much shall suffice with Respect to their various Denominations.

THE Education of Children, and the strict Obedience which Parents require from them, are Matters of much greater Importance.

“ THE first Article in the *Chinese*-Morals, says^b Father *Le Comte* recommends
 “ to Children such an Affection, such a Complaisance, and Veneration for their Pa-
 “ rents, as neither the most severe Treatment, nor an advanced Age, nor any Prefer-
 “ ment which they may possibly acquire, can any ways alter or diminish. . . . There
 “ is no Submission, no Obedience, but what the Parents can exact and command. Their
 “ Children are obliged to maintain them all their Lives long, and after their Decease
 “ to weep and mourn for them. They prostrate themselves a thousand Times before
 “ their dead Bodies; they supply them daily with all sorts of Provisions, as if they
 “ were alive they inter them with all the Pomp and Extravagance imaginable;
 “ they go regularly to weep over their Graves; they reverence their Pictures
 “ and make Oblations to them. . . . The Kings themselves are not exempted from the
 “ Observance of this Duty. . . . If a Father is honoured as a God after his Decease, he is
 “ obey’d in his Life-Time as a King, by his Family, in which he governs with a despotic
 “ Sway, is absolute Lord and Master not only of all his Effects . . . but also of his Con-
 “ cubines and his Children, who are entirely at his Disposal. . . . If a Father charges his
 “ Son with the Commission of any Fault whatever before a *Mandarin*, he is under no
 “ Obligation to produce any farther Evidence. It is always taken for granted, that
 “ the Father has just Cause for Complaint, and that the Son must be blame-worthy
 “ when the Father disapproves his Conduct.” Tho’ this absolute and unlimited Autho-
 rity may sometimes prove the Cause of inhuman Actions, yet the *Chinese* justify it, with
 this Assertion, That no one knows a Child’s Disposition better than he who gave him his
 Being, and train’d him up from his Infancy. This very first Position is false; for as ’tis a
 Kind of Hazard to which he owes the particular Formation of his Body, and an impenetra-
 ble Secret to Mankind; how should a Father have any Knowledge of the Soul, with which
 the Supreme Being is pleas’d to animate and inform it? They urge farther, that the tender
 Affection of a Father for his Child, will never suffer him to condemn, or treat him with
 Inhumanity, unless he deserves it. If ’tis objected, that some Parents take an unnatural An-
 tipathy to their Children, they answer, That a Child must in such a Case study to procure
 their Favour by a complaisant Deportment, by a sweet Disposition, and by repeated Acts
 of Obedience, and dutiful Offices. But after all, say they, there is no such an Antipathy
 possible as can at once erase all paternal Affection out of the Heart of any Man,
 unless he is first provoked by his Son’s Disobedience, or dissolute Deportment.

‘ WHENEVER a Son rebels against his Father, by insulting him in any Degree, more especially if he carries his Resentment to so high a Pitch as Parricide itself, he alarms the

^a *Purchas’s Extracts of Voyages.*

^b Father *Le Comte’s* *Memoirs of China.* . Tom. 2.

^c Father *Le Comte, ubi sup.* We find in the twenty first Chapter of *Exodus*, that by the Law of *Moses*, not only a Parricide, but even he who struck, or cursed either his Father or Mother, was put to Death.

whole Province where the inhuman Fact was committed. The Empire itself takes Cognizance of the Cause, and becomes Judge of the Delinquent: “ The *Mandarins* of the Place
 “ are all degraded for giving no better Instruction to this unnatural and rebellious Youth:
 “ His Relations are all severely punished for having been so negligent in reprovng him; for
 “ they imagine that one so notoriously wicked must have discover’d the Depravity of
 “ his Nature, on some other Occasions, before he had arrived to that Pitch of Impiety.
 “ There is no Punishment can be devised severe enough for so heinous a Crime.
 “ The Parricide is cut into a thousand Pieces, and afterwards burnt to Dust and Ashes:
 “ Not only his own House, but those of his next Neighbours likewise, are all pulled
 “ down to the Ground, and Monuments are erected all over the Town, to perpetuate
 “ the Memory of such an execrable Deed.” We find something extraordinary in the Punishment inflicted on Parricides by the antient *Romans*. ’Tis well known, that they were tied up in a Sack, with several venomous Creatures, regarded as Emblems in some measure of their Crime; as for instance, the Viper, which, as Naturalists inform us, murders its Mother at its Birth, ^a &c. Thus tied up together they were thrown into the Sea, and so deprived at once of the Light, and other Benefits of Nature, which their Father and Mother had given them the Faculty of enjoying, together with their Existence.

THE *Chinese* reckon the Want of Children amongst the Number of their most deplorable Misfortunes; for, say they, *Who shall assist us in our Necessities? Who shall take Care and provide for us in our old Age? Who shall perform the last Offices of Respect for us after our Decease? Strangers will never be so indulgent to us as our own Children.*

IT would be needless here to expatiate on the Reverence and Respect which the *Chinese* are bound to pay to their Superiors; as for Instance, the People in general to the ^b *Mandarins*, Servants to their Masters, Pupils to their Tutors, &c. The Regard which Equals have for each other is no less remarkable, which is a Consequence of this Principle of their Morality, viz. “ That ’tis a Matter of the last Importance, to cultivate
 “ Modesty, Politeness, and Civility in the Minds of the People, in order to make them
 “ courteous and affable. They are of Opinion, that fierce and obstinate Tempers are
 “ prejudicial to a State, that such Persons as are apt to be transported with Passion, and
 “ have no Regard for any one, are always ripe for Rebellion; and that on the other
 “ Hand, such as know how to stifle, and conceal their Resentments, and with Patience
 “ submit to that Subordination which is due to Age, Quality, or Merit, never trans-
 “ gress their Duty, but with a Kind of Violence to their natural Inclinations.” ^c These Arguments, however, are not all of them exactly just, for besides that, Hypocrisy and a criminal Dissimulation, are often the Consequences of these external Submissions, of which we meet with Precedents in the History of *China*, as well as in all other Histories: There are several Instances of hasty, fiery People, who are incapable of shewing the least Regard to any manner of Subordination, and who utterly despise that Affability and courteous Behaviour which is thought so engaging, tho’ ’tis oftentimes owing only to an uncommon Delicacy of Sentiments; there are Instances, I say, of People of this Character, who live notwithstanding very peaceably, without creating any Broils or Animosities, without giving the least Offence, or, in short, taking any ill Impressions, un-

^a It appears by several antient Authors, That this Kind of Punishment was not always inflicted in the same Manner. In the Time of *Paul* the Civilian, who lived in the Reign of the Emperor *Antoninus*, Parricides were burnt alive, and their Remains exposed to the wild Beasts. We shall here make this one cursory Remark, That the Punishment of the leathern Sack (*Culleus*) in which the Parricides were tied up, in order to be thrown into the Sea, is a Custom observed amongst the *Spaniards* at this very Day. In some other Countries; they are broken alive upon the Wheel.

^b See Father *Le Comte*’s Memoirs of *China*, Tom. II. The Description which this Author gives us of the Homage and Respect which the People pay to the *Mandarins* is pleasant enough.

^c These Objections are not strenuously to be insisted on. Besides, there is a vast Difference between the Politeness of the *Chinese* and that of us *French*, whose free and easy Deportment is always attended with Affability. whereas the Complaisance of the *Chinese* is represented very affected and incommodious

less they imagine either their Effects or Liberty in Danger. There are others again, to whom an affable and courteous Deportment is almost natural, and who often treat their Inferiors with as much Courtesy and Complaisance, as if they were their Equals, and yet 'tis well known, how inconstant and fickle these People are in their Behaviour even towards their Superiors. If, like the Islanders their Neighbours, they are not always stirring up Insurrections against the Government, at least they are fond of indulging their fickle Minds, in singing seditious Songs and Ballads.

WE shall close this Account relating to their Education and Manners, with some particular Circumstances extracted from Father *Le Comte*. “ Whenever a Youth “ is devoted to the Study of the Arts and Sciences, a Master is appointed to attend “ him When he has made some Progress in his Studies, he is presented to a com- “ mon *Mandarin*, in order to be examined. If he writes a fair and legible Hand, (for “ that’s the first Branch of their Study) he is admitted amongst those Youths who ap- “ ply themselves to the Knowledge of Books, and aim at taking their Degrees “ which answer to those of our Master of Arts, Batchelor, and Doctor. As the Fortune “ of the *Chinese* for the most Part depends on their Ingenuity, they spend their whole “ Lives in a close Application to their Studies;” in which there is such an Emulation amongst them, that they are often ^a instrumental to their own Deaths, through too close an Application. Strange Infatuation! which, however, is owing after all to No- thing but an immoderate Ambition, and a Thirst after Preferment. “ Their Exami- “ nations are exceeding strict. The principal *Mandarins* of their respective Provinces, “ are Masters of Arts. The Court send a Commissary to assist at the Examina- “ tion of the Bachelors.” Our *European* Courts find Something else to do; they seldom concern themselves with this Sort of Pedantry. They have no Notion that their Presence would any Ways encourage and influence Youth in the Attainment of the Arts and Sciences. We must, however, do Justice to the fine Taste of our Nobility. They are so far from scorning to be admitted into any Academy, that we have one among us ^b which in a short Time will consist of Nothing but Ministers of State, Prelates, Dukes, and Peers. “ As soon as the Doctors are nominated, they are presented to the Empe- “ ror, who bestows Crowns of Flowers upon the three first,” as the Custom was for- merly in *Italy* and *Germany*, with Regard to Poets.^c But we never heard that these last Laureats were made richer thereby. The ^d Laurel is so cheap a Commodity, that any Prince is willing to be at that Expence, on condition Nothing more be required of him. It is not so, however, at *China*; “ A Doctor there is always rich, because he “ receives from his Relations and Acquaintance, a vast Variety of valuable Presents. “ Every Body expects, one Time or another, to reap some Benefit and Advantage from “ his Interest.” And as those who have advanced themselves by Learning, to the highest Dignities, are not allowed to neglect or forsake their Studies, “ They are obliged “ frequently to attend public Examinations, where they are severely punish’d for any “ such Neglect.” Amongst us Poverty cramps the Genius; our Studies at College only entitle us to a Band. An Abbot writes, and dedicates his Labours to some illustrious Pa- tron: This is the last Refuge of our brightest Wits. They live on the small Revenue

^a *Purchas’s* Extracts of Voyages.

^b The *French* Academy.

^c This Custom is still observ’d, though not so much in Vogue as it was formerly.

^d Menard, qui fit des vers si bons,
Eut du Laurier pour recompense.
O Siecle maudit, quand j’y pense!
On en donne autant aux jambons.

Menard wrote well, and bore away the Bays;
The sole Reward of his poetic Lays.
Curse on the Times! who wou’d contend for Fame,
When ruffy Bacon bears an equal Claim?

which

which their immature Productions, supported by Assurance, bring them in. They form Plans and Projects at their Booksellers Cost, which very often never come to Light. However, if the Authors (were it only out of common Respect) should but dedicate some indigested Piece of Wit to these Cullies, they might, ^a perhaps, sit down contented with the Loss of their Money.

THEIR usual Mourning continues three Years, and during all that Time they are unqualified to officiate in any public Office whatsoever. “ A *Mandarin* is oblig’d to resign his Post, and a Minister of State his Office, in order to retire within his own Seat, and to dedicate all that Time to Grief and Sorrow. They ^b change both their Apartments and their Household Goods, and never sit but on wooden Benches. Their daily Provisions are mean and ordinary; for all that Time they live entirely upon Roots. Their Clothes are made of the coarsest Cloth, and they rest a Nights upon the hardest Beds. Their Discourse and Manner of Expression, at those Times, are always adapted to the melancholy Occasion.” Our Sorrow for the Death of our Relations, is nothing to compare to it; but then we draw our Motives of Consolation from such Principles of Religion, as the *Chinese* are perfect Strangers to, who are always dubious, always uncertain, with Respect to their Relations Happiness or Misery in a future State. It is observable, however, that as every Thing runs into Mode amongst us *Europeans*, if Custom had introduc’d the same Ceremonies with those of the *Chinese* amongst us, we should have sat down contented, and have readily complied with them, notwithstanding the superior Maxims of our Religion.

THE *Chinese* in their Mourning lay aside yellow and blue, which, in their Opinion, are gay Colours, and dress themselves only in White, a Colour destined by them Sorrow, from the earliest Times. No one, from the Prince to the meanest Mechanic, according to Father *Le Comte*, ever deviates from this establish’d Custom. For the Generality they wear Girdles made of Hemp. Their Mourning for all their Relations is of longer or shorter Duration, according to Proximity of Blood. In this Particular the *Chinese* and *Europeans* perfectly agree. Custom and Complaisance conceal the real Sentiments of both; both are oblig’d for a while to act the Hypocrite; but at last the gloomy Cloud is dispers’d, and they give Way to a stolen Mixture of Mirth and Gaiety. “ The *Chinese*, says Father *Le Comte*, at first affect a disconsolate Air, and their Sorrow seems legible in their Faces; but in Process of Time, they resume their usual Gaiety, and it frequently happens, that they shall laugh, and seem perfectly unconcern’d, the very Moment after they have been weeping over the Tombs of their deceased Parents.” Nothing is more certain than this; that all these Punctilio’s are entirely owing to a mutual Regard that Mankind have for one another in their outward Deportment, while the Heart and Affections are oftentimes concern’d the least. In Proof of which Assertion, even those who the most abhor Hypocrisy and Deceit, never fail to be offended at any Transgression against the establish’d Laws of Decency. The most snarling Cynic would scarce venture to ask, Whence it comes to pass, that we wear black several Months together, for perfect Strangers, whom we neither value or regard, with the same Formality as for our dearest Friends, whose Loss we really regret with unaffected, inward Sorrow, for many Years after their Decease.

A CERTAIN *Chinese* Philosopher formerly maintain’d, That the Measure of Love and Affection ought to be equally shared among all Mankind; inasmuch, that, according to him, Father or Mother, or the nearest Relations, were not to be more beloved and

^a The M of L were dedicated to a B P . . . , who having lent the Author a thousand Florins, was forced to sit down contented with an Epistle Dedicatory, without there being so much as a Compliment in it, in Favour of B

^b Father *Martini’s* History of *China*.

cherished than others in the main, though entitled to a Kind of Precedency, in Point of placing that Love; but this Doctrine has been stigmatiz'd by the *Chinese* as heretical.

THE whole *Apparatus* of the numerous Ceremonies, practis'd by these formal People, are to be met with in a Ritual made for that Purpose. Our own Priests know full well by Experience, that a long Catalogue of Ceremonies is a kind of Study; at least a retentive Memory, and the Gravity and Attention of a Geometrician are absolutely necessary to make a Man Master of them. But to return to our Subject; we shall industriously avoid the scrupulous Exactness of mercenary Compilers, and take Notice only of such Customs, as in our Opinion, are most remarkable, and most entertaining to our Readers.

WE shall in the first Place introduce one generous Sentiment of Gratitude, which reflects a great Deal of Honour on the *Chinese*^a. They ground their long and melancholy Custom of Mourning for their Parents, on the indefatigable Pains which they were oblig'd to take with them, till they were three Years old. "The true Reason," say they, why we mourn for the Loss of our Parents so long, is, that thereby we "may make them a grateful Acknowledgment for their Fondness and Indulgence towards us, when we were troublesome and helpless Infants."

THE *Chinese*, continues Father *Martini*, look upon the securing a considerable Quantity of the firmest and most durable Wood, to make their Coffins with, as an essential Part of their Happiness. Such as are very rich, and can afford the Expence, will sometimes purchase as much of it as will amount to two thousand Crowns, for the Service of themselves and their Posterity. They put themselves to this extraordinary Charge sometimes, that they may have, for many Years to come, a constant Prospect before their Eyes, of their *last Repose*. This Practice of theirs, however, is doubtless more the Result of Vanity and Pride, than any other Consideration whatsoever; and their Affectation in this Particular is no Ways inferior to that of others, who have carried their Coffins with them wherever they went, or laid a Death's Head upon their Pillow; or, in short, order'd their Servants to salute them every Morning with a *Memento Mori*. To this Expence, with Respect to the incorruptible Wood, that for Perfumes, Flowers, Wax-Tapers, rich Silks, painted Papers, Music, hired Mourners, &c. must be added to make up the Account. All their Relations and Acquaintance are invited to come and weep over the Coffin, and to offer up their Oblations to such of their deceased Friends, as they have the least Veneration for. The Bodies of Parents are preserv'd for whole Years together by their Posterity, lock'd up in very costly Coffins, which are varnish'd over with the utmost Art and Precaution, to prevent the least Exhalation of any offensive Smell; and during all that Time, they make the same daily Provision for them, as when they were alive. The same Custom, or at least Something very much like it, was observ'd by the *Greeks* and *Romans*; but particularly in the^b Sacrifices and Libations which the former made, when they were inclin'd to raise the Souls of their Dead, in order to consult them on any future Events, or implore their Aid and Assistance. It must be acknowledg'd, however, that both the one and the other were far inferior to the *Chinese*, with Respect to these Ceremonies. As for the rest, it would be an Act of the highest Injustice to charge them with Extravagance, and conclude^c from hence, that they do not acknowledge, as the former did, the Immortality of the Soul; since their Notion of the *Metempsychosis*, and the Prayers in their Ritual, undeniably prove the contrary. 'Tis true, indeed, their Notions in that Particular are very confused, but not more so, than those of the greatest Part of the antient Heathens.

^a Father *Martini's* History of *China*.

^b See *Feithius's* Collections on this Topic. *Antiquit. Homer. Lib. I.*

^c See Abbot *Renaudot's* Dissertations on the Arts and Sciences of the *Chinese*, at the Conclusion of the Antient Accounts of the *Indies*.

As soon as ever a dying Person has given up the Ghost, some Relation or Friend immediately takes his Coat, goes up to the Top of the House, and turning his Face towards the North, calls upon the Soul of the Deceased three Times successively, as loud as possible. He addresses himself to the Heaven, the Earth, and the Mid-Region of the Air. After which he folds the Coat up, and turns his Face towards the South; then he unfolds the Coat again, and spreads it over the Deceas'd, there to remain three Days untouch'd, in Expectation that his Soul will resume her former State. The same Ceremony is observ'd out of their Cities, for a Person who has unfortunately been killed. But to proceed to another Custom.

^a WHEN a *Chinese* dies, an Altar is immediately erected in some particular Room in the House, which for the Generality is hung with Mourning. An Image, or Representation of the Deceased, is laid upon the Altar, with all the Decorations just beforementioned, and the Corpse behind it in the Coffin. ^b Every one that approaches it, to testify their Concern, or pay their Complements of Condolence, bow the Knee four Times before the Image, and prostrate themselves to the very Ground: But before these Genuflexions, they make their Oblations of Perfumes. The Children of the Deceased, if there are any who survive him, stand dress'd in Mourning close by the Coffin; and his Wives and Relations weep aloud, with the female Mourners who are hired, behind a Curtain which conceals them. 'Tis observable, that according to the *Chinese* Ritual, as soon as the Corpse of the Deceased is laid in the Coffin, there must be as much Corn, Rice, Silver, and Gold put into his Mouth, as his Circumstances will well admit of. They put likewise a Quantity of Nails, and several Scissars tied up in Purfes, and laid at each Corner of the Coffin, that he may cut them as Occasion shall require. Before the *Tartars* expressly enjoin'd the *Chinese* to cut off their Heads, they usually put Combs and Hair into their Coffins, for the Service of their Dead. On the contrary, we find some of the Antients shav'd their Dead, which was perhaps as ^c whimsical and fantastic a Custom, as that of the *Chinese*. Nothing can possibly be more conformable to the Practice of the latter, than what is mentioned by *Homer*; ^d who tells us, that such as had any real Concern and Affection for a deceased Friend, shav'd their Heads, and cover'd his dead Carcase with their Hair; nay, sometimes ^e they would even offer it up in Sacrifice. But to drop a Comparison, which we pretend not to insist upon.

THE Day on which the Funeral is to be solemniz'd, all the Relations and Friends meet together, as they do in *Europe*, at the House of the Deceased, dress'd in Mourning, who, together with the Priests, form the Funeral Procession, which is attended with the Images or Pictures of Men, Women, Elephants, Tygers, &c. all destined to be burnt, for the Benefit of the Party deceased. The Priests, and such as are hired to read Prayers, or make a Funeral Panegyric over the Grave, bring up the Rear. Several Persons march in the ^f Front, with brazen Censers on their Shoulders, of a considerable Size, no doubt, since carried in that Manner. The Children of the Deceased march directly after the Corpse, on Foot, leaning upon Sticks, which is an Expression, at least an external one, of Sorrow and Concern. 'Tis not to be supposed, that all this outward Shew of Mourning is at all Times sincere and unfeigned, without any Exception; for as they are human Creatures, like ourselves, so they are subject to the same Passions and human Frailties as we are. Some lose their Parents, and bury their whole Concern along with them. But we have already quoted a very ingenious Jesuit, concerning their hypocritical De-

^a Extracted from *Dapper*, and other Authors.

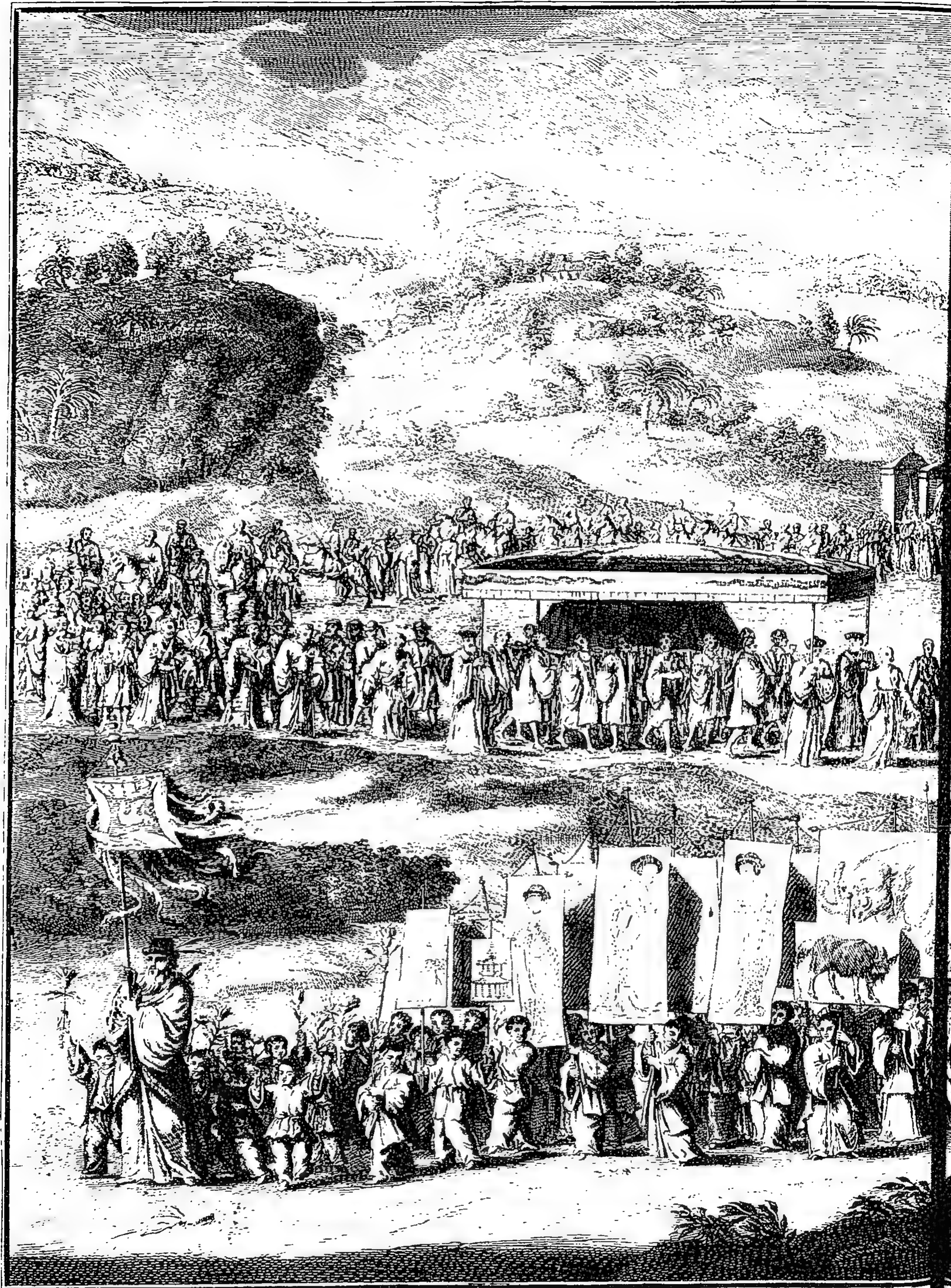
^b This Ceremony the *Chinese* call *Tiao*.

^c This Custom, in all Probability, might be grounded on common Decency; for Experience has taught us, that the Beard and Hair of a Man's Head, and his Nails, will grow after his Decease.

^d *Homer's Iliad*, Lib. xxiii.

^e *Feith. Antiquit. Homer. Lib. i.*

^f *Dapper's Collection of Embassies*.



H. Picquet del.

A Chinese Nobleman's Funeral PROCESSION.



Convoi FUNEBRE d'un GRAND de la CHINE.

portment on these mournful Occasions. After the Children come the Wives, and the more distant Relations of the Deceased, in a close Litter. There are a vast Variety of Ceremonies which attend this Proceſſion; but we ſhall only take Notice, that 'tis accompanied with the ſoft Sound of Tymbals, the ſolemn Beat of Drums, the melancholy Airs of Flutes, and other instrumental Muſic. As ſoon as the Coffin is advanc'd about thirty Yards from the Houſe, a conſiderable Quantity of red Sand is thrown upon it; but for what Reaſon we are at a Loſs to determine.

EACH Family has a Sepulchre belonging to it, which is erected on ſome little Hill, or Place adjacent thereunto, embellish'd with Figures and other Decorations, like thoſe at the Proceſſion. Epitaphs and other Inſcriptions are alſo in Uſe among them. Theſe Sepulchres are annually viſited in the Month of ^a May; and as ſoon as the Weeds, and other Incumbrances which ſurround them are clear'd away, the People make their Oblations there to their deceased Friends. This is the Ceremony which one Order of Miſſionaries has repreſented as purely civil and political, and another as perfectly idolatrous. But, be that as it will, the *Chineſe* make choice of theſe ſolemn Places, for the Celebration of their Sacrifices to ſuch particular Spirits, as they imagine to be the ſovereign Lords and Rulers of the Heavens. They return them their moſt humble and hearty Thanks for the manifold Bleſſings which they have been moſt graciously pleaſed to vouchſafe to the Inhabitants of theſe Sepulchres, and earneſtly implore them to continue their Indulgence and Loving-Kindneſs towards them. Theſe Sacrifices, according to the *Chineſe* Ritual, as well as thoſe made in Honour to their deceased Parents, muſt be offer'd by none but their legitimate Iſſue.

^b THE Purchase of the Ground on which theſe Sepulchres are erected, is exceeding dear, as well as ours in *Europe*; which, not to mention the pompous Equipage of our Funeral Solemnities, is complied with under the plauſible Pretence and Sanction of doing honour to the Dead; but in Reality, too often ſerve only to ſooth the Pride and Vanity of the Survivors. The *Chineſe* build Houſes near theſe ſacred Monuments, and adorn them for the moſt Part with Cypreſs; all which would be leſs expenſive, did not ſome *Bonze*, or ſome Magician, enhance the Charges at their Pleaſure; for when a Perſon of their Merit and Conſideration is pleas'd to pronounce a Piece of Ground ſacred and happy, it immediately becomes ineſtimable. Although for the Generality they, as well as we, beſtow Coffins on their Dead, yet there are ſome Provinces in which they burn them. The Poor are oblig'd to make uſe of this Expedient, being unable to ſupport the Charge of the other Manner of Interment. They have, however, a Right to the Church-Yards, where their Dead are buried, like ours, and thoſe of the antient *Romans*, promiſcuouſly, without any Diſtinction. We are credibly inform'd, that their Eunuchs are more addicted to funeral Pomp, than any of the other *Chineſe*: They are laſh to the laſt Degree, in the Purchase of the deareſt Wood, and their Sepulchres may with Propriety be called ſubterraneous Palaces.

WE ſhall cloſe this Account with ſome other Particulars, which ought not to be omitted. ^c Sometimes the Relations of thoſe who are at the Point of Death, take care, before they actually give up the Ghoſt, to have them brought into a ſpacious Hall, which is, doubtleſs, the very ſame Place that ſome ^d Hiſtorians call the *Hall of their Anceſtors*. Purchas, on the Veracity of thoſe Authors from whom he has made his Extracts, aſſures us, that when a dying Perſon is given over, an Image of the Devil, holding the Sun in his Right-Hand, and a Sword in his Left, is brought before him,

^a Reflections on the Honours paid *Confucius*, &c. at the Cloſe of Father *Gobien's* Hiſtory of the Edict, &c.

^b *Dapper's* Collection of Embaſſies.

^c *Dapper, ubi ſup.*

^d Father *Le Gobien's* Reflections, &c. at the End of his Hiſtory of the Edict of the Emperor of *China*.

and he is earnestly exhorted to fix his Eyes intent upon it, in Order to secure the Friendship of that formidable Fiend in another World. They have another Custom, though not universal perhaps, which is this: During the Agony of a Father, his eldest Son is obliged to take off his Cap, and stand before him with his Hair hanging all loose and in Disorder, to tear the Curtains, or the Quilt in Pieces, and throw them over the Deceased. The Men and Women wash each of them the Bodies of their own Sex. After this Ablution, they cover the Deceased with a white Cotton Sheet, or a large Piece of Silk. Near the Deceased are laid either his Ensigns of Honour, or the Testimonies of his uncommon Learning and Desert. The Children, or, in Default of Issue, the nearest Relations of the Deceased communicate his Death to all their Friends and Acquaintance, in the most pathetic, and respectful Terms imaginable: After this Notice, begin the Visits of Condolence, which, as in *Europe*, must be made in a decent Dress. Upon each of these Visits, the Female Relations, and hired Mourners, who amongst the *Quality* are always apprised thereof ^a by Beat of Drum, burst into such dismal Cries and Groans as make up a Sort of Funeral Concert. We have already mentioned their Sacrifices, or rather their Oblations to the Dead. After this, the Visitors are conducted into another Room, where they are entertained with Tea and Sweet-Meats. Such as can afford it, make a Funeral Entertainment after the Corpse is committed to the Ground.

PURCHAS assures us, that they plant a Pine-Tree near the Sepulchre, which is always look'd upon as sacred by the *Chinese*.

The RELIGION of the Island of FORMOSA.

THE pretended Profelyte to the Protestant Persuasion, has given us the following ^b Description of the Island of *Formosa*. “ The Religion, says he, of the *Formosans*, if we may give any Credit to a Treatise of theirs, entitled, *The Chosen Land*, “ was reveal'd to them by God himself, who is the sole Object of their Adoration. “ These Islanders shew a profound Veneration for that sacred Book, wherein is contained “ the Revelation, on which the divine Worship established in their Country is entirely “ grounded. . . . About nine hundred Years ago, the Inhabitants of *Formosa* acknow- “ ledged no other Gods but the Sun and Moon, which they look'd upon as the two “ supreme Deities. As to the Stars, they accounted them Demi-Gods only, and sub- “ ordinate to the former. Their whole Worship consisted in the Adoration of these “ glorious Luminaries every Morning and Evening; to whom they made frequent “ Burnt-Offerings of all Kinds of living Creatures.” Two Philosophers, at that Time, set up for inspired Prophets, and publish'd a *new Law* to the Idolatrous *Formosans*, which they pretended was reveal'd to them by their *new Deity* in a *solitary Desert*, where he frequently honour'd them with his *divine Presence*, in order to give them full Instructions, relating to that pure Worship which he was graciously inclined to establish amongst them. After these Revelations they concluded on a solemn Festival-Day for the Publication of it; and for that Purpose planted themselves on the Top of a little Hill, in order that the People might hear, with the greater Ease, what they had to propound. Their awkward Dress, their savage and unpolish'd Deportments, and the Energy of their Discourse, influenced the Inhabitants, who listen'd with Patience and Attention, till the former insisted on the *erecting a Temple* in Honour to this *new God*, as also a *Tabernacle*, and therein an *Altar*, on which the *Hearts of twenty thousand Children of nine Years old, or under, should immediately be sacrificed*. This inhuman Motion incensed

^a These Drums are planted in the Entry to the Hall.

^b This Author, who pretends to be a *Japanese*, and brought up in *Formosa*, is look'd upon by several to be a perfect Impostor.

the People to that high Degree, that the Prophets narrowly escaped with their Lives. They withdraw, however, at last, assuring them, that they shou'd severely, and soon too, repent of their insolent Behaviour; and their Contempt of that Being from whom they had their sacred Commission. The Effect soon verified their Prediction; for the Heavens threatned, and afflicted them with so many dreadful Calamities, that they were forced to make the most earnest Applications in Behalf of the whole Island, to these new Prophets, who, notwithstanding their ill Treatment, engaged to pray for them, in order to appease the divine Vengeance. And thus, thro' their Intercession, this God and the People were from that Time perfectly reconciled. One of these Prophets obliged the People with the happy Tidings of their Reconciliation, who, in their Extasy of Joy, call'd him, *Psalmanaazaar*, the *Peace-Maker*. This pompous Title, by which that Prophet was ever after distinguished, was in Process of Time in such high Repute, that the *Formosans* became peculiarly fond of it, and had it always in their Mouths. It was highly necessary we should be apprized of this important Circumstance; since otherwise, no manner of Reason could be given why the Author of the Romance of *Formosa* should be called *Psalmanaazaar*. As to the rest, 'tis hardly worth our Notice that several Circumstances of the History of *Moses* are therein interspers'd, and that several ^a *Hebrew* Terms are made use of with very little Variation. The Tabernacle, the Altar, the Festivals of the *Formosans* are no less conformable to the *Jewish* Ceremonies.

BUT we shall take no farther Notice of this Impostor, or his Romantic Description, which meets with Credit and Reception from such only, who approve of any Narrative whatever, ^b provided there are but Plenty of Invectives in it against the Party which they mortally abhor. A ^c Traveller, who seems to be a Man of Probity, and who resided for some considerable Time at *Formosa*, assures us, that these Islanders worship a Plurality of Gods; that two of them are look'd upon as Supreme; one of which resides in the South, and the other in the East. The former is the Guardian of the Men, the latter, who is a Goddess, has the Women under her Conduct and Direction. They acknowledge likewise another Deity, who resides in the North, and is a Demon, or Evil Spirit. There are two other Deities, who preside in the Field of Battle, and are the Guardians of their Heroes. ^d Another makes Health and Sicknes his peculiar Care, and is their *Esculapius*. Some preside over their Forests, and others over their Corn-Fields. Some, again, are Household Gods, &c. 'Tis very remarkable, that most of these Deities are married, as well as those amongst the antient Heathens; and that at *Taiowan*, which *Dapper* seems to distinguish from *Formosa*, there are threescore and ^e twelve Deities to which the *Chinese*, who are settled there, pay divine Adoration. Amongst this numerous Train of Deities, the first in Order is the Creator of Nature. To this Supreme Being they annually sacrifice a Hog, the Flesh and Bones whereof are consumed by Fire made of Sandal Wood. These Deities for the generality were once Men like themselves; till their extraordinary Merit, and unerring Wisdom made them the Objects of divine Adoration. There are some few, however, who were originally *Genii* and *Demons*. The Author of the Description of *Formosa*, assures us, that those Islanders ^f worship the Devil likewise; that the Souls of the Wicked after their Decease transmigrate, in their Opinion, into *Demons*, and that, notwithstanding their evil Dispositions, they ought to be revered with solemn Sacrifices and Supplications. The Head of these aerial Spirits, altho' acknowledged to be the sworn Foe to all that's good, has Altars and Statues erected to his Honour in their high Places. Not only Beasts, but young Infants, are sometimes doom'd to smoke as Victims upon his Altars.

^a As that of *Zerobabel*.

^b See the thirty-third and subsequent Chapters, in the Description of *Formosa*.

^c *Rechteren's* Voyage to the *East Indies*, in the Collection of Voyages by the *Dutch* Company, Tom. 6.

^d *Dapper's* Collection of Embassies, &c.

^e *De Wriete's* Narrative quoted by *Dapper*, *ubi sup*.

^f Chap. v. & xvii.

THE same Author informs us, that the Postures of these Islanders, whilst at their Religious Worship, alter according to the various Ceremonies which are practised amongst them. When the sacred Book, in which all the Principles of their Religion are contain'd, is read in publick to them, their Left Knee, says he, is always bent to the Ground, and their Right Arm extended towards the Heavens. At their Thanksgivings to their Gods, they prostrate themselves to the very Ground; but stand with their Hands devoutly closed whilst they are singing their Psalms. They are allow'd to sit whilst they slay their Victims; but when the Flesh is on the Fire, they must stand with their Hands closed, as before-mentioned, and their Faces turned towards the Tabernacle. He adds, likewise, that their Priests preach publickly in their Temples.

Their PRIESTS, and their FESTIVALS.

WE shall now take our Informations from an Author, whose Profession ought to inspire him with the Love of Truth. The Women here are the Celebrants of their divine Worship, which is a ^a Custom, says he, peculiar to themselves. This, indeed, is in a great measure true, but not without some Restrictions; since both the *Greeks* and *Romans* had their Priestesses, as well as their Priests. Those of the *Formosans* are called *Juibas*. Their Worship principally consists in Invocations and Sacrifices. Their Oblations are generally Hogs, broil'd Rice, Pinang, and Stags-Heads. They make use of Libations in honour to their Gods.

THEIR Priestesses, as soon as their Sacrifices are over, make a Kind of Invocation, which, our Author says, resembles a Sermon, in all Probability, on account of its extraordinary Length. The Priestess makes a hideous Noise, and is violently agitated as she preaches. Sometimes she acts her Part so naturally, that her Eyes roll round in her Head; she screams, falls down on the Ground, and lies there like a Lump of Lead, insomuch that five or six Men can scarcely raise her. During these Convulsions, she has familiar Converse with the Gods. Such as are able Physicians, and vers'd in the Indispositions of the Weaker Sex, know full well, that they are by Nature qualified for Enthusiasm and Possession. Their Vapours, it seems, are to be dispelled by the same Antidotes as evil Spirits in ^b the Book of *Tobit*. The Application of some fetid Fumigations soon bring the Sex, when in their Fits, to themselves again, in the same Manner as the noisom Stench of the Heart and Gall of a Fish, in *Tobit*, perfectly restored those that were possess'd with Devils. The Priestess, when her Agitations are over, raises herself from the Ground, and trembles for some considerable Time, during which the Congregation sigh, and groan most bitterly. About an Hour afterwards, all the Priestesses clamber up to the Top of their Pagod, and range themselves at each End of the Ridge, where they first repeat some other Prayers, then strip themselves naked in the Presence of their Gods, and allure them, as it were, by their obscene and lascivious Gestures, to their enthusiastic Embraces. After this, they wash themselves all over in the Presence of the whole Congregation, who, during their Ablution, indulge themselves in drinking till they lose their Senses.

OUR Author before quoted, who talks as if he had been an Eye-Witness of all their Ceremonies, adds, That these Priestesses are Fortune-Tellers by Profession, that they undertake to foretel wet or dry Seasons, raise Devils, and drive them out of their former Habitations. As these *Demons* take a malicious Delight in terrifying and tormenting Mankind, the *Formosans* are fully perswaded, that they frequently reside amongst them. The Priestesses of *Formosa*, in their Exorcisms, are exceeding noisy; they bawl at the

^a *Rechteren's Voyage, ubi sup.* This *Rechteren* was a Minister.

^b *Tobit*, Chap. vi. ver. 6, 7.

Devils, pursue them Sword in Hand, with the utmost Rage and Resentment, and oblige them to jump into the Sea, and venture drowning to escape their Fury: And yet, notwithstanding these desperate Attacks, they sacrifice to them; and the High Roads for the Generality are strew'd with their Oblations.

THE Ceremonies observed at the placing of the first ^a *Bambou* of a House, but more particularly that of a Temple, which bears a very near Affinity to our laying the first Stone, are very particular, and worth the Reader's Notice. Upon cutting the first *Bambou* a particular Prayer is address'd to the Deity who presides over the Building. Before they enter upon their Work, a considerable Quantity of Pinang and Rice are presented to the Gods, who are formally invited to come and take Possession of their new Tenement, to protect it, &c. After this every one present is obliged to give an Account of what Dreams he had the preceding Night; and he who was the most happy in his Slumbers, sets the first Hand to the new Undertaking. He presents Pinang, and some such Liquor as is provided for that Purpose, to the Gods, and begs of them to incline him to be diligent and industrious. When the Fabric is rear'd to a certain Height, the Proprietor goes in, and makes an Oblation for every one present without Exception. When they have made such Progress as that nothing is wanting but to raise the Roof; before 'tis covered, there are some particular Women employ'd to discover by their Art of Divination, whether the Edifice will be durable. For this Purpose they take *Bambous*, and fill them with Water, and squirt it out of their Mouths. The Manner in which this Stream flows down upon the Ground, determines the Duration of the Fabric. The Ceremony concludes in a long Series of excessive Drinking in honour to the Gods, ^b who are invited to their Revels by a Form of Prayer, in which they implore their Aid and Assistance, and present them with a Bumper. The Sacrifice of a Hog is a kind of Assurance of good Success to the new Erection, as well as to the Proprietor. The Head of the Victim which is sacrificed, must be turned towards the East, because the God, who resides in that Quarter, is superior to all the rest. The Victim is cut all to Pieces, but in such a Manner as that the Head is preserved entire: And those sacred Relics are laid upon every Thing whereon they are desirous to draw down the Benediction of the Gods. On their Coffers, for Instance, that they may be filled with Riches; on their Swords and Bucklers, that they may be inspired with Courage and Resolution to vanquish their Enemies, &c. As to the Priestess, she is always handsomely recompenc'd for her Prayers and Pains; besides which she is allowed a considerable Share of the Sacrifice, and always maintains her Interest in these Idolaters, who imagine, after such Sacrifices, the Devil dares not touch the least Thing whatever which belongs to them.

THEIR Festivals are spent for the most part in the Sacrifice of Hogs; and with very good Reason, since they imitate them in all their Actions; are as drunk as they, and with Pleasure recount their Dreams, their Debauches, and their Triumphs, &c. To pursue the Description wou'd be disagreeable, and tedious to the Reader. We shall conclude therefore with one Remark, that these beastly Devotees strip themselves naked, when they pay their Adoration to their Deities. At some of their Festivals the Men will appear all naked; at others, the Women; and sometimes again the Men and the Women promiscuously, without any Regard to Decency, or Distinction of Sex. The chief ^c Priestess climbs up to the Top of the Pagod, there takes a hearty Draught, and fills out a Bumper for the Gods; gets perfectly drunk, and then, stripping herself naked before the whole Congregation, palliates the Impudence and Indecency of the Action with a Pre-

^a A Kind of Reed or Cane.

^b *Dapper's* Embassies, &c.

^c *Dapper* in his Collection of Embassies, &c. calls her *Ibis*.

tence plausible enough to have been approved of by some Christian Hereticks. She openly declares that the Children of the Gods ought to be divested of all worldly Attire whatsoever. The Liquor which has intoxicated her Brain, furnishes her with Matter sufficient for a tedious Sermon, which concludes with unnatural Distortions, and a Medley of enthusiastic Expressions; after that, she resumes her usual Dress. The extravagant Deportment of the *Adamites*, who went naked, and that of the *Anabaptists*, in the sixteenth Century, render this obscene Practice of the idolatrous *Formosans* somewhat more plausible, and easy to be believed; especially since those Heretics were derived from a Religion whose Doctrines are perfectly pure and inoffensive.

THEIR Seed-Time is introduced by a solemn Sacrifice to those Gods who preside over the Products of the Earth. If they happen, during that Season, to kill a wild Beast, its Liver and Heart are made Oblations to the same Gods.

THEY are obliged to abstain from several Things, as for Instance, from Tobacco, when they begin to sow their Lands. It is likewise a fundamental Principle of their Religion, to refrain from breaking Wind. There are divers other Articles equally contemptible and extravagant. As soon as their Grain, of what Nature of Kind soever, begins to come forward, they must no longer indulge themselves in excessive drinking, or eating of Sugar, Pinang, or Fat; when the Harvest commences, their first Fruits are solemnly deposited on a Heap of Earth, in honour to their Gods; and when it is got in, a Hog likewise is devoted to their Service. Their Diversion of the Chace is also attended with several particular Ceremonies.

THE *Formosans* observe a Kind of *Lent*; which they pretend was instituted by a certain Person, who, after he had endured with Patience for a long Time the Reflections and Insults of his Countrymen, on Account of some natural Imperfections, implored the Gods to commiserate his unhappy Case, and the first Time he met with the like opprobrious Treatment, to take him to themselves. His Prayer was accordingly answer'd, and the Gods, it seems, conferr'd on him an Employment, which render'd him afterwards formidable upon Earth. For in a short Time he came down again to *Formosa*, and brought with him, as a Testimonial of his Anger and Resentment, the seven and twenty Articles, which the Inhabitants of that Island call their *Karichang*. This revengeful Legislator threatened to punish them with the utmost Severity, on the least Disobedience, or Contempt of his Injunctions. During this *Karichang*, the *Formosans* are restrain'd from erecting any Houses, selling any Skins, marrying, or having any familiar Converse with any Woman whatsoever, even with their own lawful Wives; from sowing their Lands, making any Fire-Arms, or attempting any new Project whatsoever; from killing Hogs, giving Names to their new-born Infants, or making so much as the least Preparation for an intended Journey, tho' they shou'd never stir abroad. These are the Contents of the most important Articles of their *Karichang*.

THUS we have given you an Extract of what we think most material in the Dissertations of the *Dutch Travellers*, who have treated on the Religion of *Formosa*. He, who has collected the *Memoirs* of *Psalmanaazaar*, under the Title of *A Description of the Island of Formosa*, pretends, That these Travellers have ascribed several Customs and Ceremonies, observed in the Mountains of *Tiowan*, to the Natives of *Formosa*, whom they never had the Privilege to see, or converse with. To avoid therefore this Absur-

^a Heretics of the Twelfth Century.

^b Those in the Collections of *Dapper* and *Rechteren*.

^c The Preface to the *Description of Formosa*, Page xix.

^d *Tiowan* is an Island to which there is a Foot-Passage from the South-Point of *Formosa*.

^e We are informed in the Preface, that the *Dutch* are not permitted to land at *Formosa*.

dity, the *Japanese* and his Compiler have taken particular Care to contradict them. In the *Memoirs of Psalmanaazar* we find that the Legislator of that Name establish'd a High Priest, and several other Priests subordinate to him, like those amongst the *Jews*; and conformable to their Practice, the Office of High Priest is to commune with God in secret; that of the inferior Priests, to kill the Beasts devoted to their Sacrifices, to wash and dress them, &c. They read publickly in their Temples, preach, instruct the People, sit up all Night to guard the Tabernacle, and are permitted to marry one Wife, but no more. We find, moreover, in this Description, that That Legislator establish'd several Convents, and prescribed Laws and Maxims for the Conduct of the *Monks*; that he instituted divers Kinds of Habits, and regulated the Manner in which a Monk should dispose of his Effects at his Decease; that he gave Permission to *Superiors* to constitute such Priests as they thought most worthy of the Function; and that he licensed likewise several Places of Retirement in the Desarts. All these are direct Imitations of us *Christians*. And 'tis no less remarkable, That, after our Example, they sometimes strip themselves of one *Monkish* Habit, to take upon them that of a new Order. "These *Monks* of *Formosa*, says he, are for the most Part very ingenious Men, and shining Examples of Virtue and good Manners: But when they are once corrupted, they despise all Rules, abandon the Convent, and after that, are more addicted to Vice than any other Men." He might have added, That all such as strol from one Religious Order to another, are for the Generality more dangerous Creatures than any other Part of the human Species.

Several other CUSTOMS: Their PHYSICK, &c.

THE *Formosans*^b have neither Kings nor Sovereigns; notwithstanding *Psalmanaazar* denies it, and pretends their State is govern'd by the most political Maxims. Another Author, quoted by *Dapper*, informs us, That the Island of *Formosa* is divided into several Communities; and that each of them has a *Principal*, or *Superior*. They are for ever at War; and the Inhabitants of one Village are sworn Enemies to their very next Neighbours. Their Military Discipline is in several Respects like that of the *Americans*; as for Instance, they preserve, with the utmost Regard, as Trophies of their Conquests, the Bones and Spoils of their Enemies, but more particularly their Heads, or their Hair. Their Method of Fighting is by way of *Ambuscade*; they fix up the Heads of their Enemies upon long Poles, and afterwards dance round about them. They make Choice of their most able and valiant Officers, like the antient *Americans*, to be their Commanders, and their Privy-Counsellors.

BEFORE they engage in a War they consult their Dreams, and examine the Flight of some particular Birds. In their Engagements they give no Quarter to Men, Women, or Children. At their Return home, they offer up Sacrifices for several Nights together, to the *Manes* of their Enemies; that is to say, in the Presence of their Heads erected on long Poles, as before-mentioned; which, when dried and skinned, are convey'd away to their respective Houses, through the fond Persuasion that they draw down a peculiar Blessing upon them. They likewise take these Heads along with them when they return to Battle, and pay their solemn Addresses to them. When these Islanders happen to be conquer'd, they make up as many Linen Babies, as they have had Persons killed, and bury them in their Stead. One of their Priestesses offers up some Sacrifices for the Deceased, and implores them, in a very pathetic Manner, not to favour the Enemy, or discover their *Rendezvous*.^c Formerly, the *Romans* were so senseless and extra-

^a This Legislator instituted likewise a Kind of Communion, very much like that establish'd by the *English* Bishops. See Chap. vii. of the *Description*.

^b *Rechteren*, in Tom. V. of the *Voyages of the Company*.

^c See the preliminary Dissertation on *Religious Worship*.

vagant as to attempt to bribe, or carry away by Violence, the Gods of those People with whom they were at war. These Foibles proceed originally from the same Source.

THE Manner of taking an Oath between two Persons, consists in breaking a Straw afunder; which ^a formal Practice, in all Probability, was taken from our antient Customs, since there is such a manifest Conformity between it and them.

THE *Formosans* ^b have a Grand Council, which consists of twelve Senators, each of them about forty Years of Age, who hold their important Posts but for two Years; and upon resigning them, shave their Temples and the Crowns of their Heads. Matters of Religious Concern, likewise, come under their Cognizance; for they are obliged to put in Execution the Ordinances and Institutions of their Priestesses, and to prevent the People from the Commission of all such Actions as may any ways provoke or displease the Gods. At such Times as the Publick are directed to go naked, in Order to draw down the Benediction of the Gods upon their Grain, these Counsellors take special Care that the sacred Injunction be strictly comply'd with; and if they accidentally meet with any resolute Offenders, they not only strip them, but fine them likewise very severely.

ANOTHER Custom in Vogue amongst them, in which they imitate the *Americans*, is that of painting their Arms, Shoulders, Breasts, and Faces. To this might be added, the Feathers which they wear upon their Heads, especially on their most solemn Festivals; and the Bracelets of little Shells with which they adorn both their Arms and Legs.

THE Women are not only their Priestesses, but their Physicians likewise. Their Skill in Medicine, however, consists principally in the Friction only of the Part affected, or that which is correspondent to the Place where the Ailment lies. This Operation is introduced by a Sacrifice to their Idols. If both fail of Success, they have Recourse in the next Place to Magic Charms, and make their Applications to an Enchantress. This new Operatrix, pretending to consult the Soul of the Patient, takes hold of his Fingers, and pulling them one after another, endeavours to make them snap. If she succeeds, it is look'd upon as a propitious Omen. After this she lays the Leaf of a particular Tree on the Mouth of the Patient, and spirts about a Spoonful of Water upon the Leaf. If by this Operation it inclines towards her, it is likewise accounted a very favourable Prefage. It often happens, however, that, notwithstanding all these Symptoms of Success, the Distemper rather increases than abates; and in such Case they conclude that the Patient is possessed with the Devil, and prepare accordingly to exorcise him; but first make a solemn Sacrifice to their Idols; after which the Sorcerers, at the Head of several Young Men, performs the Operation, one of the most material Ceremonies whereof, is to pursue the Devil Sword in Hand, and afterwards to throw the Holy-Water-Pot at his Head, that is to say, a Pot full of *Mafakaw*, which is their favourite Liquor. But we shall drop the Account of these pretended Symptoms, and the Magic Charms which precede them, to inform the Reader of the Methods a Patient must take, as soon as he is recovered. In the first Place he must offer up a Sacrifice to his Gods, and during the Performance of it, must diligently observe every Prognostication good and bad, and avoid the latter. He must likewise abstain from all public Company during the *Karichang*. When the Patient is so dangerously ill that all their Incantations and Exorcisms prove ineffectual, their last Refuge is to recommend him to the Care and Protection of the Gods.

^a See *Pasquier*, in his Enquiries relating to *France*, on the Original of the Proverb, *Rempire la Paille*; which seems to be derived from the antient Manner of taking Possession of a Thing, or resigning all Manner of Right and Title to it.

^b The Minister *Candidius*, in his Account of *Formosa*, Tom. V. of the Voyages of the Company, &c.

Their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES.

THE ^a *Formosans* are Polygamists, as indeed the greatest Part of the Idolatrous Nations are, and forsake their Wives, whenever it suits with their Inclinations. They don't reside with them, but only visit them a-nights, and in private. Thus far their Custom may seem tolerable enough; but what follows is very particular. The Men are not allow'd to marry till they are twenty Years old; and then never approach their Wives Apartments, unless the last give them previous Notice. When they see them standing at their Doors, if they have an Inclination to admit them, they invite them in, but if not, their poor passive Husbands are obliged to retire without the least further Notice or Concern. This is a very whimsical Custom: Our *European* Ladies, in our Opinion, would be so far from dismissing them after this cold Manner, that they would be impatient every Moment they were absent from them. Let a Husband be never so bad a Bargain, yet, for want of a better, he is always sure of a warm Reception. In short, it seems very extraordinary, according to the Idea we entertain of the Female Sex, that the Women of *Formosa* shou'd suffer their Husbands to withdraw thus, without any Reluctance. *Frederic Henry*, Prince of *Orange*, used to say, That young Women think Love inspires the Men with Courage, and makes them always bold and ready for an Attack; and the *Capuchins*, That Soldiers never have their Swords out of their Hands. This Prince was a competent Judge; but the Ladies, who have never try'd the Experiment, are not apprehensive, that Men are sometimes seiz'd with an ^b involuntary Palsy. The Minister *Candidius* informs us, "That the ^c Husbands of *Formosa* must lie with their Wives no oftner than every other Night; and moreover, continues he, those Visits must be paid by Stealth. The poor Husband must sneak into his Wife's Apartment like a Thief. He must not presume to come near the Fire, nor the Candle, nor speak one single Word, but go directly to Bed." To all outward Appearance, these *Formosans* are Strangers to the Game at Goose, called *Petite Oye*. "If the Husband is desirous of having some Tobacco, he must not presume to ask aloud for it, but by a very faint Cough; and his Wife, who understands the Signal, goes to him, and supplies his Wants with all the Secrecy and Circumspection imaginable. Afterwards she returns, and never goes to Bed to her Husband, till all the Family are withdrawn". As soon as 'tis Day-Light, the Husband rises, and departs with as much Privacy and Precaution, as when he came in, speaks not one Word, and never presumes to return all Day. This Manner of Living continues a long Time, since, according to the Report of those Travellers from whom we make our Extracts, the Men never cohabit with their Wives till they are fifty Years old, and moreover, both Parties have Liberty to separate from each other on the least Distaste. Thrice happy Freedom! which would preserve Peace and Tranquility in many a Family, was it practis'd amongst some of our politer People, as it is amongst these almost Savage Idolaters: But in vain do we commiserate the deplorable Case of Numberless *Christian* Husbands, who are doom'd to a perpetual Martyrdom. Our Pity alas! and our Compassion for them, are entirely vain and useless. Although, after a Divorce, the *Formosans* may marry again without any Manner of Restriction; yet their first Wives have an indisputable Right and Title to whatever had been presented them before such Separation, provided they have not been guilty of Adultery, or any other enormous Transgression.

^a *Rechteren*, in his Voyages of the Company, Tom. V.

^b *Funerata est pars illa corporis mei quâ quondam Achilles eram.*

^c Voyages, &c. Tom. V. ubi sup.

Petron. in Satyr.

'Tis look'd upon as a gross Affront to ask a *Formosan*, in the Presence of any Person whomsoever, what Family his Wife belongs to, whether she's handsome or ugly, and how she is in Health.

THE Women are allowed to marry as soon as ever they are qualified for the Embraces of a Husband. "When a young Man courts a Maid, with Intention to make her his Wife, he prevails on his Mother, Sister, or some near Relation, to wait upon her, to offer her such Presents as he thinks proper, and to obtain her Parents or her Relations Consent. If the Proposition be approv'd of, the Presents are made," the whole Affair is accomplish'd, and they proceed without any further Ceremony, or so much as a formal Entertainment, to Consummation. These Nuptial Presents consist either of Linen Gowns, or Skins, Gold Rings, and Bambou Bracelets.

THE Wives of *Formosa* are not suffered to be brought to Bed, till they are six or seven and thirty Years old. This Circumstance seems highly incredible, but, we are assured, that the Laws of their Religion strictly prohibit the contrary; and 'tis very well known, to what unreasonable Lengths the Principles of any false Religion whatever will carry its Professors. But be that as it will, "When the Wives of *Formosa* find themselves pregnant, they are obliged to cause themselves to miscarry, and, as they are forbidden to entertain any Ideas of natural Fondness and Affection, they immediately apply themselves to a Priestess, who acts the inhuman Midwife, and violently brings away the *Fœtus*." Such a Religious Ceremony as this surely was never observ'd by any Nation, how barbarous soever, besides themselves.

UNDER the Article of Physic we left the Patient, who was expiring, and past all Hopes, recommended to the Favour and Protection of his Gods. The *Formosans*, however, according to one of our Accounts, do not suffer him to die a natural Death. They hasten his Departure, by pouring Drink down his Throat, which suffocates him in an Instant. As soon as he is expired, they beat a Drum, made of the Trunk of a hollow Tree, before his Door, to give Notice of his Decease. They wash the Corpse, adorn and dress it as handsomely as ever they can, lay his Arms by him, and present him with some Rice, all which lie untouch'd for two Days together; they sacrifice, likewise, a Hog on his Behalf, to secure him a prosperous Journey to the other World. They erect a *Bambou*, with a kind of Streamer at the Top of it, before his Door, and set a large Tub of Water underneath it. At Night his Friends meet together, and drink the Deceased's Health in Bumpers of *Masakaw*; his nearest Relations throw themselves upon the dead Corpse, and ask a thousand Questions about the unhappy Cause of his Decease. We shall say nothing of their hideous Outcries, and the Tears of their hired Mourners; 'twill suffice to observe, that the *Formosans* observe these Funeral Solemnities, as well as the *Chinese*, and divers other Nations. These hired Mourners say a kind of Prayer for the Deceased, and beg of the Gods, that his Soul may find a commodious Situation, and many Friends. At the Expiration of two Days, they wash the Corpse a second Time, and sometimes oftner. After this, the Deceased, whose Hands and Feet are fastened to a Scaffold, erected about six or seven Foot high, is carried out in State, and laid before a moderate Fire; where he is left to dry and stink for about eight or ten Days successively, to the no small Nuisance of his Friends and Relations, especially if the Deceased happened to be fat, or full of gross Humours. As soon as the Corpse is dry, 'tis remov'd from the Scaffold to which it was fastened, in order to be roll'd up in a Mat, and then convey'd back again to his own House, where he is laid on another Scaffold still higher than the former, lin'd with Cloth, and made in the Fashion of a Tent. After this the Funeral Festival is renewed. The Corpse very often remains here for three whole Years together.

* *Dapper*, in his Collection of Voyages.

At the Expiration of that Term, the Bones of the Deceased are buried in his own House; this is a farther Ceremony, and attended with a new *Bacchanalian* Entertainment. If the Deceased was one of their Warriors, all his military Exploits are related one after another, and the Number of his Foes, which he had slain in Battle, particularly recounted. A *Bambou* is then hung over his Head, and as many Notches made in it as the Number he had kill'd amounted to. Some Person appointed for that Purpose, sits up nine Days successively to watch the Corpse. On the Tenth they make a hideous Clutter, with their usual Tears and Lamentations round about it, which contributes, as they imagine, towards driving away the Devil, who, they say, constantly hovers round the Deceased till that Ceremony be performed. If the Deceased was a married Man, his Widow makes her solemn Supplications to the Gods in his Behalf. After the Corpse is buried, she takes a Broom and throws it towards the South, saying, *Whose House is this? 'Tis none of mine; and I'll have nothing to do with it any more.*

IN a certain Town of this^a Island, when any one is desperately ill, and in exquisite Torment, a slip Knot is fastened round his Neck, and is hung up so high as that his Feet cannot touch the Ground, after much the same manner as our Hangmen dispatch Malefactors at the Gallows. Afterwards, they throw him down, or let him drop upon the Ground, and thus he makes his last Room at once for his Successors, who no doubt take Care to have a Hand in his Scuriency Office.

THESE Islanders, of whom 'tis observ'd, that they have some Form of Tradition transmitted down from Father to Son, in Vindication of their Religion, and who imagine, as well as several others Nations more polished and enlightned than themselves, that the World was eternal; these Islanders, I say, acknowledge the Immortality of the Soul. When any Person dies, the *Formosans* erect a little Hut, which they dress up with green Boughs and other Decorations, for the Reception of his Soul. Four Bandrols, or little Streamers, are planted, by way of Ornament, at each Corner. Within there is provided a Calabass, or Bowl full of fresh Water, and a *Bambou*, that the Soul may, without any Manner of Inconvenience, refresh itself, or wash, whenever it thinks proper. As to their Ideas relating to future Rewards and Punishments, they imagine that the Souls of wicked Men are tormented, and cast headlong into a bottomless Pit, full of Mire and Dirt; and that those of the Virtuous pass with Pleasure and Safety over it, upon a narrow *Bambou* Bridge, which leads directly to a gay Paradise, where they revel in all sensual Enjoyments. But when the Souls of the Vicious attempt to get over this Bridge, they slip on one side, and fall headlong into the miry Abyss. As to the Doctrine of the Resurrection of the Body, they have no Manner of Idea of it. So mysterious a Tenet is beyond their shallow Comprehensions. Not but that the Footsteps of so refined a Notion may be met with amongst some People, as barbarous and illiterate as they are. A very ingenious^b *English* Gentleman has published a curious Dissertation on this Topic.

THEY look on several Things; which the Law of Nature forbids, as mortal Sins; such as Theft, Murder, and Lying; to which might be added, the Neglect of going naked at the Time prescribed, Child-bearing before the Age of six or seven and thirty, &c.

^a *Candidius*, in Tom. V. of his *Voyages of the Company*.

^b *Humphry Hody's* Resurrection of the same Body asserted, &c. London 1694.

The RELIGION of JAPAN.

SOME ^a pretend, that the Inhabitants of these Islands are indebted to the *Chinese* for the Principles of their Religion. It must be acknowledged, That there is a manifest Conformity between the idolatrous Worship of these two Nations, but 'tis almost the same between theirs and that of the ^b *Indians*. In all Probability, each of these have made some Alterations, according to the Caprice of their Priests, in a Doctrine built on the very same Foundation.

WE shall now give you an Extract from the best Narratives we can find, that have treated on the Topic before us. The ^c *Japanese*, according to a *Spanish* Historian, are divided into several Sects, which, however, may very well be reduced to two. The first are profest Atheists, acknowledge no other Life than that of sensual Enjoyments, and laugh at the Punishments of Vice, and the Rewards of Virtue, in a future State, as meer Chimeras. These Sectarians are distinguished by the Names of ^d *Xenxi*: They reverence, and pay a Kind of Adoration, to the Worthies of their own Country, that is, those who, like the antient Heroes, were conspicuous for their Merit and glorious Achievements, under the illustrious Title of *Camis*. They offer up Sacrifices and erect Temples to their immortal Memory; swear by them, and make their earnest Applications to them to prosper their Undertakings, and vouchsafe unto them all the Blessings of this Life. The other Sect, who are something more polished and refined than the former, acknowledge one ^e *Xedorius* to be their Founder, who, as his Disciples pretend, was of Royal Extraction. This Prince had two Sons. His Wife dying, he bemoan'd the Loss of her in the most affectionate Manner imaginable, assigned her a Place amongst his Idols, and instituted Prayers to be said, and Penances performed in Commemoration of her.

A THIRD Sect, according to Father *Kircher*, assumes the Denomination of ^f *Fo-quexus*, on Account, as he informs us, of a particular Book which bears that Title. This is, in short, the Sect of *Xaca* or *Xequia*, of which we have already said as much as is sufficient. ^g Before he appeared, the *Japanese*, as we are informed, acknowledged no other good and gracious Deities, but some of their Kings and Heroes, under the Names of *Camis*. *Xaca* soon convinc'd them of their Error, and that there were several others, whom he call'd *Fotoques*, far more illustrious, and that *Amidas* was their Sovereign Lord and Master. The *Camis*, continued he, can only make Men happy in this World; but *Amidas* and the *Fotoques*, in that which is to come. We shall give you a more particular Account of this *Amidas* in the Sequel of this Article; but we cannot forbear remarking in the mean Time, that from what has been said, we must conclude, that *Xaca* taught the *Japanese* a new Doctrine, and the Reverse of that which he preached up at *China* and *Tonquin*, where he endeavoured to establish Atheism, and a general Contempt of all Manner of Religion. And in Effect the *Japanese* allow, that *Xaca*, finding himself at the Point of Death, confessed, that all the Principles and Maxims which he had ad-

^a Father *Kircher*, in his *China Illustrated*.

^b This Remark has been made before.

^c Father *Lewis Guzman*, quoted by Father *Kircher*, *ubi sup*.

^d These are the *Sintos*, mentioned in the History of *Japan*, translated into *English* from the Manuscripts of Doctor *Kaempfer*. This Religion was likewise stiled the Religion of the *Camis*.

^e This is the Sect of the *Xedorins*, mentioned in the Ecclesiastical History of *Japan*. It will appear by the Sequel of this Discourse, that this Sect was no more than a Reformation of that of *Xequia*.

^f *Budso* and *Fotoke* in *Kaempfer*, *ubi sup*. This *Budso* is the very same as *Xaca*, *Fo*, *Sommoro-Codom*, *Budzu*, *Witz-nen*, *Chacabout*, &c.

^g The Ecclesiastical History of *Japan*, Tom. I. pag. 34.

vanced were false and erroneous. But however that be, it will appear from the Sequel of this Discourse, that the *Bonzes* of this Sect, in their Sermons, exhort the People to pay divine Adoration to *Amidas*, and his Superintendants, to look down with a generous Disdain on all sublunary Enjoyments, to have nobler Views, and live here in order to be happy hereafter, &c.

THERE is a fourth Sect, according to some of our Authors, distinguished by the Name of ^a *Jammabos*, or *Jammabugi*. This Term *Jammabos*, signifies *Captain of the Mountains*, because this Sect resides solely in Rocks and Desarts, where they apply themselves to the Study of Magic. But we shall give a more rational Account of the etymological Sense of the Term *Jammabos* in another Place. One Part of these *Monks* live on the Benevolence and charitable Contributions of the People, much like those ^b Vagabonds whom we call *Egyptians* or *Bohemians*; for the *Jammabos*, like them, strole about, and tell People's Fortunes. The Founders of this Sect have enjoin'd their Disciples to go twice a Year in Pilgrimage to a certain Temple; and in all Probability the old Woman, that was converted to the Christian Faith, of whom Father ^c *Froes* takes particular Notice in one of his Letters, was one of these *Jammabugi*. This old Woman had rambled backwards and forwards, and visited almost all the Temples and Pagods throughout the whole Empire of *Japan*. She wore a kind of Paper Vestment, whereon were represented all the Transactions of *Amidas*, which cost this old Devotee a good round Sum of Money: But, to make Amends for the extravagant Price of her sacred Dress, the *Bonzes* threw in a considerable Number of Indulgences and Dispensations, much after the ^d Manner of the *Roman Catholics*, into the Bargain. The *Bonzes* likewise had assur'd their credulous Chap-woman, *That she should infallibly be admitted, at her Death, into the Presence of Amidas, and live amongst the Blessed Spirits above, in case she took particular Care to be interred in that sacred Habit.*

IN the Extracts which *Purchas* has given us of several Voyages, we find there are twelve several Sects amongst the *Japanese*; that some of them deny a Providence, and the Immortality of the Soul; that every Person, has three Souls, which animate successively the human Body, and abandon it after the same Manner. There is some Conformity between this Notion and that of the Antients, who were of Opinion, that ^e there was a *Spirit* as well as a *Soul* in Man; not to mention those who divided the Faculties of the Soul into several distinct Beings. These Sectarians, at least many of ^f them, look upon *Amidas* as the Saviour of Mankind, and as such pay him the Tribute of divine Adoration. They believe there is a Life in the World to come, and that it will be the happy Portion of all those who have been true Worshipers of *Amidas*. This *Amidas* and *Xaca* are their two principal Deities; but the *Camis* are no more than their Ministers, or Superintendants. To the former they make their Applications, when indisposed, for the Restoration of their Health; to the latter for the Blessings of Riches, Children, &c. Some Historians make mention of one particular Sect, who adore the Sun and Moon, under the Form of an Idol with three Heads, which represent those two glorious Luminaries, and their Influences or Effects; and some say, the Elements.

IN all Probability these various Sects which *Purchas* speaks of, might be reduc'd to a smaller Number, and any one will readily be convinc'd of the Truth of it, who will

^a Father *Froes*, Lib. V. *Epist. Japon.* calls them *Janaembugi*.

^b Father *Lewis Guzman*, *ubi sup.*

^c Lib. IV. *Epist. Japonicar.* published in 1574.

^d Father *Froes*, in the same Letter, says, *Ecclesiasticos enim Ritus Demon effingit.*

^e This is the same Doctrine as is established by *Lucretius*, in his *Natura Rerum*. Turn to the Passage relating to the three Souls before-mentioned in the Religion of the *Tonquinese*, who were of Opinion, that the three Souls were reunited to constitute the Soul of their King.

^f That Sect particularly, call'd *Icoxuana*, in *Purchas*.

but consider, that, according to the Account of that ingenious Compiler, these various Sects are, properly speaking, no more than so many different Orders of *Bonzes*, who partially animate the People's Zeal for their own favourite Founders, and, under that Pretence, aim at the Establishment of their own Merit in the Opinion of the Devotees. This is a Practice to which we our selves are no Strangers: 'Tis very well known what Preference our Religious Orders give to their own particular Founders, tho' with less Regard, in all Probability, to their intrinsic Merit, than the Maintenance and honourable Support of their respective Orders. If to this were added the various Habits of our Monks, some particular Notions, several clandestine Practices, pursued with the utmost Warmth, to depreciate each other in the Opinion of their Devotees, the Superiority in Point of Miracles and Merit, which each ascribes to his Order; were all this, I say, added, would it not be enough to persuade any *Japanese*, that had resided any considerable Time in *France*, that there is an infinite Variety of Sects amongst us, who distinguish themselves by particular Customs; and that St. *Francis* is the Patron and Favourite of one, St. *Bruno* of another, St. *Dominic* of a third, and so on? Not that they pay the same Tribute of Adoration to them (would he add) as to the Supreme Being, they being only their *Camis*, and regarded in all Respects like our own. A good Christian, however, that was well grounded in the Principles of his Religion, would no doubt make this *Japanese* a ready Reply, and convince him of his Error.

AMONGST the various obscure and contradictory Accounts which we meet with of this extensive Empire, there are two Historians more accurate and perspicuous than the rest. The first traces the Footsteps of the *Jesuits*, who, to do them justice, for the Generality are faithful and impartial Historians, with regard to National Customs and Manners; and even those who have ungenerously endeavoured to depreciate and question the Veracity of their Narrations, have been reduced to the Necessity of transcribing whole Passages from them, or introducing Fictions of their own, to give Vogue to their ^a *New Relations*.

ALTHO', according to common Computation, there are twelve distinct Sects, or Religions, in *Japan*, " There are three, however, says our ^b Author here quoted, that prevail more than all the rest. That of the *Xenxi*, which is the first, acknowledges no " other Life but this, nor any other Substances than what are the Objects of Sense; that " is to say, than such as are material. The *Bonzes* of this Sect associate themselves " with none but dissolute Noblemen, and Persons of the highest Rank and Distinction; " such, in short, who make their Bellicies their Gods, and whose Hearts are inclin'd to " believe the gay Dictates of their own vicious Inclinations. They furnish them with Arguments to lull their Consciences asleep, whenever they begin to be restless and uneasy. The second Sect is that of the *Xedoxins*, that is to say, *Men of God*, or of *Paradise*. Such as are virtuously inclined, and Men of Credit and Reputation, are of this Profession. This Sect acknowledge a future State, and the Immortality of the Soul. *Amidas* is their favourite Deity. The *Bonzes* of this Sect go frequently thro' the Streets of *Japan*, and, by the tinkling of a little Bell, get Crowds of Devotees round about them, amongst whom they distribute their Indulgences and Dispensations, singing at the same Time a Kind of ejaculatory Prayer, *O ever-blessed Amidas have Mercy on us!* In the Sequel of this Discourse we shall shew you, that this is a little Church-Stratagem to alarm the Consciences of the Faithful, and induce them to pay a handsome Price for such divine Favours, and by their Liberality support their Convents. In all Religions whatever, there are some Devotees so weak as to imagine, that Salvation is to be purchased for Money. At stated Hours in the Day they ring their large Bells, to give the People Notice that 'tis Prayer Time. Every one is attentive to the Sound, falls down

^a This is the universal Title of all our modern Travels.

^b The Ecclesiastical History of *Japan*.

immediately on his Knees, and prays with his Hands lifted up in a decent and devout Manner. All our Accounts agree, that the *Bonzes* of this Sect use their utmost Endeavours to heighten the Fears and Hopes, occasioned by the Idea of a Separation of Body and Soul, after the Expiration of a determinate Number of Years; whereas those of the *Xenxi* attempt utterly to banish and extirpate both the one and the other. Although we are fully persuaded, that the Fictions and Artifices of the *Xodoxins* engage the Affections, and ensnare Abundance of Devotees, yet let *Bayle* say what he will, 'tis much better to see the Superstitious adhere to Fictions, than Atheists make an idle Romance of all the Ideas of Religion. Among the Superstitious there are but very few indeed who are Men of Credit and Reputation, yet to what unaccountable Confusions and Disorders should we be expos'd, if, instead of those ^a Clouds with which Fable and Superstition have obscur'd the Truth, we should live here below in the impenetrable Darkness of Atheism and Irreligion? Where Truth is wanting, we must argue for the Necessity of human Inventions, and those Systems of Superstition which are already established; but in that Case we shall always take Care to set their real Character in the fairest and clearest Light.

THE third Sect is that which pays divine Adoration to *Xaca*, which Father *Kircher* stiles the *Foquexus*; who live in a conventual Manner, and one of the indispensable Duties of their Function, is to meet at Midnight, in order to repeat in Publick the Prayers of *Xaca*, and to sing such Hymns as are contain'd in the Scriptures of that false Prophet.

THE fourth Sect is distinguished by the Title of the *Icoxus*. "The Founder of this Sect, though in Reality a very vicious Person, under the Disguise of
" a grave and modest Deportment, gain'd such an universal Reputation for his Sanctity
" of Manners, that whenever he appear'd in Publick, the Populace in general threw
" themselves prostrate at his Feet, for the Remission of their Sins. His superstitious
" Admirers celebrate his Festival every Year; and Multitudes from every Part of the
" extensive Empire of *Japan*, assemble themselves together on that solemn Occasion.
" Every one fondly imagines, that he who sets Foot first into his Temple, will be
" entitled to some peculiar Blessings; for which Reason there is an excessive Crowd at
" the Doors by Break of Day; and the Moment they are open'd, every one is so zealous to be foremost, that some Body or other is always smother'd. . . . Nay, there are
" some Bigots so zealous, as to lay themselves all along in the Entrance to the Temple,
" on Purpose to be trampled on, and crush'd in Pieces, by such as press forward to
" gain Admittance." This Act of Devotion bears a very near Affinity to that of the *Indians*, who throw themselves, in the Warmth of their Devotion, under the Chariot-Wheels of their God *Eswara*.

^a Quippe etenim quam multa tibi jam fingere possum
Somnia, quæ Vitæ rationes vertere possint,
Fortunasque tuas omnes turbare timore?
Et merito: nam si certam finem esse viderent
Ærumnarum homines, aliquâ ratione valerent,
Religionibus atque minis obsistere Vatum.
Nunc ratio nulla est restandi, nulla facilitas,
Æternas quoniam pœnas in morte timendum. *Lucret. Lib. i.*

————— E'en I could easily find
A thousand Stories to distract thy Mind,
Invent new Fears, whose horrid Looks should fright,
And damp thy Thoughts, when eager on Delight.
And Reason good. But if it once appear
That after Death, there's neither Hope nor Fear,
Then Men might freely triumph, then disdain
The Poets Tales, and scorn their fancied Pain.
But now we must submit, since Pains we fear,
Eternal, after Death, we know not where. *Cæcili.*

THE fifth Sect, which is that of the *Negores*, derives its Original from one *Cambadox*, a Disciple of *Xaca*; one of *Cambadox*'s Followers establishing that Sect in Commemoration of his Master. This *Cambadox* was as audacious as he was impious, and a celebrated Magician, who boasted, that by Virtue of some certain mystical Terms, he could cast out Devils, and oblige them to answer to such Interrogatories as he should think proper to exhibit. The *Bonzes*, his Disciples, insist, that this supernatural Gift of his is transmitted to them; they deriving it from him, in all Probability, as his immediate Successors. When *Cambadox* perceived his Dissolution drawing nigh, he order'd his Disciples to convey him privately into a dark Cavern, under Pretence of reposing himself there, without any Interruption, which Orders were religiously obey'd. Before his Decease, he told his Disciples, that he should rise again for the Confusion of such as should presume to oppose his Doctrine. "His Disciples, says our Historian, flatter themselves that he did not die, but that, being weary of this troublesome Life; he caused himself to be shut up in that solitary Cave, into which no Person, how hardy soever, has since that Time attempted to enter. A considerable Number of Temples have been erected to perpetuate his Memory. . . . This Sect is divided into three Classes. The first, which is not so numerous as the rest, apply themselves to the Worship of the Gods, and the Performance of several other religious Ceremonies. The second, to all Manner of military Arts; and the last, to the making Arms for the Service of the Publick. . . . Their Manner of Living is, according to Report, very whimsical and particular. Some Historians assure us, that they acknowledge no sovereign Power, and that no Affair of Importance can be settled without their unanimous Consent; and as that is one of the most difficult Things in Nature to accomplish, they have no other Way to decide the Controversy, but *Vi & Armis*; the longest Sword determines the Debate, or, to speak more properly, *the strongest Argument is the best*." Other Authors assert, with much more Probability, "That in Case there happens to be any Vote wanting, they adjourn the Assembly to another Day, and continue so to do from Time to Time, till Matters are adjusted, *Nemine Contradicente*. Others again inform us, that they elect the two senior Members of their Corporation to be their *Principals*, and that in all public Affairs their Sentence is definitive. . . . This Sect is so numerous, that in about three or four Hours, by ringing only a large Bell, which may be heard at a great Distance, they can raise an Army of thirty thousand Men; on which Account the Emperors of *Japan* are oblig'd to send them frequently very considerable Presents, in order to keep them inviolably attach'd to their Interest, when any emergent Occasion requires their Assistance. . . . These *Negores* have frequent Quarrels amongst themselves, and then. . . . they fall foul on one another, and make no Scruple to cut each other's Throats, though they look on it as a most flagrant Crime, since 'tis absolutely forbidden by their Law, to destroy so much as a Bird, or the most contemptible Insect whatsoever." Thus have I given you an Extract from the ^a Ecclesiastical History of *Japan*, which was but lately published after a very brief, though accurate Manner. He takes no Notice at all of the Hermits, called *Aboribonzes*, nor of the *Jammabos*, as Members of any of these Sects. In the next Place we shall see whether the following Historian can furnish us with a more accurate, more novel, or at least a more complete Account of the Religions of *Japan*.

^b KAEMPFER reduces all the Religions of *Japan* to these four, *viz.* that of *Sinto*, *Budso*, *Siuto*, and *Dejous*, or *Kiristando*. By the two last mentioned Denominations is intended the *Christian* Religion; but there are no Advocates to plead her Cause at present; for she is entirely abandon'd and extirpated throughout the whole Empire. The

^a Written by Father *Crafft* the Jesuit, with Additions and Amendments, by an anonymous Author, conceal'd under the initial Letters of M. T.

^b History of *Japan*, translated into *English* by Mr. *Scheuchzer*, printed at *London* in 1727.

Japanese call themselves ^a the favourite People of the Gods, which perhaps is the Result of their Vanity, or Superstition, or both together. *Kaempfer* throughout his whole History demonstrates, that both are their Constitution Vices. They have generally deified, like the *Greeks*, their great Men, and antient Heroes; and, like several other idolatrous Nations, particularly the *Romans*, continue still to deify even such as expire before their Eyes. But we shall not dwell on such Resemblances, which rather demonstrate a perpetual Uniformity of Superstition, and similar Qualities in all Mankind to receive her Impressions, than that the *Japanese* have borrowed their Ceremonies and Customs from other Nations. We have inform'd you, in the Introduction to this Article, that some are of Opinion, that these Islanders were indebted to the *Chinese* for their Religion. *Kaempfer* rejects this Notion, and grounds his Arguments against it, on the ^b Difference of the Manners, Language, and Religion itself of these Nations. The Principles of the *Sinto's*, who are the most antient Sect of *Japan*, are peculiar, in his Opinion, to the People of that Empire. It is surprizing, that so intelligent an Historian should so frankly advance this Opinion without farther Proof. That the *Japanese* have worshipped no other Gods but their own Heroes and illustrious Personages, is what we shall readily acknowledge; but if it be allowed, that other Nations have likewise ador'd their favourite Heroes, not excepting the *Chinese*, as has been fully illustrated under their Article, why should there be any essential Difference admitted between the Religions of two neighbouring Nations, on Account only of their confining that worship to their own Gods, as the Custom is among the *Chinese* themselves, where every distinct Family worships in a more particular Manner their respective Ancestors. Now why might not they content themselves in general with pursuing the same Principle in the Deification of their Heroes? To which may be added, that they might formerly perhaps have deified the same Persons, although in Process of Time their Posterity may have swerv'd from, or forgot the primitive Names used by their Forefathers. Thus the *Greeks*, for Instance, chang'd the Names of several *Phenician* Deities; the *Romans* likewise thought fit to take the same Freedom with Respect to the *Grecian* Gods. But we shall drop the Pursuit of so obvious a Topic. *Kaempfer* seems fond of shewing his Reading, in maintaining that the *Japanese* are a much more antient People than the Historians who wrote before him seem willing to admit of; but as that is foreign to our present Purpose, we will take what he advances for granted, that they were the Posterity of the primitive *Babylonians*, whom the Confusion of Tongues dispers'd all over the habitable Earth. The *Japanese*, however, trace their Original from a more glorious Head, insist that they are the Offspring of the Gods, and produce two several Genealogies, or Successions, as a Demonstration of so momentous a Truth. Those compriz'd in the first reign'd almost an infinite Number of Years in *Japan*. These primitive Gods were spiritual Substances, and never united themselves to any Bodies, how pure and perfect soever. Five terrestrial Spirits, that is to say, illustrious Heroes, and consequently not so spiritual as the former Deities, succeeded them, and from these proceeded a third Race, which, say they, was no Ways indebted to their immediate Predecessors, on Account of their Purity, or any other Perfections whatsoever. This third Race are themselves, and they are the Issue of these Heroes. Of the seven Deities, whereof the first Race consisted, the four last were married, and had Children, but after an incomprehensible Manner. Carnal Knowledge was the Result of the Curiosity of the last Hero of the first Race, who on that Account

^a *Kaempfer*, Lib. I.

^b Our *German* Author is not contented with alledging the pretended Difference between their Religions, but insists likewise on the Variation of their respective Characters; and, moreover, lays a peculiar Stress on the Difference which he has observ'd in their Constitutions, Customs, and Manners. But in Answer to all this it may be said, that the like Oppositions are to be met with in other Places, and that such as are born and live in a Country foreign to that of their Ancestors, very frequently disclaim every Thing that may give Strangers the least Grounds to suspect their original Extraction. We have seen frequent Instances of it in these latter Times; besides, Men are like Plants, they retain Abundance of their native Soil. To the Climate may be added likewise, Imitation, and very often too Necessity, which is the Result both of the one and the other. We have treated on this Topic already in the Dissertation which begins the first Volume of our Idolatrous Ceremonies.

is held in peculiar Veneration and Esteem amongst the *Japanese*: They look on him, in short, as their first Parent. He produced the second Race, of whom they pretend to be the Descendants. But this Hero and his Wife were such perfect Strangers to Procreation, that they were indebted to a particular Bird for their better Information. The Secret once disclos'd, they soon brought forth a numerous Issue, of a superior Nature to that of their Descendants, though far short at the same Time of that of the celestial Spirits. Without being in the least repulsed by the ^aextravagant and ridiculous Chronology of the *Japanese*, we take it for granted, that *Adam*, *Eve*, and the *Original Tempter*, are plainly to be discover'd in this fabulous Succession. The *Dairi* of *Japan* pretends, that he is the Descendant in the direct Line of the eldest Son of this their illustrious Founder, and that he is, by Consequence, the true and rightful Sovereign of the Empire of *Japan*.

THE first of these five terrestrial Spirits was remarkable for an infinite Number of heroic Actions, during his Residence here on Earth; and at his Departure he signaliz'd himself by as many Miracles. This Deity is not only worshipped and ador'd by the *Sinto's*, but held in the highest Veneration and Esteem by all the other Sects, even those who are profess'd Libertines and Atheists. There are Temples and Idols erected all over the extensive Dominions of *Japan*, in Commemoration of him; and the Devotees pay their Tribute of divine Adoration to him, in a more uniform and solemn Manner, than to any other Deity whatsoever. As to those who first constituted the third Race, although their Merit is inferior to that of the five Heroes of the second, yet the *Japanese* ascribe to them a supernatural, and almost divine Power, and an Authority without the least Limitation or Restriction. All these Particulars are more amply discoursed of in the Travels of Dr. *Kaempfer*, to whom we refer our curious Reader for farther Information.

WE shall have Recourse once more to the Chronology of the *Japanese*, when we come to treat of the ^bspiritual Monarch of their Empire.

^c THAT Religion which the *Japanese* call *Sinto*, is distinguished likewise by the Denomination of *Kamimitfi*. *Sin* and *Kami* are Terms which we generally in our Translations interpret *Idols*; but the true and genuine Signification of them is Heroes, Genii, and Demi-Gods. Such as are of this Persuasion, put their whole Trust and Confidence in present and sensual Enjoyments, notwithstanding they entertain some confus'd Idea of the Immortality of the Soul, and a State of Happiness or Misery in another Life. They acknowledge likewise, that there is a supreme Being, who dwells in the highest Heavens, and several other Deities subordinate and inferior to him, who reside amongst the Stars; but they pay divine Adoration to neither the one, nor the others; neither do they consecrate so much as a ^dFestival-Day to their Honour, since those Gods, in their Opinion, never concern themselves with human Affairs. Although, according to this Idea, which is exactly conformable to the *Epicurean System*, the *Sintoists* ought never to think of, or regard those Gods; yet they frequently swear in the most solemn Manner imaginable by them. As to divine Worship, they content themselves with paying it only to some particular Deities, who preside over the Elements, and the various Works

^a What follows is an incontestable Proof of this Extravagancy. The first of the five Demi-Gods reign'd two hundred and fifty thousand Years, and the last eight hundred thirty six thousand and forty two. Their several Reigns, according to their Computation, amount in the whole to about two million three hundred and forty two thousand Years. The Chronology of the *Japanese* is as extravagant to the full as that of the *Egyptians*, *Chaldeans*, *Chinese*, &c.

^b The *Dairi*.

^c This whole Account, though not distinguish'd in the usual Manner of Quotations, is extracted from *Kaempfer*, the cursory Remarks only excepted.

^d *Kaempfer*, however, takes Notice of some of their solemn and religious Festivals. See the Sequel of this Discourse.

of Nature, &c. They imagine, that, as the Employment of these Gods obliges them to sojourn but at a small Distance from Mankind, they are more ready and capable of making them feel the Effects of their Loving-Kindness or Displeasure. These are like so many Superintendants, or Governors of Provinces, who, as they are vested with the Authority of Princes, can make their Subjects happy or miserable, without the least Restriction. The *Sintoists* flatter themselves, that the Adoration and Homage which they pay to these Officers of the Supreme Being, is sufficient to render them acceptable in his Sight, and that, by the Aid and Assistance of these subordinate Deities, they shall be rewarded according to their Merit in the World to come; from whence it may fairly be concluded, that they have at least an indirect Prospect of pleasing the Supreme Being, in which Point they differ from the *Epicureans*, and such as acknowledge no other Bounds between Good and Evil, than those prescrib'd by human Laws, for the better Preservation of Order and Decorum amongst Mankind.

THIS Adoration of the subordinate Deities was, in the primitive Times of the *Japanese*, a Testimony that the People acknowledged them as the Founders of their State, their Legislators, &c. By Degrees the same Honours were paid to their Warriors, and such as were conspicuously serviceable to their Country by their Wisdom and Advice, or their profound Knowledge in the Arts and Sciences. At this very Day, the *Dairi*, whom we may look upon as their sovereign Pontiff, preserves, amongst his other Privileges, that of deifying their illustrious Heroes, after a due and strict Enquiry into their Exemplary Lives, and miraculous Atchievements. After this, the Emperor confers on each new Deity, in his Turn, some pompous Title, which illustrates his Character, and gives immediate Orders for several Temples to be erected to his Honour. If this is not always executed at the Expence of the Prince, yet, at least, there is no Question to be made but their Devotees are ever willing to contribute largely towards so pious an Undertaking: And if it happens, that in Process of Time any of these Devotees grow rich, and succeed in their worldly Affairs, and there be the least Appearance of a Miracle, the least Odour of Sanctity exhaling from the Places which are thus but lately consecrated, the new Deity is immediately cried up, the People flock thither from all Parts, and pay their Devotions to him, and a thousand Statues, Temples, and Altars are devoted to his Service.

WE have already mentioned two different Classes of Deities, Celestial and Terrestrial. Those of the last Order wrought several surprising Miracles during the Times they flourished in; the Legends of *Japan* are every where stuffed with Relations of Monsters slain and defeated, dangerous Adventures, miraculous Deliverances, Giants overcome and demolished by them, &c. The Age of these Heroes deserves to be compared with that of *Hercules*, and several other Worthies, whose miraculous Atchievements are recorded in *Grecian* Story. By the Assistance of but a tolerable Degree of Knowledge in History, we may find some other Ages, that may stand in Competition with the two here mentioned. But, be that as it will, the *Japanese*, like the *Europeans*, have preserved the Memory both of their Heroes, and their miraculous Exploits, by ascribing their Names or their Actions to particular Towns and Villages, and laying up the Arms both offensive and defensive of these Heroes and Demi-Gods with Solemnity in their Temples; all which warlike Implements they still believe to be animated by the Souls of their former Proprietors. The Religious Tenets of the *Sintoists* are ever held in the highest Veneration, on Account of their Antiquity, and exact Conformity with the political Customs of their Monarchy. The *Japanese*, like the *Chinese*, never abolish or abandon their established Ceremonies, but with the utmost Reluctance. If to this Veneration for their Tradition, we add the extraordinary Precautions and secret Methods which the ^a *Camufis*, who are their secular Priests, make use of for the Instruction of their Disciples in the Mysteries

^a The Reader will be informed hereafter what Kind of People these *Camufis* are.

of their Religion, and the Oath required of them to be taken on that Occasion, 'tis no great Matter of Surprise, that their Persuasion prevails to this very Day. We are likewise inform'd, that such as apply themselves close to the peculiar Study of their Doctrines, and who, on that Account, may be look'd upon as the Doctors of that Sect, never mention the Miracles of their Heroes, but with the utmost Reserve, to the common People, especially such as are of another Persuasion. This Conduct, however, occasioned a Revolution amongst the *Sintoists*, which had like to have prov'd fatal: It was partly occasioned, indeed, by the prodigious Progress of the *Budsoists*; but their own Divisions contributed very much towards it. These were fomented, on one Side, by the forementioned mysterious Reserve of their Doctors, who were afraid, in all Probability, that the miraculous Exploits of their Demi-Gods would never be able to stand the Test; and on the other, by the Deficiency, and Imperfection of their Theology, which gave their Disciples no manner of Insight into Nature, the Power of the Gods, or the State of the Soul after its Separation from the Body. It may boldly be asserted, That, considering the Frame and Constitution of the Human Species, it is absolutely necessary that in all Religions there should be a Variety of Subjects to awaken the Ideas, command their Attention, and at the same Time to stir up and animate a Religious Curiosity. The more distant any System of that Kind happens to be from its right End and principal Design, human Reason indulges itself the more in idle and romantic Researches. The Almighty has thought fit, (if I may be allowed the Expression) that such Part of the Christian Religion as commands our Attention, and excites our Curiosity by Virtue of its mysterious Doctrines, should be counterbalanced by that other Part, which demands and insists on the due Performance of our Duty. He requires our Acquiescence and implicit Faith in the former; but promises eternal Life to such as with Sincerity shall practice the latter; the habitual Neglect and Forgetfulness whercof exposes us to a thousand unhappy Debates and Systems, which have a natural Tendency to fully and obscure the Beauties of the *Christian* Religion. But this Digression has transported us too far from *Japan*. To resume the Subject, therefore, it was by Virtue of those Errors and Imperfections, which we have already observ'd in the Religion of the *Sintos*, that the System of the *Budsoists* so easily prevail'd, and met with such a favourable Reception amongst the *Japanese*: Besides, it boasted all the Charms of Novelty, with which all Mankind are more or less allured, even those who with the utmost Reluctance renounce the Traditions of their Forefathers; there being a certain Crisis, or Critical Minute, in which they are as easily captivated as other People. At such a Time they blend and identify, as it were, such Novelties with their old Ideas, and by that Means render their System in every Respect more whimsical and extravagant than it was before. The Introduction of *Budsoism*, or rather the sudden Progress it made, and the favourable Reception it met with from the People, divided the *Sintoists*, and formed a Schism amongst them. Such as were^a inviolably attach'd to *Sintoism*, as it was transmitted down to them in its Native Purity by their Forefathers, would make no Concessions, nor depart from the least Article of their Belief, tho' of no Manner of Importance. This Branch of their Sect, which may be look'd upon as the rigidly Orthodox, are at present very inconsiderable; but the other, which goes under the Denomination of the *Roibus*, has attempted to reconcile *Budsoism* and *Sintoism* together. They acknowledge the *Amidas* of the *Budsoists*, and allow that his Soul animated the first of their Gods, or Demi-terrestrial Deities, whom they call the Essence of Light, and of the Sun. It will appear by the Sequel of this Dissertation, that *Budsoism* runs through all the *Sintoism* of these *Roibus*: Nay *Kaempfer*, in his Narratives, insinuates that several *Japanese* embrace the former upon their Death-Beds, notwithstanding they professed the latter all their Lives long. When they are at the Point of Expiration, they very devoutly commend themselves into the Hands of the Priests of *Budso*, desire to be interr'd according to the Custom and religious Service of

^a These are called *Juitz*.

that Sect, and direct Prayers to be ^a sung for the Comfort and Consolation of their Souls. To give the Reader an adequate Idea of a *Japanese Sintoist*, who at his Death commends his Spirit into the Hands of *Budſdo* and his Priests, we must set before his Eyes an *European Spinofist*, or *Epicurean*, who, after he has liv'd for forty Years together in the open Contempt of, and Rebellion against his Maker, takes up a serious Resolution to reconcile himself, if possible, to the Deity he has so grossly offended, and to die the Death of the ^b Righteous. Grey Hairs, and the Terrors of the Grave, have the same Influence over the *Japanese* as other Nations.

WHAT we have asserted here is no Manner of Contradiction to our former Accounts. If they have any Idea of Rewards and Punishments in a future State, they perfectly extinguish it, both by their Conduct and their System. Their most refin'd Conceptions amount to no more than this, That the Soul, after its Separation from the Body, wings her Way towards a Kind of ^c *Elysian Fields*, which lie, in their Opinion, beneath the three and thirtieth Heaven. The Souls of the Virtuous are admitted in a Moment into those Realms of Bliss, but those of the Vicious are refus'd Admittance, and oblig'd to wander about in a disconsolate Manner for a long Time, to make Atonement for their Sins. It is observable, that the Souls of the antient Pagans were subject to the like Misfortune, but on a very different Account. As to their Notion of Hell, *Kaempfer* assures us, that the *Sintoists* acknowledge no other, than the Torment of wandering like Vagabonds around the *Elysian Fields*, nor any other Devil, than the detestable *Fox*, whom they ^d conjure in the most solemn Manner: And Abundance of the *Japanese* look upon that Animal as the Receptacle of the Souls of the Wicked in a future State. The odious Name which their Priests give to that Creature, is much the same with our Denomination of the *Foul Fiend*.

WE shall now proceed to the Morals of the *Sintoists*. Such as are of this Sect maintain, That in order to draw down the Benediction of the Gods upon their Souls in the Life to come, but more particularly in this, they must take indefatigable Pains to keep their Souls unspotted and undefiled, religiously abstain from every Thing that may possibly pollute them, or their Bodies, strictly observe all Festivals and other Days set apart for the Service and Worship of the Gods, and make voluntary Pilgrimages to the Province of *Iſe*. This Part of their Empire is look'd upon by their Devotees as their *Holy Land*, because *Iſanagi-Mikotto*, and his Wife *Iſanami*, who are the *Adam* and *Eve* of these Islanders, sojourn'd there all their Lives long. *Ten-sio-dai-sin*, who was the ^e first of the Race of their terrestrial Gods, and the eldest Son of *Iſanagi*, sojourned likewise in this very Province. Such as carry their Devotion to the highest Pitch, add Penance and Humiliation to these four Precepts of *Sintoism*.

PURITY of Soul, according to these *Sintoists*, consists in a strict Obedience to the Dictates of Nature and the Voice of ^f Reason; in the utter Abhorrence of what they respectively prohibit; in the exact Observance of the Laws of the Realm; and the Commands of their Prince; and in the Avoidance of every Action that is inconsistent with both the one and the other. But *Sintoism*, in a more peculiar Manner, recommends to her Admirers an external Purity, to which her Devotees are inviolably attach'd, as Devotees, indeed, in all Religions generally are. This external Purity consists in not de-

^a The *Namanda*. See the Sequel of this Discourse.

^b Like the notorious *Des-Barraux*, who, according to *Boursaut*, never believ'd there was a God, till he labour'd under a severe Fit of Sickness. Whilst under the afflicting Hand of Providence, he wrote that celebrated Sonnet, *Grand Dieu, tes jugemens, &c.* in which he demonstrated a brighter Genius than a sincere and real Repentance.

^c *Takamans-ferra*, that is to say, high and sub-celestial Fields.

^d *Kaempfer*, Lib. I. Ch. x.

^e *Dai-sin* signifies Almighty God, or sovereign Spirit.

^f According to the Idea which these *Epicurean Japanese* entertain of Reason.

filings themselves with Blood, in abstaining from all Manner of Flesh, and taking particular Care not to touch the Dead. Those who either through Perverseness, or Misfortune, transgress any of these Precepts, must neither presume to visit their holy Lands, nor enter their Pagods. The least Spot of Blood renders a Man polluted for seven Days together. If a Carpenter, or other Labourer, by Mischance should wound himself as he is erecting any Pagod, he must absolutely be discharg'd, and never suffer'd to touch it more. But if the Misfortune should happen to any one employ'd either in the building or repairing of a Pagod consecrated to *Ten-sio-dai-sin*, the Defilement and Prophanation falls also on the Pagod itself; insomuch, that the sacred Edifice must be instantly demolish'd, and laid level with the Ground. For the very same Reason, there are stated Times when their Women are excluded their Temples, and enjoin'd to refrain from going in Pilgrimage. The Flesh of all Kind of four-footed Beasts, Deer only excepted, pollutes a *Sintoist* for thirty Days together. To kill any Beast, or to be present when 'tis slaughter'd, to do any friendly Office for a dying Man, or one actually deceased, are look'd upon as Acts of Pollution; from whence we may conclude, that the Defilement which they contract by the Performance of their last religious Respects to their Relations, must be exceeding great. Such as value themselves on their being more religious than their Neighbours, and are ambitious of being one Day canoniz'd by the *Dairi*, are extremely rigid in their Principles.* They imagine, for Instance, that another's Impurity may be imparted to them through those different Organs, the Eyes, the Mouth, and the Ears; insomuch, that only to see, or be seen by such Persons as are polluted, or to speak to them, and hear them speak, are, in the Opinion of these ambitious Devotees, all distinct Defilements. This Excess of Purity is represented in their Temples, and even in their Highways, by the Emblem of three Apes, sitting at the Feet of *Dfyo*; one having his Paws over his Eyes, another upon his Mouth, and the third upon his Ears.

THE Observance of solemn Festivals, and such Days as are set apart for the Service of the Gods, is the third Article of *Sintoism*. At those Times the Devotees are oblig'd to visit their Pagods, unless they happen to be in a State of Impurity, or their Minds be ruffled and discompos'd by any inordinate Passions. The truly devout *Sintoists* are of Opinion, that they ought not to appear in the Presence of their Gods, when their Minds are oppress'd with the Weight of any grievous Calamity, or too deeply engag'd in the Contemplation of past Enjoyments. They imagine, that such Kind of Reflections are disagreeable to those pure Beings, who are unwilling to be interrupted in their most perfect Felicity with such a Medley of Ideas. Their less refin'd Devotees are not indeed so scrupulous and rigid. Before the faithful *Sintoists* presume to appear in the Presence of their Gods, nay before they set out of their Houses, in order to go to the Temple, they first purify and wash themselves, then dress with Propriety and Neatness; and, above all, take particular Care to put on their *Kamisino*, which is a ceremonial Habit, and undoubtedly look'd upon as a fundamental Article of their religious Worship. They go to the Temple with an Air of Gravity and Sedateness; and as soon as they enter the outward Court, there is a large Conservatory of Water, in which they are oblig'd to wash their Hands before they proceed any farther. After this Ablution they approach the Temple with downcast Eyes, and an Air of Contrition; then they present themselves before a Window, in which stands a large Looking-Glass, which is an Emblem of the Deity, who sees all Things past, present, and to come, at one View, as in a Glass. He knows all the Secrets, all the Thoughts of his Adorers. This is the Illustration which the *Japanese* give of this Looking-Glass. The *Sintoists* fall upon their Knees, and bow down their Heads before this Window; and after having remain'd some few Moments in that humble Posture, they lift up their Heads, and with

* The *Mia* of the *Japanese* may be either translated their *Temple*, or their *Pagod*; for we take them for synonymous Terms.

Abundance of Humility turn their Eyes towards the sacred Mirror, as they say their Prayers. After this they put some Pieces of Silver through a Lattice into the Temple, or the Charity-Box which stands close by the latter. This is an Oblation to the Gods, or rather an Alms to their Priest. After they have made this free-will Offering, they ring a Bell three Times, as a Testimony of their Love and Affection for the Gods; who, as they imagine, take great Delight in such agreeable Sounds. And in this consists the whole Ceremony of visiting their Pagods; for 'tis attended with no set Forms of Prayer, or particular Lessons of Instruction, no Chaplets, no Ceremonies, repeated always after the same Manner, on set Days, and at certain Seasons. Every one performs his Devotions, and makes his Addresses to the Gods, after such a Manner as he thinks most convenient; but the more refin'd Devotees never pray at all, since the immortal Beings are fully appriz'd, in their Opinion, of all their most secret Thoughts and Desires.

THE *Sintoists* look on Pilgrimage as the fourth important Article of their Religion. ^b *Kaempfer* takes Notice of three Kinds thereof, amongst which that made to *Isie* is, properly speaking, the only one peculiar to *Sintoism*. We shall introduce the rest under the Article of their Festivals and their Pilgrimages. That of *Isie* is called ^c *Sanga*. It would be altogether needless, we presume, to repeat here the Homage which the *Sintoists* pay to *Ten-sio-dai-sin*, and their Veneration for that particular Province, which was the happy Place of his Nativity. The Temple of *Isie* bears the Name of *Dai-singu*; that is to say, *the Temple of the great God*. The Fabric is compos'd of Wood, and cover'd with Straw. They take peculiar Care to preserve it in its native Simplicity, in order to commemorate the abject State and Condition of their Ancestors, more particularly those, who laid the first Foundation of their Empire. There is Nothing remarkable in this Temple, but a large brazen Looking-Glass curiously polished, and several Pieces of white Paper, cut after the *Chinese* Fashion, which hang upon the Walls. This white Paper is a Symbol of that *Poverty of Spirit* which the Deity requires of all such as pay their Adorations to him, as also of the *Sanctity* of the Place. The Temple is surrounded with a hundred little Chapels, erected in honour to some of the inferior Deities: These are small Edifices only in the Form of Temples; for they are so low, that a Man can scarcely stand upright in any of them: Every Chapel, however, has its peculiar Priest. Near to this Temple of *Dai-Singu*, and the Chapels which surround it, is establish'd a religious Order, who assume the Title and Quality of the Ministers and Messengers of the Gods, whose proper Province it is to accommodate with Lodgings, all the Pilgrims that resort to that sacred Place.

THE true *Sintoists* are oblig'd once a Year, or at least once in their Lives, to perform the *Sanga*. This is not only a religious Duty, but a Testimony of their Love for their Country, and their Veneration for that God whom they acknowledge to be their *First Parent*; for which Reason no one must presume to neglect the *Sanga*. Several valuable Privileges and Advantages, which ought to influence and affect the Hearts of the Faithful, are annexed to this religious Duty; such as Absolution of their Sins, an Assurance of Salvation after this Life, and temporal Happiness to all such as content themselves, if I may be allow'd the Expression, with *palpable* Blessings. The Priests present every devout Pilgrim with an *Ofaray*, which is a Kind of Certificate, or an Absolution, entitling him to appear before the Gods. Such as through Age, Weakness, or their necessary Avocations, cannot personally perform the *Sanga*, must at least be provided with one of these *Ofarays* of *Isie*.

^a There is some seeming Contradiction in this Place. See the Sequel.

^b Lib. III. Ch. iv.

^c This Term signifies the Devotion of ascending or going up to the Temple.

How requisite soever this Pilgrimage may be to acquire the Character of a pious and good Man, several of the *Sinto's* themselves will study plausible Pretences to avoid it. There are Numbers of the *Japanese* who content themselves with the annual Indulgencies of the Priests of the respective Places where they reside ; but in Case they find their Consciences, notwithstanding such Provision, still restless and uneasy, they endeavour to calm them by the Aid and Assistance of the *Osarays* of *Ise*. There is no great Difficulty in procuring them, a large Quantity being annually dispers'd throughout every Province of the Empire.

BESIDES, the *Sanga* may be perform'd by Deputation, and the Grandees of *Japan*, and the tributary Kings of the Monarchy, do it all by Proxy. The Emperor discharges himself of this Duty, by sending Ambassadors annually to the Pagod of *Ise*. As to those who undertake this Pilgrimage themselves, if their Circumstances are but indifferent, they go on Foot, and the poorer Sort beg all the Way for their daily Subsistence. They carry for the Generality a Staff in their Hand, and wear at their Girdles a small Bucket, which serves them not only to drink out of, but to store up the charitable Presents which are from Time to Time bestow'd upon them. They wear likewise Hats made of Reeds, the Brims whereof being very broad, serve them to write their Names upon, and the particular Places of their Nativity, or usual Residence, that in case of Death, or any other unforeseen Misfortune, they may be known and challeng'd by their Friends and Relations. The Devotees, in their Return from this Pilgrimage, wear over their common Dress a little white Vestment, without Sleeves, whereon their Names are embroider'd both before and behind.

As soon as these Pilgrims set out for the *Sanga*, their Friends, who stay at Home, hang up a Cord at their Doors, and twist white Paper all round about it, the Intent whereof is to keep such People from the House as are actually in *Ima*, that is, in the highest Degree of Pollution. Should any Person in this *Ima* unhappily enter the House, he would thereby expose the poor Pilgrim to a thousand dreadful Calamities and perplexing Dreams. The credulous Devotees maintain, that the Truth of this Assertion has been confirm'd by woful Experience. There are Signals of the same Nature at the Entrance of several of their Pagods ; such prudent Precautions, however, are not sufficient of themselves to crown the Pilgrim's Devotion with Success ; for he is requir'd to live as free from all Manner of Impurity as possible, during his whole Journey. He must abstain from all carnal Pleasures, and even from the lawful Embraces of his own Wife ; not that the Gods are offended at the due Performance of so natural and necessary a Duty, but 'tis much to be fear'd, that the Devotee, whilst so agreeably amus'd, should forget the Sanctity of the *Sanga* which he actually possesses, and his carnal Thoughts supersede his spiritual ones ; or, perhaps, that there would be an impure and ridiculous Medley of both the one and the other. Such Priests and Monks as are profess'd *Sintoists*, produce to their Disciples several fatal Instances of Persons, who, not being able to withstand the Temptations of their legal Bed-Fellows, have profan'd at the same Time the Devotion of the *Sanga*.

As soon as the Pilgrim arrives at *Ise*, he makes a Visit directly to the Priest to whom he is either recommended, or whom he has made choice of himself for his ghostly Father, and lodges with him all the Time he resides at *Ise* ; and if he has not Money of his own sufficient to gratify him for his Trouble, he pays him out of the charitable Collections he makes there. This Priest either conducts him himself, or causes him to be conducted to the Pagods by some of his inferior Ministers, who shew them with Abundance of Devotion, as also the Gods to whom they are consecrated, and acquaint him with their illustrious and awful Titles. The most zealous Devotees begin their pious Course with
visiting

visiting the two Temples near that of *Tongu*, or *Ten-sio-dai-sin*, and take the little ^a Chapels which surround them in their Way. After this Visitation they repair to a Cave, which they call the Country, or Region of the Heavens, because *Ten-sio-dai-sin*, having retired therein too, depriv'd the Sun and the Stars of all their radiant Lustre, and spread Darkneſs over the Face of the whole Earth, to demonstrate that he alone was the Supreme Being, and the Source of Light. Not far from this Cave there is a Chapel, in which is to be ſeen a *Cami*, mounted on the Back of a Cow. The Term *Cami* ſignifies a Representation, or rather an Emblem of the Sun. The Pilgrim performs his Devotions in this Chapel, after he has ſaid his Prayers in the Cave of *Ten-sio-dai-sin*. His Devotions conclude with his charitable Contributions to the Priests of theſe ſacred Places. After this he is conducted to the Temple of *Ten-sio-dai-sin*, to whom the Pilgrim opens all the Secrets of his Heart. Although what he has done before, is, indeed, very meritorious, yet 'tis but the Introduction to the true Devotion which is due to *Ten-sio-dai-sin*, who ſeems to be the Image of the Supreme Being, but diſfigur'd by the Fictions which the Priests have extracted from their Legends. At laſt, when the Devotee is ready to return, the Priest makes him a Preſent of an *Ofaray*, which we have already mention'd, indeed, but not ſufficiently deſcrib'd. This *Ofaray* is a little wooden Box, not perfectly ſquare, being ſomewhat longer than 'tis broad. This Box is full of little Sticks, amongſt which there are ſome of them wrapp'd up in white Paper, a Symbol, as we have above obſerv'd, of the Purity of the Heart. On one Side of the Box, the Words, *Dai-Singu*, are written in large Characters; and on the other, the Name of the officiating Priest, with the additional Title or Epithet of *Taiju*, that is, the *Messenger of the Gods*. The Pilgrim having receiv'd this little Treafure, with all the Testimonies of the profoundeſt Veneration and Reſpect, hangs it for the Generality on the fore Flap of his Hat, ſo that the *Ofaray* falls juſt before his Forehead; on the hind Flap he faſtens another little Box, or a little Straw, as it were, by Way of Balance. The Priests who give, and the Devotees who receive this *Ofaray*, aſcribe ſeveral extraordinary Virtues to it, but with quite different Views. All its ſupernatural Qualities, indeed, are loſt within the Compaſs of a Year; but, however, 'tis ſtill preſerv'd in high Eſteem, and fix'd upon a *Tablet* in their beſt Parlour by ſome, and by others over the Street-Door, under a Pent-houſe made on Purpoſe. The *Ofarays* of the Dead, and ſuch as are accidentally found in the Streets or Highways, are always conceal'd within the Trunk of ſome hollow Tree. We cannot introduce in a more proper Place the advantageous Sale which the Priests make of theſe *Ofarays*, eſpecially on New-Year's-Day, that being one of their moſt ſolemn Fetiivals. They underſtand full well how to make their Market to Advantage, and ſooth the good Humour, which the common People for the moſt Part are in, at that remarkable Seafon.

WE muſt not cloſe this long Article without acquainting our Readers with their Manner of expreſſing the Idea which they entertain of the *Origin of Nature*. “ At the Beginning of the Creation, the Chaos floated, as a Fiſh ſkims along the Surface of a River. . . . From whence aroſe Something like a *Thorn* or ^b *Prickle*, which being capable of Motion and Variation, became a Soul, or Spirit.” Notwithſtanding the Abſurdities of this Account, there appears Something in it of the ſame Original, which all Nations have copied after a uniform Manner enough. But be that as it will, this is the ultimate Point of Doctrine in their Theology, and what they keep the moſt carefully conceal'd.

THE Sect or Religion of *Budſiſo* came from *India* to *Japan*. We have already mentioned the Progreſs which this new Religion made, and the Schiſm thereby created amongſt the *Sinto's*, of whom one Party rigidly adher'd to *Sintoism*; the other, by

^a The Term *Maſſia*, in the Language of the *Japanese*, may with Propriety be render'd by that of Chapel.

^b This *Engliſh* Term, with a very ſmall Variation, ſignifies likewiſe, *Partem quam Petronius Sexum vocat*.

some commodious Concessions, found out a Method to reconcile the Opinions of the *Budsoists* and those of the *Sintoists* together. We are informed, that the literal Sense and Signification of the Term *Budso*, is, the *Way of foreign Idols*, that is to say, the Manner in which they are to be worshipped. The Founder of this Sect, in all Probability, is the same with *Budhu*, *Siaka*, or *Xaquia*, *Sommona-Codom*, &c. The *Japanese* assert, That he was a Native of that Country, where he is worshipped under the Denomination of *Budhu* and *Sommona-Codom*, and are of Opinion, he was born in the Reign of one of the Emperors of *China*, who lived about a thousand Years before the Nativity of *Jesus Christ*. Without perplexing ourselves here about the true and genuine Name of this Founder of *Budsoism*, and without making any Enquiry whether he be the same with those just before-mentioned, or any other, we shall always, for the future, in Conformity to *Kaempfer*, call him *Siaka*. The Reader, we are sensible, may justly charge us with some Tautologies, but they are absolutely necessary, to give him an adequate Idea of this Sect of *Japan*.

SIKA was the Son of one of the King's of *Ceylan*. When he was but nineteen Years of Age, he not only abandoned all the Pumps and Vanities of the World, but his Wife too and only Son, to become the Disciple of a celebrated Anchorite. Under this great Master he made a very considerable Progress in the State of Contemplation; and the more effectually to wean his Thoughts from all external Objects, he habituated himself to sit in such a Posture, as, according to the Disciples of *Siaka*, engages the Mind so intensively, that a Man thereby descends, as it were, into himself, and is wholly wrapped up in his own Ideas. We are obliged to make use of these formal Terms, to give you the Energy and full Force of their enthusiastic Expressions. *Siaka's* Posture abovementioned, was this. He sat with his Legs a-cross directly under him, and his Hands laid one over another, in such a Manner as that the Tip of his Thumbs met close together. The Reader might reasonably expect to have seen him in a more painful Attitude; 'twas in this Situation, however, that the Divine Truths were revealed to this Enthusiast; that he penetrated into the most hidden Mysteries of Religion, and discovered the Existence both of Heaven and of Hell; that he entertained an adequate Idea of the State of Souls after their Separation from the Bodies which they animated, and all their various Transmigrations; that he was fully apprised of their Rewards and Punishments in another Life; together with the Omnipotence of the Gods, and their Divine Providence, &c. On this Revelation he grounded his System, and in Process of Time confirmed his Disciples in the steadfast Belief of it. What follows is a more particular Account of his Doctrine.

THE Souls of Men and Beasts are equally immortal, and of one and the same Substance: All the Difference lies in the Bodies which they respectively animate. As soon as the Soul is separated from the Body, she enters immediately into a State of Happiness or Misery, there to be rewarded or punished according to her Deportment whilst united to the Body. This State of Bliss is called by a Name which signifies, *The Seat of everlasting Happiness*; and altho' there be different Degrees of Pleasure in this Paradise, and all are rewarded in Proportion only to their respective Merits; yet every Inhabitant is so fully contented, that he esteems himself more happy than his Neighbour, and his utmost Ambition extends no farther than to enjoy to all Eternity that Share of Happiness which he already possesses. *Amidas* is the sovereign Lord, and absolute Ruler of this Paradise: He is the Protector of all human Souls, the Father and God of all those who are made Partakers of the Delights of this Paradise; he, in short, is the Mediator and Saviour of Mankind. 'Tis through his Intercession that

^a The Way of Foreign Idols. *Budhu*, *Budso*, and *Pout*, are but the same Term differently pronounced, and signify, *Idol*; but 'tis ascribed, by Way of Eminence, to one particular Deity.

^b King of *Magattakokf*, in the *Tensick*, that is, according to *Kaempfer*, the Celestial Regions. The *Japanese* bestow that grand Title on the Coast of *Malabar*, and *Coromandel*, on *Ceylan*, and the Kingdom of *Siam*, &c.

Souls obtain a Remission of their Sins, and are accounted worthy of eternal Life. To live uprightly, and to observe strictly all the Commandments of *Siaka*, are the two fundamental Points capable of rendering them acceptable in the Sight of *Amidas*. The Commandments of *Siaka* consisted originally only of five Articles unanimously received by the *Siamese*, and most of their Neighbours. In Process of Time these five Commandments were divided into ten, for a clearer Illustration of the Sense of them, or rather to extend the Practice of them farther than *Siaka* at first proposed. Others, still more refined, attempted afterwards to make new Subdivisions, and executed their Project so artfully, that, in short, they multiplied the ten Articles into five hundred. This has been the Case of several other People, who were able to practise with more Exactness the Duties of Morality, and to inform themselves infinitely better than the *Japanese*, of whatever was requisite to be known, and yet have been deluded and bewildered by too much Refining, rendering those Things obscure and almost unintelligible, which in their natural and simple Dress were very easy to be understood. This has been brought about by the Assistance of Glosses, Paraphrases, and Commentaries; from whence such Controversies have arose, that Fire and Sword have not been able to put an End to them. But we shall not venture to expatiate on so nice and tender a Topic; 'tis much more safe to confine ourselves to the People before us. The Practice of five hundred Articles is too extensive not to be attended with Abundance of Difficulties. There are but few, who are able to perform all the Duties which are there required of a Devotee. He must aspire to the highest Pitch of Holiness, who resolves to be constant in the Practice of them all, and to undergo that strict Discipline, and to comply with all those severe Penances, to which such Zealots are for ever subject and exposed.

As there are Degrees of Pleasure in Paradise, so there are Degrees likewise of Pain in Hell. *Jemma* is the Judge of the Wicked, and the grim Monarch of this Place of Torments. He beholds in a large Looking-Glass all the most secret Transactions of Mankind: But notwithstanding he is almost inexorable; yet, if the Priests make Intercession to *Amidas* for the Sinner, and the Relations of the Deceased contribute by their liberal Oblations towards the Efficacy of the Prayers of the Priests, *Amidas* solicits this stern Judge in such prevailing Terms, that he not only mitigates the Transgressor's Pains, but frequently discharges him, and sends him into the World again, before the Term allotted for his Chastisement is fully expired.

AFTER the Souls of Men have made an Attonement for their Crimes in Hell, by undergoing those Torments which *Jemma* thinks fit to inflict upon them, they return into this World, and animate the Bodies of such unclean Beasts, as are most suitable to the vicious Inclinations that led them astray in their former State. As for Instance, one takes up her Residence in a Toad, another in a Serpent, &c. From these impure Animals, they transmigrate into others not so odious and contemptible; and so insensibly return in Process of Time to human Bodies; in which if they behave after the same profligate Manner as they did before, they expose themselves after Death to new and inexpressible Torments.

AFTER the Death of *Siaka*, two of his favourite Disciples made a Collection of his Maxims, and all his Manuscripts, which were written with his own Hands on the Leaves of a certain Tree. The Whole was contained in one Volume, which the *Japanese*, by Way of Eminence, call *Kio*, that is, *The Book*. They call it likewise *Toke-kio*, that is to say, *The Book of Fine Flowers*. The two Compilers of *Siaka's* Manuscripts were honoured with Deification. They are for the Generality plac'd in the Temples of their Master; one on his Right Hand, and the other on his Left.

ACCORDING to the Chronology of the *Japanese* as reduced to our own, the Doctrine of *Siaka* was brought to *Japan* in the Year of our Lord sixty three. He that introduced it soon procured a Licence to erect a Pagod, and dedicate it to *Siaka*. If *Budsoism* was favourably received by the *Sintoists*, and gained Ground through the Controversies that arose in a Religion which had degenerated from its native Simplicity, it met on the other Hand with abundance of Opposition from the Doctrine of *Confucius*. His Philosophy was already so firmly established at *Japan*, that it was able for a long Time to maintain its Ground against *Budsoism*, which prevail'd but by very slow Degrees. It made the greatest Progress, however, about the Year of our Lord five hundred and eighteen. At that Time a certain *Darma* came from the *Indies* to *Japan*, a Man of such an extraordinary Character, that it was easy for him to captivate the Minds of the People, and convince them of the Truth of his Mission. He gained an universal Reputation, by his pretended Sanctity, austere Life, ardent Devotion, and constant Practice of Contemplation, which he carried to such a Pitch, that one Day he cut off his *Eye-Lids*, because he had the Misfortune to fall asleep in one of his profound Meditations; All these Qualifications, I say, put together, soon procured him a Multitude of Admirers. By these outward Appearances of the strictest Virtue, he confirmed all those Principles of *Budsoism*, which relate to the worshipping of Idols, and the Immortality of the Soul, &c. But these Impostures, however, were not alone sufficient to establish his Doctrine: There was an absolute Necessity that some Miracles should be wrought to accomplish his Design. An Image accordingly of *Amidas*, in a miraculous Manner, transported itself from ^a *Fakusay* into a Province of *Japan*, where it made its first Appearance, crowned with Rays of Light. A Temple was immediately erected to its Honour, which at this very Day is inferior to none throughout the whole Empire. *Amidas*, in short, became very remarkable there by his miraculous Performances.

A NEW Missionary of *Budsoism*, one *Sotoktai*, flourished sometime after. Several Prodigies preceded and attended his Birth. A Voice, which the Mother of this Impostor heard in her Sleep, foretold he should be born (or rather reborn) to instruct all Nations. *Sotoktai* was conceived that very Moment. He spake when his Mother had been pregnant but eight Months. We shall pass over the other Miracles of his Life. One would be apt to think that the first Incidents thereof were copied from the Life of *Jesus Christ*, or his Forerunner, *St. John the Baptist*. This *Sotoktay* was but four Years old when he received in a miraculous Manner the Relics of *Siaka*. Such an important Missionary must needs contribute very much towards the happy Establishment of his Master's Doctrine. The Priests and Monks, who were Disciples of *Siaka*, resorted from all Parts to *Japan*. There was a prodigious Increase of Idols, Sculptures, Pagods, and other pious Inventions, to support the Credit of this Superstition. The *Japanese* Chronology, which *Kaempfer* has extracted from one of their Historians, gives a particular Account of the various Miracles which the Gods of the *Budsoists* wrought from Time to Time, in Order to animate and quicken the Zeal of their Devotees: And here we must not omit the Apparitions of the Gods themselves, contained in this Chronology.

'Tis pretended, that the Religion of *Sinto*, is rather a Kind of Atheism, than any real Religion. The Term *Sinto*, according to *Kaempfer*, signifies, *The Method of the Philosophers*. Such as are Members of this Sect observe no Manner of Religious Worship whatsoever. The inward Satisfaction that arises from the Practice of Virtue for her own Sake, is, in their Opinion, the highest Degree of Perfection, and Man's supreme Felicity. We lie under an Obligation to be Virtuous, as we are rational Creatures. 'Tis Virtue alone which distinguishes the Human Species from the Brutal. But notwithstanding all these fine

^a *Corea*, or *China*.

Maxims, they acknowledge no Rewards or Punishments in a future State. *Kaempfer* is of Opinion, that *Confucius* ought to be look'd upon as the Founder of this Sect, which very nearly resembles that of the *Chinese Literati*. For to lead a regular and sober Life, to be just and honest, to be affable and courteous, to be impartial in the Administration of all State Affairs, and, in short, to act so uprightly, as to preserve a pure Heart, and a Conscience void of Offence, is the Sum Total of the Doctrine of *Sinto*. From whence 'tis manifest, that there is no Difference between the *Sinto's* and the *Chinese* Sects of *Confucius*. They deny the Metempsychosis, but acknowledge the Soul of the World, that is to say, an Universal Spirit, which diffuses itself over the Face of the whole Earth, animates and penetrates all Beings, receives, or, to speak more properly, attracts to itself the Souls of all Living Creatures, much after the same Manner as the Ocean does the Floods and Rivers into her capacious Bosom. This Universal Soul sends particular ones into such Bodies as she thinks proper. This System, however, amounts in the Main to a Kind of Metempsychosis; and we are inclined to suppose, that these Philosophers by the Soul of the World, understand the Supreme Being, the first Mover of Matter; of whom, notwithstanding, they have but very confused and imperfect Ideas. This Being has the absolute Disposal of all Souls. He sends them forth, and recalls them at his Pleasure. Such as are the most refined amongst the *Sinto's*, admit of a Spiritual Intelligence, which is not the Author of Nature, but only rules and directs her in all her Operations. They allow the World to be eternal, and that all Things were produced by the Elements, according to the *Chinese* System. We have already observ'd, That these *Sinto's* have no Manner of Religious Worship, whence it follows, of Course, that they have no solemn Festivals or Temples: They conform themselves, however, to the established Religion of the Empire, in all Probability to avoid the scandalous Imputation of being openly impious and profane. We purposely avoid making use of the Term *Atheism*, because, notwithstanding the Principles of the *Sinto's* are notoriously absurd and incongruous, they do not deserve in our Opinion to be branded in all Respects with the ignominious Character of profest Atheists. This sort of *Disbelief*, if we may be allowed the Expression, is so contrary to the Dignity of Human Nature, and the Light of Reason, that there is no Man whose Heart will not contradict his Tongue, whatever Stress he may lay upon the Arguments he advances in its Vindication. And surely a People so inviolably attach'd to the Duties of Morality, as they seem to be, ought not to be treated as Atheists taking the Term without any Restriction. They carry not the Point so far in Practice as in Speculation: But let that pass; what we have here said is only by the Way: And, in short, 'tis much to be fear'd, that the Want of sufficient Arguments may give all we have here urged in their Favour, too much the Air of a Declamation. Besides, we are not in this Place to insist on the Existence of one supreme, immaterial Being, who exists as such alone without admitting any other independent Beings, and is the Creator of the World, the Duration of which is bounded by and wholly dependant on him; since these three Points are very much contested by all the *Indian* Sects in general.

LET us now enquire a little into the real Practice of these *Sinto's*. They reverence their Ancestors, in the very same Manner as the *Chinese Literati* do theirs: But they worship the Gods of the Country, as we have before observ'd, only out of a political View; and as the strict Practice of Virtue, a Conscience void of Offence, and a cheerful Obedience to the Dictates of Nature, make up the Essentials of their Morality, such refined Principles seem to border on the *Christian* System; and yet after the Destruction of Christianity all the *Sinto's* were enjoined to list themselves, at least to all outward Appearance, under the Banner of Idolatry, and to set up in their respective Houses a tutelar Deity, with a Vessel fill'd with Flowers and Perfumes before it, according to the Custom of the Country. Christianity, indeed, shewed an utter Abhorrence to all Hypocrisy, but the *Sinto's* preferred a passive Obedience to the Prince on the

* Because he was the first who maintained that the *Summum Bonum* consisted in the Practice of Virtue.

Throne. The *Sinto's*, according to *Kaempfer*, for the Generality, make Choice of *Quanwon* or *Amidas* for their Household God. This and all their other tutelar or domestic Deities, which are set up in their Chimney-Corners, according to the Custom of their Country, as well as divers other Nations, bear great Affinity to the *Lares* of the antient Pagans. The Image of *Confucius* is erected in all the Schools of the *Sinto's*: But the total Extirpation of Christianity amongst them has so far depreciated the Sect in general, that at present 'tis look'd on as an Act of Presumption to read the Works of their most celebrated Philosophers. 'Tis not only a pretended Resemblance to Christianity that renders them Criminal; but the Use of Reason, which they inculcate to their Disciples, and which enables them to discern the Folly of the establish'd Systems; together with the villainous Artifices of the Priests, help to make out the Charge against them, and render them odious. All the World over there is a perpetual War between right Reason and the Religion of the Priests: The Malady is so inveterate that 'tis become incurable. *Kaempfer* tells the Story of a Tributary Prince of *Japan*, who, being ambitious to revive the Doctrine of *Confucius*, invited all the most learned Men that could be met with, to come and settle in his Dominions. His whole Aim was to enlarge his Subjects Ideas, and to encourage them in the free Exercise of their rational Faculties. By this generous Indulgence, they soon discover'd a thousand Errors and Impostures: So that the very Foundations of Superstition shook; and her Agents sensibly perceiv'd their Revenues diminish: But this Prince was soon complained of, in the warmest Terms, to the Emperor; and, in order to save his Life, was obliged to resign his Throne to his Son. After so illustrious an Example of religious Precaution as this, ought we not to applaud the Wisdom of some other States, who have thought fit likewise to proscribe several of the most considerable Branches of the Sciences? A dissolute debauch'd Fellow is a much more tractable Creature in the Hands of a *Bonze*, or a *Dervise*, than a Free-Thinker. The former, for the Generality, submits through Weakness, and Want of Understanding; the latter will never acquiesce but on the most solid Assurances, whose Force is irresistible: for nothing but Demonstration can convince him. It is something odd, that Men of this Turn can never be persuaded, that to act according to the Dictates of Reason, is to rebel against their Maker.

HERE concludes our Extract from *Kaempfer* relating to the various Religions of *Japan*.

The GODS of JAPAN, and their PAGODS, &c.

A CERTAIN Number of Prodigies and Wonders, duly prepared and ushered in by the Artifice and Subtilty of Priests and their Agents, are the very Foundations of Superstition in general. The whole Superstructure is erected after an extravagant and romantic Manner, as every one must readily acknowledge; and yet 'tis a dangerous Enterprize to encounter it. The Fabric is supported on one Side by Civil Laws and Human Policy; on the other, by Ignorance, and some particular Ties or Cements of Truth, not easily to be discerned. On account of which Ties, several have frequently undertook to justify the Measures which the Advocates for Superstition take to defend and support it. Such Men never fail to lay a peculiar Stress upon this almost imperceptible Intermixture of Truth, which authorises them to exclaim against all those who oppose the Superstructure, as Enemies to the Government, and the establish'd Religion where it prevails. It must be acknowledged, however, that the declared Enemies of Superstition, are too often over warm, and carry their Resentment farther than they ought. In order to demolish it, they violently oppose even those Truths to which it remains united, under the Pretence that they have been corrupted by Superstition. But the Reader may very justly ask, What Relation has this Digression to *Japan*? Why,
more

more than perhaps at first may be imagined : For their Practice, with Respect to religious Concerns, is the very Copy of what is observ'd in other Countries. The Fabric is erected on the very same Foundations, and the same Methods have been always taken, and the same Arguments made use of, to support or oppose it. Throughout all the Kingdoms of *Asia* there is not one, in which this Sort of Conduct has been attended with more remarkable Circumstances than in *Japan* ; and accordingly it is much more dangerous to attack Superstition there, than any other Country whatsoever. The first vigorous Onset was made by the Disciples of *Confucius*. The Blows, indeed, were dangerous, but as they were irregular, she defended herself so well, as to oblige them to retreat. So far was she from being totally routed, that she was only startled and surpris'd for a while, and in Process of Time became more firmly establish'd. Christianity, indeed, would have effectually extirpated it, if those who gave the Attack had been better united : For the Christian Religion soon made way for her Tenets ; she triumphed in the midst of her new Enemies, and, what is most astonishing, she defeated, beyond Retrieve, those very People who had all the Means in their own Hands that were requisite for her Destruction. The very Thoughts and Remembrance of so formidable a Religion, shock the *Japanese* to this very Day, who observe a stated annual Custom, which they call the *Jesumi*, out of an inveterate Enmity to, and an Abhorrence of Christianity. This *Jesumi* consists in obliging the People to trample under Foot a Crucifix, and an Image of the Virgin *Mary*, the Mother of our blessed Saviour, or that of some other *Christian* Saint. This impious and abominable Ceremony is performed in the following Manner : Towards the Close of the Year, the Officers of the *Inquisition* go from House to House, in order to enter the Names of all the Inhabitants in their Books ; after which they oblige every individual Person, without Distinction of Age or Quality, in each respective Family, to appear before them, and trample under Foot a cast Crucifix, and the Image of the blessed Virgin *Mary*, as a Demonstration that they are no *Christians*. The Inquisitors perform the same Ceremony amongst themselves, after the rest have complied with it, and mutually give the necessary Demonstrations of their Contempt and Aversion for the *Christian* Religion. As to Particulars, a List or Inventory of every Family is given in, under the Seal of these Officers, and sent to the Governor of the Place. *Kaempfer* adds, that this Ceremony is observed only at *Nagasaki*, in the District of *Omura*, and in the Province of *Bungo*, where Christianity had gained more Ground than in any other Parts.

THE Precautions of their *Inquisition* have extended still farther. As the *Japanese* could not possibly be long ignorant of the Progress which Christianity had made at *China*, they were afraid that the *Chinese* who traded to *Japan*, or some of their *Christian* Missionaries in Disguise, and under the Pretence of Commerce, might attempt to re-establish the *Christian* Religion among^b them. These Fears and Jealousies of the Inquisitors make them treat the *Chinese* as severely as they do the *Dutch* Traders, whom they confine in a Kind of Prison at *Desima*, without permitting them, as knowing they are *Christians*, to shew the least external Mark of their Religion. These distrustful *Japanese* could not be prevailed on to treat the *Chinese* with more Indulgence and Humanity, but confined them likewise, and set as strict a Guard over the one as the other. This *Inquisition* examines with the utmost Precaution all their Books, and will not permit one of them to be sold, till two *Censors*, one a Priest, the other a Layman of the Sect of *Sinto*, have first perused them.

'Tis by these extraordinary Precautions that the established Religion supports itself against those which might otherwise be injurious and prejudicial to it. It is easy^c to

^a Figure-treading. *Kaempfer*, Lib. IV. Ch. iii.

^b *Kaempfer*, *ubi sup.* Lib. IV. Ch. ix.

^c *Kaempfer*, Lib. V. Ch. iii.

form an Idea of the prevailing Power of Idolatry amongst them from the prodigious Number of their Temples, and Priests who serve or belong to them; since there are in *Miaco* and the Parts adjacent three thousand eight hundred and ninety three ^a *Tira's*, and two thousand one hundred and twenty seven ^b *Mia's*. The latter have nine thousand and three *Niges* belonging to them, who are an Order of secular Priests, besides six thousand and seventy three *Jammabos*; and the former thirty seven thousand and ninety three Priests. The Number of Ecclesiastics, according to the List given us by *Kaempfer*, amounts to fifty two thousand belonging to *Miaco* only. These Temples are for the Generality built on high Places; or at least particular Care must be taken to erect them on a commodious Spot of Ground, as distant as possible from such Places as are exposed to any Manner of Nastiness whatsoever; in which Particular they are much more careful than the *Christians*, who are very incurious in that Respect, since their Churches are frequently surrounded with Filth and Dirt. Besides this Advantage of the Ground, and the agreeable Prospect which naturally attends a high Situation, their Temples are, moreover, always built near some purling Stream and shady Grotto. The Priests assert, That the Gods take delight in a gay Habitation. They might have added, that they themselves take as much Pleasure in them as their Gods, which is the Character of the Clergy in general, who are every where justly charged with being very solicitous about the advantageous Situation of their Houses, both for Prospect and for Air; add likewise the Liberty they have of receiving temporal Rewards in Exchange for their spiritual Blessings, and you take in their whole *Summum Bonum*. They have not always Idols in their *Mias's*. When they have, they are placed on an Altar, in the Middle of the Temple. The Idol has a large Sconce, full of perfumed Candles, always standing before it. They make use of the choicest Fir-Trees to build the *Mia's* with. A pleasant spacious Walk leads up to the *Mia*, and at the Entrance of it there is a handsome Gate, on which the Name of the 'God, to whom the *Mia* is consecrated, is written in large Characters of Gold. This Walk leads up to the Temple, the Simplicity and Plainness whereof is somewhat surprising; since, for the Generality, 'tis no more than a very mean wooden Edifice, built very low, and choak'd up, if I may be allowed the Expression, by the numerous Trees and Bushes that surround it. We have already observed, that there is nothing to be seen in these *Mia's*, but a Looking-Glass, which, according to their Notion, is an Hieroglyphic of the Deity, and some white Paper, cut in several Forms, which they take for an Emblem of the Purity of the Heart. The Doors are likewise embellished with white Paper. When any one comes to pay his Devotions to the Idol, he never presumes to enter into the Temple, but stands without, and, whilst he says his Prayers, looks only into it through a Lattice-Window. There is a wooden Scaffold, for the generality, erected round the Temple, much like that of the Pagod of *Tensio*. *Kaempfer*, or he who translated those Manuscripts which that Traveller left behind him relating to *Japan*, gives this Scaffold the Denomination of a Gallery.

THE Term *Mia*, which the *Japanese* make use of to express their Temples, signifies the Habitation of their *Cami*, or *immortal Soul*. But this Term, however, can be applied to nothing else but their Temples, properly so called; when they would express their Temple with all its Appurtenances, they call it *Jasiro*. The Souls, or *Genii*, which are adored therein, and which for the Generality are distinguished by the Name of *Cami*, are likewise called *Sin* and *Fotogi*. This naturally leads us to the Description of the Gods of *Japan*; and as to what relates further to their Temples, we shall refer the Reader to the Article treating of those, who serve in and belong to them.

^a This is the usual Name of the Pagods of the *Buddhists*.

^b This is a *Japanese* Term, which signifies likewise a Temple or Pagod.

^c The *Cami*.



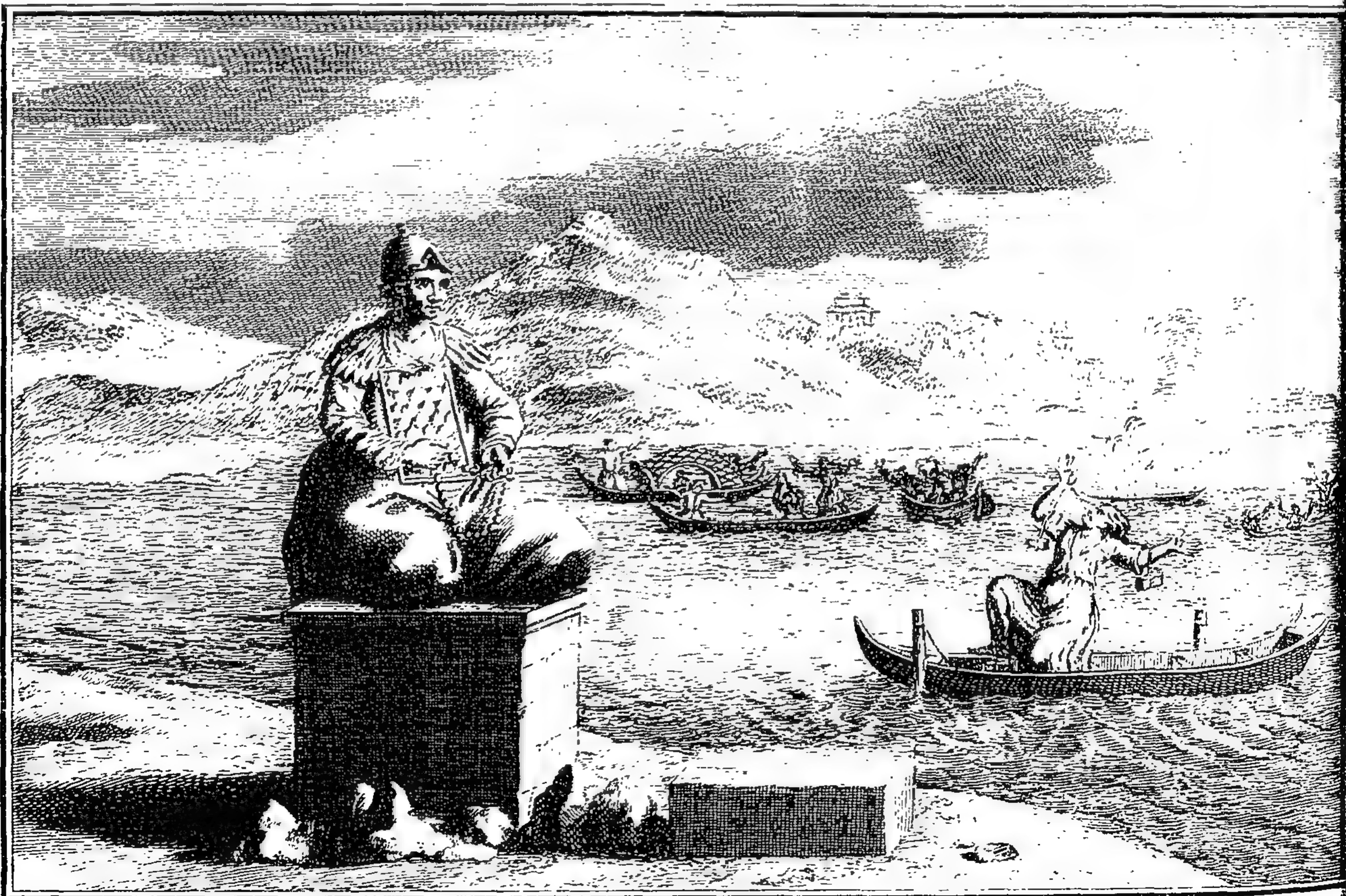
*TIEDEBAIK a Japonese —
DEITY.*



*AMIDA, another DEITY of
JAPAN.*

*TIEDEBAIK DIVINITE
du JAPON.*

*AMIDA DIVINITE
du JAPON.*



*Another Representation of AMIDA with their
divers ways of drowning themselves to his honour.*

*Autre representation d'AMIDA, et diverses manieres
de se NOYER a son honneur*

THEIR Squares and Highways are always honoured with the Presence of some Idol, which is erected there either with a View to kindle Flames of Devotion in the Souls of Travellers; or with an Intent only to support and protect the Place. There are Idols erected likewise near their Bridges, and round about their Temples, Chapels, and Convents. The People purchase either the Pictures or Images of these Idols. The former are for the Generality drawn on a Sheet, or half a Sheet of Paper. They are pasted like Bills or Advertisements, upon the Gates of their Cities, and other public Buildings, or on Posts at the Corner of their Bridges and Streets. The People, however, are not obliged, as they pass by, to prostrate themselves, or bow the Knee before them. They have generally likewise an Image of their Domestic and Tutelar Gods before the Doors of their Houses. ^a *Giwon* is the particular Idol which is most commonly represented by these Images. They call him likewise *God-ju-ten-oo*, the literal Signification whereof is, *The Prince of the Heavens with the Head of an Ox*. The Japanese ascribe to him the Power of protecting them from all Manner of Distempers; particularly the Small-Pox, and from other Casualties incident to Mankind. Others, still more superstitious, or rather more whimsical and extravagant, imagine, that they shall always be healthy and happy, provided the Doors of their Apartments be but decorated with the almost monstrous Figure of a Savage of *Jesso*, who is hairy all over, and armed with a Cutlass, which he holds in both Hands, and with which, according to their Notion, this Savage denies Admittance to all Casualties and Distempers whatsoever. Sometimes the Door is secured by the monstrous Head of some Devil, or the tremendous Figure of a Dragon. This last Custom is likewise observed amongst the Chinese. Sometimes they content themselves with adorning the Door, after the Manner of a Festoon, with the Boughs of some particular Trees, or with the Plant called *Liver-wort*. In short, they frequently place their *Offarays* over the Doors of their Apartments; and 'tis highly probable, that throughout the whole there is a great Conformity to the *Amulets* of the Antients, and the *Talismans* of the *Arabians*.

ALL the Gods of Japan are represented in a gigantic or monstrous Form, sitting on the Flower of a Plant which the Botanists call *Nymphæ*, or and the Japanese *Tarate*. The Form and Attitude of these Gods, and their Seat, if the Flower may be properly called so, on which they are represented, are for the most part the very same amongst all the idolatrous Indians, and their Neighbours. These Idols are all gilt, and their Heads encircled with Rays, like our Saints; or with a Crown, a Garland, or a Kind of Mitre, or else with a Cap, or Hat made in the Chinese Fashion.

AMIDAS, whom Travellers sometimes call *Omyto*, is the God and Guardian of Souls, who preserves them, and saves them from those Punishments which by their Sins and Iniquities they have deserved. 'Tis to this God the Devotees say their *Namanda*, which is a short ejaculatory Prayer, consisting of three Words only, that signify ^b *ever-blessed Amidas have Mercy on us*. He is here represented upon an Altar, and mounted on a Horse with seven Heads, which are Hieroglyphics of seven thousand Ages, each Head representing one thousand. *Amidas* is represented with a Dog's-Head, instead of a Human Face; he holds in his Hands a Gold Ring, or Circle, which he bites. This may be said to bear a very near Affinity to the *Egyptian Circle*, which was look'd upon as the Emblem of Time. At least it demonstrates, that this God is an Hieroglyphic of the Revolution of Ages, or rather of Eternity itself. *Amidas*, as he is represented in the Print hereunto annexed, is dressed in a very rich Robe, adorned with Pearls and precious Stones. Altho' this God has only the second Place in the Print, he notwithstanding is intended more immediately than any other to represent the Supreme Being. A certain *Tiedebaik* is very injudiciously placed before him. This last is an Idol

^a Turn to the Print towards the End of this Article.

^b *Namu, Amida, But.*

which

which the ^a *Dutch* Ambassadors saw at *Osacca*. It was covered with Gold and precious Stones, had the Head of a wild Boar deck'd with a Golden Crown, set round with precious Stones: And in order to compleat its monstrous Figure, it had four Hands, one holding a Sceptre, another a Ring, the third the Head of a Dragon, and the fourth a Flower: Under his Feet lay a frightful Figure of a Monster, whom we may very reasonably imagine to be the Devil, on Account of his inexpressible Deformity. The Print of *Tiedebaik*, and that which represents *Amidas*, shew the different Manners in which the People adore them, and present their Oblations and Perfumes unto them.

AMIDAS, who is the Protector of their Souls, and their Saviour, is revered after a very signal and meritorious Manner by some particular Devotees, who voluntarily sacrifice their Lives in Honour to this Idol, and drown themselves in his Presence. This Act of Devotion is performed divers Ways, and 'tis highly reasonable to suppose it should be so, since any Devotee, who thinks he has found out something novel, imagines, that he shall on that Account be more acceptable in his Sight than all others, who are his Rivals. The Effect of this Notion is very visible both in the Words and Actions of ^b Devotees in all Countries. The Compiler of the *Embassies to Japan* informs us, that frequently Despair, incurable Distempers, and the Torments of Poverty prevail on the *Japanese* to throw themselves headlong into the Water, in honour to *Amidas*, under the Colour and Disguise of Devotion: But however that be, the Ceremony consists principally in entring into a pretty little Boat, for the generality gilt, and adorned with several filken Streamers; and in tying a considerable Quantity of Stones to the Neck, Waist, and Legs. But the destin'd Victim first takes a Dance, and frisks about to the Sound of *Gongums*, and other instrumental Music. After that he throws himself headlong into the River. On this solemn Occasion he is attended by a numerous Train of his Friends and Relations, and several *Bonzes*. This voluntary Catastrophe is preceded by an intimate Converse for two Days between him and his God. It will not, we hope, be thought amiss, to make here this cursory Observation, that there were several Devotees amongst the antient *Germans* who drowned themselves after the very same Manner in honour of their Deities.

SOME of these Enthusiastic *Japanese* prepare themselves a considerable Time beforehand for this Self-Offering, which is to introduce them into the Paradise of *Amidas*. ^c One of them preaches for several Days together on the Contempt of Life, and the Vanity of all sublunary Enjoyments, in order to persuade and prevail on the rest, by the Energy and Power of his Exhortations, to devote themselves to Death after his pious Example. On the last Day of this Preparation, he who performs the Function of Preacher, once more repeats and enforces his earnest Admonitions to his Companions. After this they enter the Boat with one Accord, and there drink together, are gay and merry, and afterwards throw themselves into the Sea or the River, thro' the Aid and Assistance of those devout Prayers wherewith they are sufficiently provided, and which introduce them in a Moment to their wish'd-for Paradise. Others bore a Hole thro' the Keel of their Boat, and so sink her to the Bottom. What we have here related, with Respect to this Consecration of themselves to *Amidas*, is, by ^d others ascribed to the God *Canon*, *Quanon*, alias *Quanwon*, which two, in all Probability, are but one and the same Deity.

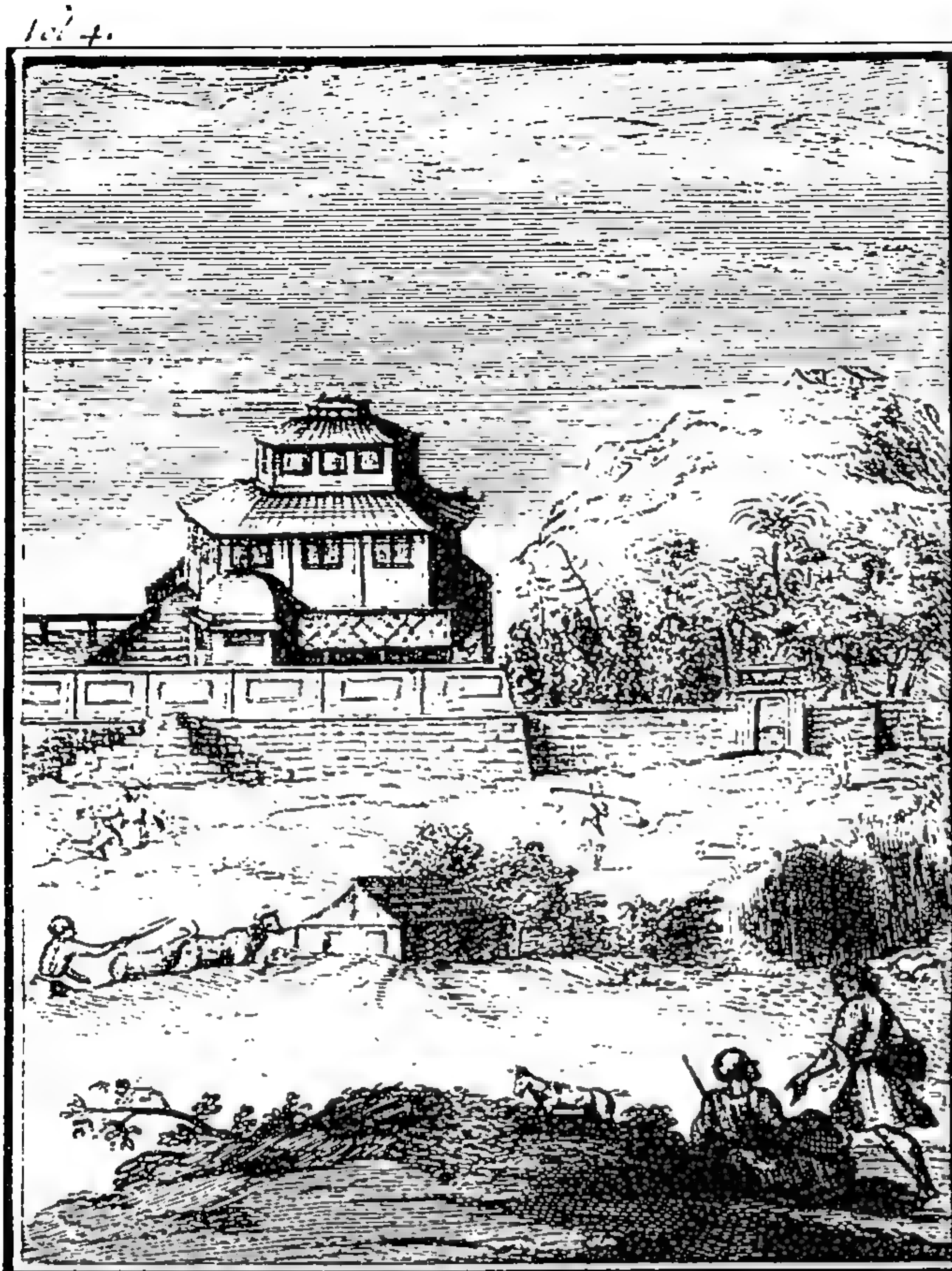
OTHERS again undergo another Sort of Martyrdom, in order to be made worthy of the Paradise of *Amidas*. They confine themselves within a narrow Cavern, built in the Form of a Sepulchre, in which there is scarce room to sit down. This they cause to be walled all round about, reserving only a little Air-Hole. In this Grot the Enthusiastic

^a *Embassies of the Dutch to Japan*, in Folio.

^b False Devotees and Enthusiasts. These are the only Persons meant here, and on all such Occasions.

^c Extracts of *Voyages in Purchas*.

^d The *Embassies of the Dutch*, &c. The *Ecclesiastical History of Japan*.



A PAGOD of CANON. | PAGODE de CANON. | CANON a GOD of JAPAN. | CANON DIVINITE du JAP.



Another IDOL of CANON. | Autre representation de CANON. | XANTAI a JAPANESE DEITY. | XANTAI DIVINITE du JAP.

Martyr calls upon his God *Amidas* without Intermission, till the Moment he expires. The Superstitious consecrate Chapels to his Honour, and the Wits, to immortalize his Memory, write his Elegy and Epitaph. This Excess of Devotion is owing to the Doctrine of the Immortality of the Soul, maintained by the *Budsoists*, and to the Joys of that Paradise which they expect from *Amidas*, as the promised Rewards of their virtuous and holy Lives. 'Twas through the very same Principles that the celebrated *Cato* of *Utica*, and several antient *Greeks*, had Resolution enough to be their own Executioners.

THAT *Amidas* is in their Opinion the Supreme Being, is undeniably evident from the Description which his Disciples give of him; for, say^a they, he is an invisible, incorporeal, and immutable Substance, distinct from all the Elements, existed before Nature, is the Fountain and Foundation of all Good, without Beginning or Ending: He created, in short, the Universe, and is infinite and immense. They likewise add, That he governs the Universe without the least Trouble or Care imaginable; whereby they must either mean an absolute Order, which the Supreme Being has established from the Beginning, by Virtue whereof all things are disposed in such a Manner that Nature indispensably obeys it; or simply, that the Providence of God governs every Thing he has created, according to his own Good-will and Pleasure, without the least Trouble. However that be, if they acknowledge that *Amidas* governs the Universe, they own by Consequence his Providence. We have one Thing more to observe relating to *Amidas*.^b In some Places he is represented under the Figure of a naked Youth, or else resembling a young Woman in the Face, with Holes in his Ears; in others, he appears with three Heads, each covered with a Bonnet like a Collegian's Cap, and with three Beards, which meet together upon his Shoulders: Besides the Temples and Altars which are erected to his Honour throughout the whole Empire of *Japan*, a great Number of Convents are consecrated to him, in which several Monks and Nuns reside, who are for ever destined to a single State on Pain of Death.

^c CANON, called by some Travellers, the Son of *Amidas*, presides over the Waters, and the Fish. He is the Creator of the Sun and the Moon. This Idol, according to the Representation of him, has four Arms, like his Father, is swallowed up by a Fish, as far as his Middle, and is crowned with Flowers. He has a Sceptre in one Hand, a Flower in another, and a Ring in the third; the fourth is closed, and the Arm extended. Over-against him, there is a Figure of an humble Devotee, one half of whose Body lies concealed within a Shell. There are four other Figures at a little Distance on an Altar, each of them with their Hands closed like humble Suppliants, from whence, as from so many Fountains, flow Streams of Water. This God *Canon*, and the five Idols here mentioned, are all to be seen in the Temple of *Osacca*. There is no Difference, with Respect to the Structure, between this Fabric and the *Mia's*, according to the Description which *Kaempfer* has given us of them. It has three Stories, and the Stairs thereof are pretty high. The Windows are all latticed for the Service of the Devotees, who have the Privilege only of looking into them, as they pay their solemn Vows, and make their Supplications to the Idol. The Walls are adorned with Idols; and there is a very agreeable Grotto adjoining to the Temple, which stands in the midst of a large Enclosure. *Canon* is sometimes represented, (as for Instance in the Temple of a thousand Idols,) with seven Heads upon his Breast, and thirty Hands all armed with Arrows.

XANTAI is a Deity of the most modern Date, and no other than the Emperor *Nobumanga*, who, in his Life-Time, constituted himself a God. There are so many Instances of the like Extravagance amongst the Antients, that we need not dispute the

^a Father *Lewis Froes*, quoted by Father *Kircher* in his *China* illustrated. He mentions *Amidas* under the Name of *Fombun*.

^b Ecclesiastical History of *Japan*. Father *Lewis Froes* and others.

^c Embassies of the *Dutch* to *Japan*.

Veracity of this. But, however, if the Author of the Ecclesiastical History of *Japan* may be depended on, this ^a modern God was so fully persuaded that the Christian Religion was the truest, that he always treated the Deities of his own Empire with the utmost Contempt. His Intention was, in all Probability, to increase the Fear and Veneration of his Subjects, and oblige them to pay him such Honours as he was conscious could not be ascribed to a mortal Man. *Nobumanga*, thus determined to assume the Godhead, erected a magnificent Temple for himself, upon a Hill. In order to attract the People's Devotion to himself, he caused the most celebrated Idols of his Empire to be taken down, and advanced his own Image upon a lofty Pedestal above them all, and published an Edict, whereby he prohibited the Adoration of any other Deity. In this Edict he stiled himself the Lord of the Universe, the Creator of Nature, and the only true God. After this he publish'd a second Edict, which commanded his Subjects in general to commemorate his Birth-Day, by the religious Worship of his Idol, solemnly declaring that all such as were poor should become rich and great; the Sick should be healed, and those who were at the Point of Death should be restored to Life, &c. in case they obeyed his Injunctions. These Promises were attended with awful Menaces, and severe Penalties, to be inflicted on all such as should presume to neglect the Adoration of him. The religious Dread which was inspired by these Menaces soon procured him an infinite Number of Devotees; insomuch that in a very short Time this modern God had the secret Satisfaction to see himself rever'd without Controul, and his Subjects all trembling at his Altars. His Son was the first that paid him divine Honours. The Court and all the Nobility followed his royal Example. The Ceremony was performed before the Idol, in the Manner here described. Some Time after he was opposed by his Subjects, who form'd a Conspiracy to take away his Life, and burnt him accordingly in his own Palace.

HERE likewise you see the Idol *Toranga* and his Pagod. This Hero of *Japan* was formerly a Huntsman. He took Possession of the Empire soon after its first Establishment, and by his extraordinary Merit, in Process of Time, was rever'd as one of their *Camis*, and by Consequence was ranged among the Gods. He deliver'd *Japan* from a Tyrant, who, with eight Kings of the Country, his Confederates and Allies, laid the Empire waste; upon which Account it was thought proper to represent him with eight Arms, and in each Hand some Weapon of Defence. *Toranga* defeated them with a Hatchet only, and, during the Combat, trod under Foot a monstrous and formidable Serpent, which in all Probability is look'd upon as an Hieroglyphic at *Japan*, as well as it is with us. His *Mia*, which is situated in the Province or Kingdom of *Vacata*, is remarkable for the four Oxen which are gilt all over, and fixed, by Way of Decoration, on the four Corners of the Roof that projects on all Sides, according to the Custom observed in the Erection of all their *Mia*'s. The Wall of this *Mia*, is, moreover, embellish'd with the Figures of several antient *Camis*, or Demi-Gods of *Japan*, and the whole Structure is rais'd after the same Model with the rest. Several Vagrants and Beggars assemble before the Doors of this Temple; and, as they sing the Praises of their Heroes, beg the Charity and Benevolence of the Public.

THERE is a Pagod at *Miaco*, consecrated to a hieroglyphic Bull, which is placed, as in the Print hereunto annexed, on a large square Altar, and compos'd of solid Gold: His Neck is adorned with a very costly Collar; but that, indeed, is not the principal Object that commands our Attention. The most remarkable Thing is, the Egg, which he pushes with his Horns, as he gripes it between his Fore-Feet. This Bull is plac'd on the Summit of a Rock, and the Egg floats in some Water, which is enclosed within the hollow Space of it. The Egg represents the *Chaos*; and what follows is the Illu-

^a History of *Japan*, Lib. III.



*The SUPREME DEITY as he is adored in JAPAN, SE, and the WORLD.
A DIVINITE SUPREME, for a CREER to worlds ancient and religious.*



*XACA another Deity of JAPAN.
XACA name DIVINITE de JAPON.*

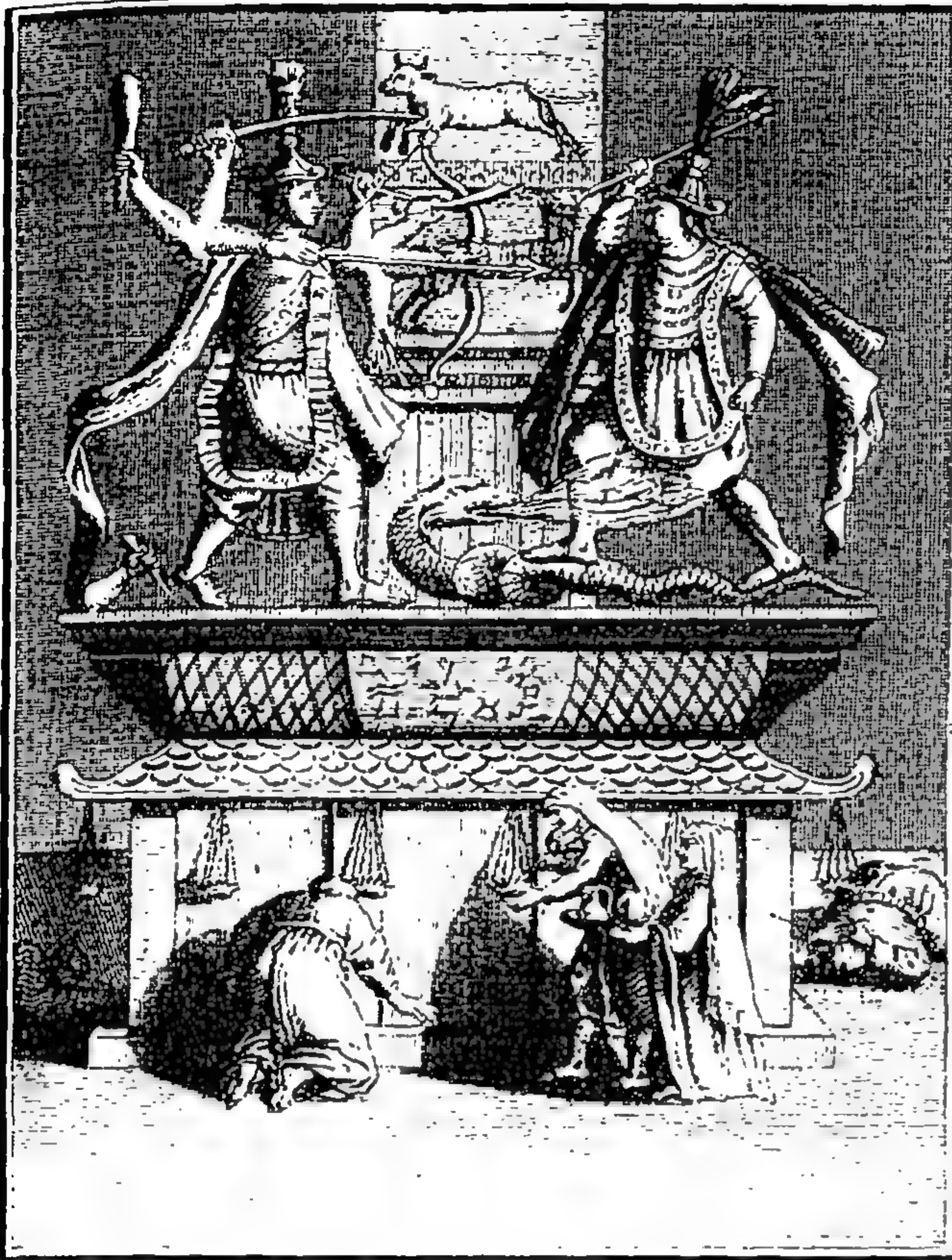


B. Picart, del.

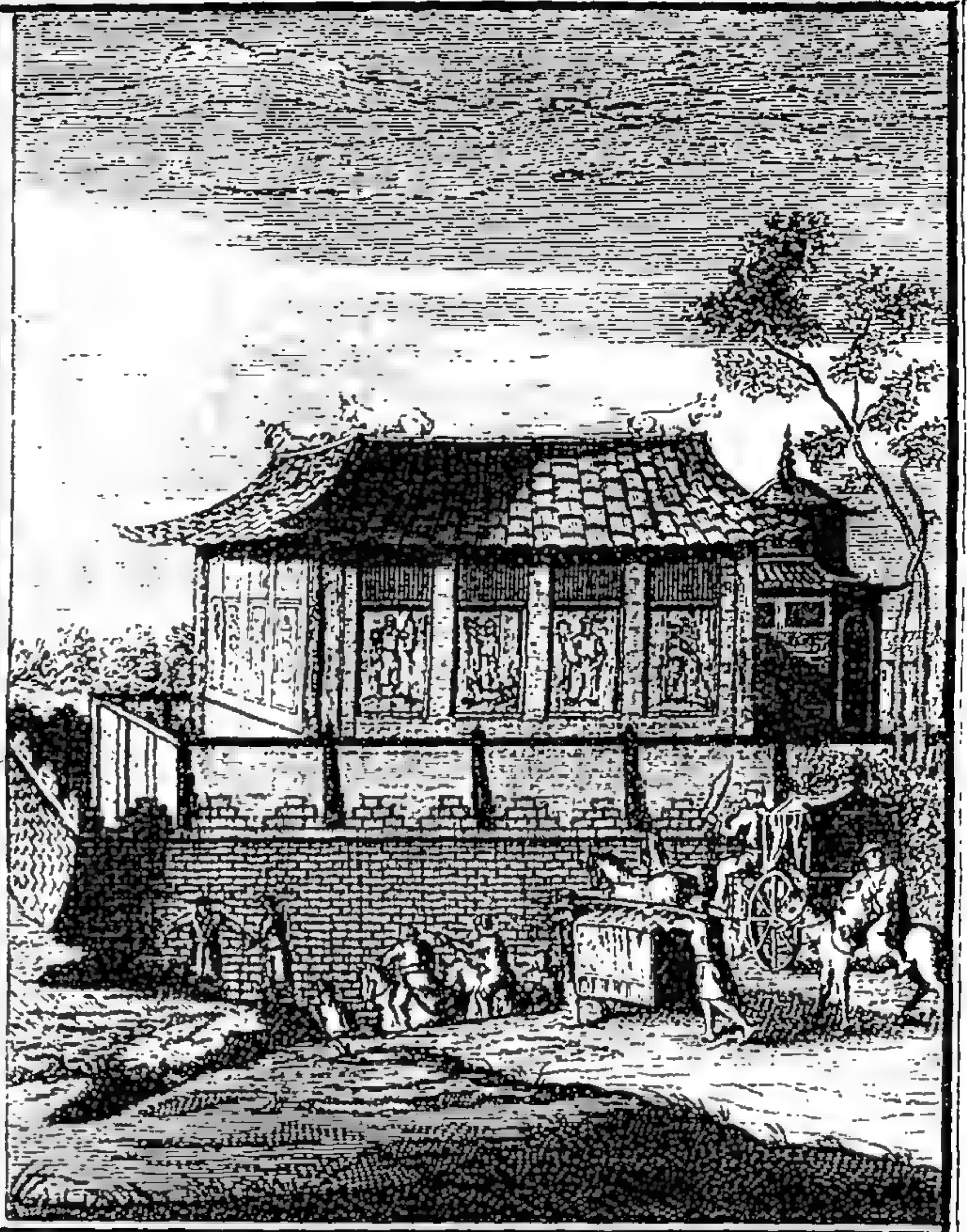
C. Du Rofé, exc.

1 Japanese Preacher.

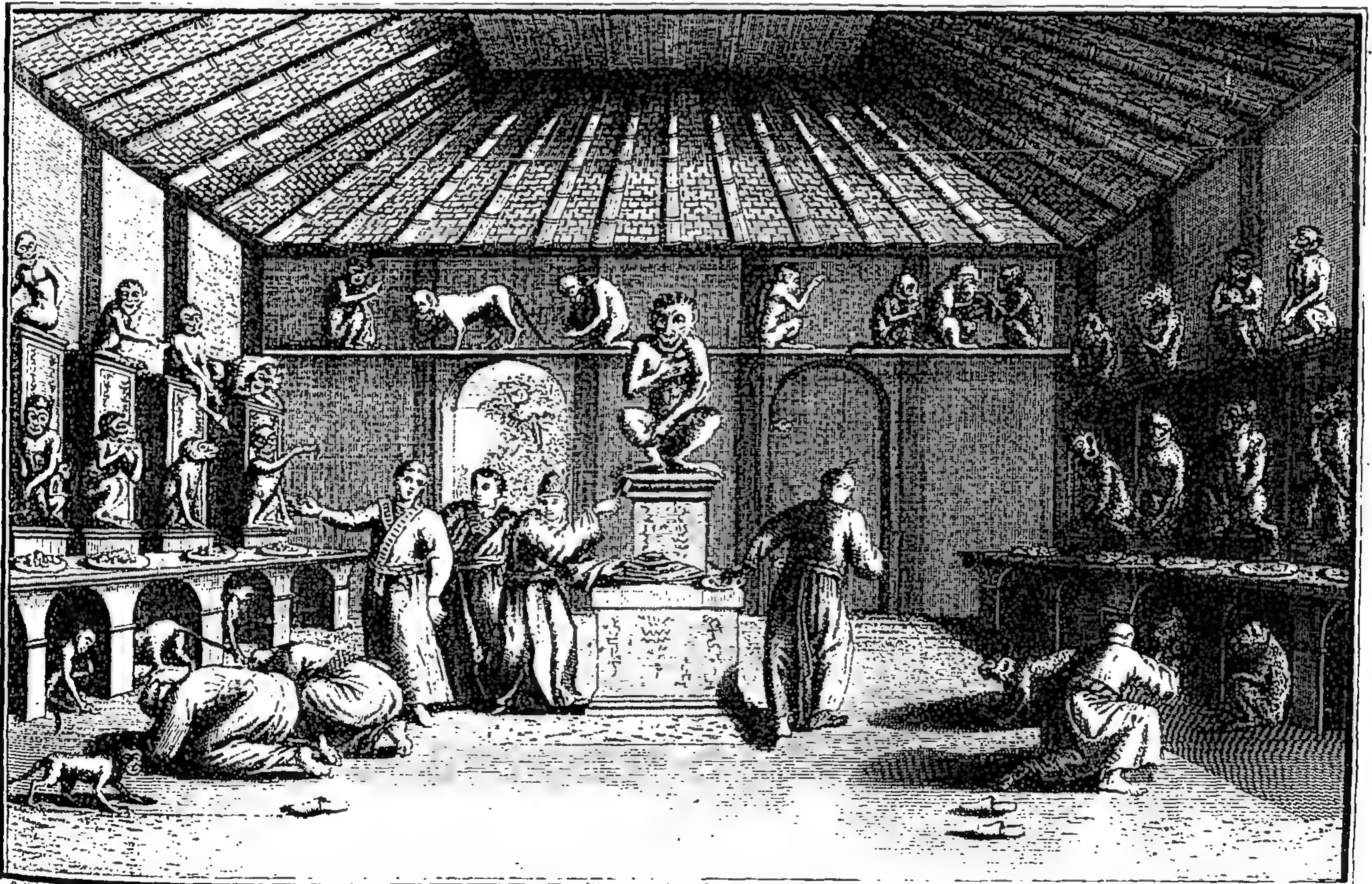
PREDICATEUR Japonais.



*TORANGA a City of JAPAN.
TORANGA DIVINITE du JAPON.*



*The PAGOD of TORANGA.
La PAGODE de TORANGA.*



*The PAGOD of the MONKS.
La PAGODE des SINGES.*

stration which the Doctors of *Japan* have given of this Hieroglyphic. ^a The whole World, at the Time of the *Chaos*, was inclosed within this Egg, which swam upon the Surface of the Waters. The Moon, by Virtue of her Light and her other Influences, attracted from the Bottom of these Waters a terrestrial Substance, which was insensibly converted to a Rock, and by that means the Egg rested upon it. The Bull observing this Egg, broke the Shell of it, by goring it with his Horns, and so created the World, and by his Breath form'd the human Species. This Fable may in some Measure be reconciled with Truth, by supposing that an antient Tradition had preserved amongst the *Japanese* some Idea of the Creation of the World; but that being led into an Error, in Process of Time, by the ambiguous Meaning of the Name of the Bull, which in the *Hebrew* Language is attributed to the Deity, they ascribed the Creation of the World to this Animal, instead of the Supreme Being. With Respect to the Egg, the *Egyptians*, and the *Indians* after them, have also made it a Symbol of the Universe. The former, to denote the Creation, represented an Egg as proceeding half Way out of the Mouth of the Deity; and the latter assert, that the Deity shot forth, out of a Trunk an Egg of a moderate Size at first; but which immediately fomented to that Degree, that it became the World in which we now reside. This is the most rational and exact Account we can give of this Matter, which is liable, indeed, to Abundance of Absurdities, by being under the Management of idolatrous Nations.

WHAT follows is another Emblem of the Creation, which represents ^b the Creator of the Universe, seated on twelve Cushions, (after the Manner of the *Japanese*,) placed upon the Top of the Trunk of a large Tree, which is fix'd on the Back of a Tortoise. This Tortoise as well as the Bull, is to be seen at *Miaco*. It is placed on the Surface of some Water, enclosed within a Conservatory, the Borders whereof are raised about seven Foot above the Ground. The Creator is as black as a Moor, and has a Crown upon his Head, which runs up a considerable Length into a Point. His Breast is bare, and his Hair woolly, like a Negro's. He has four Arms and Hands, with a Ring in one, a Scepter in another, a Flower in a third, and in the fourth a Vessel or little Fountain; all which are, doubtless, emblematical. These are all made of Gold, as is likewise the Trunk on which the God is seated. The Drapery of the Idol is cover'd with precious Stones. 'Tis from the Trunk of this Tree, (in the Opinion of the *Japanese* Divines,) which the Tortoise carries on his Back, that God the Creator extracted the primitive Substance of all material Things. A Serpent of a monstrous Size wreaths himself twice round this Trunk. Two Devils, or, to speak more properly, two tremendous Figures, one of them having the Head of a Dog, the other the Horns of a Stag, lay hold of the Serpent's Head, and two Kings of *Japan*, and a *Sin*, that is, a Hero, or a Demi-God, take hold of his Tail. The two Devils, sworn Enemies to the Creator, would have obstructed, if possible, the Creation of the World. The *Japanese*, being fully persuaded of the inveterate Malice of those evil Beings, make their Oblations to them, in order to prevent them from destroying the Products of the Earth. The two Kings, one of whom has four Faces, and the *Sin*, in Conjunction with them, unanimously consented to the wicked Projects of the two Devils. We are informed, that the four Faces of one of these Kings signify the four thousand Years during which he lived. From the Bottom of the Waters, on which the Tortoise seems to lie immoveable, appears a Sun half risen, under the Form of a middle-aged Man, with a moderate Beard, (as in the Print,) and crown'd with Rays. With his Right Hand he seems to goad the Tortoise forwards, and holds divers Goads in his Left. If the *Japanese* Preachers have any Taste for Allegory, what an inexhaustible Fund of Matter are they not furnish'd with, by Virtue of a Religion so plentifully stored with shining Emblems, Types, and Figures? They

^a Embassies of the *Dutch* to *Japan* in Folio.

^b Embassies, &c. *ubi sup.*

must, doubtless, produce a large Variety of most curious Sermons, as 'tis natural to conclude from what happens in other Countries.

^a APES and Monkeys likewise, though one would scarcely believe it, are worshipped, and have their Pagods here; but these, no doubt, are as allegorical as the former. In the Middle of their Pagod, there is an Ape, erected on a Pedestal which stands on an Altar, capacious enough, not only to contain both the one and the other, but the Oblations of the Devotees likewise, together with a brass Vessel, on which a *Bonze* drums, who stands close by the Altar, in order, by this solemn Sound, to stir up the People's Devotion, and remind them of their religious Duties. Under the vaulted Roofs, and in the Walls of the Pagod, there are Numbers of Apes of all kinds in various Attitudes; and still deeper in are several Pedestals, like that on the Altar, with their respective Apes upon them. Opposite to these Pedestals there are other Apes, with the Oblations of their Devotees before them. It will not be improper to observe here, that the antient *Babylonians* worshipped Apes as well as the *Indians*, of which *Hanuman* was a pregnant Instance. But, at the same Time, it must be acknowledged in both their Favours, that these Animals were formerly, and are at this Day worshipped only as Hieroglyphics. They were frequently look'd upon as devoted to the Service of some Deity, and, under that Pretence, Part of the divine Adoration, which was due to him alone, was paid to them. Enthusiasm is so habituated to Excess, that she is for ever afraid of being cold and remiss in her Duty; for which Reason, such Devotees as are naturally timorous, proceed from the Object deified to the Vestment that covers him; and from that, gradually on, to every the most contemptible and insignificant Thing, that does but so much as indirectly appertain to him. But to return to the Apes that are worshipped at *Japan*: There is one Thing to be offered, which will in some Measure palliate, if not justify, this Act of Devotion; and that is their Notion that the Bodies of these Animals, so nearly resembling the human Species, are animated by human Souls, even those of the Grandees and Princes of the Empire. The universal ^b Charity and Indulgence of the Monks of *Camsana* in *Japan*, to the brute Creation, must be entirely ascrib'd to this receiv'd Opinion. There is a Hill not far from their Convent, with an agreeable Wood upon it, well stored with all Manner of living Creatures. These Monks never fail to supply them, once at least every Day, with Food convenient for them. Their Providitor-General calls them all together by the tinkling of a little Bell, and dismisses them with the same Formality, as soon as they have finish'd their Collation. These Creatures, say the charitable *Bonzes*, are animated by the Souls of illustrious Noblemen and Heroes. When we read this Account, 'tis almost impossible to refrain from thinking of that pompous Train of Animals, which were enchanted or metamorphosed by *Circe*, ^c and were the Pride and Glory of her Court. These Creatures but just before were all gay Gentlemen, and Persons of the highest Rank and Distinction. But the Reader, perhaps, may be apt to imagine, that this Reflection is a little forced, and not truly applicable to those Animals which the *Bonzes* are so liberal and indulgent to.

If the Stag be not really the Object of Adoration among the Devotees of *Japan*, that Creature, however, is at least look'd upon with so great Veneration and Respect, ^d that no one is permitted to make an Attempt upon its Life. Stags are to be seen as common, according to Father *Froes*, in the Streets and Towns of *Japan*, as Dogs are in *Spain*. Mean while no one presumes to molest them, and in case any Person should accidentally hurt one of them, it would cost him extravagantly dear, if not his Life, to

^a Embassies, &c. *ubi sup.*

^b A Quotation in the Embassies to *Japan*.

^c *Agmen adulantium mediâ procedit ab aula* *Ferarum*

Agmen adulantium mediâ procedit ab aula

Nulle Lupi, nulleque Lupis, Uræque, Leaque, &c. Ovid. Metam. Lib. XIV.

^d Father *Lewis Froes*, in *Epist. Jap.*

make Attonement for the Misdemeanor. Should the Stag happen to die, with the Wound he had receiv'd, the whole Street, where the Fact was committed, would be demolish'd, and the Effects of all the Inhabitants seiz'd upon, and forfeited to the public Treasury. Their extraordinary Veneration for this particular Animal, bears a very near Affinity to that Homage and Respect which the *Siamefe* and *Peguans* pay to the Elephant, especially the white one. We cannot forbear making a cursory Reflection, as we go along, on the unaccountable Weakness of several other People, who grant uncommon Privileges to some favourite Animals; some to Swans, others to Birds, and others again to Dogs and Lions. But the Caprice would appear still more glaring, should we descend into the Particulars of this Folly, and too partial Preference given to some Part of the brutal Species, even by Christians themselves.

THE Value and Regard which the *Japanese* have for their Dogs, is of the most modern Date. The Emperor who sat on the Throne when *Kaempfer* resided in *Japan*, was so extravagantly fond of them, that there has been a greater Number of them in that Kingdom ever since his Reign, if we may depend on the Veracity of this Traveller, than in any other Nation in the whole World. Every Street is obliged to maintain a fix'd and determinate Number of them. They are quarter'd upon the Inhabitants, and, in case of Sickness, they are obliged to nurse and attend them. When they die, they are obliged to inter them in a decent Manner, in the Mountains and Hills peculiarly appropriated for the Interment of the People. It is look'd upon as a capital Crime not only to kill them, but barely to insult and treat them ill; and no one but the legal Proprietor is allowed so much as to correct any of them. All this Reverence and Respect is owing to a celestial Constellation, which the *Japanese* call the *Dog*, under the Influence whereof the aforesaid Emperor of *Japan* was born. Historians have been defective, in not informing us, whether the peculiar Regard which the Emperor *Augustus* had for the *Ram*, was not owing to the like Influence of the Sign in the Zodiac, to which we give that particular Appellation. But be that as it will, a certain *Japanese*, whom the Privileges granted to Dogs had obliged to bury one of these Animals in a distant Mountain, was address'd, by Way of Consolation, pleasantly enough by one of his Companions. "Be of good Chear, Friend, said he, and thank God the Emperor was not born under the Sign of the *Horse*; for then the Burthen had then been much more insupportable than 'tis at present."

THERE is an unaccountable Contrast runs throughout their whole System, which indeed is the inevitable Consequence of Superstition every where. Of this, however, we shall only produce one Instance, in the very Words of Father *Froes*. "Not far from a certain Pagod there is a River, so plentifully stor'd with Fish, that they perfectly thrust one another upon the Shore. Notwithstanding this, they remain in perfect Security, through the superstitious Fear and Folly of the *Bonzes* and Devotees, who are apprehensive of immediately becoming Lepers, should they presume to make an Attempt upon their Lives. 'Tis, in their Opinion, a mortal Sin to eat one of them: They are look'd upon as sacred; and this Impression is so strong, that the *Bonzes* themselves are afraid to taste them; and yet, if we may credit Father *Froes*, these very *Bonzes*, and the Devotees, never startle at the Guilt of Homicide, Fraud, and Oppression.

'TIS proper to introduce here what *Kaempfer* calls the *Chimera's* of *Japan*. The Engraver has made choice of four Hints, or Instances, as being more singular and re-

^a History of *Japan*, Lib. I. Chap. x. and Lib. IV. Chap. i.

^b The *Japanese* make the *Horse*, likewise, one of the twelve Signs of the Zodiac.

^c In *Epist. Jap.*

^d History of *Japan*, Tom. I. p. 124.

markable than any of the rest. The *Kirin*, in the first Figure, (we are told) is not only an Animal of an excellent good natural Disposition, but very virtuous and holy. It is never seen, therefore, but at the Appearance of a particular Constellation, and at the Nativity of some worthy *Sesin*; a Title which the *Japanese* confer on none but Persons of uncommon Merit; who distinguish themselves by their Bounty and Benevolence to their Fellow-Creatures, and by their profound Penetration into the most sublime Mysteries. The first *Kirin* here exhibited belongs to *China*, the second to *Japan*. The *Tats* is the Dragon, which resides, say they, at the Bottom of the Sea. The Dragon of *Japan* has three Claws, that at *China* five. The *Tats-Mackiis* is another Dragon, which, according to the *Japanese*, is the Cause of the *Trombes*, whenever he springs out of the Water, with Intent to fly into the Air. The *Foo* is the *Phœnix* of the Antients. The first is the *Foo* of *China*, the second of *Japan*. *Foo*, like the *Kirin*, never appears but at the Birth of a *Sesin*, or in order to be the Forerunner of some other extraordinary Event.

THE Dragon is the Bearing of the Prince, and is painted on every Thing belonging to his Royal Service, holding in the Claws of his Right Paw a Pearl, or Jewel, of inestimable Value. 'Tis observable, by the Way, that this fabulous Animal was look'd upon as the Emblem of Industry and Prudence by the Antients. The *Athenians* represented *Minerva* with a Dragon always attending her. A painted or carved Dragon was likewise placed at the Gates of their Temples, and those sacred Places where they receiv'd the Answers of their Gods. Sometimes the *Japanese* paint him with Hands, and in several other Shapes still more extravagant and romantic; such was the ^a Dragon which resided in a certain Lake, and destroy'd a monstrous Serpent that infested the Inhabitants of the Country. A Temple was erected in Honour to this gracious and indulgent Animal.

^b JEMMA-O, the Judge, or, more properly speaking, the grim Tyrant of the infernal Regions, has a Pagod consecrated to him some small Distance from *Miaco*, situate, according to the Idea which Father *Froes* has given us of it, in a very delightful Grotto; in which likewise there is a ^c Convent, where the Nobility, whose Circumstances are but narrow, and their Families large, settle, as often happens with us, their younger Children, whom they cannot with any Convenience support, in a Manner suitable to their Character and Grandeur. In the same Place stands likewise ^d a Pagod of that infernal Judge, whom our *Dutch* Compiler calls the *King of the Devils*. There are two large Devils on each Side of him, and as for himself, his Figure is as monstrous and formidable as is suitable to his Function, and his gloomy Habitation. One of these Devils acts as his Secretary, and registers in a Book, kept for that particular Purpose, all the Offences and Transgressions of Mankind; the Province of the other is to read them distinctly over, or rather to dictate what the Secretary is to enter. The Walls are embellished with frightful Pictures of all the inexpressible Tortures, which the Wicked undergo in the Regions of Hell. This Pagod is prodigiously crowded by the People, who resort to it from all Parts, with Oblations and Money in their Hands, to redeem their Souls from the Torments of so formidable a Judge.

^e DAI-BOTH, or *Dai-but*, is one of the principal Deities of the Empire. The etymological Signification of his Name is, *the great God*, or *great Deity*. In all Probability, therefore, he may be the same as *Amidas*, or the Supreme Deity considered under some of his particular Attributes; or else he may be *Budh* from whom

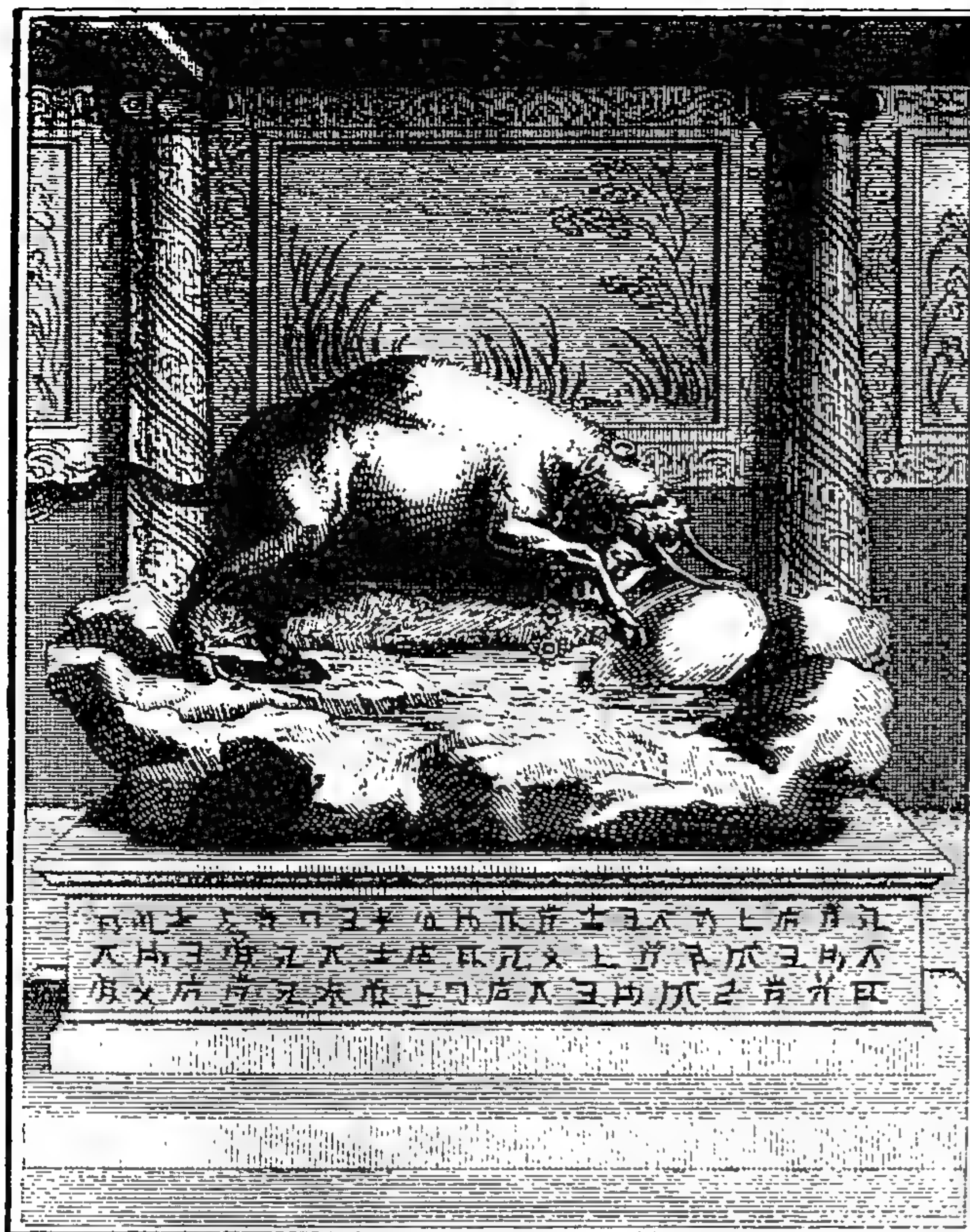
^a *Kaempfer, ubi sup. Lib. V. Chap. x.*

^b *Kaempfer, ubi sup. Lib. III. Chap. vi.* We have taken notice of this already.

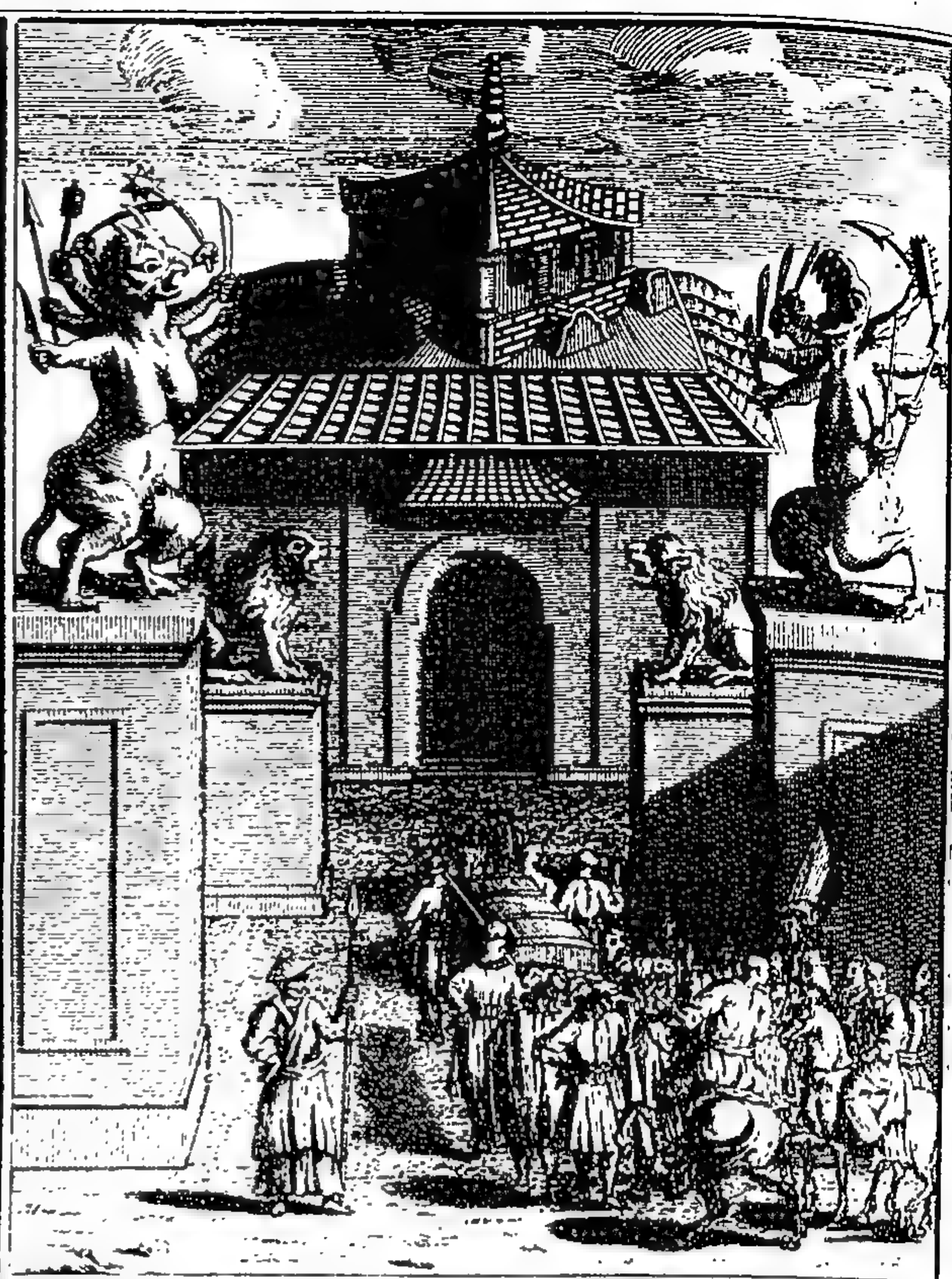
^c *Father Froes, ubi sup.*

^d *Embassies of the Dutch to Japan, in Folio, p. 138.*

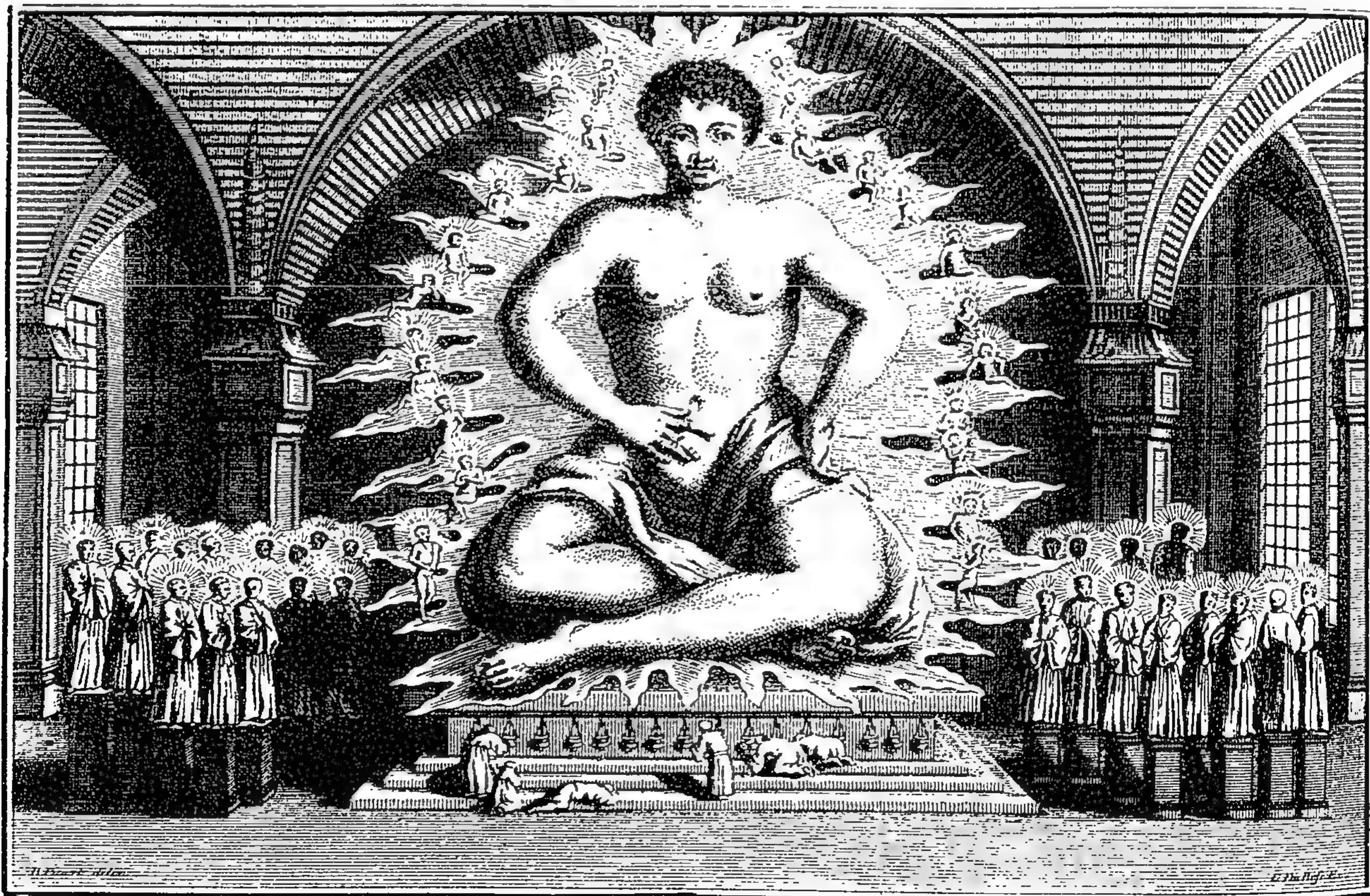
^e The Term *Dai* signifies *Great*. See *Kaempfer, ubi sup. Lib. III. Chap. iv.*



La PAGODE du TAUREAU.



La PAGODE de DAYBOT.

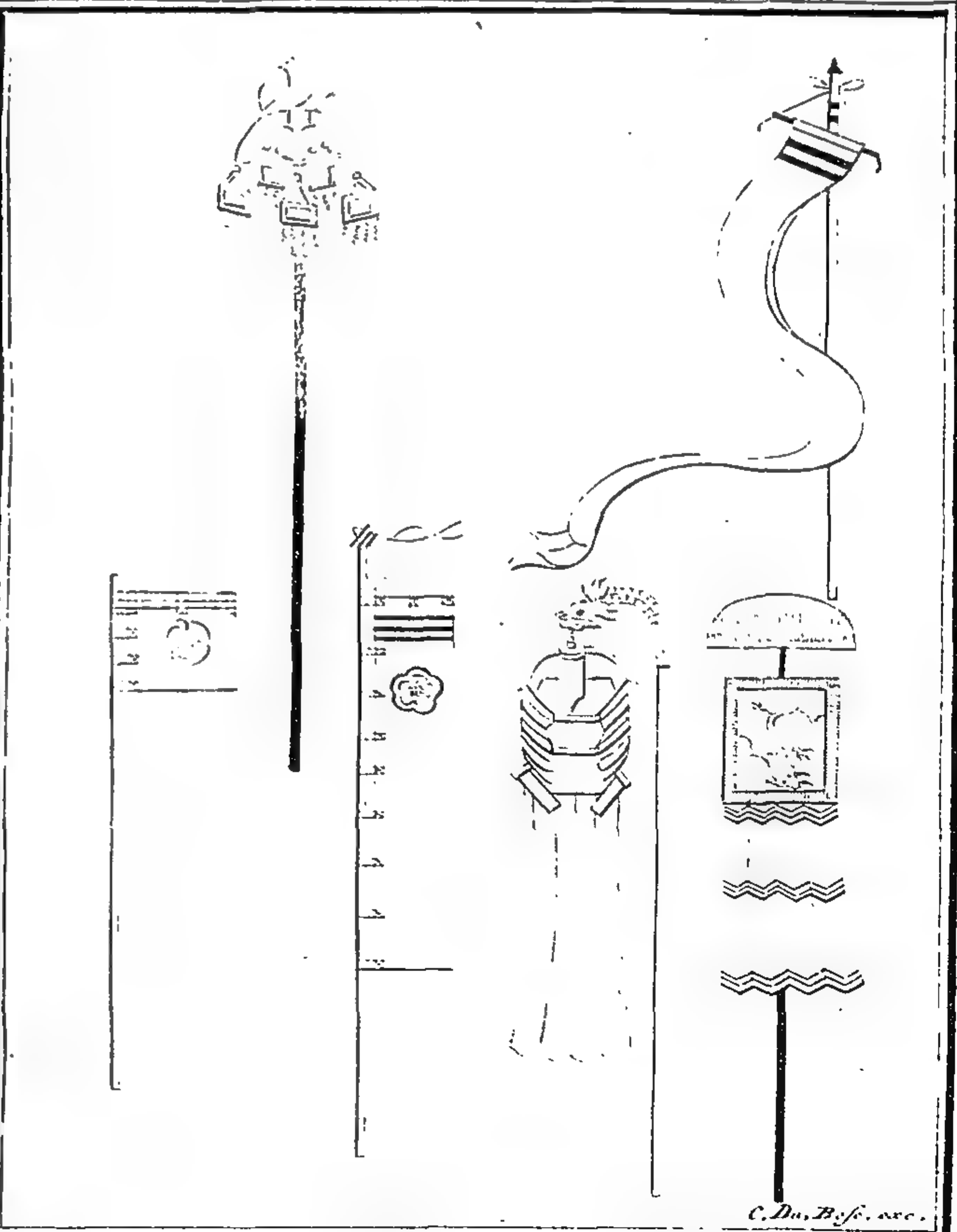


DAYBOT Divinité Japonaise.



TATS DRAGONS of China and Japan.
TATS DRAGONS des Chinois et des Japonais.

A. KIRIN of CHINA. B. KIRIN of JAPAN.
A. KIRIN des Chinois. B. KIRIN des Japonais.



A. FOO or the Phoenix of China
B. FOO or the Phoenix of Japan
A. FOO ou PHOENIX des Chinois
B. FOO ou PHOENIX des Japonais

Imperial STANDARDS or Marks of HONOUR conferred
by the EMPEROR on persons of DISTINCTION.
BANIERES Imperiales et MARQUES d'Honneur
qu'on accorde aux GRANDS.

the *Buddoists* derive their Denomination. But be that as it will, this Idol is set up in a very remarkable Pagod at *Miaco*. We cannot forbear observing here how Travellers, who peremptorily assert they have both seen and carefully examin'd all the Particulars which they insert in their respective Narratives of foreign Countries, are to be regarded, when they relate the very same Stories quite different from one another, and consequently impose upon their Readers just what they think proper, for Matters of Fact. Whence they must for ever expect, that when a Traveller shall treat of what is transacted at *China* or *Japan*, they shall never fail to be entertain'd with something novel, though it must tend to discredit the Veracity of History; but they can't be so deluded by a Traveller that writes the History of *France* or *Germany*, since his Ignorance, or his marvellous Fictions, would appear too barefac'd, and be too easily confuted. In reality, if a Traveller, just arriv'd, as it were, from another World, for Instance *Japan*, where he was look'd upon by the Inhabitants as quite another, or at least a very different Creature from themselves, is able to describe all the Temples and all the Idols of *Miaco*, and the religious Ceremonies and religious Customs of so extensive an Empire as *Japan*, after residing there but a Month or two, would it not be reasonable to expect, that he should with equal Artifice and Address give a tolerable Account of the Town of *Paris*, where he had resided for a much longer Term? And would he not be able to describe, with all the necessary Embellishments, the Customs and Religions of the *French*, their Palaces, Buildings, theatrical Amusements, the Genius and Character of the Natives, all their Churches in their Metropolitan City, *Versailles*, *Marli*, &c. No not in the least. This is practicable with Regard to *Japan* only, and other Countries so far distant, that but very few amongst us are able to contradict the Narration. After this short Digression, which we hope is neither useless nor impertinent, we shall give you an Extract from two of the most authentic Accounts we can meet with, relating to the Temple consecrated to the Idol *Dai-both*.^a Before you come to the Temple itself, you pass through a kind of a Gate, on each Side whereof are erected two monstrous Figures, with several Arms, fraught with Arrows, Swords, and other offensive Weapons. These two Monsters stand in a Posture of Defence, and seem prepared to combat each other. From this Gate you proceed to a large Quadrangle, with Galleries on each Side of it, which are supported by Pillars of^b Free-Stone. After you have crossed this Square, you come to another Gate, embellished with two large Lions^c made of Stone, and then you go directly into the Pagod, in the Center whereof the Idol *Dai-both* is seated, after the oriental Fashion, on an Altar-table, which is raised some small Matter above the Ground. This Idol, notwithstanding you see him seated like the great *Jove* of old, is of a monstrous Height; for his Head touches the very Roof of his Temple. The Attitude of *Jupiter* was justified by the symbolical Intention of it, which intimated, says a celebrated antient Author, that the Power of the Deity was firm and unalterable. The *Japanese* and *Indians*, in all Probability, entertain the very same Idea. The *Colossus* of *Dai-both*, though composed of Wood, is plaister'd and covered over that with gilded Brass. This Idol has the Breast and Face of a Woman; his black Locks are woolly, and curl'd like a Negro's. One may form some Idea of the prodigious Bulk of this *Colossus* by his Hands, which are bigger than the whole Body of any Man of a moderate Stature. He is encircled on all Sides with gilded Rays, in which there are placed Abundance of Images, representing some of the *Cami's* and *Demi-Gods* of *Japan*. There are several others in a standing Posture, both on his Right Hand and on his Left, all crown'd with Rays, like our Christian Saints. The Table of the Altar, whereon the Idol is sitting, is furnish'd with a large Quantity of lighted Lamps.

^a Embassies of the *Dutch* to *Japan* in Folio.

^b *Arduin Steen*, if literally translated, signifies hard or blue Stone.

^c The Engraver has here thought proper to represent the *Dutch* Ambassador and his Retinue, entering into the Temple of *Dai-both*.

^a KAEMPFER'S Description of this Temple is vastly different from that of the Collector of the *Embassies to Japan*. Before the Court of the Temple, says he, there is a rising Ground, whereon is erected a stone Monument, which the *Japanese* call the *Sepulchre of Ears*. *Teiko*, one of the antient Heroes of *Japan*, after he had his Ears cut off in waging War against *Jesso*, came and buried them upon this Hill. The Court of this Temple, which is likewise situated on a rising Ground, is enclosed by a Wall, made of large Free-Stone. As to the Gallery which bounds the Place within the Wall, 'tis open on the Side fronting the Temple, and supported round about by a double Range of Pillars, which are all painted red, and amount in the whole to the Number of four hundred. An Ascent of eight Steps leads farther on to a great Gate, embellished with two gigantic ^b Figures, in a Posture of Defence, and engag'd, as it were, with each other in single Combat. These Idols, according to *Kaempfer*, are almost black, or at least of a very dark red, and almost naked, having nothing but a Linen Cloth, or a kind of loose Scarf girded about their Loins. As to their Features, they very much resemble those of a Lion. That which is plac'd on the Left-Hand, at the Entrance, has his Jaws wide open, and one of his Arms extended; the other on the Right, whose Mouth is shut, holds a long Quarter-Staff in one of his Hands, press'd close to his Body, and falls back in such a Manner, as that one half of both his Body and the Staff are withdrawn. This Posture, which needs no great Matter of Illustration, is the Symbol or Representation of the two fundamental Principles of Nature, generally call'd *the Active* and *the Passive*. At least this is the Explication which the *Japanese* give of it. From this Gate you come to a very agreeable Spot of Ground, embellish'd on each Side with sixteen stone Pillars, on which, upon some solemn Occasions, they hang up a large Number of lighted Lamps. In the same Place there is a large Vase, wherein such as go to pay their Devotions there, always wash themselves. As to the Temple of *Dai-both* itself, it is supported by several wooden Pillars, which are prodigiously large, erected without the least Regard to the Rules or Beauties of Architecture, separate most of them being nothing more than the Trunks of Trees; and the rest consisting only of a large Parcel of them laid close together. The Timber-Work of the Temple is all painted red. On the Right Hand of this Temple there is a little Chapel, which is very dark, and varnished without all over. Our *German* Traveller assures us, that this Temple is the most pompous and magnificent Building in the whole Kingdom of *Japan*, and much more lofty than any Edifice whatever in *Miaco*. He might have added, that the Structure of it is very particular and whimsical; for how can any Fabric be deem'd better, which has two Roofs, laid one over the other; the uppermost whereof is only supported by large Blocks of Timber, and several Pillars, remarkable for nothing but their being painted red, and some small Variety observ'd by the Undertakers. This Temple has several Doors, the Tops whereof reach to the nethermost Roof; and yet it is so very dark, that scarce any Thing can be discerned within it, but *Dai-both* sitting on a *Nymphæa*, which is laid upon another Flower, the Leaves whereof surround it, and thereby form what the *Botanists* call a *Calix* or *Cup*. As to the Idol itself, which we may properly call monstrous, on Account of its prodigious Height and immoderate Bulk, 'tis gilt all over; its Ears are very large, and its Hair curl'd; there is a Crown upon its Head, and a large Stain or Speck on its Forehead; its Arms and Breast are all naked. *Dai-both's* Right-Hand is extended, pointing to the Hollow of his Left, which he rests upon his Belly. This is a much better Symbol of the two Principles of Nature, and demonstrates that the *Japanese* by this Deity have describ'd Nature herself. What our *Dutch* Author calls a *Circle of Rays*, the *German* styles a *flat oval Decoration*, which is placed behind the Idol, and is so large, that it takes up the Circumference of four Pillars. It is to be observed, that these Pillars must be a considerable Distance one from the other, since the monstrous Statue of *Dai-both*

^a History of *Japan*, Lib. V. Chap. xiii. and xv.

^b *Kaempfer* calls these Heroes *Demi-Gods*.

touches but two of them with his Shoulders. Within this Oval there are a considerable Quantity of small Deities, all represented in a human Form, and sitting on their respective *Nymphæa's*.

WE have so often mention'd *Xaca*, in the preceding Articles, that it may be thought tedious to say any Thing more about him; we shall endeavour, as much as possible, to avoid Tautology in what we have further to offer on that Topic. *Xaca*, or *Siaka*, is, among the *Japanese*, sometimes represented with ^a three Heads; but in the Print before us, with but one, and in the usual Figure of a Man, sitting according to the *Japanese* Fashion, and extending his Hands like a Devotee or a Doctor. He has a Chain of Gold Shells, set with precious Stones, about his Neck; several Ribbons, at the End whereof hang some little Ornaments like Tufts or Tassels, upon his Arms, and a Silk Girdle about his Loins. Behind and before him are hung Golden Scales. The Table whereon *Xaca* sits, is adorned with Censers hanging round about it by Gold Chains. They burn Incense in them Night and Day, in honour of the Deity. This *Xaca*, as well as all the rest of the Pagan Deities, may boast of Devotees, who delight in the most extravagant Expressions of their Veneration for him, ^b since we are informed that they will even starve themselves to be deemed his Martyrs.

XACA is frequently distinguished, amongst the *Japanese*, by the Appellation of *Fotoge*, without any farther Restriction, in the same Manner as we say the *Lord*, when we speak of God Almighty: And to this Custom we must ascribe the Mistake of some ^c Travellers, who imagine *Fotoge* to be a distinct Idol. Sometimes he is stiled *Si-Tjun*, that is to say, *Illustrious Saint*. *Xaca* is not a true God, in the Opinion even of most of those People, who pay him divine Adoration under various Titles; for they acknowledge (if we may venture to repeat the same Thing over again) one only Supreme Being; who is God the invisible Creator, and to whom, in all probability, they pay no external Worship by Reason of his Spiritual Essence; of which they can entertain no adequate Idea to strike the Sense, or which can make any Impression on the Organs, like sensible Objects. *Xaca* therefore is no more than a Saint, or rather, if we would express ourselves after the Oriental Manner, an illustrious and extraordinary ^d *Camî*, who having been seated for above twenty thousand Years on his *Nymphæa*, the usual Throne of the *Chinese* as well as the *Japanese* Idols, there invokes, praises, and blesses the Supreme Being, without the least Intermission. This Multitude of Ages ascribed to him contradicts in a great Measure the History of *Fo*, the diminutive Appellation of *Fotoge*, and of all the Idols of *Xaca*, ador'd in the Eastern Parts of *Asia* under divers other Denominations. But we shall for ever go astray, as *Kaempfer* justly observes, if, when we endeavour to reconcile these seeming Absurdities, we do not recollect, that in the *Indian* Mythology the same Being is generally multiplied, by being consider'd in different Lights, according to his various Attributes, and the Discharge of his respective Functions. Every Body knows there is the very same Obscurity in the Mythology of the *Egyptians* and the *Greeks*. However, we very readily subscribe to our *German's* Conjecture, who is of Opinion, that there have been several *Xaca's*, and that new Doctors, or Legislators, who succeeded him, were they honoured with the same Appellation, have been confounded with the antient *Xaca*.

THIS Conjecture of *Kaempfer* gives us an Opportunity to make a short Digression, which we flatter our selves the Reader will neither think impertinent nor disagreeable: Tho' this Author has given it us as his own Observation, it may be said to be much more antient than he himself; for *Kircher* advanced the same Notion before him, and even he was not

^a Embassies to *Japan*.

^b Embassies, &c. *ubi sup.*

^c Turn to *Purchas's* Extracts.

^d *Kaempfer's* History of *Japan*, Lib. I. Chap. ii.

the original Author: What follows, however, is an Extract from ^a *Kaempfer*. “ In all probability, neither *Prab*, (which Name denotes *Sommona-Codom* among the *Siamese*) nor (as he is otherwise call’d) *Siaka*, was an *Indian*, nor so much as a Native of any Part of *Asia*. He was no doubt an *Egyptian* Priest of *Memphis*, who, having been banished with several other Brother Priests, from his native Country, established his own Religion amongst the *Indians*. . . . This Conjecture is grounded on the Conformity we meet with between the Religions of *Egypt* and those Countries which are generally known by the Name of the *East-Indies*. Both the one and the other pay divine Adoration to, and represent their Gods, in the Form of various living Creatures, and sometimes of monstrous Figures: Whereas the *Persians*, *Arabians*, *Chaldeans*, and for the generality all the Natives of the Western Parts of *Asia*, worshipped the Stars; but principally that glorious Luminary the Sun, and the Fire, as being the most advantageous, most excellent Productions of Nature, and which strike the Senses in the most agreeable Manner.”

WE beg leave to add, that if there are any Objects in Nature, that can command, (as superior Intelligences,) the Attention of such People as have no Knowledge of the true God, they must be those two above-mentioned Beings. “ The Footsteps even of this last mentioned Worship are still to be seen in *Japan*, and several other Countries. Nothing, however, illustrates the Conformity, which there is between the Idolatry of the *Indians* and the *Egyptians*, better than the Doctrine of the *Metempsychosis*, or Transmigration of Souls, and the Veneration which the *Indians* have for their Cows. It may be justly asserted, that these were the two fundamental Tenets of the *Egyptian* Religion. And it is observable, that those *Indians*, who are the nearest Neighbours to *Egypt*, are much more respectful and indulgent to these Animals, than those who live at a greater Distance. Thus the *Indians*, who live on this Side the *Ganges*, not only refuse to eat the Flesh of Cows or Oxen, but even pay them divine Adoration; not to mention their peculiar Regard and Affection for the *Metempsychosis*, which induce them to preserve, with the utmost Indulgence, the Life of the meanest Insect; whereas such as live on the other Side the same River, give no Quarter to any of those noxious Reptiles which the *Bonzes* treat with so much Humanity; and the Priests of *Siam*, &c. make no Scruple to eat the Flesh of Cows or Oxen, provided they were neither conscious of, nor accessory to their Slaughter.

“ THERE is another Reason to be assigned in Favour of the Conjecture, which insinuates that the Religion of the *Egyptians* was transferr’d to the *Indians*; and that is, the Conformity which there is between the sacred *Epocha* of the *Siamese*, viz. the Death of *Sommona-Codom*, and the total Subversion of the *Egyptian* Religion by *Cambyfes* King of *Persia*. These two remarkable Occurrences happened about ^b five hundred and thirty six Years before the Nativity of our blessed Saviour. It is then highly probable, as we have already observed, that some *Egyptian* Priest, who ^c fled for Refuge at that Time into the *Indies*, having given them a Specimen of his Religion, by such signal Testimonies as he well knew how to produce of his pretended Mission, they conferr’d on him the illustrious Title of *Prab*, *Budbu*, and *Siaka*. To conclude, the deep Black of this God, or Demi-God, is alone an undeniable Demonstration that he was an *African* by Nation: But this would prove him to be a *Negro* or *Ethiopian* rather than an *Egyptian*; not to mention that that Colour is peculiar to *Sommona-Codom* only.

^a *Kaempfer* makes use of *Budbu*; but we have already prov’d that *Budbu* is the same as *Xaca*.

^b There is a small Difference of about eight Years, because, according to the Computation of the *Siamese*, ’tis 2233 Years since the Death of *Sommona-Codom*.

^c It is a difficult Task to reconcile this Conjecture with what our *German* Traveller asserts, in Lib. II. Chap. i. that *Siaka* was born in the *Indies*, in the Reign of *Soowoo* Emperor of *Japan*, 1027 Years before *Jesus Christ*. It must be acknowledged, that *Kaempfer* talks conformable to the *Japanese* Chronology in this last Particular.

WE shall now enter upon another Article which Travellers vary in also, without, however, deciding in Favour of any of their Opinion. There is a Town near *Miaco*, which is peculiarly remarkable for the Number and Magnificence of its Pagods; one in particular, according to *Kaempfer* including ^a thirty three thousand three hundred and thirty three Idols; or, according to the Compiler of the Embassies to *Japan*, one thousand only. The Reader will be able to form a Judgment, whether the Pagod, of which these two Authors have given us so contradictory an Account, be one and the same, or not, by their several Descriptions. ^b In the Middle of the Temple there is a gigantic Figure of an Idol, that has his Ears bor'd, his Head bald, and Chin shav'd, much like a *Bramin*; over his Head, and under the Canopy that covers him, hang five or six little Bells. On each Side of him, that is, on the Right and the Left-Side of the Throne on which this Deity is sitting, there are several Statues of armed Men, Moors dancing, Wizards, Magicians, and Devils. There are likewise several Representations of Thunder and the Winds. Round about the Walls of the Temple, on the Right Hand and on the Left, are a thousand Idols all resembling *Canon*. Each Idol is crowned, has thirty Arms, and seven Heads upon his Breast. They are all made of solid Gold; every individual Decoration belonging to them, as also to the Temple, is likewise of the same precious Metal. Were all the Idols, in short, that are therein, to be number'd, the Sum Total would ^c no doubt amount much higher than a Thousand. The *Dutch* Compiler, who in this Place has transcribed his Account either from Father *Froes* or *Purchas's* Extracts, does not inform us as those Travellers do, that the principal Idol is that of *Amidas*, and that the others are the Representations of his Son *Canon*. We now proceed to give you *Kaempfer's* Description of it. ^d In the Middle of the Pagod sits a prodigious large Idol, which has six and forty Arms and Hands. Sixteen black Demi-Gods, of gigantic Stature, are planted round about him. At some considerable Distance there are two Rows of other Idols, one on the Right Hand, and the other on the Left, which are all gilt and all standing. Each Idol has several Arms. It is necessary to remark here, that the Multiplicity of Arms and Hand expresses, or is a Symbol of the Power of the Idol. Some have a Kind of Shepherd's Crooks in their Hands, others Garlands, and all of them one Implement or another. Their Heads are surrounded with Rays, and there are seven other Figures over them, the Middlemost whereof is less than the rest. In this *Pantheon* there are likewise ten or a dozen Rows of other Idols, about the common Stature of a Man, set very close together, and disposed in such a Manner that they gradually ascend, in Order that all of them may be equally conspicuous, and attract the Eyes of the Devotees. Now, if these two Pagods be in reality one and the same, it must be acknowledged, that either there has been a strange Metamorphosis there since Father *Froes's* Time, or that the *German* was far more quick-sighted than the *Jesuit* or his Successors, tho' these last themselves did probably no more than transcribe, or at most paraphrase on the *Jesuit's* Narration.

THE Reasons which might induce one to believe that the Compiler of the Embassies to *Japan*, and the above-mentioned *German* Traveller, have described the very same Temple, are as follow: *Dapper* speaks of it as a Temple consecrated to *Canon*, the Son of *Amidas*, and the ^e *German* asserts, that 'tis a Pagod dedicated to *Quanwon*. Now there is so near a Resemblance between these two Apellations, that we may very reasonably suppose them to be the same. This, methinks, is a very fair Caution for us, not to depend too much on the Veracity of Travellers, who, in general, it must be allowed, study more the Diversion than the Improvement of their Readers. And what is

^a *Lewis Guzman*, quoted by Father *Kircher*, in his *China illustrated*, speaking of the *Japanese* Idol with three Heads and forty Arms, says 'tis surrounded by above fifteen hundred Idols all gilt, and disposed in nine Rows, like the nine Choirs of Angels. Each Idol is bigger than the Life.

^b Embassies, &c. Page 115. of the Folio Edition.

^c Turn to our Remarks under the Article of *Pegu*, p. 37. relating to the 120000 Idols, which are said to be in one Pagod there.

^d Li. V. Chap. xiii.

^e *Kaempfer*, Lib. V. Page 554. and Page 602. of the History of *Japan*.

the Reason of it? Why, because they are always ambitious to set themselves above those Persons who have wrote before them, and, in order to supersede all Accounts of older Date, are obliged to embellish their own with some new Amusements, and pretend they have seen in four and twenty Hours, what others never could meet with for ten Years together.

THERE is a great Conformity between *Quanwon* and *Puzza*, tho' they are not indeed the same Deity. The former is delineated in the Print, according to ^a *Kaempfer's* Account of him, with ^b several Arms, having young Children in two of them, which are extended above his Head, in such a Manner as that they appear to be much longer than any of the others. Moreover, six other little Infants surround the Head of this *Quanwon*, and form a Kind of Crown, or Circle of Rays around it. There are besides one Child standing and another sitting over the Idol's Head. The Deity himself is seated on a very spacious *Tarati*. The Print illustrates every Implement which that Idol holds in his Hands. *Kaempfer* is of Opinion, and we agree with him, that this Image represents the various Shapes in which *Amidas* has made his Appearance at different Times; as also the manifold Blessings which Mankind enjoy, either through his Interest or Invention.

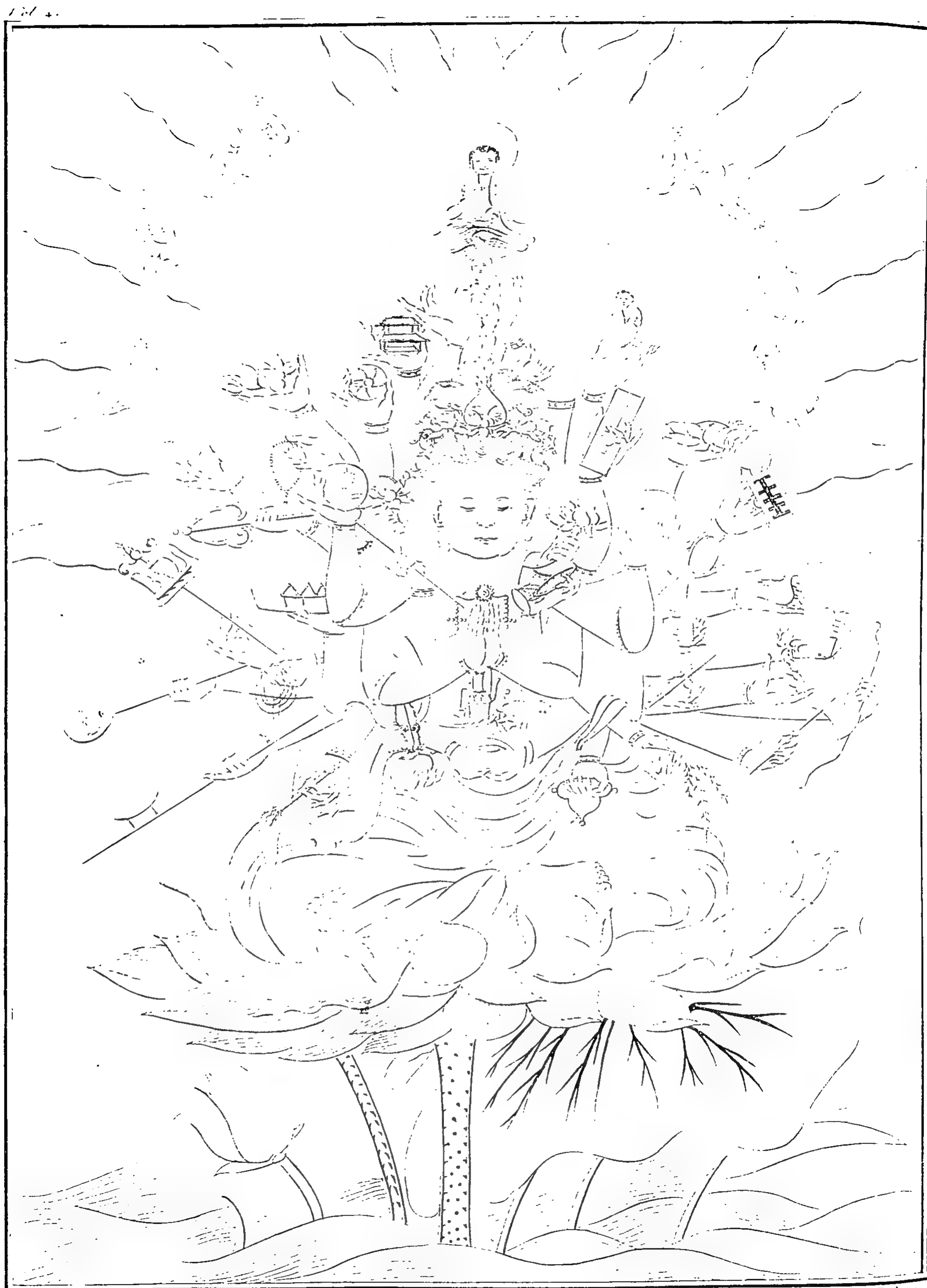
WE proceed now to give you a compendious Description of some other Gods or *Sins* of *Japan*. Here, as in other Nations, particular Trades, and distinct Families, and all such as are conscious of their Enjoyment of any Blessings, which they cannot be so presumptuous as to ascribe to their own Merit, nor to the Favour or Indulgence of a Being who condescends to be present with, or conversant among them, have Idols peculiar to themselves, to whom they pay the Tribute of divine Adoration. There is an eternal Struggle between the Vanity of Mankind in general, and the Consciousness of their own Frailties and Imperfections. But this Reflection would carry us beyond our Mark, were we to dwell too long upon it; we shall therefore confine it to the *Bonzes*, of whom we now treat. The *Japanese* Merchants pay their Devotions to the four following Deities: ^c *Jebis*, or *Jebisu*, who is the Brother of *Tensio-dai-sin*, is their *Neptune*, who being out of Favour, and having lost the Esteem which his elder Brother had once for him, was banished, and confined to a certain Island; which Circumstance seems to intimate some Conformity between this ^d *Neptune* and that of the antient Heathens. The Fishermen as well as the Merchants worship this particular Deity; for which Reason, he is represented as sitting on a Rock near the Sea-Shore, with an Angling-Rod or Line in one Hand, and a Fish in the other. *Daikoku* is the second Deity, to whom they look upon themselves indebted for all the Riches they enjoy. This Idol is seated on a Bale or Sack of Rice, after the *Japanese* Mode, and strikes, with his Hammer, such Things as he thinks proper, and wherever the Stroke falls 'tis attended with universal Plenty, such as immense Riches, gay Habits, all the Conveniencies of Life, &c. He is here represented striking the Forepart of the Bale or Barrel he sits upon. The Bale of Rice is, according to the Oriental Taste, an Emblem of Plenty. *Toshtoku* is another God, who presides over the good or ill Fortune of Mankind. The *Japanese* pay their Adorations to him, particularly on every New-Year's-Day, with the agreeable Hopes and Expectations that he'll prove indulgent, and crown their future Undertakings with Success. This Idol stands upon a Rock. His Make is whimsical and irregular. He holds a Fan in his Hand, and wears a large Robe, the Sleeves whereof are very long, and too large in Proportion to the whole. His Beard is long, and looks as if it seldom was comb'd; his Ears are unmercifully large, and every Lineament of his Face most ghastly and deform'd. *Fottei* presides over all their Diver-

^a *Kaempfer*, Lib. V. Chap. xv. Page 595.

^b *Kaempfer*, Lib. IV. Chap. viii. of his History of *Japan*, calls him the Hundred-handed Idol.

^c *Kaempfer's* History of *Japan*, Lib. III. Chap. iii.

^d See *Ovid's* Fifth Book of his *Metamorphoses*.



C. DuBois

QUAN YON.

after designs of the Japanese



Giron

62W0A7



Jebis y Neptune of y Japanse | **JEBIS** Neptune des JAPONOIS.



DAIKOKU the Pluto of JAPAN.
DAIKOKU le Plutus de JAPONOIS.
After the design-



Tossitoku the Deity which rules their FORTUNE.
Tossitoku Divinite qui preside a la FORTUNE.
ings of Japan

C. Du. Rofe. sc.

sions ; in which Respect he bears a great Affinity to *Vitek*, or *Niniso*, ^a the Deity, who, amongst the *Chinese*, takes on himself the very same Province or Employment. The *Japanese* look upon themselves indebted to this *Fottei*, not only for the Pleasures and Amusements of Life, but for their Health, Children, &c. *Giwon*, whom we have already mentioned, is the fourth Deity represented in the Print. He is their Household God, and preserves them from some particular Misfortunes incident to human Life ; such as, for Instance, the Small-Pox; which is a very fatal Distemper in *Japan*.

It may suffice to observe in general, that *Suwa* is the God and Patron of their Huntsmen, and that they have a Deity or Spirit who presides over their Foxes. They tell us of one *Jasiro* by Name, who perform'd several very wonderful Exploits, and in particular slew a formidable Dragon : Now if Conjectures may be allowed, why may not we take this *Jasiro* for ^b *Jisu*, whose Province, as we are informed, is (as *Mercury's* was amongst the Antients) to transport Souls to the infernal Regions. On the Road from *Osacca* to *Sorungo*, stands the *Colossus*, says our ^b Author quoted below, of one *Dabis* (which in all probability is the same as *Dia-bolus*) made of Brass, to whom they make an Offering every Month of a spotless Virgin ; who is instructed to ask the God such and such particular Questions ; to which the Idol itself, or the Devil, or perhaps some *Bonze*, (as the Image is hollow,) condescends to give her such an Answer as he thinks proper. The sacred Interpreter of this Deity never fails to impart to the inquisitive Virgin that happy Qualification which makes a Maid a Woman, as a Demonstration of the Appearance of his God in human Shape. An ^c *Egyptian* Priest of *Saturn* formerly carried on an Imposture of this Kind for some Time, with abundance of Success. He inform'd the Male Devotees, who came thither to pay their Vows, and make their Supplications to the Idol, that the Deity expected a personal Interview with their Spouses, out of which he always pitch'd upon one of the handsomest for his Favourite. Such a glorious Cuckoldom was so far from being thought ignominious, that they boasted without doubt of so divine an Indulgence. The Dame, thus honoured, was conducted into the Temple. The Priest, after he had shut her in, convey'd himself, through a private subterraneous Passage, into the Belly of the Idol, and from the Mouth of it asked his pretty Devotee some particular Questions, which always ended in their mutual Embraces: But before they came to Consummation, the amorous Priest of *Saturn* took Care always to put the Candles out.

^d *FATZMAN*, or *Faciman*, is the *Mars* of the *Japanese*. *Jakuti* is their *Apollo* or *Esculapius*, and we may very easily imagine that he has Votaries in abundance, since, doubtless, no Vows or Prayers are more sincere than those which are made in Sickness, and on the Death-Bed. The *Japanese* are of Opinion, that all the Distempers to which they are exposed, are owing to the Malice of *Jekire*, an evil Spirit, which they expel by Exorcisms; for we cannot recollect a more proper Term ^e to express a certain Ceremony, of which *Kaempfer* has given us a particular Description. This Traveller, in one of his Voyages, met with a Vessel full of Penitents, who all roar'd out *Namanda* as loud as they could stretch their Throats, in order to procure Relief to their afflicted Townsfolk, who were visited with a malignant Fever. At the same Time they had Recourse to their grand ^f Chaplet, which, in Time of public Distress, they always say sitting, young and old promiscuously together in a Circle. The Chaplet slides apace

^a See the Print that represents *Niniso*, p. 221. *Fottei* is called, in the *Chinese* Language, *Fo-teck*. *Dapper*, in his Collection of Voyages to *China*, has corrupted the Term, and alter'd it to *Fiteck*.

^b *Purchas's* Extracts of Voyages.

^c In History he is called *Tyrannus*.

^d *Purchas's* Extracts of Voyages.

^e *Kaempfer's* History of *Japan*, Lib. III. Chap. iii. informs us, that he was the Brother of *Tensio-dai-sin*, and the sixteenth Emperor, or King of *Japan*.

^f *Kaempfer's* History of *Japan*, Lib. V. Ch. xi.

^g *Fiak-manben*. *Kaempfer* translates this Term, One hundred Thousand.

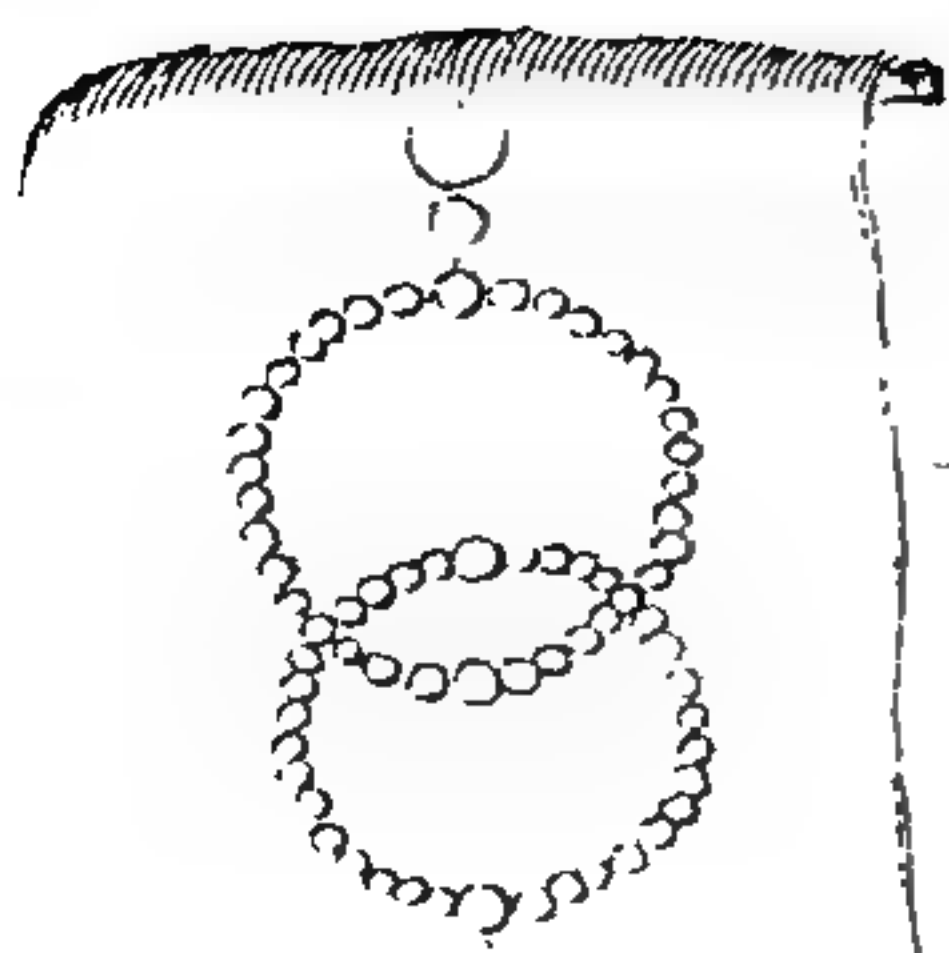
through the Fingers of the Devotees, and at every great Bead each of them hollows out *Namanda*, with all the external Testimonies of unfeigned Sorrow, and sincere Repentance. If, notwithstanding these their pious Endeavours, the Contagion spreads farther, the same divine Service and Humiliation is appointed to be performed in all their Pagods. There are several other Gods, whom *Purchas* and other Authors mention indeed, but give no Description of; but they may possibly be the same Deities we have been speaking of, differing only under various Appellations. They fix their *Eolus*, or God of the Winds, upon one of the highest Mountains in the whole Kingdom of *Japan*, to which the Devotees very frequently resort. We have already mentioned a certain *Sin*, called *Darma*, reputed the first Inventor of Tea. The Story is thus recorded in the *Japanese* Legend: ^a *Darma*, the Son of an *Indian* King, was in his Life-Time a very illustrious Saint, and the most abstemious and austere Person that ever was heard of: He is look'd upon as the twenty eighth Successor of *Siaka*, and supposed to live in the Year of our Lord 519. It was much about that Time that he preached his Doctrine to the *Chinese*, as the only way to attain true Happiness; and, the better to confirm the Truth of his Tenets, he lived in the constant Practice of the most painful Penances, and Acts of Self-Denial. His Diet was nothing but Herbs and Roots. The Supreme Being was the sole Object of his Contemplation Night and Day; and as Devotion, in Saints of this Stamp, for the generality disorders the Brain, he was not long before he felt the fatal Effects of it: This immoderate and incessant Contemplation was soon the Occasion of a rash and inconsiderate Action, inferior to none recorded in the Legends. *Darma* would never suffer his Body to take the least Repose; but on the contrary, redoubled every Day the Anxieties and Torments of that *Prison of his Soul*; in order that his nobler Part might be sacred, and devoted with still greater Perfection to the Deity. He made a solemn Vow, therefore, that he would never go to sleep: But, after he had resisted the Temptation for a long Time, Nature prevail'd, and he dropt into a Slumber: When he awoke, he was convinc'd, to his Sorrow, of the resistless Power of Nature, and the Weakness of those Efforts which are made to defeat and overthrow her Laws. This total Destruction of Nature is the general Aim of all enthusiastic Devotees. 'Tis not sufficient the Body and Soul should be check'd, and kept strictly within due Bounds; but out of an ardent Love for the Deity, they must be dissolved and disunited. *Darma*, sorely incensed against himself for his Compliance with the Dictates of Nature, in the Heat of his Resentment cut off both his Eye-Lids, and threw away, with Disdain, the Instruments, or, to speak more properly, deceitful Ministers of his imaginary Crime; and for that Reason he is represented without them in the Print. The Day following, as he was accidentally passing by the Place where this Act of Mortification was committed, he found his Eye-Lids were miraculously transformed into two young Shrubs with Tea-Leaves upon them; Plants that had never been discover'd till that very Moment. *Darma* tasted the Leaves, and found to his Surprise, that they made him gay and lively; that they fortified the Brain, and prompted him to Study and Contemplation. He communicated this happy Discovery to his Disciples, and thenceforward this Plant insensibly became valued and esteemed all over the whole World. He is represented in the Print with a Reed lying under his Feet, in the Middle of some Water, alluding to what the Legend tells us, that by the Help of that only he cross'd over Seas and Rivers as he thought proper.

We shall treat hereafter of the God of their Doctors and Wise Men, as also of a certain *Jene*, and a *Signani*, who are the Gods of the Dead. Mean while we shall close our Account of the other Gods, *Genii*, and Saints of *Japan*, with *Ingen*, who was a Native of *China*. This is one of their most Modern ^c Deities, and lived but about the Year of our Lord 1650. In 1653. his Zeal and Ambition to fortify the Religion of *Siaka*

^a *Kaempfer*, Lib. V. Chap. xv.

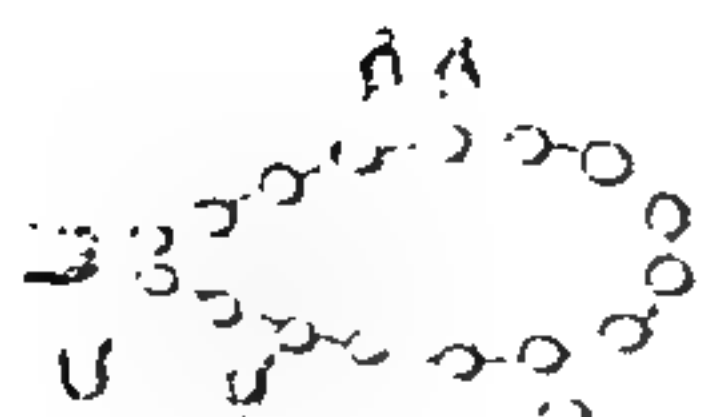
^b *Kaempfer's* Appendix to the History of *Japan*.

A Chaplet
belonging



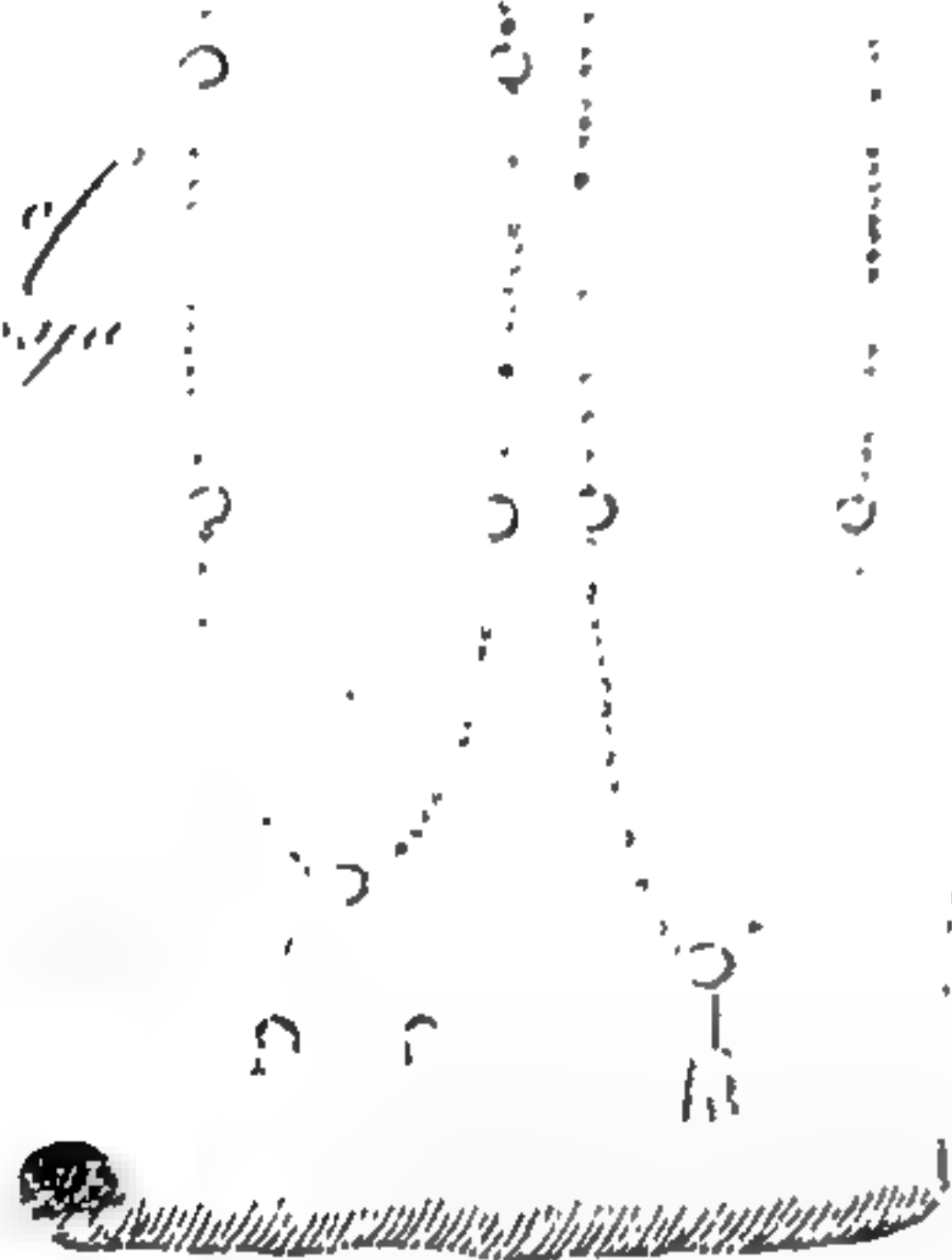
to the Sect of
Seodoujyu.

A Chaplet of



the Senajyu.

A Chaplet of
the Sect of Jhosyu

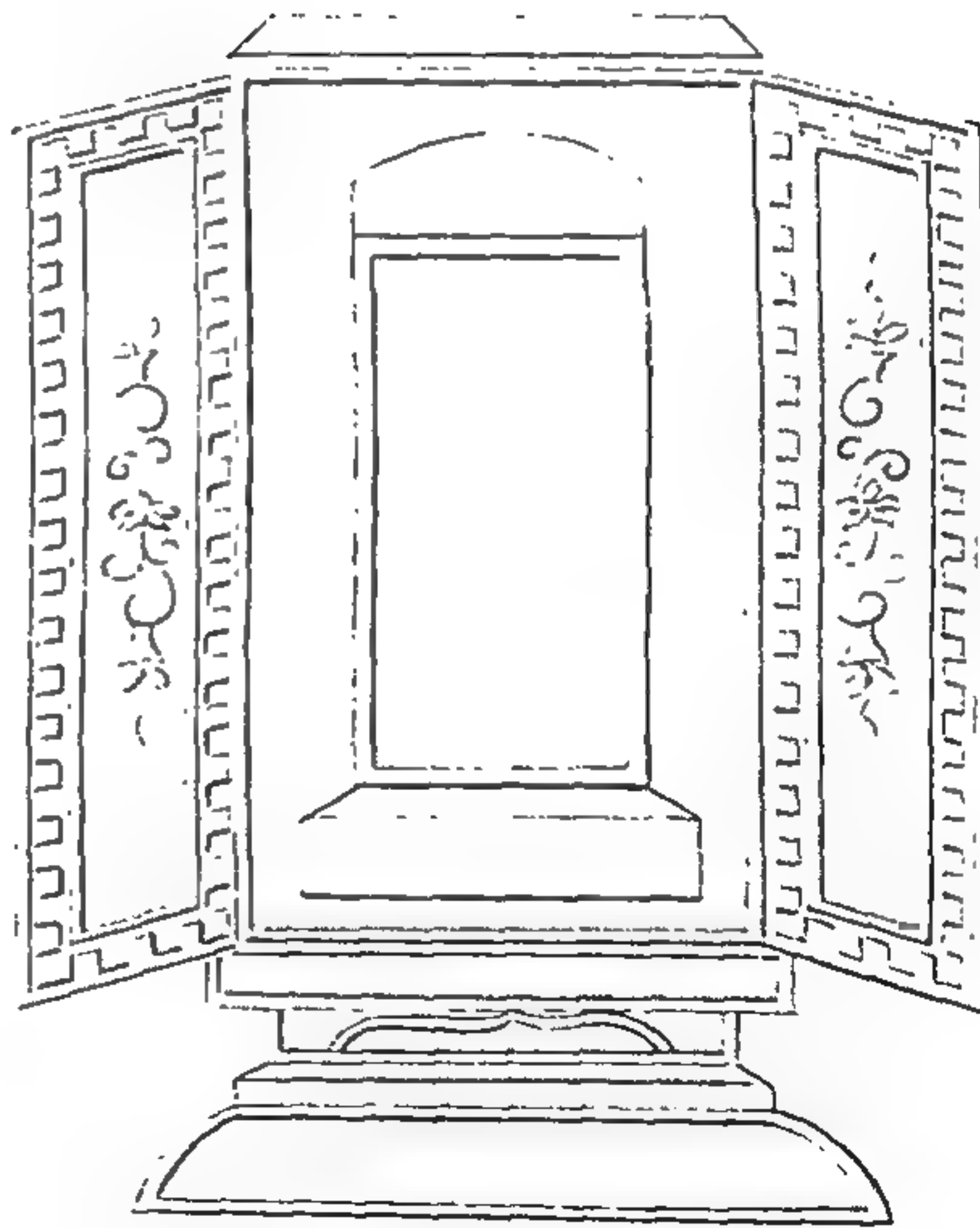
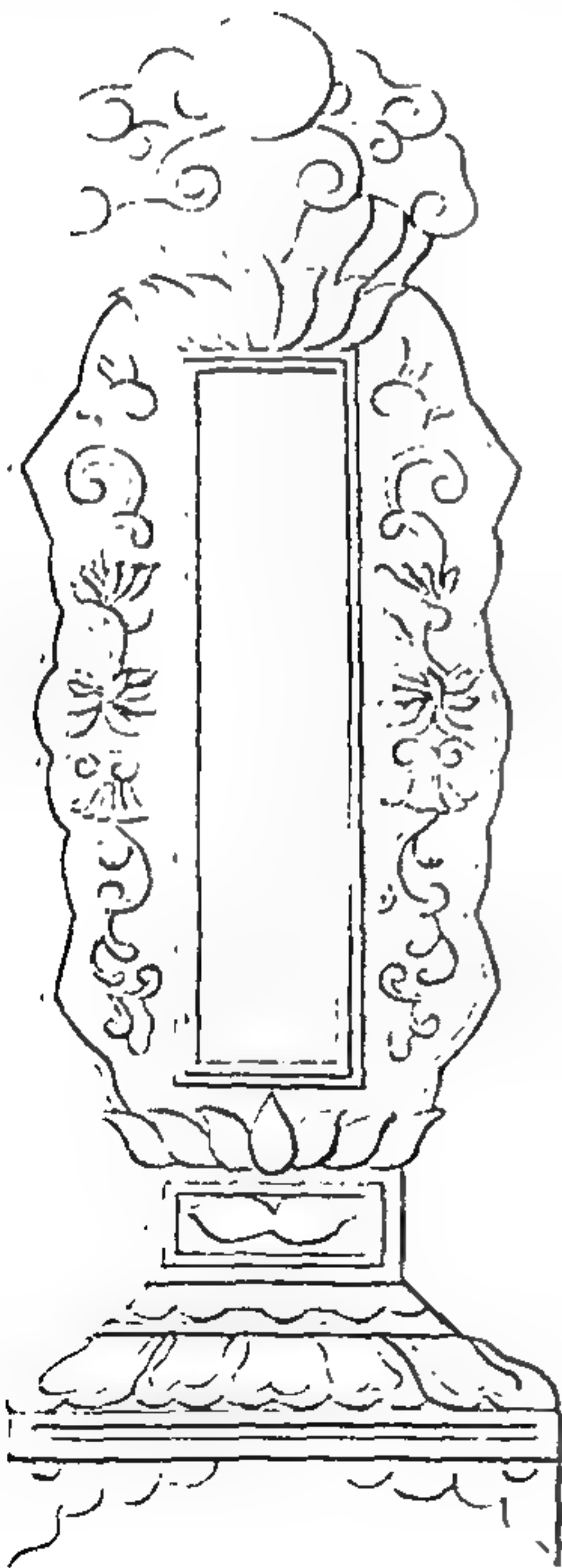


A Chaplet called
Siakmanben.

達磨



DARMA a saint of JAPAN | DARMA saint du JAPON.



TABLETTES for the DEAD

TABLETTES pour les MORTS

BIOSJU or

after the designings of the Japanese

BIOSJU ou

against the Attacks of Christianity; and all the other Sects that opposed *Buddoism*, obliged him to travel to *Japan*. He was received there with all the Testimonies of the most profound Respect, and with all the Prepossessions that were requisite to make him be look'd upon as an illustrious Saint. At that Juncture a tedious and excessive Drought fell out very fortunately to confirm the partial Opinion which they already entertained in his Favour. The People therefore made their earnest Applications to him, to repeat a *Kitoo* in order to avert the Judgment: This *Kitoo* is a particular Prayer, which is always made use of in Times of public Distress. *Ingen* modestly replied, that it was not in his Power to command the Rain to descend upon their Fields, and that he would not promise them that his *Kitoo* should prove successful. He undertook, however; the important Task at their repeated Sollicitations, and, having promised to perform it, ascended into a high Mountain, and there said his *Kitoo*. The Day following the Rain poured down in such mighty Torrents, that the Waters carried away the very Bridges of *Miaco*. The Wits of *Japan*, with a Sneer, were pleased to say that the Miracle was carried too far.

Their FESTIVALS, PILGRIMAGES, and other Superstitious Customs, &c.

WE have only spoke in general of the solemn Festivals of the *Sinto's*: We shall now descend to Particulars; but shall avoid, however, making any Repetitions relating to the Pilgrimage of *Ise*, which is one of their Religious Ceremonies. To visit, as often as possible, the Temples consecrated to the Gods, and the Souls of such Saints as in their Lives were conspicuous for their Merit, is one of the fundamental Principles of *Sintoism*. This Act of Devotion, indeed, is always commendable; but must be neglected, on no Account, at such Times as are set apart for divine Service:

^a THE Festivals of the *Sinto's* are all fixed and immoveable: Some are monthly; others annual. There are three in every Month; that is, at the Increase, Full, and Decrease of the Moon. As to the first, 'tis a Day rather devoted to Conversation, and other innocent Amusements amongst Friends, than to the Service of the Gods. The last is set apart likewise for much the same Purposes. But the fifteenth Day of the Month is, properly speaking, a solemn Festival, and spent in Acts of Devotion. The *Sinto's* have, moreover, five annual Festivals, which are immoveable also; that is to say, New-Year's-Day, the third Day of the third Month, the fifth of the fifth, the seventh of the seventh, and the ninth of the ninth Month. The Reason of this over-curious Choice of unequal Numbers, is, that they fall upon unfortunate Days, and that the usual Rejoicings on such Festivals, are, in the Opinion of the *Sinto's*, acceptable to the Gods; and avert those Evils and Misfortunes which would otherwise infallibly fall out on those unlucky Days. 'Tis an establish'd Notion of the *Sintoists*, that the Gods take Delight in the various Recreations which constantly attend their Festivals; and that the innocent Amusements of those who honour them by such public Demonstrations of their Joy, can never offend them. New-Year's-Day is always spent in paying Respects, visiting, and sending Presents to their Friends and Relations. Their New-Year's Gifts for the most part consist of mutual Presents of *Awabi*, that is, a Sort of Shell-Fish, which, in Days of Yore, were the first Sustenance and Support of the Natives of *Japan*; as Acorns were formerly, according to our Historians, the primitive Diet of the Inhabitants of *Europe*. This *Awabi* is an Emblem, or rather Memorial, of the Frugality of their Forefathers. The second Festival is celebrated at the Opening of the Spring. All the People indulge and recreate themselves at this chearful Season; but more especially the young Lasses. Their Parents

^a Kaempfer, Lib. III. Chap. iv.

make them a formal Entertainment, to which they invite their Relations, Friends, and Acquaintance. One of their Rooms is then embellished with Puppets, and very rich jointed Babies, which represent the Court of the *Dairi*. These Puppets are entertained in an elegant Manner, and several Dishes, dress'd after the *Japanese* Mode, are set before them, together with a sufficient Quantity of Mugwort: Each Puppet has a separate Table. The young Women entertain their Guests with the very same Courses, with the additional Dish of what they call *Saki*. And as this Festival may be look'd upon as a Day devoted to the innocent Amusement of the young Women, so the ensuing Festival may properly be called the young Men's Holiday. The Doors of their Houses are then adorned with Mugwort, and all the Youth assemble together, and divert themselves upon the Water, particularly at *Nanguesacque*. This Holiday is not, however, so entirely devoted to their juvenile Pastimes as to exclude those of riper Years from sharing in them: For it is usual for such as have the utmost Regard for their Character, to partake of their Pleasure. ^a *Pierun* is frequently called upon in the midst of these Amusements, as a Testimony of their profound Veneration for him; and this Mention of his Name will naturally enough introduce here the original History of this Festival. *Peirun* was formerly King of a neighbouring Island of *Formosa*, the Inhabitants whereof were very considerable Traders in Porcelain Clay; but, through their Riches and Success in their Dealings, they soon grew so abandon'd to all Manner of Vice, so abominably wicked and profane, that the Gods determined to drown them and their whole Island together. But as this good King saw with Abhorrence and Detestation the evil Practices of his dissolute Subjects, and entirely devoted himself to the Service of the Gods, they graciously decreed at the same Time to save him and his Family. They forewarn'd him accordingly, in a Dream, of the impending Judgment; and assured him that he should see a more than usual Redness on the Cheeks of two particular Idols, some short Time before the total Destruction of his Kingdom, as a timely Notice to prepare himself against the Execution of their Vengeance; commanding him to embark himself with all his Family on the first Appearance of that Signal. *Peirun*, in the most publick and solemn Manner, advertis'd his Subjects of the Gods Displeasure; but they received his Admonitions with Scorn and Derision. One of these Atheistical Libertines, in order to ridicule this pious Declaration of the King, went privately in the Night, and dawb'd the Faces of two Idols all over with red; which impious Project was the very Signal intended. The King, as soon as ever the important News had reached his Ears, embark'd with all his Family; he put on board likewise all his most valuable Effects, and with great Indulgence admitted all such as were inclined to accompany him. Scarce had he set Sail, before the Island, with all its impious Inhabitants, sunk down to the Bottom of the Sea; and some time after the good King, with his whole Retinue, landed safely on the Coast of *China*. In this fabulous Narrative there are some visible Footsteps of the sacred Story of ^b pious *Lot*; and 'tis very possible, that in a long Series of Ages, that remarkable Judgment might be disguised, and set by these idolatrous People in another Light. But be that as it will, an annual Festival is instituted and strictly observed, particularly in the Southern Provinces of *China*, in Commemoration of this fatal Occurrence. On this Occasion they make their Sallies out upon the Water, and every now and then, with a loud Voice, repeat the Name of *Peirun*. From *China* this Festival was transmitted to *Japan*, and in all probability to *Pegu* too, where they likewise celebrate the *Feast of Waters*. There is nothing remarkable in their fourth annual Festival, except it be, that the young Scholars on that Day paste up several Copies of Verses, of their own Composition, upon several Convenient Posts, that the Public may form some Judgment of the Progress they have made in their respective Studies. The fifth annual Festival is a kind of *Bacchanal*. At that Time they not only revel and drink to Excess themselves, but stop every Stranger that passes by, and oblige him to

^a *Kaempfer's* Appendix to the History of *Japan*.

^b This History of *Lot* has been disguised after another Manner by the *Greeks*, in their Fable of old *Hyrcus*. *Vide* Ovid. *Fastor*, Lib. V.

be as dissolute and debauch'd as themselves. This Festival lasts several Days; during which Time the Neighbours are every where very extravagant in their mutual Entertainments, especially at *Nanguesjacque*, where 'tis perfectly riotous, because they celebrate that of *Suwa*, who is the God or Protector of their Huntsmen, at the same Time. The *Japanese* Calendar abounds with several other Festivals, but they are neither so universal; nor so antient; as the five above mentioned; for Instance, such as were instituted either to celebrate the Apparitions of some illustrious *Sins*, or to commemorate some wonderful Deliverance and glorious Victory, or to transmit some particular Miracles down to latest Posterity. There are two Festivals which are celebrated in Commemoration of *Suwa*, whom we have already taken Notice of; one of which is observ'd on the ninth Day of every Month in the Year; and at that Time the Huntsmen in particular testify their Gratitude and Devotion to their favourite Deity. The other Festival is annual, and always kept on the ninth Day of the sixth Month. All that resort to the Pagod of *Suwa*, to pay him their Tribute of divine Adoration, are obliged to pass through a Hoop made of *Bambou*, with a Linen Cloth twisted round about it. This Ceremony is practised in Commemoration of an unhappy Accident (say they) that once befel their *Suwa*, but our *German* Traveller has not apprized us wherein it consisted. As *Nanguesjacque* is under the immediate Protection of this Deity, he is worshipped with more Fervency of Devotion there than in any other Province. The Festivals of *Tensio-dai-sin* are remarkable for nothing but the Processions which are then made in honour to him.

WE shall here add a Word or two relating to the Nature of these solemn Festivals. Several of them are observ'd by all the *Japanese* in general, of what Sect or Persuasion soever they be; and for that Reason the bare Mention of them is sufficient, as having been already treated of under the Article of the *Sinto's*. 'Tis not so much, if we are rightly inform'd, their ^a Zeal for the Worship of the Gods, that distinguishes these Days from the rest, as the Recreations and Amusements which attend them. How grave and venerable soever the Object may be that is commemorated on a Holiday, it must be allowed, that the Diversions customary on such Occasions will effectually remove all Manner of Seriousness. The *Japanese* are not the only People who are conscious of the Truth of this Discovery; public Joy and Rejoicings attend annual Devotions in all Countries, and have been their distinguishing Characteristics in all Ages. In former Times, the Devotees, after the Celebration of their divine Mysteries, even of such as were the most solemn and sorrowful, partook of the Remains of their Sacrifices, with which they rather made a profane than religious Entertainment; since they then gave a full Loose to all the Mirth and Gaiety that their Hearts could devise. At those Times they were not allow'd to be dull or melancholy, or say any Thing that might be deem'd ominous. ^b Tho' their Joy arose from the sorrowful State of the Object commemorated, yet 'tis no Matter of Surprize, being what always happens on such Occasions.

WE come now to their Processions. The *Japanese* go in Procession with their Gods; after the same Manner as the antient *Egyptians* did, and almost in the same Order as in *Apuleius's* Description of that pompous Ceremony in his *Milesiacs*, which, indeed, with a very little Variation, may serve for any other Processions whatsoever. ^c On a particular Festival, which the *Bonzes* annually celebrate at *Freienojama*, they march arm'd in Form, and carry seven Chairs upon their Backs, into seven several *Mias*; in which Processions the Idols march by the Light of Lanthorns, of which the Devotees carry Numbers both before and behind them. These Lanthorns are covered with Linen Cloths, so fine, that the Light of the Candles may be seen through them, as also the Name of the

^a *Kaempfer*, Lib. III. Chap. iii. Hist. &c.

^b *Etiam lugentes ridebant*, says *Petronius*.

^c *Aloisius Froes*, in *Epist. Japonic.*

Idol which is written upon them. These Processions are combin'd in Alliance, if I may be allow'd the Expression, with all Manner of Sports, public Entertainments, Farces, and Buffooneries, going under the general Denomination of the ^a *Matfuri*. That observ'd on one of the Festivals of *Suwa*, which we pitch upon, to give our Readers some Idea of their pious Follies, opens with a Concert of *Japanese* Music, perform'd by the Youth of *Nanguesacque*, for the Entertainment of the God. When the Music is over, the Procession begins with two Sumpter-Horses, as white as Snow, but very lean. Whether there is any Thing emblematical in their Colour, or their being lean, as our Authors are silent in both those Particulars, we are at a Loss to determine. After these Sumpter-Horses, come several Banners, Standards, and Colours, which are Symbols or Hieroglyphics, denoting both the Festival, and the God in honour of whom 'tis solemniz'd. After these follow Devices of another kind; as for Instance, a short and broad Lance, gilt all over; a Pair of large Shoes very clumsily made; and some white Paper fastened to the End of a short Staff, which last is a Mark of the Ecclesiastical Jurisdiction. Several Stools, which are made hollow for the more commodious Disposal of the *Mikosi*, follow next, and are carried assant, that the Devotees may with the greater Ease throw in their voluntary Contributions; but the better still to induce them to be liberal, two Persons, hired for that Purpose, carry a very large ^b Chest, and no doubt heavy enough, with which they go from one Side to the other, to make their charitable Collections. The *Mikosi* are octogonal Shrines, each of which is as heavy as a Man can well carry. They are varnish'd all over, and well wrought. After these *Mikosi* come two *Palanquins*, for the sole Use of the two Superiors of the Temple of that God, in honour of whom the Procession is made. Two other Horses, as lean as the former, follow the *Palanquins*; and then come the Clergy in a Body, all on Foot, who march with a becoming Gravity; and after them a vast Concourse of the Populace, in no Manner of Order. As soon as the Procession is arriv'd at the Court of the Temple of *Suwa*, the Clergy take their Places. Several Deputies of the Governor appear there with their usual Retinue, to which are added, on account of the Solemnity of the Day, twenty Pikes, the Tops whereof are embellish'd with small wooden Chips or Shavings, painted and varnish'd. These are the Marks of Honour, which belong to their Dignity who are in Places of Trust and Authority. There are three of these Pikes delineated in the Print. Four of the principal Deputies, after they have wash'd their Hands in a Vase, placed for that Purpose at the Entrance of the Temple, go in, and in the Name of the Governor pay their Compliments to the two Superiors. This Ceremony perform'd, a ^c *Nege* presents the Deputies with some ^d *Amasaki*, in a little ordinary earthen Vessel, not so much as varnish'd, to remind them of the Indigence and abject Condition of their Forefathers.

THE *Matfuri* belongs to the third Day of the Festival, which is the God's Birthday, the Devotion whereof consists in a Medley of Shews, Processions, Dances, Farces, and other Diversions of the like Nature, in honour, and for the Glory of the God to whom the Festival is devoted. There is one Thing very particular in this *Matfuri*, which is, that then they build, or, more properly speaking, set up a Tent made of *Bambou*, and call it a Temple; from whence the Idol may commodiously be a Spectator of all their public Amusements; for which Reason that Side of the Tent which fronts the Place where the Shows are exhibited, is all open. The Plainness of this Temple represents the abject State and Condition of the primitive *Japanese*; and, in all Probability, the two Firs, which are planted before it, are to remind them that the Gods were at first

^a *Kaempfer's History of Japan*, Lib. IV. Chap. iv.

^b Alms-Chests, according to *Kaempfer*.

^c See a little lower the Explication of this Title.

^d *Amasaki* is what may properly be called their small Beer, made of boil'd Rice, which is left to ferment about twelve Hours. This is the Liquor generally drank at their grand Festival, in Commemoration of that Indigence and Poverty of their Forefathers, which we have already mention'd.

worshipped under the open Trees. There are Benches and Boxes erected quite round the Place, for the Convenience of all the pious Spectators. As to the Order and Form, &c. in which they are all dispos'd, we shall say nothing about them, but refer the Reader to the ^a Author here quoted, who gives a particular Description of them. It will be necessary, however, in this Place, to take some cursory Notice of the dramatic Performances, which make a considerable Part of these religious Amusements. The Poet always makes choice of some Atchievement or other of the Gods, for the Subject of the Drama. Sometimes he pitches upon one of their heroic Exploits, and sometimes on a Love-Adventure. The Actors both dance and sing their Parts on the same Topic; and, if the Story happens to be too grave and solemn, a Merry-Andrew appears all of a sudden, to divert the Spectators with his antic Postures, and comical Discourse. Sometimes the Actors attempt, after the Manner of the ^b antient *Pantomimes*, to represent by their Dress, Action, and Dance, the whole History of the Hero of the Play; and it seems, according to *Kaempfer*, that they perform their Parts with abundance of Life and Judgment; no one on this Occasion can gainsay the Assertion of so ingenious a Gentleman, who had been an Eye-Witness of their Performances, unless he will tax him with being too partial, and too easily pleas'd. The same Author has oblig'd us with a complete dramatic Entertainment, which he saw likewise perform'd himself at the *Matjuri*.

WE have already given you a Description of the Pilgrimage of *Isie*, but must observe farther, that this Ceremony is attended with as many Inconveniences, and made as ill Use of here as in any other Parts. The well-meaning People, who are always too easy of Belief, undertake tedious Journeys, out of a sure and certain Hope, that they shall receive the entire Pardon and Remission of all their Sins, and a full and satisfactory Answer to all their Prayers; such is their Motive; but the Devotion of a very considerable Part of the other Pilgrims, is the Result only of Poverty and Uneasiness at Home. Under the Sanction of Pilgrims they beg with a tolerable good Grace upon the high Roads; so that this superstitious Custom is some Alleviation at least of their Misfortunes. But then it is obnoxious to several Inconveniencies that are downright insupportable; as for Instance, such Children as are of vicious, perverse, and disobedient Tempers, shall withdraw themselves with Impunity from their Parent's Jurisdiction to go in search after these Indulgences, which, when procur'd, absolve them from all Offences, and send them Home justified and blameless. The poorer Sort likewise, under the same sanctified Pretext, but more particularly the indolent and lazy, make Begging their Profession. Others there are, who order Matters something better, and endeavour to earn a Penny by their Art and Industry, at the Expence of their Religion. These, in their Pilgrimages, always act the Part of Merry-Andrews and Buffoons; and, from the Crowd that gathers round about them, raise considerable Contributions, by their Variety of Postures, Tumbling, Dexterity of Hand, and other Amusements of the like Nature.

ALL these Pilgrims, both real and counterfeit, make the best of their Way, some thro' By-Paths, and others along the high Roads; and crowd the Inns in such a Manner, that 'tis a very difficult Matter to procure a Lodging on any Account whatsoever; and accordingly it often happens, that not only poor People, but those who have Money enough in Reason to defray their Expences, are oblig'd to lie all Night in the open Fields, expos'd to unwholesome Damps and other Injuries of the Weather; inso-much, that several of them perish upon the Roads. These Pilgrims in general

^a *Kaempfer's Hist.* Lib. IV. Chap. iv.

^b We are inform'd that the *Roman Pantomimes* not only represented whole *Drama's*, without any verbal Conversation, but express'd each Character likewise so fully, that two Actions of the same Nature could be readily distinguished. As for Instance, 'tis added, in the Dialogue on the Music of the Antients, Tom. V. in the *Bibl. Franc.* that in the Representation of a Father devouring his Children, the Audience could with Ease discern whether the bloody Savage was *Saturn* or *Thyestes*, &c.

make very short Stages, are dress'd for the most Part in White, and seldom march more than four or five in a Body; one of which is (as it were) their commanding Officer, and carries in his Hand a Staff, or kind of Halberd, adorned with little Bundles of white Paper, fastened to one another, whence they may with Propriety enough be call'd their *Fasces*. Their Discipline, or Order of marching, is this. Two of the Leaders of the Van move with a slow and solemn Pace, and every now and then with abundance of Formality make a Halt. These two conjointly carry a kind of Hand-Barrow, on the Top whereof there is a Bell, or something like one, of a light Metal, or a large Kettle, or, in short, some other Instrument alluding to the History of their Gods, adorned with the Boughs of Fir-Trees, and Slips of white Paper, cut in various Forms. The superior or commanding Officer dances before the Hand-Barrow, and at the same Time sings, in a very melancholy Tone, some Composition or another, suitable to the present Subject. Some Hymn of Devotion no doubt it must be, since the Tune is so grave and doleful. Meanwhile another of these devout Soldiers files off, and gets forward, in order to beg from Door to Door through the next Town, or collect the charitable Contributions upon the Road of such well-disposed Persons as accidentally pass by him.

ANOTHER Set of ^a Pilgrims oblige themselves to visit the three and thirty principal Pagods, which are peculiarly consecrated to their God *Quamwon* or *Canon*. These Devotees all sing, as they go along from House to House, some Psalm or Hymn, in honour to their God, &c. They are dress'd in white, and wear about their Necks a List or Catalogue of the several Temples of *Canon*, which they are still to visit. This Course of Life, this Method of travelling the Kingdom over, in the Name of some Deity or other, is so commodious and agreeable, that thousands become Pilgrims, in order to live free from the Sollicitudes and Anxieties of Life.

THERE are others who commence Pilgrims with more Credit and Reputation than the rest, and voluntarily submit to such Austerities, and Acts of Self-Denial, as are look'd upon for the generality to be the external and visible Marks of true Holiness. They travel naked, even in Frost and Snow, with no other Covering but a Twist of Straw girt round their Loins, and those Parts which Modesty requires should be conceal'd. This Penance is complied with, in order either to perform their solemn Vows made in Times of Distress, or with the pleasing Prospect of drawing down some singular Blessing of the Gods upon them; and they are so great Strangers to the begging Trade, that they will not accept of the least charitable Contribution, even when offer'd to them.

THERE is another Set of People who dedicate themselves entirely to *Amidas*, whose very Title plainly shews the Devotion to which alone they are inviolably attach'd; that is, to repeat, as often as possible, the *Namanda*, which the *Japanese* likewise distinguish by the Name of ^b *Nambutz*. They are a Sort of religious Body, or Confraternity; and both Citizens and Gentlemen enter themselves, as Members of their Society; but the major Part of them, indeed, consist of vulgar People, who assemble together in the Streets, and Places of the most public Resort. There they either sing or repeat the *Namanda* to the Tinkling of a little Bell, which they make use of to gather round about them a Crowd of Passengers, and such credulous Devotees, as are of Opinion that Prayers are always effectual, always sound and wholesome, be the Person who pronounces them never so impious or hypocritical. As these Prayers, according to the exalted Idea which the *Japanese* entertain of them, are highly conducive to the Consolation and Relief of their Friends and Relations, who are doing Penance in another World, every one contributes some charitable Benefaction, to extenuate the Torments of their deceas'd Friends. The Members of this Society are very punctual in the Relief

^a *Kaempfer*, Lib. V. Chap. v.

^b *Nembudzni*, Idem *ibid*.

of each other under any Misfortunes whatsoever; and this mutual Testimony of their Love and Friendship is the Basis and Foundation of their Order. They bury the Dead themselves, and contribute out of their own private Stock, or the Alms which they collect, towards the Interment of such as are unable, through their necessitous Circumstances, to bear the Expence. When any Devotee of Wealth and Reputation presents himself to be a Member, they ask him in the first Place if he is willing to contribute, as far as in him lies, towards the Interment of any deceased Brother. If he refuses to enter upon this Engagement, he is peremptorily denied Admittance.

MOREOVER, the Members of this Society meet by Turns at each other's Apartments twice a Day, that is, Morning and Evening, in order to sing the *Namanda*, for the Consolation and Relief of the Deceased; as also by Way of Precaution, in Favour of themselves, when Death shall overtake them.

FROM this Act of Devotion we shall proceed to another, which consists in such an extravagant Penance, ^a were it not attested by so many credible Travellers, would be taken for a perfect Romance. These Penitents make it their Duty to pass over several high and almost inaccessible Mountains, into some of the most solitary Deserts, inhabited by an Order of Anchorets, who, though almost void of Humanity, commit them to the Care and Conduct of such as are more savage than themselves. These latter lead them to the Brinks of the most tremendous Precipices, habituate them to the Practice of Abstinence, and the most shocking Austerities, which they are oblig'd to undergo with Patience at any Rate, since their Lives lie at stake; for if the Pilgrim deviates one Step from the Directions of his spiritual Guides, they fix him by both his Hands to the Branch of a Tree, which stands on the Brink of a Precipice, and there leave him hanging, till through Faintness he quits his Hold of the Bough, and drops into it. This is, however, the Introduction only to the Discipline they are to undergo; for in the Sequel, after an incredible Fatigue, and a thousand Dangers undergone, they arrive at a Plain, surrounded with lofty Mountains, where they spend a whole Day and Night with their Arms a-cross, and their Face declined upon their Knees. This is another Act of Penance, under which, if they shew the least Symptoms of Pain, or endeavour to shift their uneasy Posture, the unmerciful Hermits, whose Province it is to overlook them, never fail, with some hearty Bastinadoes, to reduce them to their appointed Situation. In this Attitude the Pilgrims are to examine their Consciences, recollect the whole Catalogue of their Sins committed the Year past, in order to confess them. After this strict Examination they march again, till they come to a steep Rock, which is the Place set apart by these savage Monks, to take the general Confessions of their Penitents. On the Summit of this Rock there is a thick iron Bar, about three Ells in Length, which projects over the Belly of the Rock, but is so contriv'd, as to be drawn back again whenever 'tis thought convenient. At the End of this Bar hangs a large Pair of Scales, into one of which these Monks put the Pilgrim, and in the other a ^b Counterpoise, which keeps him *in Equilibrio*. After this, by the Help of a Spring, they push the Scales off of the Rock, quite over the Precipice. Thus, hanging in the Air, the Pilgrim is oblig'd to make a full and ample Confession of all his Sins, which must be spoken so distinctly, as to be heard by all the Assistants at this Ceremony; and he must take particular Care not to omit or conceal one single Sin; to be steadfast in his Confession, and not to make the least Variation in his Account; for the least Diminution, or Concealment, though the Misfortune should prove more the Result of Fear than any evil Intention, is suffi-

^a Purchas's Extracts of Voyages. *De Bry. Epist. Japon, &c.*

^b Purchas in his Extract from *Acosta*, says, one of these Scales is empty; and that while the Penitent confesses his Sins, the empty Scale inclines towards the Precipice, and that in which the Penitent is put, towards the Hermit who holds the Bar. When the Penitent has finish'd his Confession, the Scales stand *in Equilibrio*; and thus the Print in *De Bry* represents this Confession.

cient to ruin the Penitent to all Intents and Purposes; for if these inexorable Hermits discern the least Prevarication, he who holds the Scales gives the Bar a sudden Jerk, by which Percussion the Scale gives Way, and the poor Penitent is dash'd to Pieces at the Bottom of the Precipice. Such as escape, through a sincere Confession, proceed farther to pay their Tribute of divine Adoration to the Deity of the Place. After they have gratified their Father Confessor's Trouble, they resort to another Pagod, where they compleat their Devotions, and spend several Days in public Shews, and other Amusements.

THEY likewise deliver their Penitents several consecrated Billets, which we shall, in compliance with some Protestant Travellers, explain to our Readers by the affected Term of Indulgences. Father *Lewis Froes* assures us, ^a that the *Bonzes* sell consecrated Billets to the People, to which they ascribe a supernatural Power, enabling them to withstand the Assaults of the most malicious Devils; but what is more pleasant than all the rest, in these artful Impostures of the *Bonzes*, is, adds he, that they borrow Money upon these Indulgences, at an extravagant Interest, with a faithful Promise to be punctual in their Repayments in another World. The credulous Devotee, who has been duped of his Money, never fails to take these spiritual Notes along with him when he dies, not doubting but the Debt will then be duly discharg'd.

THE *Japanese* say their Prayers, as we have before observ'd, upon a Rosary, or a Chaplet. Each Sect has one peculiar to itself; ^b that belonging to the Sect of *Seodofin* consists of two Circles, one over the other, as delineated in the Print, which relates to those Implements of Devotion. The first, or uppermost, consists of forty Beads, and the lowest of thirty. The other Chaplets in the Print, near that of *Seodofin*, belong to the Sects of *Ikofia* and *Sensju*. The last of all is made use of by the *Chinese*, as well as the *Japanese*, and is call'd, in the Language of the latter, *Fiakmanben*. These are their most remarkable Chaplets, by the Assistance whereof these Islanders count their Prayers, which are much longer than those of the *Roman Catholics*. They are obliged to repeat them an hundred and eight Times over, because the *Bonzes* assure them, that there are as many different Sins which render a Man polluted and unclean; and against each of their Attacks, a faithful and true Member of the *Japanese* Church, ought always to be provided with a proper Prayer for his spiritual Defence. Every Morning, as soon as ever they rise, they are oblig'd to make some ejaculatory Prayer, lifting up the Fingers of their Right Hand. The *Japanese* imagine, that by this devout Precaution, they shall frustrate the wicked Devices of the Devil.

WE shall close this Article with the Distinction which is made amongst them, between lucky and unlucky Days. They, like all the Natives of *India* in general, refrain from engaging in any Affair of Importance, or setting out on a Journey, unless the Day is look'd upon as propitious. The *Japanese* assure us, that long Experience and Observation has convinc'd them, that such Days as are mark'd in a Table, calculated on Purpose for their Service and Direction, have always answer'd the End propos'd. But there are, indeed, at *Japan*, as well as in other Countries, some incredulous Persons, who are an Exemption to the general Rule, and smile at the Folly of such Distinctions as are in Repute only among the common People, the *Bonzes*, and others of the like Profession, who are actuated by Views of Self-Interest. ^c This Table of fortunate and unfortunate Days was the Invention of a celebrated Astrologer, known by the Name of *Seimei*, an Adept in Astrology, and in every Mystery relating to the Influences of the Stars, and all Manner of Omens. As this *Seimei* was so profound a Scholar, it was

^a Father *Froes*, in his Collection of *Epist. Ind. & Japon.*

^b *Kaempfer's History of Japan.*

^c *Kaempfer, ubi sup. Lib. V. Cap. vi.*

necessary,

necessary, in order to establish his Credit and Reputation, that he should be born in a miraculous Manner. We are inform'd accordingly, that his Father was a Prince, and his Mother a Fox, who, being closely pursued by the Huntsmen, had fled for Shelter and Protection to his Majesty. This Fox, it seems, was a kind of *Fairy*, who, throwing off her Masquerade-Dress, appear'd before him in the Shape, and with all the Graces of a perfect Beauty. The King, enamour'd with her inexpressible Charms, married her, and had Issue by her this celebrated *Seimei*. This great Astrologer invented a Set of mysterious Terms, which he comprised within the Compass of one Verse only, as a Charm or Preservative for such Persons in particular, whose narrow Circumstances oblig'd them to work on unlucky Days, for the better Support and Maintenance of their Wives and Children. There is such a supernatural Virtue in this single Verse, that all such who take due Care to repeat it, the first Thing they do on an unlucky Day, are insur'd, as it were, from all the Evils which would otherwise infallibly attend them.

Their Dairi; their Ecclesiastics and Monks; their Temples, &c.

THE Emperor of Japan was formerly the *Dairi* himself, who, tho' of Race divine, is not honoured with the illustrious Title of *Mikotto*, which is only ascrib'd to those Gods and Demi-Gods who were his Ancestors. However, his Title of *Ten-sin* is very august and glorious, the Signification of it being no less than the *Son of Heaven*. In their common Discourse, indeed, he is only call'd the *Dairi*: His Person is look'd upon as sacred, and without any Danger of ascribing more to him than justly is his Due, we may add, that he is the Pope of Japan. In order to imprint this Idea indelibly in the Minds of the Populace, his Courtiers, and the Clergy his Dependants, oblige themselves, and even him, to take peculiar Care of, and guard his sacred Person, and observe some particular Customs, which, though whimsical indeed, and very extravagant, yet through a long and constant Habit, inspire not only the Vulgar, but Persons of Sense and Reputation, with the highest Esteem for him that can possibly be conceiv'd. As for Instance, he is never permitted to touch the Ground with his sacred Feet. 'Tis a Derogation from his Dignity to walk; and for that Reason, whenever he appears in Public, his Guards carry him upon their Shoulders. He never is expos'd to the Inclemency of the Air, or the Heat of the Sun; and so sacred is his Person, that no one must presume to touch his Beard, Hair, or Nails, unless they take the favourable Opportunity, whilst he is asleep, to rob him, if we may be allowed so bold an Expression, of those Excrescencies, which, if neglected, would appear slovenly and indecent. The Term, however, we presume, is not too strong, or in the least improper, since the *Japanese* maintain, that all Actions of that Nature, however well intended, are real Robberies. Formerly this Prince was oblig'd to expose himself every Morning to public View, for several Hours together; at which Time he appear'd seated on his Throne, with his Crown upon his Head: His Eyes, Hands, and Feet, were all kept fix'd, and his whole Body seem'd as immoveable as a Statue. On this grotesque Posture the Tranquility, in short, of the whole Kingdom entirely depended. The least Motion, the least Cast of his Eye to the Right or to the Left, portended some fatal Disaster; and in case his Inclination led him to fix his Eyes stedfastly on one particular Side, it infallibly prognosticated War, Fire, or Famine. In Process of Time, Superstition alter'd its Object: the Peace and Tranquility of the State relied entirely on the Crown alone, which they plac'd on the Throne with as much Form and Regularity as they did the *Dairi* before. This Prince, freed from so painful, though pompous a Ceremony, has at present no Business upon his Hands, but to consult his Ease and his Diversions. Every Dish that is serv'd up at his Table, and every Plate laid upon it, must be perfectly new. By the
establish'd

established Rules of their Ceremonial, every Implement, of what Nature or Kind soever, that is once made use of at his Table, must never be brought before him any more; nay, must be perfectly destroyed and broke to Pieces: For which Reason his Furniture is very cheap and very ordinary. Should they be preserv'd, the Consequence, it seems, might prove fatal to other People: For the superstitious *Japanese* are of Opinion, that if a Layman should thro' Inadvertency eat off of a Plate that had served at his Holiness's Table, he would immediately be tormented with a sore Mouth, and an Inflammation in his Throat. So likewise should a Layman presume to put on any Vestment whatever belonging to the *Dairi*, without express Orders from the Emperor, his Body would infallibly be bloated like one that has been poisoned.

As soon as ever the Throne of the *Dairi* happens to be vacant, they elect a Successor, without the least Regard either to Age or Sex: But they observe, with the utmost Exactness Proximity of Blood; insomuch that sometimes an Infant is established on the Throne, and sometimes, likewise, the Widow and Relict of the deceased Monarch. In Case there are several Candidates for the Throne, and the Right of Primogeniture appears dubious and difficult to be decided, then each reigns alternately so many Years, in Proportion to their respective Titles to this impotent Royalty; for it may properly be called so, since, notwithstanding the religious Adoration, or something nearly allied to it, which is paid to this Prince, yet his Dignity is without Authority, and must never presume to exert itself without the Emperor's Approbation. He is a Pope, and infallible with Respect to the People; but his Infallibility ceases, whenever it is repugnant to the Interest of the secular Monarch. And ought we to imagine that there is any Thing fantastical or extravagant in all this? No, doubtless; for if we will but observe the Transactions of other Courts, we shall find that Infallibility depends there also on some sacred College, or some particular political Views, &c. Sometimes the *Dairi* abdicates his Crown to promote his Children, and in that Case, if he has a numerous Issue, he has the Pleasure to see some Part of their Reigns before he dies. Whatever Revolutions happen in the *Dairi's* Court, they are attended with no Manner of Bustle or Confusion, to prevent, in all probability, the Populace from being any ways concerned in them; for let this Dignity, whose Bounds we are not sufficiently acquainted with, be what it will, thus much is certain, that all the Application and Interest imaginable are made to procure it; and the Candidates have often been so sanguine, as to create Civil Wars thereupon, and maintain their several Pretensions by dint of Arms.

THE Court of the *Dairi* consists likewise of the Descendants of *Ten-sho-dai-sin*. Such illustrious Extraction is a great Addition to the Pride and Vanity of this ecclesiastical Nobility, who imagine themselves infinitely superior to the Laity. Yet if we may be indulged in making use of such an *Antithesis*, we may venture to say that the *Dairi* and his Court live in a pompous Poverty. Some of these Noblemen are possessed of Abbies, Priors, &c. of the like Nature, bearing some Resemblance to the Livings annexed to our own Hierarchy: But for the generality, however, they are maintained at the Expence of the ecclesiastical Prince; and he himself receives Part of his own Revenues from the Treasury of the secular Monarch, being unable to defray such vast Expences without Contributions: His Pension, however, is but very indifferently paid by the Emperor. So that the Court of the *Dairi* can only be called the Shadow of what it was formerly. The City of *Miaco*, and such Places as are within its Jurisdiction, are all the Domains this Prince can boast of; 'tis true, indeed, he has the Disposol, by the Emperor's Permission, of all the Titles of Honour and Dignity, which are conferred on Persons who are advanced to the highest and most important Posts, by Virtue of their Merit, Interest, or Extraction. * He receives likewise several valuable Presents from the tributary Princes, and Vice-Roys of the Provinces, either out of a religious Regard to

* *Epist. Japan*, and others

him,

him, or to curry his Favour; nay, 'tis farther asserted, that he annually receives from these Princes a kind of Embassy of Submission, and that they frequently appear in Person to pay him Homage; but notwithstanding the almost immense Sums which his Claim and Titles bring him in, the superstitious Idea which the Populace entertain of him, and which the Emperor in all Probability, through Policy, endeavours to aggrandize and confirm, obliges the *Dairi* to expend the best Part of his Revenues in the Support and Maintenance of his Grandeur and sacred Character. Every Thing that relates to him is very pompous and magnificent. His Nuptials, the Laying-in of his Empress, the Birth and Education of his Heir Apparent, and the Choice of a proper Nurse for him, require a numberless Train of Ceremonies, and are more pompous and magnificent than the most lively Imagination can well conceive. He has twelve Wives. She who is the Mother of the Prince, or Princess Royal, is stil'd his Empress. Now from what has been said, it follows, that it is not in the Power of this *Dairi*, with all his immense Revenues, duly to support the Rank and Dignity of his Courtiers; whence it frequently happens, that their Quality, like ours, are proud and imperious, at the same Time that they are scandalously mean and abject, despising those very *Plebeians*, whose Favours they court with the utmost Condescensions. Their superior Quality, who are Men of Mode, and more polite than honourable, live there profusely, at the Expence of others, and scorn to pay their just Debts, while those of narrower Circumstances, and have little to boast of but their empty Titles, are forced to get their Bread by manual Labour; in which they descend sometimes to the meanest Functions of Life, even those of mending old Shoes or Baskets.

WE are inform'd, that the *Dairi*, for the Generality, wears a black Tunic, under a scarlet Robe, with a large Veil over it, made something like our Crape, the Fringes whereof fall over his Hands; and upon his Head he has a Cap, embellish'd with divers Tufts or Tassels. All his Court distinguish themselves, by their Dress, from the Laity. Their various Habits likewise denote their respective Quality and Functions. It would be tedious, if not impertinent, to expatiate on this Variety of their Attire, the most remarkable Circumstance consisting principally in the Fashion of their Cap, which is the Mark of their Distinction. Some wear it with a Crape Band, either twisted, or hanging loosely down; others with a Piece of Silk, which falls over their Eyes. They likewise wear a Scarf over their Shoulders, which may properly be call'd their *Ceremonial*. When they pay their Respects, their Congé must be made only so low, as that the Bottom of the Scarf may just sweep the Ground; and for that Reason, as there are Degrees of Quality amongst them, the Scarf is either longer or shorter, in Proportion thereto, and by consequence their Salutations are either more or less submissive. But these are *Bagatelles* too trifling to be dwelt upon; we shall proceed therefore to their Titles of Honour, the Disposal whereof, as we have already observ'd, is the most important Article of the *Dairi*'s Revenue.

THERE are several Dignities in *Japan*, as there are in *Europe*, whereunto particular Titles are annexed; which Titles, however, are no more an Addition to the Man's intrinsic Merit, on whom they are confer'd, than those of the like Nature are in *France*. No Traveller hitherto, though they are all peculiarly fond of the marvellous Way of Writing, has ever describ'd a Country where the Titles of their Quality stamp'd upon the Possessors any intrinsic Merit, or any one peculiar Virtue which they could not boast of before. Titles in general are but Clouds of Smoke, which darken the Eyes of all who make their Approaches, and prevent them from discerning the many Errors and Imperfections conceal'd under them. The Titles which are at the Disposal of the *Dairi*, are not properly speaking attended with Dignity, but are of a still more empty Nature, which he confers, however only on Persons of noble Extraction; or singular Merit, &c. They are bestow'd by the *Dairi*, upon the Recommendation of the secular Monarch; but he has a Power of indulging any Persons whomsoever, at his own Pleasure, provided they are but wil-

ling to pay for the Favour. There are six several Classes, or Degrees of Titles; ^a the most honourable confers on the Person who is so happy as to procure it, a more than common Sanctity and Grandeur. His Soul, whenever she takes her Flight, is infallibly transform'd, in their Opinion, to some illustrious *Cami* at least; that is to say, a Demi-God. This Title is too precious to be lavishly bestow'd; for the Generality he preserves it for his own Use, seldom conferring it elsewhere. Of the same exalted Nature is likewise the Title given to the Person ^b next in Dignity to the *Dairi*, and the secular Monarch for the most part assumes it, as his indefeazible Right, though 'tis conferr'd likewise on the Heir Apparent to the Crown. Without entring into a tedious Detail of all their other Titles, we shall only observe, that there is one which signifies *Celestial People*, and is conformable to the pretended divine Original of these Ecclesiastic or Spiritual Lords. They are distinguish'd likewise from the temporal Nobility, by the Term of ^c *Kuge*. There are two other Titles besides these, which the Emperor confers on the Princes and Ministers of his Court, after he has procured the Approbation of the *Dairi*. These bear some Affinity to our *Duke*, or *Count*, and *Knight*.

THESE Ecclesiastics apply themselves principally to the Study of the Arts and Sciences. From this sacred Order proceed all their Poets, Historians, and Divines. They are the Censors, or Revisors, of their Almanacs, which, when they have perused and approved them, are sent to *Isie*, in order to be printed. As to the rest, they employ themselves in the Practice of Music, Riding, Gaming, Hunting, and such other Amusements as are most suitable to their respective Inclinations.

THIS Mention of their Almanacs obliges us to introduce a Word or two in this Place, relating to the *Japanese* Chronology, and the Division of their Time. They have two *Æra's*, ^d one of which precedes the Nativity of our blessed Saviour about six hundred and sixty Years. The other is, properly speaking, no more than the ^e Computation of a determinate Number of Years, more or less, from one remarkable Occurrence to another. This *Epocha* is always distinguish'd by a particular Character; and the Commencement and Conclusion of it is always settled, according to his Imperial Majesty's sole Will and Pleasure. It is prefix'd to all their Almanacs, Proclamations, Royal Edicts, Letters both public and private; and, in short, every Thing that is written, except Books of larger Size, which besides it bear the Grand *Epocha*. But for the Reader's better Information, let us look nearer Home, and suppose that some *European* Monarch should publish an Edict, in which the Date of the Years elapsed since the Paper Trade of Stock-Jobbing flourish'd, should be added to the Era of J. C. the Title would then run thus: *The eighth Year of the Chimerical Riches of our Subjects, and of the Epidemical Folly which ran from one Nation to another*: He would herein, I say, imitate the Custom of *Japan*, and afford us the peculiar Advantage of counting from a signal Occurrence, that never had a Precedent. The *Japanese* likewise have a *Cycle* of sixty Years: They compute their periodical Day from one Sun-Rising to another, and divide the natural one into six equal Parts, and the Night the same; and as the Day and Night differ according to the Seasons, the Hours of the Day are longer in Summer, and those of the Night in Winter. Their Year would constantly commence at the latter End of *January*, did not the superstitious Regard of these Islanders for the new Moon oblige them to fix it precisely at her first Appearance in *January*. Thus New-Year's-Day is sometimes on the twentieth of *January*, and sometimes happens later, or is put off to the 13th of *February*.

^a *Dai-seo-dai-sin*.

^b *Quembuku*; in the Letters of the Missionaries, *Quabacondono*.

^c *Kuge* signifies an Ecclesiastic or Spiritual Lord.

^d This is call'd *Nin-o*, the other *Nengo*.

^e This Period is for the generality under twenty Years, and very seldom more.

BUT to return to the *Dairi*: When he was supreme Head of the Kingdom; he had no fix'd Place of Residence; but at present, both he and his Court are settled at *Miace*. The Emperor allows him a very strong Life-Guard, under the specious Pretence of paying him those Honours which are due to his high Rank and Dignity, and of securing his sacred Person from any public or private Insults. 'Twas about the Middle of the twelfth Century, that the *Dairi* was dispossessed of his Sovereignty. Before that Time the Civil and Ecclesiastical Power concentred in one and the same Monarch; and for a considerable Time after this Revolution the secular Prince was so modest, as to be contented with the Title of *General* or *Viceroy* of the Crown, and willing to submit some Part of the Civil Authority to the supreme Head of the Church, till the Reign of *Taiko*, who in the Year 1585. made himself absolute Monarch, and left the other the empty Title only of a Prince, without any Authority to support his Power.

IT is the *Dairi's* Province to canonize their Saints. We beg Leave to be allow'd this Term, for Want of a better, to express the Deification or ^a Exaltation of their illustrious Nobility, to the Rank of Heroes and Demi-Gods after their Decease. The *Dairi* himself, who is Vice-God upon Earth, is by his Dignity entitled to Canonization. He imagines himself, even in his present State of Humanity, so pure and holy, that the *Geges* (for so they call the Laymen) are unworthy to appear in his Presence. 'Tis a receiv'd Opinion amongst them, that all the Gods condescend to pay him a formal Visit once a Year, that is, in their tenth Month; for which Reason 'tis call'd *the Month without a God*; and as they are all assembled together at the Court of their earthly Vicegerent, no Body pays them any divine Adoration during their Residence here below. The necessary Qualifications for obtaining Canonization, are the Working of Miracles, a Communication with the Saints above, and a familiar Intercourse with the Gods themselves, &c. There are some Souls that now and then come back again from the other World; and this Return of theirs secures their Deification. All the Honours due to their Exaltation, are, by Appointment, gradually paid them. In the first Place an illustrious Title confer'd by the *Dairi*; after that a ^b *Mia*, which generally rises out of the voluntary Contributions of their Devotees; and finally, with the *Mia*, abundance of solemn Supplications, Prayers, and Vows. If this new Devotion is signaliz'd by the good Success of any one of his Adorers; if any one happens to escape from any extraordinary impending Danger; if, in short, the new Saint distinguishes the *Epocha* of his Canonization, by any Miracle, his Reputation is secur'd, and every one courts his Favour and Protection: New Devotees flock to him from all Parts, and the Number of Temples increase with so effectual and fervent a Devotion. This Canonization and Exaltation, granted to a Saint by the *Dairi*, must be moreover confirm'd under the Signet of the secular Monarch; and till then no one, as we have observ'd before, can freely and safely pay him divine Adoration.

THE Gods, who visit the *Dairi*, are oblig'd to watch round his sacred Person Night and Day, during the whole Visitation-Month. A *Jesuit*, whose Veracity we have no Reason to question, assures us, that three hundred and sixty six Idols lodge in the *Dairi's* Palace, and that a select Number stand Guard around his Bed alternately every Night. 'Tis added, that if he happens to have a restless Night, the Idol upon Duty is thereupon bastinadoed, and banish'd the Court for a hundred Days. In short, the *Dairi* is held in such high Veneration in *Japan*, that the Water in which that Prince washes

^a *Kaempfer* in Lib. IV. Chap. ii. observes, that the Term *Cami* is very ambiguous; and signifies, First, a Spirit, or mighty Genius, who is the proper Object of divine Adoration. Secondly, an immortal Soul, distinguish'd from all others. Thirdly, an Emperor, or some illustrious Personage deceased, and advanc'd amongst the Number of the Demi-Gods by the *Dairi*. Fourthly, a Knight.

^b Temple.

^c Father *Lewis Froes*, Lib. V. *Epist. Japon.* published in 1574.

his Feet, is look'd upon as very sacred. 'Tis stored up with the utmost Precaution, and no one must presume to make use of it for any profane Purposes whatsoever.

BEFORE we come to treat of their Monks, who seem to be blended, as it were, and introduced at *Japan*, into every Thing relating to the Priesthood among us, we must observe, that a certain Order of secular Priests there, call'd *Neges* and *Canusis*, officiate in their *Mia's*. This Society is either maintain'd by the pious Legacies of the Founder of the *Mia*, to which each Member belongs, or by a Pension from the *Dairi*; but their principal Profits or Perquisites arise from the voluntary Contributions of their respective Devotees. These *Canusis* wear, as a Badge of their Office, either a white or yellow Robe over their common Cloaths. Their Cap, which is made in the Fashion of a Boat, is tied under the Chin, with silken Strings. Upon this Cap are Tassels, with Fringes to them, which are longer or shorter, according to the Degree or Quality of the Person who wears 'em. Their Beards are close shav'd, but their Hair is very long. Their Superiors, however, wear it truss'd or curl'd up under a Piece of black Gawze. At each Ear is a large Piece of Silk, which comes forwards over their Jaws, and has a longer or shorter Fall, according to their respective Degrees of Eminency. This Order depends, with respect to spiritual Concerns, on the Decision of the *Dairi*; and with regard to Temporals, like all other Ecclesiastics, are subject to the Authority of a Judge, who bears the Title of *Spiritual Judge of the Temple*, and is appointed by the secular Monarch. All the Superiors of these *Canusis* walk in State, like the Quality, with two Saborers carried before them, and are as proud, and set as great a Value on themselves, as if they were possessed of the most important Posts in all the Empire. They scorn to have any Communication with the Populace, and conceal their Ignorance by a cold and distant Behaviour, which is look'd upon by some People as a true Mark or Characteristic of a superior Genius.

THEIR Generals, Provincials of religious Orders, Superiors, Priors, Vicars, Abbots, &c. are distributed throughout all the Provinces and Cities of the Empire, out of the Body of this Ecclesiastical Court. We hope the Reader will excuse our making use of *European* Terms to describe the monkish Hierarchy of *Japan*, since, according to the Relations of our Vouchers, who are Travellers of Credit, 'tis very conformable to our own. After what has been said, it would be needless to inform the Reader, that *Miaco* is in *Japan*, as *Rome* in *Italy*, the Center of Holiness, and the Sanctuary of Religion; or, which is equally remarkable, the Generals of religious Orders reside at *Miaco*, under the immediate Inspection of the sovereign Pontiff; and yet after all, though the Power of the *Japanese* Clergy, both secular and regular, is exceeding great; 'tis always subordinate to the Imperial Authority. Their Ecclesiastical Delinquents are punish'd with Death, though they are not so publickly exposed, indeed, as their Lay-Criminals; but the *Japanese* are perfect Strangers to those pretended Privileges, which render temporal Judges incapable of taking Cognizance of the criminal Practices of a Monk, or an Ecclesiastic.

KAEMPFER makes mention of an Order of Priests call'd *Temdais*, who study to reconcile the *Budsoists* with the *Sintos*, and are, properly speaking, says he, of the Sect of *Lanzu*, which is not inconsistent with either of them.

THE *Budsoists* have a very large Number of Pagods, commodiously and agreeably situated, and in them several Altars, Images, and Statues as tall as Men, all gilt; but the whole, says our *German* Traveller, is rather neat than magnificent. As the Religion of *Budso* is divided into several Branches, each Division has its peculiar Mode of Worship, with proper Pagods and Priests; and both are dependant on one superior Church; in which Particular there is but a trivial Difference between them and us. Near these Pagods there

there are Convents plentifully stored with Monks, whose Profession or Trade it is to make Attonement for the Sins both of the Living and the Dead. The saying of *Rabelais* relating to ours, ^a *That they pray for us, for fear of losing their Loaves and their gravy Soups*, may in all Respects be as justly applied to them. There are some Monks amongst these Sects who are allowed to ^b marry, and even to educate their Male Issue in the Convent where they are born. This is a Privilege ours cannot boast of; they cannot thus extend the Armies of the Lord over the Face of the whole Earth. The Seed of the former thus sown, their Crop is often so large that the Income of the Convent is unable to support it; which occasions those who live in a State of Celibacy to withdraw, and enter themselves Members of some new Order, under the Pretence of leading a more regular Course of Life.

THERE is an Order of Mendicants, Males and Female in *Japan*, but particularly at *Nangnesaki*, consisting of such People, who, having reduced themselves thro' Indolence, Extravagance, or a profligate Course of Life, to the lowest Ebb of Fortune, make a solemn Vow to spend the Remainder of their Days in Acts of Devotion. This is a Profession that any one may take up without serving a regular Apprenticeship, or purchasing his Freedom. The Vow once made, they instantly get their Heads shaved, dress themselves in Black, take a Chaplet, a little Image, and a small Bell in their Hands, and set up in the open Streets, and get their Livelihood by their Prayers. But the better to authorise such a glorious Devotion; such a voluntary Choice of Poverty made out of pure Pity and Compassion to his Fellow-Creatures, the new Brother is shaved in some Pagod publicly, and consecrated in the most solemn Manner, by the Repetition of some Form of mysterious Prayers. None but the Rich, however, who have renounc'd all the Pumps and Vanities of a wicked World, in order to live retired in an abject State and Condition, have the Honour, 'tis said, of this solemn Consecration. Such a voluntary Exchange will not seem so very surprising to the Reader, when he is informed, that the *Japanese* entirely pin their Faith on solemn Vows, Fastings, charitable Endowments, Legacies and other Donations to their Convents: In short, on all such good Works, as afford more Comfort and Consolation to the Consciences of abundance of misguided Bigots, than the most sincere and most fervent Prayers.

THE *Japanese* have their Asylums, or Places of Refuge, as well as we. Not far from *Miaco*, there is a Mountain, which they call *Koia*, inhabited by Monks, whose Laws and Statutes are less severe than those of other Orders. Their Convent is a Sanctuary for the most flagrant Offenders. The Civil Magistrate has no Power to seize any Person who resides amongst them. The Malefactor is not only secure whilst under their Protection, but may purchase his Liberty, if he is able, by depositing a certain Sum for the Service of the Convent. One *Kobodai* was the Founder of this Order, and is adored amongst them as a God. Lamps are for ever burning before his Idol; and to contribute towards the Support of this Foundation, is looked upon as an Action truly meritorious. The Monks of this Order apply themselves to Trade and Commerce.

THE Person whose peculiar Province it is to ring the Hours of the Day, gives the People Notice likewise of the Times appointed for public Prayers as well as Preaching. Their Discourses turn only upon moral Topics, and the Preacher, as may be observed by the Print, is exalted on a Rostrum or Pulpit, much like those in our own Churches. On one Side of him is placed the tutelar Idol of the ^d Sect or Order, whereof he is a Member, to whom the true Devotees present their Free-will Oblations. On each Side of the Pulpit there is a lighted Lamp, hanging down from the Canopy which covers it; and a little

^a L. I. Ch. xlii. of *Gargantua*.

^b Monks of the Sect of *Iko*. *Kaempfer*, *ubi sup.* He adds, That there are but few who can procure this Permission, that Grant being reserv'd for the most Part for none but the Principals of their Convents.

^c *Kaempfer*, Lib. IV. Ch. x.

^d *Nieuhof's* Collection of Embassies, &c.

below it is a kind of a Desk, or Pew, for the Junior Fellows, where some of them sit, and others stand. The Preacher wears a Hat much like an Umbrello upon his Head, and holds a Fan in his Hand. Before he begins his Sermon, he either is, or seems to be very contemplative, reflects on what he intends to deliver, and recollects his Ideas. We have hinted somewhere before in this Dissertation, that these Preliminary Preparations have been by a witty ^a Mason called *Scaffolding*. After this, the Preacher rings a little Bell, that is ready at his Hand, which is the usual Signal for Silence. Then he opens a ^b Book, which lies upon his Cushion, containing the moral Precepts and fundamental Principles of the Religion of his Sect. In the next Place he takes his Text, and illustrates it as he thinks proper. ^c *Gaspar Vilela* assures us, that these *Japanese* Ministers are Masters of Rhetoric, that their Expressions are nervous, and their Discourses very methodical. The Conclusion of them is always an Eulogium on the Order to which they ^d belong. "A Devotee must never forget his Oblation, nor his voluntary Contributions towards the Support of the religious Houses where those holy Persons reside who by their Prayers and good Works reconcile you, and bring you into Favour with the Gods, &c." As to the Audience, they must kneel, either before or after Sermon, to say their Prayers, and in Order to give them due Notice of it, he rings the same little Bell made use of to demand their Silence.

ON certain Days, set apart for praying for the Dead, the *Japanese* Priests, as well as Monks, sing the *Namanda* to the Sound of little Bells, for the Repose of their deceased Friends.

WE could amuse the Reader with a much longer Detail of the Ecclesiastic Convents and Temples of *Japan*; but to what Purpose, unless to trespass upon his Patience, with the Relation of such Things as deserve only a superficial Knowledge? As for those, whose Curiosity may incline them to make deeper Researches, we shall refer them to the Authors from whom we have made our Extracts.

THE *Jammabos* are a very considerable Body of *Anchorets* or *Hermits*. Abundance of the Devotees of whom we have been speaking, enter themselves Members of this Order; of such Devotees, I say, as are to be met with in all Religions, whose Consciences after all their good Works still rack and torment them. Ought they not rather to rest contented and to promise themselves, upon their sincere Performance of such good Works, one of the best Mansions in the Kingdom of Heaven, or at least a more comfortable Passage into Paradise than other People? But 'tis with them as with us, the most rigid Zealots are always most dubious of their future Happiness. In order, therefore, effectually to remove those Anxieties of Mind the *Japanese* are forced to enter themselves into the Order of these *Jammabos*. 'Tis much the same as when with us (but in a happier Age than this we now live in) some true Christians, grown weary with the World, took upon them the Habit of the Sons of St. *Francis*; ^e or when a sick Devotee, after having engaged to obey the Orders, and take the Habit of that Saint, or any other of equal Interest and Power in Heaven, made a solemn Vow to withstand the Temptations of a vicious Age, in a Dress that the Devil would fly from with the utmost Detestation: If the Almighty would but vouchsafe to restore him to his former State of Health. This last Proviso is by no Means surprising; for tho' the Pious love God, they are always ambitious to spin out the Thread of Life a little longer for the Love of him, resolving with

^a This is extracted from the *Menagiana*, Tom. I. published at *Amsterdam*.

^b The Book called *Foguera*.

^c Quoted in *Nieubof's* Collections of Embassies.

^d An Extract from *Nieuboff*.

^e *Profitetur, voce jam moribundâ se Christo militaturum juxta Francisci regulam, si, quod Medici desperabant, daret Deus Erasmus in Exequiis Seraphicis,*

Patience to endure the worst of Afflictions in this World for his Honour and Glory. But not to digress too far, and throw the *Jammabos* out of Sight; ^a this Term, signifies *Soldier of the Mountains*. By their Institution they are taught to fight manfully, upon all Occasions, in Defence of their Gods, and the established Religion. The solemn Vow which they make, is, to renounce all temporal Advantages for the Prospect of eternal Happiness. And 'tis with this godly View that they undergo the severest Mortifications, impose upon themselves the most arduous Undertakings, ascend almost impervious craggy Mountains, and wash themselves frequently in the coldest Water in the Depth of the severest Winter. The more substantial Part of these *Jammabos* have their respective Habitations; but the poorer Sort rove about from Place to Place, and beg for their daily Sustenance. One particular Penance is to climb up an ^b exceeding high Mountain, in the sixth Month of the Year. ^c The Founder of these Hermits lived about eleven hundred Years ago; but we have no Account of his Birth or Extraction, and are only informed, that he was the first among them who affected Retirement, and a solitary Life, by Way of Penance. He wandred about the Desarts, and most solitary Wilds, and by this vagrant sort of Life, became singularly serviceable to his Country, and found out unknown Roads, thro' Places which were look'd upon as altogether impassable before. In Process of Time his Disciples divided themselves into ^d two Orders. The incumbent Duty of one of them was to go in Pilgrimage once a Year to the Mountain of *Fikoosan*; which is an extreme difficult Task, on Account of the Precipices which surround it. As a Recompence for their indefatigable Toil, that Mountain is the Touchstone of the truly Faithful. For if any one, who perseveres in his sinful and wicked Ways, presumes to undertake this Province, ^e the Devil enters into him on his first Attempt to ascend the sacred Hill. The others are obliged to visit annually the Sepulchre of their Founder, which is situate on the Summit of an exceeding high Mountain, surrounded also on every Side with tremendous Precipices. Now Purity is a Qualification as absolutely necessary for the Performance of this Duty, as the former. The Pilgrim, who is not thoroughly sanctified, runs the Hazard of being dash'd to Pieces, or afflicted with some lingering Distemper: For which Reason, they take all imaginable Care to prepare themselves beforehand for these perilous Pilgrimages, by frequent Ablutions, and long and perpetual Mortifications. They abstain even from the lawful Duties of the Marriage-Bed, and from all manner of unclean Food. During their Pilgrimage, they live only upon Herbs and Roots. At their Return, they go to *Miaco*, and make the Generals of their respective Orders some valuable Present in Money, according as their Circumstances will permit them. The Poor lay up something out of their charitable Collections, to enable them to pay this religious Compliment. The General, as an Equivalent, bestows some honourable Titles on these munificent Pilgrims, who tpay this Respect to him.

THE Monks of these Orders dress like Laymen: But their usual Dress is embellished with some Decorations that are uncommon. They wear a Sabre, tuck'd in their Girdles, a little Staff in their Hands, with a Brass Head, and four Rings of the same Metal; and in Order to excite the Charity and Compassion of such as pass by them, a Shell likewise, which in Fashion and Sound resembles a Horn. They frequently wave their Staves as they are muttering some particular Expressions in their Prayers.

WE must not forget their Scarf, or rather their Silk Band, adorned with Fringes, which they wear about their Necks, and which is longer or shorter, according to their respective Qualifications. The Form and Beauty of their Fringes likewise distinguish their Quality. Their Cap is also made after a very singular Fashion, which is all

^a *Kaempfer's History of Japan*, Lib. III. Chap. v.

^b *Fusi Jamma*, in the Province of *Syraga*.

^c *Gienna-Gioffa*.

^d *Tojunfa*, & *Fonsanfa*.

^e The Fox. The Devil and the Fox, as we have before observ'd, are synonymous Terms with the Japanese.

the Account we have of it. They carry a Wallet upon their Backs, with a Book in it, a little Money, and a Coat. They wear Sandals on their Feet, composed either of Straw, or the Stalks of the Flower ^b Lotos. We have made frequent mention of this Flower, which is consecrated to the most religious Uses. 'Tis not, however, the only Plant that is look'd upon as sacred; for the *Japanese* entertain the same Idea of the *Fir*, and the *Bambou*. They imagine, that these Plants have a supernatural Influence over their future Fortunes. The *Bambou* is deposited in the Armories of the Emperor of *Japan*, and his Subjects look upon that, and Fire, as Emblems of his sacred Majesty.

WE shall not enter into a Detail of their Chaplets: The Use of them is reported to be more modern than the Establishment of their Order. There is not the least mention made of them in their Statutes: Nor shall we trouble the Reader with a particular Description of their Bourdons, there being nothing in them worth his Observation.

WE are informed, that these Hermits, who originally profess *Sintoism* in its utmost Beauty and Extent, have entirely degenerated from their first Institution. Their Laws were severe, and their Establishment simple; but they have gradually forsaken and neglected the Austerity of the former, and the Plainness of the latter. They have blended the Worship of strange Gods with their *Sintoism*, and all the Superstitions and Ceremonies of the *Indies* are added to their Theology. By their Laws they are obliged to climb up to the Summit of the most craggy Mountains. This Penance is never performed at present, but with apparent Indifference and Inattention. As their Habitations are for the most part adjacent to some *Mia*, they beg the Charity and Benevolence of all such as pass by, after a very earnest and noisy Manner, in the Name of the illustrious *Cami*, to whose Service their Temple is peculiarly devoted; at the same Time, giving them a long and tedious Detail of his Life, Character, and Miracles, attended with a preposterous Agitation of their Staves, on which a large Quantity of Copper Rings are fastened; and the inharmonious Sound of a kind of Sea-Horn, which they make use of instead of a Trumpet. Their Children likewise join in the Chorus, and are as noisy and importunate as their Parents. The *Bikunis*, whom we shall take Notice of hereafter, associate themselves very frequently with these mendicant *Jammabs*.

THE *Quinze-vingt* of *Japan*, which is a very numerous Order, or Society of blind Devotees, and composed of all Ranks and Degrees of Men, not excepting the Quality themselves, ought not to be omitted. The ^b *Quinze-vingt*, first instituted at *Paris*, was appropriated to the Reception of Gentlemen only; but in Process of Time, was reduced to that abject State and Condition, which every Body knows it is in at present. Our Order was establish'd on the Principles of Honour and Generosity; that of *Japan* on the softer Motives of Love and Compassion. ^c A Son of one of the Emperors of *Japan* fell deeply in Love with a very beautiful Princess, whom Death unfortunately cut off soon after, and robb'd him of all his promised Bliss: He wept, and bemoan'd his irreparable Loss so long, and so bitterly, that his incessant Tears deprived him of his Sight. In order therefore to perpetuate the Memory of so ardent a Passion, the young Prince founded a Society of Blind-Men. This Order maintained its Character and Reputation for a long Time; and might have made a very considerable Figure to this Day, had not a Fraternity of the like Nature been ^d established about the Middle of the twelfth Century, which eclipsed its Glory, and caused it to be neglected. This new Society, known at *Japan* by the Name of the Blind-Men of *Feki*, acknowledged ^e a *Japanese*,

^a *Tarate*.

^b The College of *Quinze-vingt* was instituted by St. *Lewis*, who founded an Hospital for three hundred Gentlemen, whose Eyes the *Saracens* had put out. 'Tis in Allusion to this Establishment, that we have given the Denomination of *Quinze-vingt* to the *Japanese* Society.

^c *Idem*, *ibid*.

^d Under *Foritimo*, who lived in the Year 1150.

^e *Kakekigo*.

who supported a Rebel of that Name, for their first Founder. After the Death of this *Feki*, and the total Destruction of his Party, the Emperor used his utmost Endeavours not only to secure the Person of one, who had been so faithful and loyal to his former Master, but, by accumulating Favours on him, to attach him inviolably to his own Interest, not doubting but he would in all Respects be as vigilant and sincere in the Service of his lawful Sovereign. The vanquished *Japanese* made a Remonstrance to the Emperor, not unlike that of *Scævola's*, attended with an Action which might stand in Competition with that of the intrepid and resolute *Roman*. “ I have been, says the *Japanese*, true and faithful to my old Master ; and since he is dead and gone, no Man living shall boast that he has been able, by the most prevailing Motives, to purchase my Friendship. I am conscious, Sir, that your unmerited Goodness has been sufficient to engage me inviolably to your Interest. I acknowledge that I owe my Life to your Royal Mercy ; and yet 'tis my Misfortune, to look upon you as my implacable Enemy, and one, whom I would sacrifice, were it in my Power, to my good old Master's *Manes*. To demonstrate to you how conscious I am of your generous Disposition towards me, can I give you a stronger Proof than the making you a Free-will Offering of those Eyes which gaze on you with the utmost Detestation ? Behold, great Sir, the most valuable Present I have to give you, in Return for all your Favours”. At that very instant he tore his Eyes out, and delivered them to the Monarch. 'Tis this intrepid and resolute *Japanese*, whom the Blind-men of *Feki* acknowledge for their Founder. These Islanders, who are as great Admirers of the Marvellous as any other Nations, add to the Glory of this blind Hero, that he was endued with a supernatural Strength and Courage, which extraordinary Blessings were conferr'd on him by *Quamwon*, in Recompence for his religious Zeal in paying him the Tribute of divine Adoration.

THE most antient of the two Societies of blind Men is composed at present of none but Ecclesiastics. The other consists of Seculars of all Degrees, who are shav'd close, and who, tho' they wear the usual Dress of Laymen, have their particular Characteristic to distinguish them. These have no manner of Dependance on the charitable Contributions of any well-disposed Devotees. They are most of them Mechanics ; every one exerts his Talents to the best Advantage, and endeavours to get his Livelihood by his own peculiar Occupation. Such as have once been admitted Members of this Community can never renounce it. 'Tis an Establishment *durante vita*. The General, or Head Superior, resides at *Miaco*, like those of other Orders. He is allowed ten Counsellors for his Assistants, who jointly with him have the Power of Life and Death over their own Members ; but, however, not without some Restrictions. If the Reader's Curiosity inclines him to be further acquainted with the Customs and Laws of these People, he must consult the ^a Author from whom we made the foregoing Extract.

THERE is an Order likewise of Mendicant Nuns in *Japan*, who either take on them the Habit thro' the Compulsion of their Parents, or to gratify their own vicious Inclinations. These Female Devotees are for the generality perfect Beauties. The poorer sort, who have several Daughters, endeavour to promote those who are young and handsome to this mendicant Profession ; and some of them solicit for it themselves, from a secret Persuasion that the strongest Motive to Love and Compassion is Beauty. The *Jammabos* make no Scruple of selecting their Wives out of this Society of *Bikunis*, (for so they call these Mendicant Nuns) or entering their Daughters, as religious Members among them. To give you the Character, in a few Words, of an Order of young Ladies, who may with Propriety enough be stiled *the Nuns of Venus* ; there are several of them, who, after they have been so complaisant to the Public, as to devote their Charms for some

^a Kaempfer, *ubi sup.*

Time to its Service, dedicate the Remainder of their Youth and Beauty to this sociable Retreat. Both the one and the other travel the Country round, and when any Passenger comes by, without a Blush discover their naked Breasts, and, either in direct Terms, or by lascivious Gestures, allure them to their Embraces. In short, they have no one Mark of Sanctity about them, but their Tonsure; being obliged by the Rules of their Order to be shaved.

It would not be amiss to introduce in this Place an Account of several other religious Mendicants, or such at least who pass under that Denomination; for, as we have before observ'd, the Charity of these Islanders is so extensive, that merely to belong to any Branch whatsoever of the Monachism of the Country, is sufficient to affect the Hearts of the Devotees, and excite them to Compassion. As the Mendicants of *Japan* always take peculiar Care to enlist themselves under the Banner of some Principal, or Superior of an Order, some of them transform themselves into Ecclesiastics of the Sect of *Budjdo*. They shave themselves, and dress like them; they plant themselves in proper Places on the high Roads, with a ^a *Foquequio* before them, which is what we may call the sacred Scriptures of the *Budjdoists*; a Book, held in such Veneration amongst them, that they are not permitted to lay it carelessly on the Ground, or any other indecent Place. Not that the common Mendicants read in this sacred Book; for they only learn some select Passages by Heart, and afterwards pronounce them with an audible Voice before the Passengers, with their Eyes fixed stedfastly notwithstanding on the Book. This seeming Attention and Elevation of their Voices very much affects some, and importunes others. There are some of these Vagabonds who resort to the Banks of a River, in order to perform what they call the *Siegaki*, which is a Ceremony in Behalf of the Souls of the Deceased. In this Act of Devotion they take the ^b Branch of a green Tree, and therewith rub and wash several wooden Chips or Shavings, on which are written the respective Names of such Souls as their Inclination leads them to aid and assist. They imagine, that these Souls are surrounded with Fire; which, for that Reason, we think no Term more proper for than that of Purgatory. As they wash these Chips, they must repeat a certain Form of Words, in a very faint, low Voice, which renders their pretended Purification of Souls effectual. Such as have a pious Regard for the Souls of their Relations and dearest Friends, make it their Business to find out these Mendicants, acquaint them with their Intentions, and throw so much Money as they think convenient on a Mat, which is spread before them. These religious Mendicants, as we are told, are too proud to make their Benefactors the least grateful Acknowledgment; they imagine, on the contrary, that a Profession so very advantageous to such as are in exquisite Torments in another World, ought to be voluntarily rewarded in this with the utmost Bounty and Munificence.

THERE are others of the same Profession, who plant themselves in the High-Roads also; but, without giving themselves the Trouble of performing the *Siegaki*, sit there upon a Mat, with a Bell before them, ringing incessantly upon it with a wooden Hammer, and muttering over their *Namanda*, which is as efficacious to the full as the *Siegaki*. These last Mendicants are much like the poor People of some of our *European* Countries, who on *All-Souls-Day* resort to the Doors of Churches, to offer up their Prayers and *Requiems* for the Dead. There are always Devotees ready to encourage them, imagining the Repetition of a certain Form of Words only, to be the effectual fervent Prayer of a righteous Man. There are other Mendicants likewise of the Sect of *Budjdo*, who wait, in like Manner, by the Way-Side, with a kind of Altar before them, whereon is deposited an Idol of *Quamwon*, or *Can on*, inelegantly wrought, or of

^a Or *Foquexiu*, as has been already mentioned.

^b In the *Japanese* Language, *Famma Skimmi*.

Amides, or *Jemma-o*, or, in short, some other Deity, who has an adequate Knowledge of all the Affairs transacted in the other World. To them they add likewise the Representation of Flames and Torments, to strike an Awe and Terror on the Minds of such as pass by them; for in *Japan*, as well as *Europe*, Mens Consciences are apt to be more terrified and alarm'd at the Sight of some shocking Objects, than at the Representation of such indispensable Duties of Religion as can effectually reconcile the Creature to his Creator.

WE shall conclude with a Description of those Mendicants who devote themselves to the Worship of *Dzifoo*,^a who is the God of the High-Roads, and Protector of all Land-Travellers. The poor People on these Highways very often ask the Charity of such as pass by them, for the Love of this particular God, and the Travellers under his Guardianship. This *Dzifoo* is erected in the Highway, adorn'd with Flowers, upon a Pedestal of about six or seven Foot high, with two shorter Stones laid just before him, which are hollow, and may be look'd upon as Altars, whereon are fix'd two Lamps, which such Devotees as pass by light up, in honour to the Deity; but before they presume either to enter on this Act of Devotion, or make any Oblations to the God himself, they are enjoin'd to wash their Hands; for which Purpose there is a Basin kept always full of Water, at some Distance from the Idol. This *Dzifoo* may be aptly enough compared to the *Mercury* of the Antients, as this Province or Employment seems much the same.

THE Priests of *Budfdo* assume the Title of what we call^b *Recluses* or *Monastics*. The better to explain all that the *Japanese* ascribe to this Denomination, we shall give you a Description of their Order; that is, "A Body of Men, who, after their Retirement from the World, to end their Days in a Cloister, apply themselves therein entirely to the Study of Piety, and the constant Practice of all religious Duties." We must not, however, imagine that there are not some great Exceptions to this general Definition, as well here as in other Places; and from these holy *Recluses* there may probably arise Prime-Ministers and Counsellors of State; Men who are well acquainted with all the secret Springs and Policies of Courts, and able to carry on their Intrigues with Privacy and Success; Monks who know how to regulate the Interest of Princes; others again of a speculative Genius, who teach the Art of Government, and prescribe Laws for the Conduct of their Forces; and others, who compile the History of the Progress and Improvement of their military Discipline. But be that as it will, these *Bonzes*, Priests, or Monks of *Budfdo*, are not permitted to travel, nor leave one Convent, and enter themselves of another, without a special Licence from their *Sio*, that is, their *Prior*, first had and obtain'd in Writing.

WE have already observed, that all their Communities of Ecclesiastics are subject to the Authority of the *Dairi*. But, notwithstanding whatever we have already said on that Topic, our Missionaries inform us of^c another Chief stil'd *Jacco*, who is the proper Judge of all Matters of a religious Concern, approves of, or condemns all new Sects, passes his Verdict on all the Controversies that arise in the spiritual Court, and grants Dispensations, &c. so that these Fathers, in all Probability, look on and acknowledge the *Dairi* to be no other than a titular Emperor, whom they call *No*, with some particular Privileges, however, annexed to his royal Dignity. From this Account we may reasonably conclude, that the *Jacco* is the only true Pontiff of the *Japanese*.

^a Kaempfer, Lib. V. Chap. v.

^b Siakke.

^c Tuvianus in Epist. Japon. Lib. III.

To what we have already offer'd, we must add, that there are some Orders of *Bonzes*, who are enjoin'd not to marry, even upon the Forfeit of their Lives, and not suffer'd so much as to converse with the Female Sex.

WE shall not here repeat, that 'tis one of the essential Duties of these *Bonzes* to preach and read Prayers in Public; ^a tho' there are likewise some of their Members who are appointed by the Rules of their Order to assemble every Evening, and read Lectures of Morality in the Presence of their Superiors. At Midnight they have a kind of *Matins*.

WHEN a Person of Quality in *Japan* finds his Family grow too numerous; nay, ^b when he has only two Sons, he makes the youngest a *Bonze*, to prevent all domestic Broils and Confusions. So that the *Bonzes* are for the generality Gentlemen of the highest Extraction, and the most illustrious Families in the Country. They are dress'd in various Colours, the better to distinguish their respective Orders. 'Tis added, that their Apartments are very commodious, and situate in the most pleasant as well as healthful Parts of the Country. This is a Demonstration of the Delicacy of their Taste; and it must be allowed, that our *European* Priests are no less refin'd and curious in their Choice than they are.

Their PHYSICIANS, INCANTATIONS, &c.

THE Practice of Physic in *Japan*, if we may depend on the Veracity of our Missionary Travellers, is as different from ours, as our Customs, in the common Occurrences of Life, are distant from theirs. The following Instances are all Matter of Fact, without any Mixture of Hyperbole. We pull off our Hats when we salute one another, but they their Shoes. We always rise to pay our Respects to such Friends as favour us with a Visit; they, on the other Hand, look on it as an Act of Complaisance to sit down on that Occasion. We throw off our Clokes as soon as we come Home; they, on the contrary, put them on; insomuch, that even *La Mothe le Vaier* has not discover'd a greater Contrariety of Customs between the *French* and *Spaniards*. . . . But to return to the *Japanese* Physicians. They seldom or never practise Phlebotomy; and, moreover, prescribe Salts and Acids, where ours administer Balsamics. Their Patients are indulg'd in every Thing their Appetites can suggest, whereas our are restrain'd, and oblig'd to observe the strictest Regimen. Now if such Means, however seemingly irregular, prove effectual in *Japan*, and restore their Sick to their former State of Health, what just Objections can we *Europeans* make to the Practice of their Physicians? They understand the Nature of the Pulse as well as the *Chinese*; and, like them, make up their own Medicines, having Servants who constantly wait on them with a Box full of proper Materials for that Purpose. These Attendants are what we in *Europe* call Apothecaries; and the Custom of the Country obliges them to be subservient to, and accompany their regular Physicians; whereas, with us, they attend their Patients first, and are a kind of Cooks, who are too proud and hasty to wait for and receive the Clerk of the Kitchen's Orders. When their Patients are afflicted with a violent Fever, they make use of curious golden Bodkins, with which they lightly penetrate the Skin in divers Parts of the Body. In other Distempers they generally make up little Balls of dry'd Herbs, which they apply externally, set them on Fire, and suffer them to burn till they drop off of themselves.

^a *Turianus in Epist. Japon. Lib. V.*

^b *Father Lewis Froes, ubi sup.*

THE *Jammabos*, who are look'd upon as their extraordinary Physicians, make use of quite different Means for the Relief of their Patients. The Person who is indispos'd gives the best Account he can, ^a as with us, of his Disorder ; and the *Jammabo*, who listens all the Time with the utmost Attention, draws on a Piece of Paper several mystic Characters, which are made exactly conformable to the Constitution of the Patient, and the Nature of his Distemper. After that the Monk-Physician very formally lays his Paper on an Altar before his Idol, observing at the same Time several superstitious Ceremonies, which contribute, as he pretends, very much towards the healing Quality of the Paper. Thus charm'd, as it were, the Paper is made up into little Pills, which the Patient is oblig'd to take in the Morning fasting, after he has drank a hearty Draught of River or Spring Water, fetch'd from the North or the South, according as the *Jammabo* shall think most proper to order and direct. Their Sick, however, never send for these *Jammabos* till they are past all Hopes of Recovery from the Use of natural Means. We beg Leave to observe, by the Way, that a superstitious Regard for Characters, and a strong Faith in the secret Virtue of some peculiar Letters, are not so far exploded by the Principles of the Christian Religion, but that even a ^b Clergyman has endeavour'd to revive them amongst us.

THIS naturally leads us to the Charms and magical Operations of the *Jammabos*, and of all the *Bonzes*. They are very intimate, and have frequent Intercourses with evil Spirits ; for if we may depend on the Veracity of Father ^c *Craffet*, " 'Tis incredible what Numbers are at their Beck, and even ready to wait on them like so many Lackeys." The Charm which they make use of as a Preservative from all Mischief, a Remedy for the Recovery of the Sick, and an Exorcism for such as are possessed with Devils, has something very particular in it, and is the most mysterious never-failing Medicine they can boast of. This ^d *Catholicon* consists in closing both Hands, and extending them in such a Manner, as that the Middle Finger of one Hand may join perpendicularly to that of the other. The rest of the Fingers must cross one another so, as to direct to the four Cardinal Points of the Compass, and the four principal Deities residing in their thirty third Heaven. The two Fingers raised perpendicular, and parallel one to the other, denote the Distempers and the Spirits. They discover likewise the Nature of such Dæmons as take Possession of their Patients, and determine the Manner in which they must proceed in their Exorcisms, after they are discover'd. In short, the Situation of these Fingers represents their *Fudo*, who was an illustrious Saint of the *Jammabosian* Order. The Penance he chose to perform, was, to sit all Day long in the Middle of a large Fire ; which, notwithstanding, had no Manner of Prevalence over him ; for which Reason they imagine, that *Fudo* is able to extinguish the Flames, or direct their Force according to his own Good-Will and Pleasure. Before this their favourite Idol stands a burning Lamp, supplied with the Oil of an *Inari*, which is a venomous *Water-Lizard*.

'Tis in the Presence of this *Fudo*, that they acquit themselves of all the Crimes with which they are accused. The Idol is seated in the Middle of a good Fire, and the Trial is made in the very House where the Fact was committed. There they first

^a *Kaempfer's History of Japan*, Lib. III. Chap. v.

^b *John Belot*, Curate of *Milmont*, in the eighteenth Chapter of his Treatise on *Chiremancy*, assures us, that when any one goes out in a Morning, if he meets with a Person whose Name begins with any one of the five Vowels, A, E, I, O, or U, it denotes a prosperous Journey. These Letters, says he, have a Relation to the five principal Planets which are benevolent. If the Name begins with L and B, he will accomplish the Affair he goes about. If with C, D, T, he will be exposed to great Perils and Dangers. If with S, N, R, his Affairs will hang long in Suspence. If with F G he will be cast in a Law-Suit. If the Name of the Person he meets with has A, M, P, R, in it, he will meet with all the Success and Satisfaction he can wish for. Several Extravagancies of the like Nature may be met with in *Gaffarel's* unparallel'd Curiosities.

^c *History of Japan*.

^d *Kaempfer's History of Japan*, Lib. III. Chap. v.

make use of a simple Conjunction only, which consists in the Pronunciation of some particular mysterious Words; but sometimes, indeed, they make use of Fire, and frequently, in order to discover the Truth, oblige the Prisoner, or Person prosecuted, to swallow down a Draught of *Khumano-goo*. If the Evidences, by Virtue of the simple Conjunction, are not sufficiently clear, and frustrate their Expectations, they proceed to the Ordeal by Fire; at which Time the Criminal, or Party accused, walks three Times over a Parcel of burning Coals. The Spot of Ground, indeed, which he is oblig'd to traverse, is not above six Foot over; but as his Feet are always naked at such a Time, 'tis large enough to burn him. If he passes through without receiving any Damage, he is immediately declar'd innocent. We shall here make no additional Remarks to those already made, relating to this Ordeal; that by *Khumano-goo* is in great Vogue, and bears a very near Affinity with that made use of at *Congo-Goo*. *Goo* is a Piece of Paper, formally seal'd with the Signet of the *Jammabos*, whereon are drawn several mysterious Characters, and the Figures of Ravens, and other ill-omen'd Birds. This Charm they imagine to be an absolute Fence against the Attacks of all malicious Spirits; for which Reason every Housekeeper takes peculiar Care to nail up one of them upon his Street-Door. All *Goos*, however, have not an equal Influence. The most efficacious, and those the Demons are most afraid of, come from a Place call'd *Khumano*. The Trial consists in making the Party accused swallow a small Piece of *Goo*, in a certain Quantity of Water. If he be really guilty, the *Goo* twinges and gripes him in the most violent Manner, till he confesses the Fact. ^a But without dwelling any longer upon this Topic, 'tis sufficient to observe, that there appears abundance of Artifice and Address in the Practice of these pretended Magicians.

THOUGH the *Jammabos* pretend that these Charms are very mysterious, yet they communicate their Art to their Pupils, for a valuable Consideration; but enjoin them, however, the strictest Secrecy after they have reveal'd it. These Pupils are oblig'd, in the first Place, to submit to a very severe Probation. They must abstain from eating any living Creature, of what Nature or Kind soever, and live for a considerable Time on Nothing but Herbs and Rice. They must wash themselves seven Times every Day in cold Water, and kneel in such an odd Posture, as that their Posteriors may touch their Heels. The Novice, or Pupil, thus inur'd to this Attitude, must get up one hundred and eighty Times every Day, and thump his Head with both his Hands.

NIEUHOFF, Author of the Collection of Embassies to *Japan*, assures us, in his Description of these ^b half-savage Hermits, of whom we have already taken particular Notice, that they cannot execute their Sorceries and magical Incantations, till after they have attain'd the Age of thirty Years.

PURCHAS informs us, that the Devil appears at sundry Times, and under sundry Forms, to these *Jammabos*, whilst in their State of Probation.

Their NUPTIAL CEREMONIES.

THE *Japanese*, for the generality, have but one Wife; but then, as a Compensation, they can put her away whenever they think proper, on the most trivial Occasions. She never brings any Portion, to prevent her boasting that she has either enrich'd her Husband, or accommodated his Affairs; so naturally vain are the *Japanese*, and so jealous of their Honour. There is, notwithstanding, this Contrast in their Cha-

^a See *Kaempfer's* Account in Lib. III. Chap. v. of his History of *Japan*.

^b He calls them *Harbori-Benzes*, after the Missionary Jesuits of *Japan*.

rafter. * They are represented as so very dishonest and avaritious, that, notwithstanding the Cross, and other capital Punishments, to which those are exposed who defraud the Public, they are found guilty every Day of illegal Practices. They are happy, however, in being able to resist the Temptation arising from a Wife with a Fortune. As for our Parts, our numberless Necessities render us selfish and avaritious; and we should rest ourselves very well contented with marrying the Portion, without that superfluous Appendix, call'd a Wife. We only speak the Sentiments here of too many Husbands, who aim at no other Happiness in the married State, than that of advancing their Credit and Reputation in the World, and gratifying their own sensual Appetites, without the least Thought or Regard for their dear Spouses, whom Gratitude and Religion enjoin them to respect, love, and cherish, as their own Flesh. If a *Japanese* Bride by chance should bring any Money or other valuable Effects, presented her by her Friends or Relations, into her Husband's House, he infallibly sends them all back again the next Day after the Wedding.

THEIR Divorces, which we have already mentioned, admit of several very considerable Exceptions. Persons of Quality in *Japan* very seldom, if ever, put away their Wives; but then to the first they superadd new ones, by Way of Retaliation, whenever they take the least Dislike. The Scandal of being divorc'd, or disrespected, makes the Women of *Japan*, they say, very tractable and complaisant. Moreover, a jealous Husband has the Privilege to take away his Wife's Life, in case she proves false to his Bed, and violates her Honour. Nay, this Point is carried so far, that if she is catch'd in familiar Conversation only with another Man, 'tis look'd upon as criminal, and an Action worthy of Death. Such young Ladies likewise as are unmarried, at least such as have a superior Education, and those who are intended for Maids of Honour, or the Service of the Court, are subject to the enacted Laws against Adultery and Fornication. Not Banishment, not Confinement to a Convent, not even the House of Correction is a sufficient Attonement for the Violation of their Chastity. Such a constant habitual Practice of Modesty arises from these extraordinary Penalties, that the *Japanese* Ladies, if what our Travellers assert may be depended on for Truth, ^b make no Scruple to murder themselves immediately on the Loss of their Honour, tho' ravish'd from them against their Inclinations.

THE Wives of their Princes and Noblemen are lock'd up in a kind of Seraglio, but not with that Rigour as is practis'd amongst the *Mahometans*, since they are permitted sometimes, though but seldom indeed, to receive a Visit from their nearest Relations. The Matrons, who wait on these Ladies, are accountable for their Conduct and their Virtue. To counterballance the anxious Pains of perpetual Confinement, they are indulg'd in the Seraglio with every Amusement that can agreeably strike the Eye, or charm the Ear and Taste.

As to their Nuptial Ceremonies, we are inform'd, that the *Japanese* are very inquisitive and curious about the Age of the Bride and Bridegroom, that there may be little or no Disparity between them in that Respect. They, like the *Chinese*, make Marriage-Contracts for their Children, whilst they are very young, which are, or at least ought to be, firm and valid, whether the Parties approve the Match or not, when they are arriv'd at the proper Age for Consummation. 'Tis surprizing that Women can be chaste in such an involuntary Situation; but Fear, and the constant Habit beforementioned, prevail over their natural Reluctance. We have already observed, that the Husband accepts of neither Portion nor Present with his Wife; but on his Side the Case is alter'd; for when the Nuptials are solemniz'd, for the generality, you shall meet with Car-

^a Kaempfer's History of *Japan*.

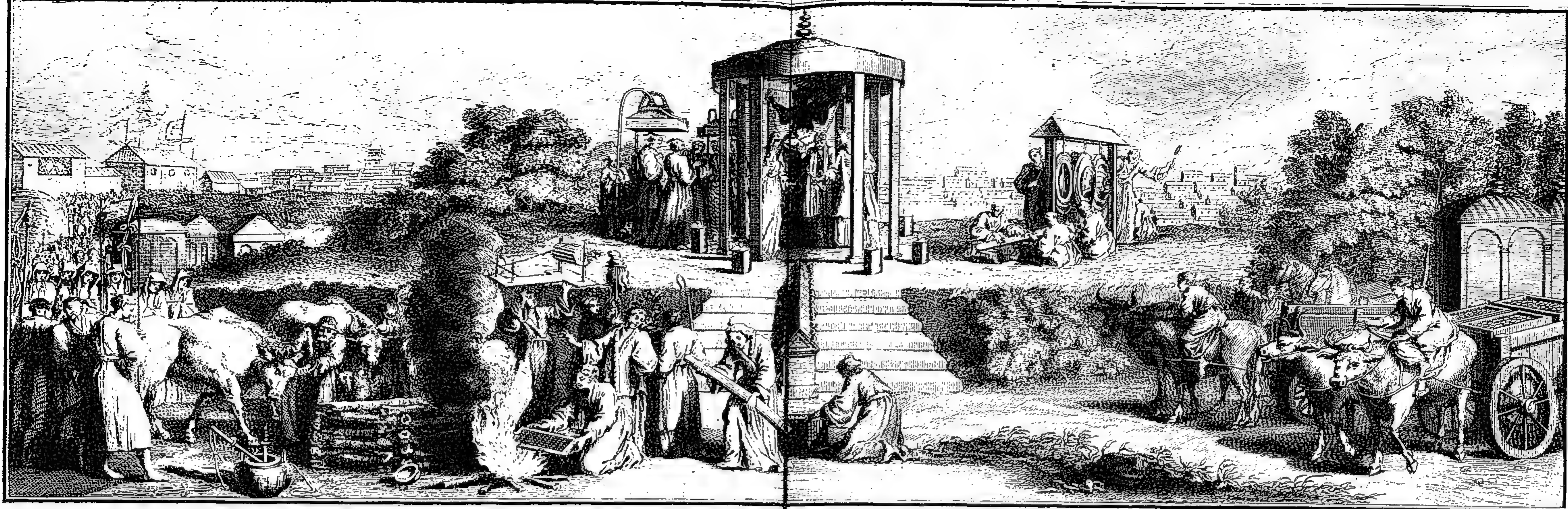
^b Nienhof has produced several Instances of it in his Collection of Embassies to *Japan*.

riages in his Retinue, plentifully loaded with Provisions and Presents for his Wife's Relations. 'Tis plain, therefore, that the Girls in a *Japanese* Family are no Manner of Charge whatever. We have nothing that bears any Resemblance to this Custom, but the Grant of a certain Sum, by way of Jointure, which the intended Husband obliges himself beforehand to allow his intended Bride, in case the Marriage takes Effect.

^a We shall now give you a regular Description of this Nuptial Ceremony, as 'tis here represented. The Bridegroom and the Bride go out of Town, by two different Ways, with their respective Retinues, and meet by Appointment at the Foot of a certain Hill. In that of the former, besides his Friends and Relations, &c. are the Carriages beforementioned. Being arriv'd at the Hill, which they ascend to the Summit of by a Pair of Stairs made on Purpose, they there enter a Tent, and seat themselves, one on the one Side, and the other on the other, like Plenipotentiaries, assembled together at a Congress of Peace. The Parents of both Parties place themselves behind the Bride, and a Band of Music range themselves behind the Bridegroom, but all without the Verge of the Tent. Both their Retinues stay below, at the Foot of the Hill. The Bridegroom and the Bride, each with a Flambeau, then present themselves under the Tent, before the God of Marriage, who is plac'd upon an Altar there, having the Head of a Dog, which is a lively Emblem of the mutual Fidelity requisite in a State of Wedlock. The String in his Hands is another Symbol of the Force and Obligation of its Bands. Near the God, and between the two Parties, stands a *Bonze*, whose Office it is to perform the Marriage Ceremony. There are several lighted Lamps at a small Distance from the Tent; at one of which the Bride lights the Flambeau, which she holds in her Hand, pronouncing at the same Time a Form of Words, which are dictated to her by the *Bonze*; after this the Bridegroom lights his Taper, or Flambeaux, by that of his intended Bride. This Part of the Ceremony is accompanied with loud Acclamations of Joy, and the Congratulations of all the Friends and Relations then present of the new married Couple. At the same Time the *Bonze* dismisses them with his Benediction, and their Retinue make a large Bonfire at the Foot of the Hill, wherein are thrown all the Toys and Play-Things which the young Bride amused herself with in her Virgin-State. Others produce a Distaff, and some Flax before her, to intimate, that from thenceforward she must apply herself to the prudent Management of her Family Affairs. The Ceremony concludes with the solemn Sacrifice of two Oxen to the God of Marriage. After this the new-married Couple return with their Retinues, and the Bride is conducted to her Husband's House, where she finds every Room in the most exact Order, and embellished in the gayest Manner. The Pavement and the Threshold are strew'd with Flowers and Greens, whilst Flags and Streamers on the House-Top seem to promise nothing but one continued Series of Delight; which may continue unfeign'd in all Probability the Time of the Nuptials, which, as we are inform'd, are celebrated eight Days together. There are several Customs to be met with, observ'd by other Nations, very conformable to the Nuptial Ceremony here described. The Marriage Torch made use of by the *Greeks* and *Romans*, bears a very near Affinity with the Flambeaux of the *Japanese*. The main Difference is, that amongst the *Romans*, one of the Virgin-Attendants on the Bride ^b carried this Torch before her; and amongst the *Greeks* the Bride's Mother performed that Office. The Distaff likewise was produced before the *Roman* Ladies, as well as the *Japanese*, to inform them, that the Mistress of a Family ought always to be diligent and industrious. They threw Nuts likewise to the Children that were then present, to denote their solemn Renunciation of all juvenile Amusements; and the Ceremony of throwing the Bride's Play-Things into the Fire, seems to convey no stronger an Idea on this Subject. Was one of the Antients to treat on

^a Extracted from *Nieubof, ubi sup.*

^b Vide *Briff. de Veteri Ritu Nupt.*



NUPTIAL CEREMONY of JAPAN.

CEREMONIE NUPTIALE du JAPON.



FUNERAL CEREMONY of JAPAN.

CEREMONIE FUNEBRE du JAPON.

our Customs, as we on theirs, he would, in all probability, make this shrewd Remark, that we had substituted Sugar-Plumbs in the room of Nuts. The Antients, who were as fond as we are of Allegories and Mysteries in their religious Ceremonies, found out divers other important Allusions in these Nuts, as the Reader may find, if he will but consult such Authors as have wrote upon that parricular Topic. To this near Resemblance of Customs, we may add that which the *Japanese* have in common with the *Jews*, at least the *German Jews*, ^a viz. the Solemnization of their nuptial Ceremonies in a Tent.

^b The *Chinese* Women, when they find themselves pregnant, are permitted to destroy the *Fœtus*, in order to prevent their being overburthened with a numerous Family, and save the Expençe which will unavoidably attend their Education, if they are conscions to selves that their Circumstances are too narrow to support it with any Credit.

The EDUCATION of their CHILDREN, &c.

THE *Japanese* are very tender and indulgent in the Education of their Children; and tho' they have an absolute and unlimited Authority of Life and Death over them, yet they very seldom act the Tyrant, or treat them with the least Inhumanity. They endeavour to inspire them with the Love of Glory, which is their darling Passion, and take peculiar Care, as we are informed, not to thwart the Bias of their natural Inclinations: As the Ambition to procure Honour and Esteem, and the Dread of losing their Reputation, is conspicuous even in their Infancy, 'tis no difficult Task to inspire them with uncommon Courage and Resolution, with generous and disinterested Principles; and, on the contrary, to imprint on their Minds a lively Detestation and Abhorrence of such particular Vices as are base and contemptible. They look down therefore on Avarice, excessive Gaming, and Theft, with an Eye of generous Disdain. He who is guilty of the last, tho' the Offence prove never so trivial, is sure to die without Redemption: Nay, the injur'd Party may do himself Justice, and murder the Pilferer, that is taken in the Fact. The *Japanese* Merchants, as we are likewise assured, are so fair and honest in all their Transactions, that in case they receive from those they deal with more than their just due, or than the stated Price of their Commodities, they'll return the Surplus. It is reasonable to suppose, that these conscientious Pagans are seldom or never worth Millions, as some of our Christians are. There is another Thing which is very remarkable, and those who please may believe it, that is, that Poverty is neither the Object of Shame or Contempt at *Japan*. It seems sufficient, according to these Relations, that these Islanders live at Distance enough in Conscience from us, in order to entertain quite other Ideas of some particular Things than we do. But how is it possible that these Pagans should imagine Humanity to be the same Thing in a poor Man as in a rich one? The Idea is preposterous and insupportable. We *Europeans* only, have Judgment and Penetration sufficient to discern the Difference.

We shall not expatiate on the Obedience which Children pay to their Parents; on the *Æquanimity* and Fortitude of these Islanders under any Misfortunes, on their Patience under Afflictions, and their generous Disdain of any outrageous Deportment. Such a Detail would be a severe Mortification to us, could we produce no Vices to counterballance these extraordinary Virtues; but for our Comfort and Consolation, there are Exceptions enough to these general Rules amongst them, to keep us in Countenance, and palliate our Faults. Happy it is for us, that we can venture to say,

^a *Buxtorf* Ch. xxxix. *Synag. Jud.* In *Holland* the *German Jews* celebrate their Nuptial Rites in the Court of their Synagogue. See the *Jewish* Ceremonies in the first Volume of this Work.

^b *Nienhof*, *ubi sup.*

that after all this Train of boasted Virtues, so conspicuous in the *Japanese*, they are haughty and imperious, fawning and hypocritical, full of Resentment and Revenge, malicious to the last Degree, and, in short, savage and inhuman towards those who seem to treat them with the least Coldness or Disrespect.

THEY have Academies and Universities for the Instructions of their Youth in the Arts and Sciences; but we shall wave the Description of them. ^a The Lizard is their Emblem or Simbol of Wisdom, under which venerable Form they adore the Deity who presides over Learning. The Lizard, however, has no Statues or Altars erected to its Honour.

Their KINGS : *Their* SOLEMN OATHS, &c.

THE Sovereign of *Japan*, like all the other Eastern Monarchs, is absolute and independant, and his Power and Authority unlimited; to which his Subjects shew a passive Obedience, without the least Reluctance or Reply, and, in all probability, without the least Reflection; as 'tis the pure Result of a natural Habit. Thrice happy Defect! and a Blessing which many who profess Christianity ought to beg of God to vouchsafe to them. ^b The *Emperor* of *Japan* looks on all Remonstrances as Acts of Disloyalty, and by Consequence never hearkens to them but with the utmost Reluctance. On the contrary, the Prospect of Advancement to the most important Posts in the Government, renders the Nobility themselves very tractable and submissive. They make it their principal Study to pry into the secret Thoughts and Inclinations of their Sovereign, in order to ingratiate themselves in his Favour, and answer in all Respects the Will and Pleasure of this *terrestrial Deity*. The Vice-Roys, and tributary Princes, in Imitation of their great Monarch, make all their Dependants feel the Weight of their despotic Power, and resemble those Rivulets, which, as they glide along, overflow their Banks with the same Rapidity as larger Rivers. The Emperor is political enough to engage them in the most difficult and expensive Exterprizes. They are far more unhappy than the Populace, who are ^c unknown to, and beneath the Notice of their Sovereign; since they are obliged to submit to such Measures, as are almost insupportable, and are every Day exposed to the wayward and capricious Humours of their Lord and Master. If the Misdemeanors of any one of them happen to be punished with Death, ^d each individual Member of his Family, how distant soever the Relation may be, falls a Victim at once with him, to his Sovereign's Resentment.

ONE Method which these Grandees take, to ingratiate themselves with their Prince, consists in erecting Edifices with all the Beauty and Magnificence imaginable. We are assured, that their Slaves are contented to be buried alive under the Foundations. The *Japanese* are so weak as to imagine, that such Walls as are erected on human Bodies, are for ever secur'd from all fatal Disasters. As soon as the stately Edifice is perfectly compleated, they make the most elegant Entertainment for their great Master that can possibly be devised, and which takes up ^e three Years in the very Preparation. There is always a Portal built on purpose for the Monarch, which is more magnificent, and more richly embellished than any other Entrance to the Palace: Through this he comes in and goes out. When his Imperial Majesty is withdrawn, the Portal is immediately

^a Nieuhof's Collection, &c. *ubi sup.*

^b The *Sieur Caron's* Account of *Japan*. Tom. III. of his Collection of Travels to the North.

^c *Procul a Jove & fulmine*, as one of the Antients expresses it.

^d Nieuhof, Caron, Purchas, and others.

^e Caron, *ubi sup.*

demolish'd, and clos'd up; no one being permitted to pass thro' a Gate-way, which has been honour'd with the Presence of a Being so infinitely superior to the rest of Mankind. This haughty Monarch meets with no other Mortification than this, that he is unable to prevent his Subjects from being born and dying in the same Manner as himself.

THE Favours of the Monarch are received in *Japan* with greater Demonstrations of Joy, and more extravagant Testimonies of Veneration and Respect, than the most signal Victories in *Europe*; and yet these Favours are so precarious and deceitful, that 'tis no uncommon Case, to see a Man a Slave to him who once was one of his Domestics.

ON New-Year's-Day, all the Princes, as well Secular as Ecclesiastic, that is to say, the Superior of the *Bonzes*, and in short, of all the religious Orders in general, wait on the Emperor in a Body, to pay him fresh Instances of their Submission and Obedience, and renew their Oaths of Allegiance; which, however, is not look'd upon as a sufficient Security to the Prince^b; he has a Confident always present with the Tributary Kings, under the Pretence of being their Assistant. These are likewise sworn, as are all who are in public Office, tho' in the lowest Capacity. In this solemn Oath, *they call to witness the awful Deities of Heaven, and all the Gods of the sixty six Provinces of the Empire, the Gods of Idzu, &c. Fatzman and Tensin.* These Deities, if we may form a Judgment by the Terms of the Formulary, have the same Power and Authority over the *Japanese*, as *Nemesis* and *Ate* had over the antient *Greeks*. They wish, in the most solemn Manner, *that the Vengeance of these Deities, as well as the Weight of the secular Arm, may fall upon them and their Families, &c. if they violate their Faith.* The Juror signs his Oath with his Blood, and in case he happens to be convicted of Perjury, 'tis Death without Redemption. The *Japanese* are of Opinion, that as every solemn Oath ought to be ratified and confirmed with Blood, the same must in justice be spilt in case of Violation.

Their FUNERAL SOLEMNITIES.

WHEN a Person dies at ^a *Nanguesaki*, they produce Witnesses to justify that the Party was not a Christian at the Time of his Decease. Nay, they examine the Corpse with the utmost Precaution, in order to be convinc'd, that there is no Mark of Christianity about it, or of any Punishment inflicted on that Account: After which, they draw up a Certificate in Favour of the Deceased. But before we make any farther Enquiry into their Funeral Solemnities, let us observe with what undaunted Courage, and matchless Resolution, they face even Death itself. No Nation, but the *English*, can pretend to be their Rivals. The Malefactor, who is convicted of a capital Crime, must rip open his own Belly, without shewing the least Reluctance, unless he is willing to die by a dishonourable Hand, and as such they look upon any one whatsoever, but that of the Criminal himself. In order to perform this Operation in a formal Manner, the Malefactor invites all his Friends and Relations to attend him, and, dress'd in his best Cloaths, makes a Slit directly down his Belly with a sharp Knife provided for that Purpose: But such as are willing to distinguish themselves by their Intrepidity, rip their Bellies in the Form of a Cross, and afterwards throw the Knife into the Air. When his Bowels begin to gush out of the gaping Wound, the Self-Executioner gives

^a Hist. of *Japan*. Tom. I.

^b Caron, *ubi sup.*

^c Kaempfer's History of *Japan*, Lib. IV. Chap. vi. & x

^d Ibid.

a Sign to one of his Domestics, who cuts his Head off without the least Ceremony. There is no more Scandal in this Manner of dying, or legal Punishment, than in *England*, where a Malefactor, either freely, or against his Inclination, makes his Exit in a Halter.

AMIDAS is the God of departed Souls ; but we have already said as much as is requisite in Relation to him. Who would imagine that they should have any Idea of a ^a *Limbo* for little Children? They hold, however, that there is one, and that a God, or divine Judge presides over it, and that 'tis situate on a ^b *Lake*, which they call *Fekone*, in the Road to *Jedo*. All Children, who die before they attain the Age of seven Years, enter immediately into this *Limbo*, and are there tormented, till the liberal Contributions of such as are charitably disposed, obtain of the Mendicant *Bonzes*, those Effusions of the Heart, those effectual fervent Prayers, which assuage the Torments of Sinners in the other World. On the Banks of this Lake are erected little Chapels, all composed of Wood, in which reside some particular Priests, who chant the *Namanda* in a very disconsolate Tone, mutter over a few Prayers, and receive the Benevolence of all those who travel that way. As a grateful Acknowledgment of their Favours, they give them several Papers, with the Names of their Gods written upon them, as also of some of their most illustrious *Sins*. Such Travellers as are a little scrupulous, as well as all devout Pilgrims, receive these spiritual Favours with their Heads uncover'd, carry them with all the Respect imaginable to the Brink of the Lake, and throw them into it, having first tied a Stone to them, that they may be the better assured of their going directly down to *Limbo*. This Precaution is so much the more necessary, as the Ease and Relief of Souls entirely depend upon it ; for they receive Comfort and Consolation gradually as the Water obliterates, or wears away, the Names and Characters which are written on these Papers. The *Bonzes* point out the very Spot on which these poor Children suffer ; nay even distinguish it by a Heap of Stones, disposed in the Form of a Pyramid.

WE shall here make bold to introduce a short Digression on the Relics of the Country. There is a little Temple called *Fakone*, adjacent to the Chapels just before-mentioned, remarkable for its numerous sacred Relics. There they produce the Sabres of their heroic *Camis*, still dyed with the Blood of those whom they had slain in Battle; the Vestments which were heretofore worn by an Angel, and which supply'd the Place of Wings; and the Comb of *Joritomo*, who was their first secular Emperor. These, however, are not the only Relics which they boast of at *Japan*. There are abundance to be met with in several other Temples, and all of them in general are preserved with the utmost Strictness and Precaution. As the Saints of this Empire are for the most part more illustrious Warriors than those of other Nations, there are amongst the Relics of *Japan*, a large Quantity of Sabres, Swords, and Scymetars, which were made use of in their military Expeditions.

THE *Japanese* burn their Dead. “ If the deceased be a Person of Distinction, his Friends and Relations, drest all in Mourning, repair to the Place appointed for the burning of his Corpse, about an Hour before the Funeral Procession. The Women are all veil'd. A superior *Bonze*, attended by thirty of his own Order, all drest in their Ceremonial Habits, march in the Front.” This Dress of theirs ^d consists in a Linen Shirt, with a black Cloak over it, and a dark-brown Vestment over that. Each of them carries a Taper in his Hand. After them come two hundred *Bonzes* more, who either sing, or invoke, as loud as they are able, the Deity to whom the Deceased in his

^a *Kaempfer*, Lib. V. ch. v.

^b *Id. ibid.* ch. xi.

^c History of *Japan*, written by Father *Grasset*, on the Memoirs of the *Jesuits*, *Dapper*, *Purchas*, &c.

^d *Dapper's* Collection, &c.

Life-Time was peculiarly devoted. “ Then follow a considerable Number of inferior
 “ Fellows, who are hired to carry at their Pike’s End, several Baskets full of Papers, cut
 “ in various Forms, and painted in divers Colours, which flutter in the Air more or less,
 “ according to the Motion of their Pikes, and denote that the Deceased is safely ar-
 “ rived at the Mansions of everlasting Bliss. After them come eight young *Bonzes*,”
 divided into two Bands, carrying long Canes in their Hands, with long Streamers at the
 End of them, on each of which the Name of some particular Deity is inscribed. Ten
 other *Bonzes* follow them, with lighted Lanthorns embellish’d with several hieroglyphic
 Figures. These last are attended by two young Men dress’d in brown colour’d
 Clothes, who carry unlighted Tapers. Several other Persons, likewise, dress’d in
 Brown, with black Leathern Caps on their Heads, neatly varnished, and on which is in-
 scribed the Name of their Idol, follow all these *Bonzes*. “ After this first Train, comes
 “ the Deceased, carried by four Men, seated in his Coffin, with his Head inclining
 “ somewhat forwards, and his Hands closed, as in a praying Posture. The Corpse is
 “ dress’d in white, having a Paper-Robe over it, composed of the Leaves of a Book,
 “ wherein are described the Actions of the God to whom the Deceased was in his Life-
 “ Time most devoted. . . . The Children of the Deceased surround the Corpse. The
 “ youngest carries a lighted Pine Taper in his Hand, with which ’tis his peculiar Pro-
 “ vince to set Fire to the Funeral Pile.” The Populace, who wear Leathern Caps like-
 wise, made in the Fashion we have just before described, bring up the Rear of this solemn
 Procession.

THIS is the Order in which they march out of the City to the Place where the Fu-
 neral Pile is erected, “ which is surrounded with four Walls, cover’d with white Cloth,
 “ the four Gates only excepted, through which they are to enter.” ^b These Gates,
 says another Author, front the four Cardinal Points of the Compass. “ They dig a deep
 “ Grave in the Middle, which is filled with Wood; and on each Side place a Table
 “ covered with all manner of Provisions. . . . On one of them stands a little Chafing-
 “ Dish, like a Censer, full of live Coals and Sweet-Wood. As soon as the Corpse is
 “ brought to the Brink of the Grave, they fasten a long Cord to the Coffin, which is
 “ made like a little Bed for the deceased to lie on. After they have carried the little Bed
 “ in Form thrice round the Grave, they lay it on the Funeral Pile, whilst the *Bonzes*,
 “ and Relations of the Deceased, call incessantly on the Name of his tutelary Idol. Af-
 “ ter this, the superior *Bonze*, that is, he that led up the Van of the Procession, walks
 “ three Times round the Corpse with his lighted Taper, waving it three Times over
 “ his Head, and pronouncing some mystic Words, the Meaning whereof the Assistants
 “ themselves are perfect Strangers to.” That last Action, ^d some say, denotes that the
 Soul exists from all Eternity, and will never cease to be; but this Emblem seems forc’d
 and very obscure. After this, he throws away his Taper, and two of the nearest Re-
 lations to the Deceased taking it up, wave it thrice over the Corpse, and then toss it in-
 to the Grave. But according to another Author, “ the *Bonze* gives it to the youngest
 “ Son of the Deceased, who, after there has been a considerable Quantity of Oils,
 “ Perfumes, and aromatic Drugs pour’d into the Grave, throws his Torch into it.
 “ During the Time that the Body is consuming in the Flames, the Children, or nearest
 “ Relations of the Deceased, advance towards the Censer, that stands upon the Table,
 “ put Perfumes into it, and then worship and adore it. This Ceremony over, the
 “ Friends and Relations of the Deceased withdraw, leaving none but the Populace, and
 “ the Poor behind them, who either eat, or carry home, the Entertainment provided for
 “ the Deceased. The Day following the Children, Relations, and Friends, repair to the
 “ Grave again, in order to collect the Bones and Ashes of the Deceased, which they

^a Or *Bed of State*, according to some other Accounts.

^b *Nieuhof’s Embassies to Japan.*

^c *Idem, ubi sup.*

^d *Id. ibid.*

^e *F. Grasset’s History of Japan.*

“ carefully deposit in a Vermilion Urn, and cover it with a rich Veil. The *Bonzes* likewise go thither again, to renew their Prayers for seven Days together. The next Day they convey the Urn to a proper Place, where they inter it, fixing a brass Plate, or a Stone over it, whereon are engrav'd both the Name of the Deceased, and the Idol he adored.” These sepulchral Monuments, as there are no stated Rules relating thereto, are made in various Forms, entirely according to the Discretion of the Survivors, and embellished either with some *Japanese Compartments*, or other Decorations, in *Basso Relievo*. They grave likewise on Marble Pillars the most heroic Achievements of the Deceased, his public Employments, the Day of his Nativity and Decease, &c. This Custom bears a very near Affinity to our Epitaphs. The Marble Statue of the Deceased is likewise frequently erected in the same Place. The Hero whom they commemorate, is represented with his Legs a-crofs under his Robe, according to the *Japanese* Fashion, and his Hands closed, in a praying Posture. If the Statue represents a Lady, her Hands, on the contrary, are open and extended, and her Head somewhat inclined towards one Shoulder. These sepulchral Monuments are frequently strew'd with Flowers, and those who visit them bring with them an elegant Collation for the Deceased.

THE first of the two Prints in the Plate hereto annexed, represents their Nuptial Rites, and the other their Funeral Solemnities. In the lowermost there is the Representation of two Deities, who are the Guardians of the Dead, and preside over all Affairs relating to them. The Idol with four Faces, which you see plac'd upon an Altar, is called *Janus*. In one of his Hands he holds a Scepter, with a Sun upon the Point of it. This Emblem, in all Probability, denotes the Conduct of divine Providence, like that amongst the *Egyptians*, between which there is doubtless a very visible Conformity. The Hand immediately below that which supports the Scepter, holds a Crown of Flowers. The uppermost of the two Right Hands has a kind of a Wand in it, and the other a Censer, or Pot full of Perfumes. This *Janus* is the peculiar Guardian and Protector of the Souls of old People, and such as have been married, and to him they make their solemn Addresses on their Behalf.

THE other Idol is call'd *Xignam*. He presides over the Souls of little Children, and all such as are not arriv'd to Years of Maturity. He is represented young and fair, with four Arms; in one he holds an Infant, in another a Serpent, in the other two a Sabre, and a Ring full of Knots. His Robe is embellished all over with Stars. The Parrot on one Side of him is somewhat remarkable, but what that Emblem denotes we are at a Loss to determine.

WHEN one of their Grandees dies, it frequently happens, that his Vassals, Subjects, and Slaves, voluntarily destroy themselves, in order to attend him in the other World.

ONCE a Year they celebrate a mortuary Festival, which consists in visiting the Sepulchres of the Dead, and carrying Provisions with them for their Entertainment. This Festival lasts two Days. Every House is illuminated, whilst the People flock out of the City, for this Purpose, all the Evening long. There, if we may credit what they assert, they have familiar Intercourse with the Dead, congratulate them on their happy Return to this World, and are overjoy'd to see them again. Their Compliments thus paid, they invite them to an elegant Entertainment. About an Hour after, for so long the Collation lasts, they request the Favour of them to take a Walk into the City. “ We'll go before you, say they, to their deceased Friends, to make all the Preparations that are requisite for your commodious Reception, and to pay you those Honours and Testimonies of Respect which are due to such worthy Guests.” Some

^a *Niguboff, ubi sup.*



LA FÊTE des AMES

Les bonzes et les moines vont les expier hors de la Ville, et leur présentent à manger.



Monks dont ils conduisent les AMES hors de la Ville, et prennent ainsi d'elle le mauvais sort.

short Time after the Dead prepare accordingly for their March, and the Living flock out of the City with lighted Tapers, to meet them, and conduct them into Town. But the two Days appointed for the Festival being expired, they shower down a Deluge of Stones all over the City, in order to oblige the Dead to withdraw to their respective Tombs; for should but one of them by any Accident stay behind, it would be look'd upon as a public Misfortune. This Ceremony is not celebrated after the same Manner in all Parts, and ^a *Nieuboff*, from whom we have made this Extract, gives us a quite different Description of it in another Part of his Travels.

WE shall say nothing of the lighted Lamps, which constantly burn in the Sepulchres, in honour of the Dead in general; but only take notice of their illustrious Dead, who either actually are, or shortly to be admitted into the Number of their Gods. A ^b dead Person of this high Rank and Distinction has a hundred and fifty Lamps perpetually burning before him.

THE Poor and indigent, and the Populace, must never expect to have these Honours paid them, in the Manner we have here describ'd. 'Tis sufficient that the Beggar and the King die just like one another. What Necessity is there that the same Pomp and Grandeur should attend them both after their Decease? But to avoid haranguing to no Manner of Purpose, we shall content ourselves with making this one Remark, that those whose narrow Circumstances render them incapable of defraying the Expence of such funeral Solemnities, are buried by their Friends, like the Beasts, without any Regard to Decency, or the least Pity or Compassion for their Fellow-Creatures. The *Banzes* have a natural Aversion to the Poor, shun them as they would an Infection, and make no Manner of Prayers or Oblations to the Gods on their Behalf. Comparisons, indeed, are odious; but 'tis much with them as 'tis with us; a poor *Christian* is very seldom indulg'd with any Masses for his Soul, without Fee or Reward.

THE *Japanese*, in order to pay their deceased Relations the most signal Marks of their Affection and Respect, preserve some particular Pocket-Books, as sacred Monuments, to perpetuate their Memory. These are called *Biosju*, and are hung up over their Doors, much after the same Manner, in all Probability, as the Arms or Achievements of Persons of Quality in *Holland*, with the Date of the Year, and Day of their Decease.

The Religion of COREA and JESSO.

WE have not here a very large Field to range in. Whilst we are in Expectation, however, of new Travellers arriving from these Parts, we shall entertain our Readers with such Informations as we can procure from those who have return'd from thence some Years ago. ^d "The *Coreans*, according to them, profess little or no Religion at all, and only make a few Grimaces before their Idols, instead of paying them divine Adoration. On some certain Festival Days, indeed, the People resort to a kind of Temple, where each Person lights a Piece of Sweet-Wood, puts it into a Vase, or Censer, and presents it to the Idol. After this he makes him a profound Bow, and then withdraws." This, says our Author, is the Sum Total of their divine Worship; and this is all the Account we could well expect from a Sailor. "As to the Principles of their Religion, the *Coreans*, continues he, are of Opinion, that

^a *Nieuboff*, *ubi sup* p. 440. of the Original.

^b *Nieuboff*, *ubi sup*. in his Description of the *Mausoleum* of one of the Emperors of *Japan*.

^c *Nieuboff*, *ubi sup*.

^d Description of *Corea*, in the fourth Tome of a Collection of Voyages to the North.

“ the Virtuous shall be rewarded, and the Vicious punished.” As to the rest, they have no Idea of controversial Points, Debates about Mysteries, Heresies, or Excommunications. They are all of one Faith. “ Their *Monks*, or their *Bonzes*, (for we may call them with Propriety enough either the one or the other) make Oblations of divers Perfumes to their Idols twice a Day, at the Beat of Drums, Basons, and Kettles, the usual Implements of other Monks.”

OUR Author plainly contradicts his own Account of the *Coreans*; for first he advances, that they profess no Manner of Religion, and yet afterwards tells us, that *Corea* abounds with Temples and Convents. If there be such a vast Quantity of the former, there must likewise be a great Number of Devotees to frequent them. As to the latter, indeed, they are no Manner of Demonstration; for they may have Monks enough in Conscience, without any Conscience at all, or Regard for Religion. As we are advancing nothing but the Truth, we hope the Reader will excuse the Pun. Father ^a *Martini*, who had much better Information, assures us, that the religious Ceremonies and Principles of the *Coreans* are exactly conformable with those of the *Chinese*; that they hold, with them, the *Metempsychosis*, or Transmigration of Souls, and that *Fo* is their favourite Idol. Their Convents and Pagods are situate, for the generality, on Mountains, and subject to the Power and Authority of the City or Town that lies nearest to them. “ They have one particular Convent, with six hundred Monks in it, and one City that has four thousand of them under its Jurisdiction. They are distributed into select Bands, or Companies, each consisting of ten, twenty, and sometimes thirty Members. The oldest is their Principal, or Superior, and if any one proves careless or remiss in his Duty, he orders him to be corrected by his Brother-Monks. If the Crime be flagrant or capital, the Offender is delivered into the Custody of the Governor of the Town, to whose Authority the Convent is entirely subject.” If *Corea* abounds with Monks, 'tis because any one that will has the Liberty to take up the Habit, and lay it down again at Pleasure. These Monks are oblig'd to pay such Taxes, and perform such manual Operations, as it shall be thought proper to impose upon them. This 'tis, they say, that draws down the Contempt of the *Coreans* upon them, and is the principal Reason why they look upon them as Slaves and Vassals. “ Their Principals, or Superiors, however, especially if they are Men of Sense and Ingenuity, are treated with all the Testimonies of Respect imaginable, are look'd upon as Quality, bear the honourable Title of *Imperial Monks*, and wear the royal Badge upon their Habits.” By their Constitution, they are obliged to refrain from eating any Animals, of what Nature or Kind soever. They either have not, or at least ought not to have, any familiar Intercourse with the Female Sex. They have their Beards, as we are inform'd, and their Heads close shav'd; and immediately after the first Time of that Operation, a particular Mark is artfully impress'd upon their Arms, which can never be erased. If they happen to prove refractory, and act in Defiance of the Rules of their Society, they are very severely punish'd, and expell'd the Convents.

WE have already observed, that the *Bonzes* of *Corea* are the Objects of public Contempt, on Account of their being subject to the Payment of some particular Taxes, and the Performance of such mechanical Operations as shall be imposed upon them. They are the very Reverse, it must be acknowledged, of our *European* Priests, who value themselves on Account of their living at Ease, and being under no Obligation to do any one Thing whatsoever. Those of *Corea* are forc'd to be diligent and industrious, and get their Livelihood by the daily Practice of some Profession or another. Several of them act in the Capacity of Tutors, and have Pupils entrusted to their Care and Conduct, who sometimes continue with them, on much the same Conditions as the *Nuns* amongst the *Talapains*. These young Probationers are Heirs to those Monks who have

^a In the third Tom. of the same Voyages to the North, published in the Year 1715.

brought them up, and in whose Service they have been employed, and as such go in Mourning for them when they die.

THEIR Convents and Pagods are all built at the public Expence; and every one contributes, more or less, to the Erection of those Edifices, according as his Circumstances will admit. Both the one and the other are commodiously situated; are Places of public Resort, and frequented as much for Pleasure as Devotion. Their Prospects are as fine as those in *Japan*, we were going to say in *Europe*; their Walks are agreeable, and their Solitude very entertaining. Let us not, however, envy such their Happiness, who retire from the World, since we are assured they make it their Study there, to repel all Manner of Temptations. But one Thing is very remarkable, and that is, that there are common Strumpets, who either frequent these Convents and Pagods, or at least hover round about them, with whom these Monks occasionally trifle away an Hour or two by way of Amusement. This is a new Contrast in the Religion of these Idolaters. This Conduct, however, will not appear so very particular, if we will but reflect, that Vice with Pleasure insinuates herself into those Places which are set apart for the Practice of Virtue; for this Reason in particular, because Temptation always follows her close, and Lust and Wantonness conceal themselves under the Veil of Piety; since these Places are solitary and unfrequented, but at such Times as are appointed for the public Exercise of Devotion. Besides, we frequently find in *Christian* Countries, not only Taverns and Alehouses, but Brothels adjacent to our Churches. This Reflection is principally intended for the *Christian's* Reformation; there is no need to furnish the *Coreans* with such refin'd Ideas. The *Corean* Monks likewise, as we are inform'd, are mightily addicted to excessive Drinking; and our Priests, with their good Wills, would never part with their Bottle. To conclude, there are Convents in *Corea* for Nuns, who are shav'd as well as the Monks, are doom'd to a perpetual Virginity, and subject to the Laws of their Constitution.

As to the Natives of *Jesso*, the Reader must expect no particular Detail of their Religion. What Account can we possibly give of a People, who were never visited by any of our *Europeans*, but a ^a *Dutch* Mariner, who informs us only, that when they are carousing before the Fire, they sprinkle a small Quantity of Water here and there into it, by way of Oblation?

Their NUPTIAL RITES, FUNERAL SOLEMNITIES, and other Ceremonies.

RELATIONS are not permitted to marry within the fourth Degree of Consanguinity. Love is a Passion, which they are for the generality entire Strangers to; for they marry at nine or ten Years of Age; or if that soft Fire be ever kindled in their Breasts, 'tis after Marriage; just the reverse of us, who presently grow cold after Enjoyment. But we shall not be so partial to the *Coreans*, as to imagine they have any Opportunity to indulge their Love, I mean that generous Passion, which is rational and manly, since they look upon their Wives, and treat them like Slaves; beat and abuse them on every trivial Occasion, and divorce themselves from them at their Pleasure. The Wife, on the other Hand, has not the Privilege to get rid of a surly morose Husband, with equal Ease, which may justly be accounted a very great Hardship.

^a See the Account of the Discovery of *Jesso*, Tom. III. of the Collection of Travels to the North.

THE *Coreans*, according to Father ^a *Martini*, have much more Liberty, with respect to matrimonial Contracts, than the *Chinese*. “Every one there makes free Choice of a Wife for himself. The Lovers give each other their solemn Promise, and marry whenever they think most convenient, without consulting their Relations on one Side or the other.” The Nuptial Ceremony, according to the Account we have of it, consists principally in the Bridegroom’s taking a formal Tour round the Town, and making a Halt at his Mistress’s Apartment, where he meets with a very favourable Reception from the young Lady’s Relations. After this, he conducts his Bride to his own House, and consummates the Affair without further Ceremony.

To what has been said, we must add, that Polygamy is allow’d in Favour of the Men, and that when they put away their Wives, they can, if they please, discharge themselves of their Children likewise. None, however, but Slaves, and the Refuse of the Populace, are guilty of so ungenerous a Practice. As to the Passion of Jealousy, they are not near so much tormented with it as the *Chinese* are.

WHEN a Freeman dies, his Children go into Mourning for three Years, with all the Severity of a Monk, who durst not swerve from the Laws of his Order; and, if we may depend on the Veracity of our Author, without an Ability to act in any public Capacity during the whole Time; nay, they must refrain from the Duties of the Marriage-Bed; and such Children as happen to be born in the Mourning Time are look’d upon as illegitimate. No Heat, no Indulgence of their Passions, is then allow’d of; neither must they wash themselves till their Time is expir’d. As to the rest, by the Denomination of a Freeman, we mean, all such as are not the Scum and Refuse of the People. They weep, they howl, and tear their Hair, to testify their Concern for a deceased Friend. The Corpse is deposited in a double Coffin, as well embellished, and as finely varnish’d, as their Circumstances will admit of. The *Coreans*, according to Father *Martini*, never bury their Friends, till three Years after their Decease; during all that Time, they keep them in their Coffins, as the *Chinese* do, and shew them the very same Respect as they did whilst they were living. ^b Some of our *Dutch* Accounts assure us, that they bury their Dead every Spring and Autumn; that they lay such as die in the Summer, into an Apartment erected upon four Stakes, where they are left till their Rice-Harvest is gotten in. When they think proper to bury them, they convey them first to their own Houses, and there lock up in the Coffins with them, several Suits of Clothes, and a Variety of Trinkets. The Night which precedes the Funeral Solemnity is spent in innocent Amusements, and an elegant Collation. They set out at Break of Day, the Relations are all in Tears, and the Bearers sing and move in solemn Pace, according to the melancholy Tune; for such as are but in indifferent Circumstances, they dig a Grave about five or six Foot deep, and there bury them. For Persons of Distinction they erect some stone Monuments, with their Statues upon them, and with a kind of Epitaph underneath, which, as we have already observed, is customary amongst the *Japanese*. Three Days after their Interment, the Friends and Relations of the Deceased pay him a formal Visit, make their Oblations upon his Tomb, and recreate themselves there for some considerable Time. Every Full Moon they cut the Grass that grows round it, and make their free-will Offerings of new Rice. But this is not all; they shew such a friendly Concern for the Repose of their Dead, that upon the least Intimation which their *Bonzes* give them, of their lying any Ways uneasy, they remove them, at their Request, to a more commodious Situation.

^a Tom. III. of the Collection of Travels to the North.

^b Description of *Corea*, *ubi sup.* Tom. IV. of the same Collection of Travels to the North.

OUR *Dutch* Mariner insinuates, that the eldest Son is Heir to his Father's most valuable Effects; that the other Sons divide the Remainder between them, Share and Share alike, and that the Daughters are left entirely destitute of all Manner of Provision. 'Tis likewise customary, as we are inform'd, for an old Gentleman that is infirm and decay'd, to resign to his Children the Management and Disposal of all his Effects; who, notwithstanding are very indulgent to, and tender of him, and study to make the Remainder of his Days pass away as comfortably as possibly they can. "The eldest Son takes immediate Possession of the Whole, in Right of himself and his Brothers, and, at their mutual Expence, erects a commodious Apartment for the Reception of their Parents." A *Corean* would be startled to see a Father and Mother abandon'd, and look'd upon as an Incumbrance by their Children, (as often they are amongst us) after they had voluntarily delivered up their whole Substance into their Custody and Possession. We must not, however, be so vain as to imagine, that such as live at some thousands of Leagues Distance from us, are always endued with more Honour and Honesty than ourselves. Happy it is for us, that Vice and Virtue have every where their Exceptions, and that in *Europe*, as well as *Asia*, the Just and the Unjust are mingled together.

THE Science of Physic, as practis'd amongst the *Coreans*, is very simple; conformable enough, as we are inform'd, to that of their Neighbours, and founded upon the Principles of pure Nature. This cursory Account relates only to that Part of their Practice which may properly be term'd the true Art of Physick, and not to that supernatural Branch which depends wholly on Sorceries and Incantations. The Physicians of *Corea*, says our *Dutch* Mariner, are entirely devoted to the Service of the Rich; the Poor have none to attend them, but Emperics and Magicians. One might be almost tempted to ask, *Whether, all Prejudice and Prepossession apart, there is any great Difference between a Physician, a Quack, and a Conjuror.* Hippocrates himself, who had not half the Assurance of an infinite Number of Practitioners, who call themselves his Sons, has modestly acknowledged, *That a great Art is requir'd to pass a right Judgment on any Distemper.* The Constitution of the Body is as various as that of the Mind; nay, the former, which is Man's terrestrial Part, is expos'd to much greater Vicissitudes, through Age, the Climate of the Country, the Weather, the different Temper of the Mind, which influences and affects it, the Nature of his Diet, &c. 'Twould be an unpardonable Digression to launch out any farther on this Topic. We shall proceed, therefore, to give you a short Account of the *Corean* Government.

THEIR Monarch, as all the *Asiatic* Princes are, is absolute and despotic, and his unlimited Power, which is so shocking and insupportable to us, is not look'd upon as any Burden by his Subjects. Their Monarch's Decrees are irrevocable, and without Appeal. 'Tis prohibited, on Pain of Death, to make any Objections to, or Animadversions upon it. Whenever he goes abroad, the whole Court are oblig'd to attend him, and he appears in all the Pomp and Magnificence of the most absolute Monarch. There is a profound Silence wherever he comes; all the Shops and Doors, in all the Streets through which he passes, are close shut up. His Nobles, as well as his Guards, are oblig'd to turn their Backs towards him; not a Soul durst presume so much as to cough in his Presence. For the Prevention of any such Act of Indecency, the Soldiers there put little Sticks in their Mouths. We are inform'd, that in the Reign of *Domitian* the Tyrant, the Senators of *Rome* chew'd Laurel, to prevent their bursting out into Laughter, which was a capital Crime, at the Follies and extravagant Deportment of their Sovereign. What a Torment would it be to a *European* to live under the Government of such a Prince! And how insupportable would it be for a *Corean*, would one arriv'd from thence say, to habituate himself to a Compliance with abundance of Cus-

* *Judicium Difficile.*

toms practised here in *Europe*! Every one has Eagle's Eyes to discover the Foibles of his Neighbour, but constant Habit makes him blind to, and insensible of his own. There are various kinds of Governments, as well as Distempers: They are Maladies of a quite different Nature, and their Symptoms have no Manner of Resemblance.

As to the Religious Customs of *Jesso*, we meet with nothing worth the Reader's Observation.

The Religion of TARTARY.

WE are now come to that infinite Number of People, who are scatter'd all over the Northern and Eastern Parts of *Asia*. In the antient Religion of the *Scythians*, (who were *Tartarians* formerly) *Mars*, the God of War, was worshipped under the Representation of an *Old Rusty Sabre*, to which they annually sacrific'd a considerable Number of Oxen and Horses. They dy'd it likewise with the Blood of one of their Enemies, whom they sacrificed in honour to it at the same Time. The modern *Tartars*, who are the People we speak of, are partly *Mahometans*, and partly *Pagans*. They acknowledge, according to ^a *Carpin*, one God, the Creator of all Things, both visible and invisible, who rewards and punishes the Sons of Men, according to their Merits; but they never pray to, continues he, reverence, or pay him any external Act of divine Adoration. But if so, what would those Idols say, which are stuffed with Felt, and made of human Form, whom they plant at their Doors; who watch over them, and preserve them from all Harms; who are likewise the tutelar Deities, and Guardians of their Flocks; whom they honour in making them Oblations of the Firstlings of their Sheep and their Oxen, and the first Morsel of their daily Meals? They burn the Bones of their Beasts which they offer up in Sacrifice, because they are not allowed to break them.

CARPIN likewise seems to intimate, that the *Tartars* he speaks of, pay divine Honours to the Fire. When any Strangers come amongst them, they and their Effects which they bring with them, must all pass between two Fires for their Purification. They are strictly enjoind not to put a Knife into the Fire, nor touch it with a Knife, nor to cleave any Wood near it with a Hatchet. They pay likewise a particular Respect to the Whip with which they lash their Horses. This Traveller has oblig'd us with a particular Account of several other Superstitions, still more remarkable than any hitherto mentioned. Before they drink, they take their Cup or Glass, and first pay their Obedience to the Fire, Air, Water, and the Dead; turning themselves accordingly to the four Corners of the Earth. If the Fire be the Object of their Devotion, their Eyes are directed towards the South; if the Air, towards the East; when they worship the Water, they face the West; and the North, when they adore the Dead. Friar *Rubruquis* says much to the same Effect, with Regard to the religious Worship of these *Tartars*, and adds, that the Master and Mistress of a House, that is to say, one of their moveable Tenements, erected on a Carriage, ^b the Door whereof, according to one of their fundamental Principles, must always front the South; that such Master and Mistress, I say, have their respective tutelar Deity, and each of them goes under the Denomination of their *Brother*. They have another little Idol, common to both, entitled, *The Guardian of their House*. At the Bed's Foot is placed a Kid-Skin, stuff'd with Wool, and a little Image, with its Face turn'd to the Wives and Daughters Side, for their particular Defence likewise and Protection. Near the Door, on the Wife's Side,

^a Collection of Travels to the North, Tom. VII.

^b Purchas's Extracts of Voyages.

that is the East, as the Husband's is the West, is plac'd another Idol, with the Teat, or Udder, of a Cow, which is a Symbol, denoting that 'tis the Women's Province to milk their Cows. On the Husband's Side there is an Idol with a Mare's Teat.

THE ^a *Mongolian Tartars* acknowledge but one God, the Author of Life and Death, yet hold it lawful to serve and adore him various Ways. *Mangu-Chan*, in *Purchas*, justified this Plurality of Worship, by comparing the Supreme Being to a Hand, with a Variety of Fingers. The *Tartars*, according to ^b *Mark Paul*, acknowledge a Supreme Being, who inhabits the Heavens, and to him only make their devout Addresses for those invaluable Blessings, Wisdom, Health, &c. Their Household God *Natigay*, or *Itogay*, who has a Wife and Children, is the next Object of their Esteem and Veneration. The former is placed at his Left-Hand, and the latter before him. He is the Guardian of their Families, and presides over all the Products of the Earth. No one presumes to go to Dinner till he and his whole Family are first serv'd. Their Entertainment principally consists in having their Mouths very plentifully greased: The Fragments of their Repast are thrown out of Doors, for the Accommodation of some unknown Spirits.

THIS is the Sum and Substance of what we find most remarkable in the Account of our antient Travellers. We shall now consult the Moderns. The *Mongolian Tartars*, *Calmoucs*, and others, according to them, have, properly speaking, no other God but their *Dalai-Lama*, which signifies, as we are inform'd, *Universal Priest*. This Sovereign Pontiff of all the *Tartarian* Idolaters, and whom they acknowledge as their God, ^c resides "towards the Frontiers of *China*, ^d near the City of *Potala*, in a Con-
"vent, situate on the Summit of an high Mountain, the Foot whereof is inhabited by
"above twenty thousand *Lamas*, who have their separate Apartments round about
"the Mountain, and, according to their respective Quality and Function, are planted
"nearer, or at greater Distance from their Sovereign Pontiff. The *Dalai-Lama* never
"concerns himself in the least about the Management of his temporal Affairs; neither
"are they the Province of any of his *Lamas*, but are entirely left to the Discretion of
"two *Chans* of the *Calmoucs*, who furnish him from Time to Time with whatever is
"requisite for the honourable Support of himself and his whole Household. This *Da-
"lai-Lama* has been call'd *Prête-Gehan*, or *Prestre-John*, without knowing precisely
"what Countryman he was. The Term *Lama*, in the *Mongolian* Language, sig-
"nifies *Priest*; and that of *Dalai*, which in the same Language implies *vast Extent*,
"has been translated into the Language of the Northern *Indians*, by *Gehan*, a Term
"of the same Signification. Thus *Dalai-Lama*, and *Prête-Gehan*, are synonymous
"Terms, and the Meaning of them *Universal Priest*." ^e Father *Verbieft* had before
observed, that the *Grand Lama*, or *Lama-Sem*, here call'd *Dalai-Lama*, is the *Prête-
Gehan*.

WE have already told you, ^f that the *Dalai-Lama* assumes the Deity, and is look'd upon as immortal by all his Admirers. Thus we have given you the best Account we can find of this *Grand Lama*, in the Extracts of the Missionary Fathers quoted by ^g *Kircher*. The Reader, by what follows, will be able to reconcile these two Passages together. There are two Monarchs, one Temporal, and the other Spiritual, at *Lassa*, which, some say, is the Kingdom of *Tanchuth*, or *Boratai*, or *Barantola*. The Spirit-

^a *Mongol-Tartars* in *Purchas*, *ubi sup.* who are not spread, it seems, so far in *Asia* as the *Mongolian Tartars*.

^b Quoted by *Purchas*, *ubi sup.*

^c Notes on the Genealogical History of the *Tartars*.

^d In *Tanchuth*.

^e The Account of the Eastern Parts of *Tartary*, in the Collection of Voyages to the North, Tom. III.

^f Notes on the History, &c. *ubi sup.*

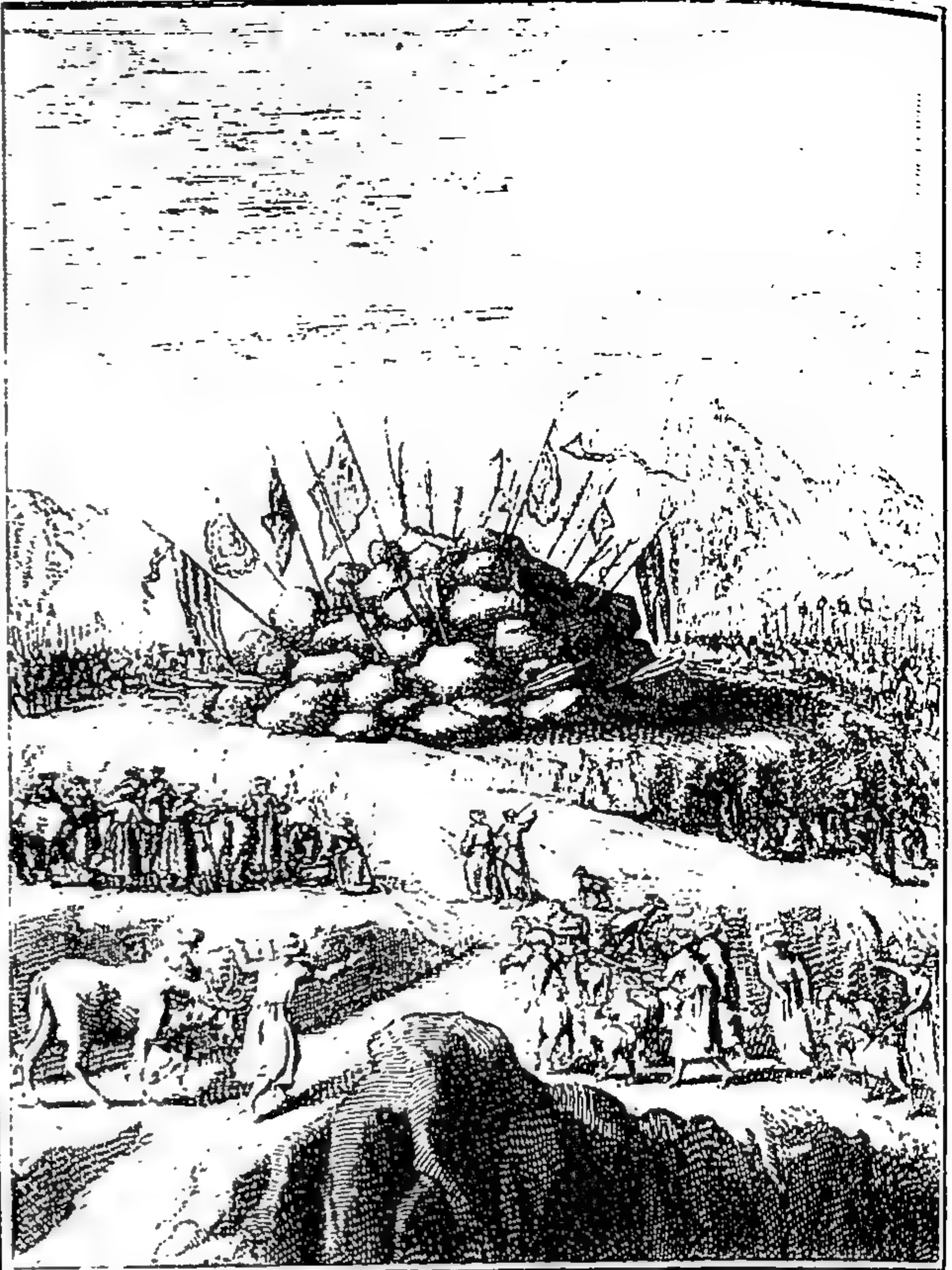
^g *China Illustrated*.

tual Monarch is the *Grand Lama*, whom these Idolaters worship as a God. He very seldom goes abroad. The Populace think themselves happy, if they can by any Means procure the least Grain of his Excrements, or Drop of his Urine; imagining either of them an infallible Preservative from all Maladies and Disasters. These Excrements are kept as sacred Relics, in little Boxes, and hung about their Necks. Father *Le Comte* ^a imagines *Fo* and the *Grand Lama* to be one and the same Deity; who, according to the Idea of these *Tartars*, must for ever appear under a Form that may be felt or perceiv'd by the Senses, and is supposed to be immortal. He is close confin'd, adds he, to a Temple, where an infinite Number of *Lama's* attend him, with the most profound Veneration, and take all imaginable Care to imprint the same awful Ideas of him on the Minds of the People. He is very seldom expos'd to View, and whenever he is, 'tis at such a Distance, that it would be morally impossible for the most quick-sighted Person to recollect his Features. Whenever he dies, another *Lama*, who resembles him as near as possible, is immediately substituted in his Stead; for which Purpose, as soon as they perceive his Dissolution drawing nigh, the most zealous Devotees, and chief Ministers of the imaginary God, travel the whole Kingdom over, to find out a proper Person to succeed him. This pious Intrigue is carried on, says he, with all the Dexterity and Address imaginable. The Deification of the *Lama*, if we may depend on the Veracity of Father *Kircher*, was first owing to the extraordinary Trust and Confidence which these People repos'd in their *Priest-John*. They flock'd round about the Monarch from all Parts, to listen to his wise Counsels and Decisions, as they would to an Oracle. At this very Day every Body goes, Rich and Poor, in Pilgrimage to this Deity's Palace, in order to receive his Benediction, and to pay him divine Adoration. At his Feet is a Basin, into which the Devotees throw their voluntary Oblations.

In all this they behave exactly like the *Japanese* towards their *Dairi* or Sovereign Pontiff. We have already inform'd you, that this *Dairi* is a kind of Deity, that his Clergy preach up to the People the Transmigration of the *Dairi's* Soul who dies, into the Body of his Successor. The Remarks we shall make hereafter with respect to the *Kutuchta*, or Usurper of the *Dalai-Lama's* Authority, will fully justify this Comparison. Let us suppose, therefore, that these whimsical and extravagant Tenets flow from one and the same Fountain. 'Tis much more natural, in my Opinion, to think so, than to trace the Worship of the *Grand Lama*, and his imaginary Divinity, from some corrupt Ideas of *Christianity*, formerly impress'd on the Minds of these People by the *Nestorians*; since there is no Manner of Resemblance between them. ^b The Author of the Conference, which is maliciously suppos'd to be held between a *Tartar* and a *Roman Catholic*, does not offer to make any Comparison between the *Dalai-Lama* and our *Pope*. The latter, indeed, styles himself infallible, and acts likewise in the Capacity, if I may be allow'd the Expression, of a *Vice-God*; but no one ever carried the Point so far, as to ascribe to his Holiness, whilst living, the Honours of a formal Deification. If there be any one Ceremony relating to our *Christian* Pontiff, that carries the Appearance of divine Worship in it, and sets him, in that Respect, on a Level with the *Dalai-Lama*, 'tis that kind of solemn and pompous Adoration which is always paid him at his first Accession to the Pontificate. As to the rest, who knows, but that the Immortality of the *Dalai-Lama* may amount to no more, in effect, than that establish'd Custom in *France*, which maintains that her Monarch never dies? Since a new King is immediately proclaim'd after the Decease of the old one, and no Court of Justice, or public Office whatsoever is shut up, or in the least interrupted in their usual Proceedings, for Want of the royal Authority to support them; and, in all probability, the religious Authority is preserv'd after the same Manner amongst the *Lamas*. The immediate Substitution of one Pontiff in the room of another, may possibly establish

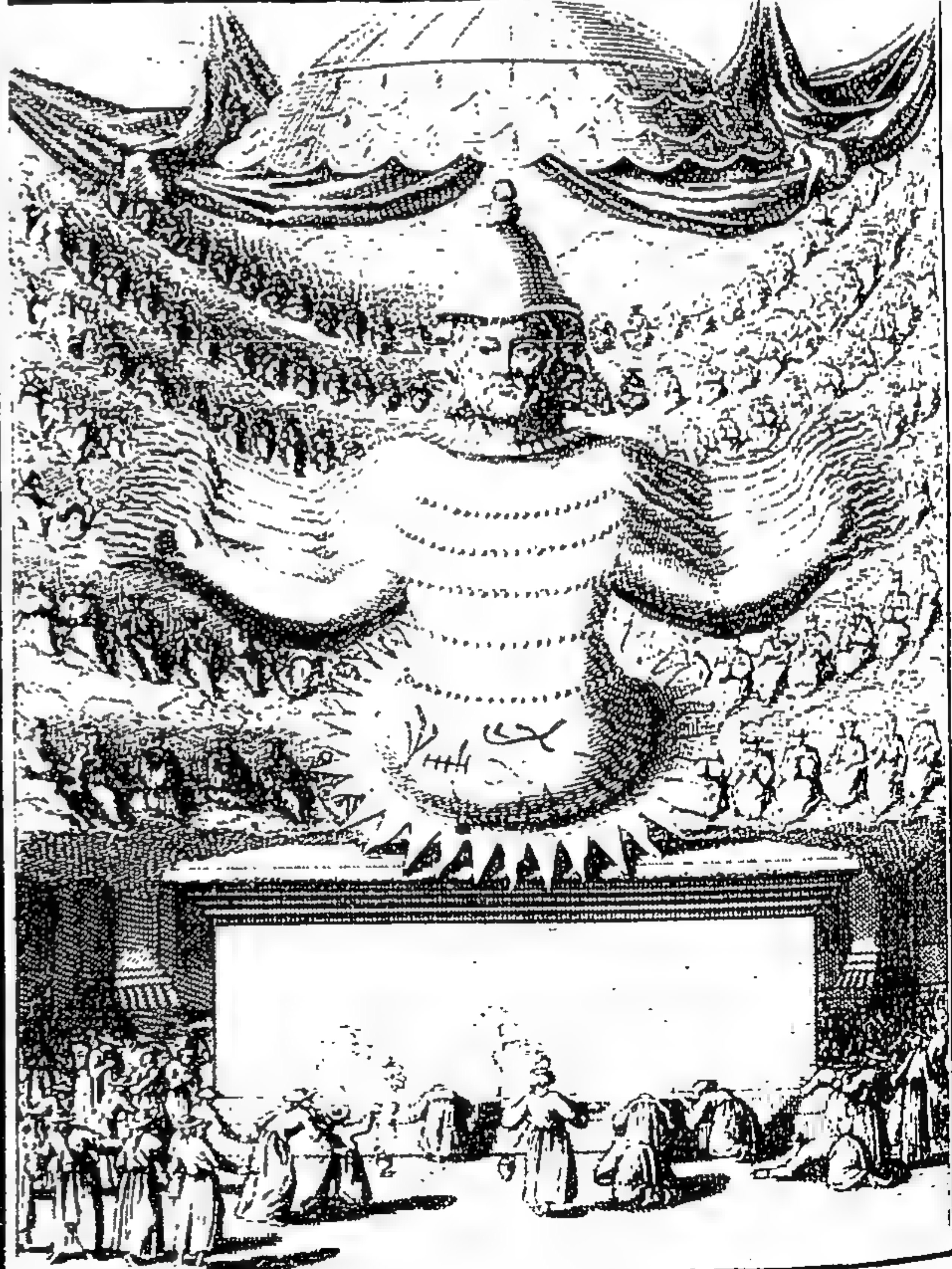
^a *Memoirs of China*, Tom. I.

^b *Notes on the History of the Tartars*, &c. p. 340.



A HAN ROI DES TARTARES DIVINISE. B LAMA qui fait copier pendant qu'un autre C tourne un instrument cylindrique sur son cube.

TROPHÉES, élevés sur les plus hautes montagnes, que les LAMAS vont adorer pour la conservation des Hommes et des chevaux etc.



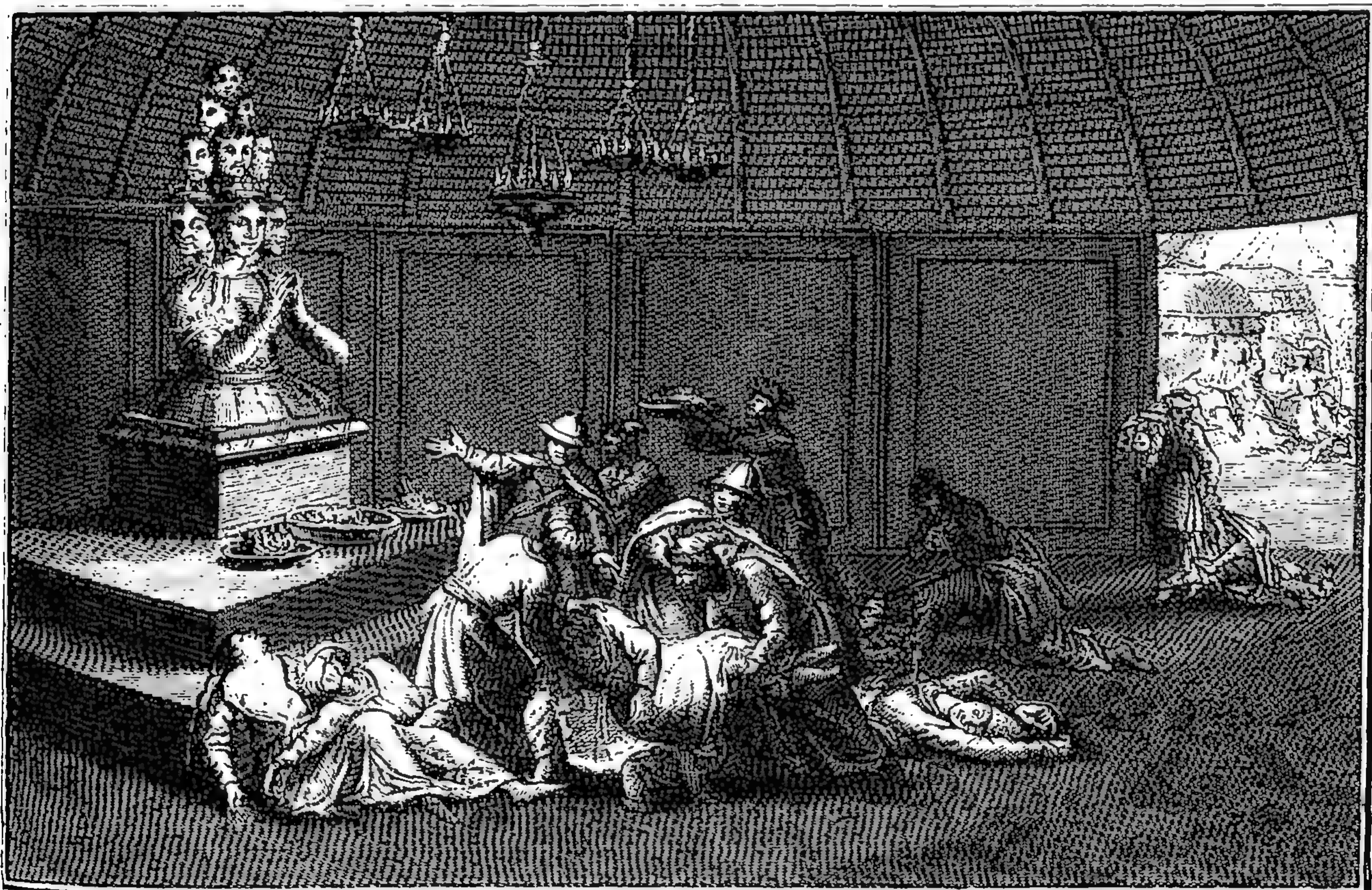
L'IMAGE de CONFUTIUS, telle qu'on la voit dans les collèges publics, et dans le HU-TAN-OS, ou SUTANGS des chinois, cette figure est relative à ce qui est rapporté du culte de CONFUTIUS à l'article qui le concerne.

L'AMIDA des Japonais, cette figure est placée ici relativement aux divinités des chinois, et des Tartares qui se trouvent y avoir du rapport.



*BUTTI; He is a Furious YOUNG
MAX, Who kills every body he meets.*

*BUTTI; c'est un JEUNE HOMME
Furieux qui tue tous ceux qu'il rencontre.*



*MAXIPA an IDOL or DEITY of LASSA, to whom
they Offer all the unhappy Wretches slain by BUTTI.*

*MAXIPA IDOLE, ou DIVINITE de LASSA,
à laquelle on offre ceux que BUTTI a tués.*

a Continuance of the *Vice-Deity* in *Tartary*, which would be impracticable amongst other Nations.

'Tis much more probable, that the Religion of these *Lamas* is rather a Branch of some one of the *Indian* Doctrines, than any Relic of Christianity. Were the *Tartars* more honest, and not so illiterate, we might entertain a more adequate Idea of the Articles of their Belief. The Populace, for the generality, have no ^a Notion of any of their religious Dissertations, which are written either in the *Tanchuthian*, or any other Language; "but, as to what relates to divine Worship, pin their Faith entirely on the "Sleeves of their *Lamas*. . . . All that can be learned; in short, from them, are a few "old Legendary Stories, and a few Ceremonies. . . . Their Knowledge extends no farther. . . . As to the *Lamas* themselves, the Principles of their Religion are so dark, and "mysterious, that 'tis impossible to draw any Conclusions from them. . . . All that we "can find, is, that they lay down the three following Maxims, as Rules for their general Conduct; *viz.* to serve and reverence the Deity, to injure no Man, and to give "Tribute to whom Tribute is due". But, however, were we to examine into the Lives and Characters of these *Tartars*, we should find them very deficient in the Practice of these Important Articles. Let us now take a transient View of their Notions with Respect to the Deity. They assert, that they worship but one God only, who, notwithstanding, is intimate with, and discloses his Secrets to the *Dalai-Lama*, for the Edification of the People. Their Images are Representations of their Deity, and some favourite Saints, which are exposed to public View, in order to remind the People of their Duty towards God, and of those Virtues which they ought constantly to practise. This Account is extracted from the Author ^b before quoted. We leave our Readers to judge whether the *Calmeucs* and *Mongals*, who live in the most profound Ignorance, have not been instructed by some *Christian* Tutor, and very probably by our *wise Annotator* himself.

To this visible God, this *Dalai-Lama*, of whom we have been speaking, we must add some Kings, who have been deified, as well as he, but after their Decease. *Han*, King of *Tanchuth*, became immortal, by virtue of his extraordinary Clemency, and just Administration. He died in the Odour of Sanctity, and was received amongst the Number of the Gods.

DEVA, another King of *Tanchuth*, was deified, on Account of his eminent Virtues. In the Print annex'd you'll find a *Lama* at his Prayers, some small Distance from these two Idols, and several Lamps hung round about, devoted to their peculiar Service. This *Lama* at his Prayers, brings to our Remembrance the Instrument of Devotion, which the faithful *Tartarians* very religiously make use of whilst their Priests are performing divine Service. We have copied it from Father ^c *Kircher*.

MANIPA, the Goddess of these People of *Tanchuth*, has nine Heads, which form a Kind of Pyramid. She is likewise represented under a human Shape. A bold, resolute young Fellow, prompted by an enthusiastic Rage, like him who cries *Amoc* amongst the *Indians*, and dressed in Armour, flies round about the City, upon some certain Days in the Year, like a Mad-Man, and kills every one he meets, in honour of the Goddess. This young Enthusiast is called *Phut*, or *Buth*. By such outrageous Sacrifices as these, the Devotees imagine they oblige the Goddess, and ingratiate themselves in her Favour.

^a Notes on the Genealogical History of the *Tartars*.

^b Notes on the History, &c. *ubi sup.*

^c *China* illustrated.

THESE *Tartars* likewise observe the superstitious Custom of erecting several Trophies on their highest Mountains, for the Preservation of themselves and their Horses ; and pay them even divine Adoration.

THE *Calmaucs* and western *Mongals* pay the same Respect to their Sovereign Pontiff, styl'd *Kutuchta*, as the other *Tartars* do to their *Dalai-Lama*. ^a Formerly the *Kutuchta* settled on the Borders of the River ^b *Amur*, but at present he incamps, for the generality, with a Body of his faithful Followers, round about the River *Orchon*. He was once the Subdelegate, or Deputy of the *Dalai-Lama*, for the Administration of all religious Affairs amongst the Northern *Tartars*; those People being too far distant from the usual Residence of the *Dalai-Lama*. In process of Time, this *Kutuchta* made a Division in the Church, set himself up as independent, deified and immortaliz'd himself at the Expence of his old Master. The Divinity of *Kutuchta* is at present so firmly established in the Minds of his Followers, that should any one scruple to believe it, he would be look'd upon by his Companions with the utmost Horror and Detestation. According to the Accounts of ^c another Author, the Schism of *Kutuchta* is no antient Innovation. “ Not many Years ago, says he, the *Dalai-Lama* established the *Kutuchta*, as his Vicegerent, or Suffragan over the Northern People of ^d *Mongal* and *Ajuka*, who were formerly under the Jurisdiction of ^e *Contaisch* and *Buchary*.” This Vicegerent, taking Advantage of the distant Residence of the Sovereign Pontiff, set himself up as the Spiritual Head of all the People. He incamps sometimes in one Place, and sometimes in another; but is always surrounded with a numerous Body of Life-Guards. He carries with him, likewise, those Idols which are in the highest Repute, and pitches separate Tents for their peculiar Service. When this ^f *imaginary Deity* decamps, his faithful Devotees flock from all Parts, with their Families, to meet him, and throw themselves in his Way, in order to procure his heavenly Benedictions: But, it seems, they must pay for them, if they have them. There must be, says our *Annotator*, a *valuable Consideration*. “ The Chief Magistrates, and other Persons of Distinction among them, continues he, are the only Persons who dare approach his sacred Person. When he gives them his Blessing, he clinches his Hand, and lays it upon their Foreheads, having a Chaplet in it at the same Time, made after the same Fashion as those of the *Lamas*.”

THE *Kutuchta* never exposes himself to public View, ^g but on some particular Days; and then 'tis with all the Pomp and Magnificence imaginable: And never marches, but with the Sound of Trumpets, and the Beat of Drums; or at least of Instruments of Music, which, amongst the *Tartars* are equivalent to them; for we would not absolutely insist upon our own Terms. He is carried in Procession to a Tent, covered with *Chinese* Velvet, and open in the Front. There he seats himself cross-legg'd, on a Throne, erected on a large square Eminence, covered with Velvet, in the midst of a large Quantity of Cushions, rang'd all round the Pontiff, but at an humble Distance, and below him, for the immediate Service of the *Lamas*.

^a Notes on the Genealogical History of the *Tartars*.

^b A River which springs from the South-South-East, and falls into the *Selinga*.

^c The Manners and Customs of the *Ostiaes*, in Tom. II. of the Collection of Voyages to the North.

^d At least the *Moguls*, or Western *Mongals*, the present Subjects of *Tudschin-Can*. See the Notes on the History of the *Tartars*.

^e In the Notes on the History of the *Tartars*, the Sovereign Prince of the *Moguls*, or *Mongals*, is called *Contaisch*, and the great *Cham* of *Tartary*, so boasted of in the History of Ages past, and so little known at present. See this curious Remark.

^f Notes on the Genealogical History, &c.

^g The Manners and Customs, &c. Tom. VIII. of the Collection of Voyages to the North. Notes, &c. *ubi sup.*

^a IN these solemn Ceremonies the Sister of this Sovereign Pontiff, for the generality, sits at his Right Hand, and officiates in the Capacity of a *Lama*: She is likewise shaved, as a public Mark that she belongs to the Priesthood. ^b We are informed by the other Relation, that on each Side of the *Pontiff-God*, or *Vice-Deity*, there are two Idols, “ which represent the Divine Essence; that the other *Lamas* sit on each Side, on the “ Floor upon Cushions, from the Throne; or Eminence, whereon the Grand Pontiff is “ seated, to the very Entrance of the Pavilion; and that in this Attitude, or Situation, “ they have a Book in their Hands, in which, to all outward Appearance, they seem to “ read to themselves with Decency and Devotion;” but whether these Particulars are true or false, ’tis morally impossible for any one truly to determine. “ As soon as “ the *Kutuchta* is seated, all their Instruments of Musick cease; and the whole Assembly “ first prostrate themselves to the Ground, and then burst out into loud Acclamations, “ in honour of the Deity, and into exalted Encomiums on their *Kutuchta*”. All the *Lamas* in general throw some odoriferous Herbs into their Censers, and therewith first perfume the Idols, then their Sovereign Pontiff, and afterwards, the whole Congregation of the Faithful. As soon as this Ceremony is over, each individual *Lama* deposits his Censer at the Feet of the Pontiff, and their Principal, or Superior, takes seven several *China* Cups full of Milk, Honey, Tea, and Brandy, &c. and makes an Oblation of them to the Idols. Then he takes seven other Cups, filled with the same Ingredients, and presents them to the *Kutuchta*. All these Oblations are attended with the loud Acclamations of the whole Assembly, who repeat with Fervency some certain Words to this or the like Effect, *viz.* Our *Katuchta* is a shining Paradise. The *Kutuchta* first tastes of these Free-will Offerings himself, and then distributes the Remainder amongst the Heads of the several Tribes. After this, he withdraws, the Trumpets all the Time sounding, and the Drums beating, in the same pompous and solemn Manner as they did at his first Appearance.

We are further informed, that the ^c *Chinese* Politics contributed very much towards the Deification of this *Kutuchta*, and privately fomented the Schism of these *Tartars*; but as this is foreign to our present Purpose, we refer the Reader to the Annotator, whom we have before quoted. To the Idea of Immortality, which these People entertain of their *Kutuchta*, another is added, which is altogether as whimsical and extravagant, and, no doubt, as deeply imprinted on their Imaginations as the former; *viz.* that after the *Kutuchta* is grown old with the Decrease of the Moon, he renews his Youth at the Change of the same Planet. The whole ^d Mystery of this fantastical Notion consists in the Holy Father’s suffering his Beard to grow from one new Moon to another, and never shaving himself, but at her first Appearance; at which Time he dresses himself in all his Splendor, paints his Face, and besmears it all over with White and Red, as is customary amongst the *Moscovites*. As to the Notion of this Grand Pontiff’s Immortality, the Origin and Foundation of it is this. All these *Tartars* hold the *Metempsychosis*, or Transmigration of Souls; and this received Opinion induces them to imagine, that the Soul of the expiring *Kutuchta* enters, immediately after his Decease, into the Body of his Successor; or, at least, that the Soul of the latter receives all the Operations, and is endowed with all the Powers and Faculties of the Soul of the Deceased. For which Reason, he who is intended to be the old Pontiff’s Successor, must constantly attend him, that the Soul of the Holy Father may qualify the young one, if I may be allowed the Expression, for his approaching Godhead; that the young Soul may every Day have familiar Converse with the old one, possess all her Qualities, and become, as it were, the very same.

^a The Manners and Customs, &c. *ubi sup.*

^b Notes on the History, &c. *ubi sup.*

^c Notes on the History, &c. *ubi sup.*

^d The Manners and Customs of the *Ostiacs*. Tom. viii. of the Collection, *ubi sup.*

THE Oriental *Mongals*, distinguished in the Accounts we have of them, by the Name of the *Tartars* of *Niuché*, of the Eastern *Tartars*, &c. neither Worship the *Dalai-Lama*, nor the Sovereign Pontiff of the *Chinese*: But their Worship, as we are informed, is ^a a Medley of both, reduced to a few nocturnal Ceremonies, which, in Reality, have more Witchcraft in them, than Religion. The *Tartars*, who, in ^b *Isbrand's* Account of them, are called *Daores*, and who are a Branch of the Orientals, assemble themselves together at Midnight, both Men and Women, in some commodious Place, where one of them falls prostrate on the Ground, and remains stretched out at his full Length, whilst the whole Cabal make a hideous Outcry to the doleful Sound of a Drum, made on purpose for the Celebration of that particular Ceremony. At the Expiration of two Hours, or thereabouts, the Person thus extended rises, as it were, in an Extasy, and communicates his Visions to the whole Assembly. He is perfectly appriz'd, during his Trance, of what Misfortunes will befall this Man, and what Undertakings that Man will engage in with Success. Each Word he utters is listen'd to with the utmost Attention, and deem'd as sacred as that of an Oracle. All their religious Worship, however, does not absolutely consist in this; for they have their particular Sacrifices, as well as others. There is a small Mountain on the Frontiers of *China*, which is look'd upon as Holy Ground. The Eastern *Tartars* imagine their Journeys will prove unsuccessful, if, as they pass by, they neglect to consecrate some Part of their Apparel to this sacred Mountain. They hang these Oblations therefore upon the Boughs of Birch-Trees, with which that Mountain abounds. There are Plenty of all Sorts; Shirts, Gowns, Furs, Caps, &c. in short, such a Variety of old Clothes, that Travellers, who have no Notion of the Sanctity of the Place, are apt to take it for the Rag-Fair of the neighbouring *Tartars*. In all probability, this Custom is the same as that of erecting Trophies on the Mountains, which we have already spoken of, upon the Testimony of Father *Kircker*. But be that as it will, no one must presume to touch any of these old consecrated cast-off Clothes; and should any Person be so audacious as to steal away the least insignificant Rag whatever, he would be look'd upon as an abandon'd sacrilegious Villain.

BUT to return, and come to *Siberia*. The ^c *Jukogaies*, who are Inhabitants of the Parts adjacent to *Lena*, pay divine Honours to their Dead, after they have hung up and dried their Skeletons in the Air, and adorned them with Necklaces made of Glass. The ^e *Jekutzes* seem to acknowledge the Existence of a God, who is their Creator and Preserver, and the All-wise Disposer of Good and Evil. They have an annual Festival, which they celebrate every Spring with abundance of Solemnity; that is, by kindling a large Bonfire, which must be kept up as long as the Festival lasts, and abstaining the whole Time from all kinds of Liquors, they being destined only for Libations, which consist in pouring their common drink Eastward into the Fire: In this Ceremony, there seems to be a kind of religious Adoration paid to that Element.

^f THERE are some *Calmones-Barabinski* who have a ^g clumsy wooden Idol for their God, dressed, like a Merry-Andrew, in a particolour'd Coat. This Idol is lock'd up in a Cabinet, when they are indolent and inactive at home, but they take it along with them, when they go a hunting, or coursing in the Fields. On those publick Occasions, he is carried in Procession in an open Chariot, which is kept for that particular Purpose, and the first Beast they meet with is sacrificed to his Honour. If the Chace has prov'd successful, the Idol, at their Return, is placed in his Nich, at the very Summit of a

^a Notes on the History, &c. *ubi sup.*

^b Collection of Voyages to the North, Tom. VIII.

^c *Isbrand's* Voyages, Tom. VIII. of the Collection of Voages to the North.

^d A People situated, or roaming about the Lake *Baikal*.

^e These People are settled between the River *Irtis* and the *Oby*. See the Notes on the History of the *Tartars*.

^f Call'd *Saitan*. Voyages, &c. *ut sup.*

Hut, which is adorned from Top to Bottom, before, behind, and on each Side, with Marten-Skins and Sable-Skins, the Spoils of the Chace; and these hang there till the Weather perfectly destroys them. It would be look'd upon as Prophanation, and an act of Sacrilege, to make use of them on any common Occasion, or sell them to Strangers, who might employ them to their own Use.

THE *Tunguses*, who are Inhabitants of almost all the Eastern Parts of *Siberia*, practise the same kind of idolatrous Worship. Whilst we are speaking of the *Lamas* of the *Tartars*, it would be an unpardonable Omission, to take no manner of Notice of the *Sabanman* of these *Tunguses*. They acknowledge a^a God, the Creator of all Things; but never make their Applications to him in Times of Distress, whether public or private, but to some particular wooden Idols, of about a Foot and an half long, carved only with a Knife; which are treated with Veneration or Contempt, according as they give their Adorers Occasion either to expostulate with, or applaud them.

THE^b *Burates* seem to pay divine Adoration to the Sun and Moon. At least, as we are informed, they will admit of no Discourse about any other Deities. They celebrate, however, a kind of Sacrifice, twice or thrice a Year, which consists in driving Stakes thro' their He-Goats and Sheep, whilst they are alive, and planting them before their Tents. They keep constantly bowing their Heads to these Victims, till they expire. They have their Priests likewise, whom they murder, without the least Provocation, whenever they think proper, alledging no other Reason, but this, that *'tis necessary for you to go into the other World to be our Intercessors, and pray for us*. After this, they inter these Victims, and furnish them with Money and Apparel, for their better Accommodation in the other World. They shew a peculiar Veneration for a certain high Mountain, on the Borders of *Baikal*. There they frequently perform their Sacrifices, and administer their Oaths to such as are to give them Information on any Affairs of Importance. The Party to be sworn is conducted to the Summit of this Mountain, and there pronounces the Form, with an audible Voice, and they are assured at the same Time, that if he be perjured, he shall never get down again alive.

^c THE *Wogultzes*, as well as the *Tunguses*, entertain some Idea of a God, who created all Things. They acknowledge, likewise, the Resurrection of the Dead, and believe, that the Wicked will then be punished, and the Righteous be rewarded. Their public Worship consists in assembling themselves together, once a Year, about Autumn, to sacrifice in an adjacent Wood one Beast of every Species. After which, they hang up their Skins on the most beautiful Trees in the Forest, and prostrate themselves before them. This annual Festival concludes with regaling themselves on the Flesh of their Sacrifices; after which they return home, and think themselves discharged from all religious Duties for the current Year.

THE^d *Circassian Tartars* are reckoned as *Mahometans* and *Greeks*, there being several of both those Persuasions amongst them: Idolatry, nevertheless, has a prevailing Power over them. When any Person of Distinction amongst them dies, they sacrifice a He-Goat, hang up his Skin upon a high Pole in the Middle of the Town, and come one after another to pay it divine Adoration. This Skin is never taken down till some other Person of Distinction dies; and then they put a fresh one in its Place. *J. de Luca*, in his Account, informs us, that they sacrifice Rams, and call those Victims *Curbans*;

^a Notes, &c. *ubi sup.*

^b Enclosed between the *Selinga*, the *Jenitzer*, and the Lake *Baikal*.

^c Notes, &c. *ut sup.* These *Wogultzes* inhabit the Parts round about the *Oby*.

^d Notes on the History of the *Tartars*. See likewise *John de Lucas's* Account, Tom. VII. of the Collection of Voyages, &c.

^e *John de Luca*, *ubi sup.*

And moreover, that the Places where they are made, are deemed so sacred, that the most arrant Thief amongst them will never venture to touch the least Thing that is carried to them. He adds likewise, “ that there are Bows, Arrows, and Scymetars hung “ on the Trees in these sacred Places, as public Testimonies that they have performed “ their Vows.” But, in all probability, this is no more than a Repetition of the same Story.

If we turn our Course towards the North, and North-East of *Asia*, we shall find several Nations so little known, that it would be difficult to give any tolerable Account of them; for which Reason we shall not trouble the Reader with an insignificant List of their^a barbarous Names. We are informed in general, that they pay a kind of divine Honour to the Sun and Moon; as also, to some particular Idols, or rather Logs of Wood made round, on the Top whereof there is a Knob, cut something like the Resemblance of a Head, with a Nose, Mouth, and Eyes, but all after an unpolished and grotesque Manner; for Sculpture is an Art they are but little acquainted with. These Idolaters, we are further informed, have two Sorts of Idols, public and private; the former are rever’d by the whole Body of the People; the latter are made by particular Persons, and the Objects only of Devotion in that Family to which they respectively belong. Their Sacrifices consist in rubbing the Mouths of their Idols with the Fat of Fish, and presenting them with the warm Blood of some Beast, fresh kill’d in the Chace.

THE *Ofiaks*, who inhabit the Southern Parts of the *Samoides*, from the *Irtis* and *Oby* to the River *Jenitza*, have likewise two sorts of Idols; so that, in all probability, ’tis a received Custom all over *Tartary*. This, in the Main, does not differ from the Practice of all other known Idolaters, who never fail’d to add to their public Gods, their *Lares* and Guardian Deities.^b Their public Idols are, for the most part, placed on the Tops of the most agreeable Mountains they can find, or in the Middle of their Forests, in small wooden Huts, with commodious Apartments contiguous to them, wherein they deposit the Bones of such Beasts as have been sacrificed in honour of those Idols. They have no stated Days or Hours for the regular Performance of their Sacrifices. They only supplicate their Gods when they stand in need of their Assistance; but the Priests, indeed, use their utmost Endeavours to make the People shake off this shameful Indifference. These Priests have no regular Call or Ordination; every antient House-Keeper, as we are inform’d, has sufficient Authority of his own to exercise the Priesthood. And accordingly the Worship of their public Idols is somewhat more regular, as ’tis instituted by an Authority more antient, and better known. These Idols they are peculiarly fond of, and the good old Men recommend them to their Children. Their Sacrifices consist in the Fat of Fish, and in Beasts of various kinds. The Victim is exposed in the Presence of the Gods, with its Legs tied; and after that, the Celebrant, or officiating Priest, lays before them, in the warmest Terms, the Petitions of their humble Supplicants. During this kind of Prayer, one of the Assistants stands with his Bow levell’d at the Victim; and as soon as the Priest has concluded, and struck the Beast upon the Head, he discharges his Arrow, and another thrusts a Stake thro’ its Body. After this, they take it by the Tail, and drag it along three Times, into the Presence of the Idol. The Blood is preserv’d in a Vessel, consecrated for that particular Purpose; some Part whereof is used in sprinkling the Idol’s Hut; another Part is drunk amongst them, and the Idol’s Mouth is besmeared with the Remainder. ’Tis almost an universal Custom amongst the *Tartars*, to hang up the Head, Feet, Tail, and Skin of the Victim upon some particular Trees; to regale themselves with the Flesh; and to sing before and after their solemn Entertainment. After this, they rub the Idol’s Mouth a second Time with the remaining Fat of the Sacrifice: They frequently pay the same

^a See the Notes on the genealogical History of the *Tartars*.

^b The Manners and Customs, &c. *ubi sup.* Tom VIII. of the Collection of Voyages to the North.

Deference and Respect even to their domestic Idols. The Ceremony being over, the whole Assembly shout for Joy, and wave their Sticks in the Air, in honour to the Soul of their Idol, which, according to their Notion, returns home after she has assisted at her own Festival. From whence 'tis plain and manifest, that how savage and stupid soever they are represented to be, they are not so senseless as to imagine, that a Stock or Stone is absolutely the Object which they ought to adore.

THE Bear has likewise some Part in their divine Worship. ^a “ As soon as they have
“ kill'd the Creature, they pull off its Skin, and hang it, in Presence of their Idol,
“ upon a very high Tree ; and afterwards revere it, and excuse themselves with doleful
“ Lamentations, as if they repented of the impious Deed.” They ridiculously plead,
that 'twas the Arrow, not they, that gave the fatal Wound, and that the Feathers added Wings to its unhappy Flight, &c. “ This Extravagance is grounded on a receiv'd
“ Notion amongst them, that the Soul of this Beast, roving about the Woods, from one
“ Side to the other, will take the first Opportunity to gratify its Resentment, in case
“ they don't take timely Care to appease its Wrath, and make it some suitable Reparation.”

By the Description of the Idols of the *Ostiacs*, we may plainly discern, that they bear some Affinity to the *Talismans* ; and we have inform'd our Readers more than once, that 'tis very probable the infinite Number of antient Idols in general owe their Rise to the *Talismans*, unless we are more inclinable to believe, that the *Talismans* themselves were originally Idols. One of those of the *Ostiacs*, as we are inform'd, was a brazen Goose, with her Wings extended, whose peculiar Province it was to take care of their Geese, Ducks, &c. and protect them from all Disasters. Another very remarkable Idol is that which Travellers have described under the Denomination of the *Old Man of Oby*. ^b “ His Devotees oblige him to change his Place of Residence once every
“ three Years, and transport himself over the *Oby*, from one Place to another, with
“ abundance of Solemnity, in a Vessel made for that particular Purpose.” This *Old Man of Oby* is the Guardian of their Fishery. He is compos'd of Wood: His Nose, which resembles a Hog's Snout, has an Iron Hook in it, to denote, that he drags the Fish out of the Sea into the *Oby*. His Eyes are made of Glass, and his Head is embellished with a Pair of short Horns. When the Ice dissolves, and the River overflows her Banks, the *Ostiacs* flock to him in a Body, to make their joint Requests that he would prove propitious to their Fishery ; but if the Season does not answer their Expectations, they load him with a thousand Reproaches, and insult him after the most shameful Manner ; but on the other Hand, if they prove successful, the God, by Way of Retaliation, is allow'd his Share of the Booty. He has the very first Fruits of their Labour ; for before they presume to touch one Dish themselves at their general Feast, they rub his Snout with some of the choicest Fat. After their Entertainment's over, they conduct the Soul of the God back again, by beating the Air with their Cudgels. But on the contrary, if the Season has prov'd bad, or if they have met with any Disappointments, they not only revile him, as we have before observed, but they strip him naked, whip him, and throw him into the Dirt, as an old, impotent, despicable Deity. These half-savage People treat their Gods just as our Children do their jointed Babies. We have somewhere before observed, that even some polite Nations have been so whimsical and extravagant, as to make Devotion and Resentment by Turns succeed each other. These devout Infidels are much like Gamesters, who bless and curse their Fortune in a Breath, and can never refrain treating her with Blandishments or Invectives, since it affords them a kind of Consolation, and gives a Vent to their Passion.

^a The Manners and Customs, &c.

^b The Manners and Customs of the *Ostiacs*.

As to the *Samoides*, they are Idolaters, as well as the *Ostiacs*, but much more savage and unpolished. They adore the Sun and the Moon, to which they add some Idols, wrought in such an artless Manner, that one would scarcely imagine they had any Intention to resemble the human Species. These Idols are either kept in their proper Huts, or somewhere near 'em, or else hung upon their choicest Trees. They acknowledge, according to *De Bruyn*, one supreme Being, call'd *Heya*.

THE ^a *Czeremissian Tartars* ^b acknowledge one God, who is immortal, and the Author of all Good; and hold that there are evil Spirits, or *Demons*, who are the profest Enemies of Mankind, and take Delight in tormenting them as long as they live; for which Reason they offer up Sacrifices to them, in order to appease their Wrath, and tempt them, if possible, not to injure them. They take particular Care to go in Pilgrimages to a Place, which the above-cited Traveller calls *Nemda*, and to perform several other Acts of Devotion to their Honour. There they carry their Oblations to those malignant Beings, and never presume to go empty-handed; being fully persuaded, that those who are so imprudent as to carry nothing with them, will infallibly pine away, and die at last of some lingering Distemper. The Sacrifices which are peculiarly devoted to their Deity, are either Oxen or Horses. The Manner of roasting the Flesh of one of them is this: They first throw large Slices of it into a Dish with one Hand, having a Bowl full of Metheglin, or some Liquor of the like Nature, ready in the other; and then cast both together into a large Fire, made before the Skin of the Victim. This Skin is extended upon a Pole, which is laid cross-ways, and rests between two Trees. They implore this Skin to present their humble Petitions to their God, and be a Mediator for them, and sometimes make their Addresses directly to it. The Sun and Moon, as being the Authors of the Products of the Earth, are likewise the Objects of their divine Adoration. These *Tartars* always perform their religious Ceremonies near some Rivers or rapid Streams.

THIS is all that can be said, with any Exactness and Appearance of Truth, relating to the Religion of these almost savage Nations. 'Tis no easy Task to clear up the Accounts of some of our ^c antient Travellers, and to justify their Remarks by those which we find in the Writings of the Moderns. The Ignorance of the former, with respect to Geography, their Variation of the Names of some Countries they describe, and the imperfect and incurious Accounts they have given us of the Religion of these People, have all contributed towards this unhappy Confusion. The Moderns, though somewhat more exact, are notwithstanding chargeable with being too careless and remiss. 'Twould be a fruitless Attempt to search for the Religion of the modern *Tartars* amongst the antient *Scythians*. Such a learned Enquiry would be attended with nothing but meer Conjectures. The Antients themselves had but a very imperfect Idea of the *Scythians*. All we know is, that they confound several Nations under that Name, as we do under that other of the *Tartars*; that these *Scythians* were *Nomades*, or Strollers, all over the Countries, like the *Tartars* their Descendants; that both the one and the other are People situated in *Europe* and *Asia*, to the North of *Persia* and the *Indies*; and, in short, that the antient *Scythians* spread themselves very far towards the East, as well as the modern *Tartars*.

^a They dwell on the Borders of the *Wolga*, beyond *Casan*.

^b *Olearius's* Voyages.

^c Such as *Carpin*, *Rubruquis*, *Mandeville*, &c.

Their PRIESTS, &c. *Their* NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES.

THE *Lamas*, who are the regular Priests of the greatest Part of *Tartary*, have their Heads as well as their Beards shav'd; nor are these the only Characteristics or Marks of their Dignity; for they wear a kind of yellow Hat, and a yellow Gown, with long Sleeves, which they tie with a Girdle of the same Colour. In their Hands they carry a yellow Chaplet, which they are perpetually tumbling over, because, according to their Rules, they ought to pray without ceasing. According to the same Laws, they ought to live in a State of Celibacy, and devote themselves to the constant Practice of all good Works. There are Nuns, as we are inform'd, of this Order of *Lamas*, who are subject to the same Law, and oblig'd to observe the same Vow.

THE Priests of the *Tunguses* have a Principal, or Superior, whom they call *Schamman*, and devote themselves wholly to the Study and Practice of the Black Art; whereas the *Lamas* know little or nothing of it. The *Schamman*, in the Exercise of his magical Operations, observes the following Method. After he has gone through his preliminary Penances, “ he puts on a kind of Robe, or Covering, composed of divers Pieces “ of old Iron, some in the Form of Birds, others in that of Beasts and Fishes; and “ all are hung together by Rings of the same Metal. . . . He puts on Stockings made “ of the same Materials, and Gloves likewise of the same Sort, made in the Fashion “ of a Bear’s Paws. He claps on Iron Horns likewise upon his Head. Thus equipp’d, “ he takes a Drum in one Hand, and a little Wand, embellished with the Skins of “ Mice, in the other; leaps and capers about, crossing his Legs sometimes this Way, “ and sometimes that, observing at the same Time the Tune, and accompanying it “ with most hideous Outcries. In all these Movements his Eyes are stedfastly fix’d on “ a Hole at the Top of his Hut; and as soon as ever he discerns a black Bird, which, “ as is pretended, perches on the Roof, and vanishes in a Moment, he falls upon the “ Ground in a kind of Trance, and continues for about a Quarter of an Hour entirely depriv’d, to outward Appearance, of all Sense and Reason. When he comes “ to himself, he resolves the Queries of those who consult him.”

THE Priests of the *Samoides*, who are likewise Magicians, when any one consults them, put a Rope round their Necks, according to *De Bruyn*, and tie it so tight, that they fall down as if they were dead. When they foretel any future Event, the Blood gushes out of some Part of their Faces, and stops again, as soon as they have finish’d their Prediction. Our Author, by the rest of the Description, seems to intimate, that there is no material Difference between these People and the *Schammans*, and other Priests of the *Tartars*.

WE have already observed, that the *Burates*, when any one is to take a solemn Oath, carry the Party to a high Mountain, and there make him swear with an audible Voice, assuring him at the same Time, that if he proves perjur’d, he’ll never get down again alive.

THE *Ostiacs* display all their Instruments of War before the Party who takes his Oath, to intimate, that if he forswears himself, some one of those Weapons shall infallibly in a few Days be the Instrument of his absolute Destruction. The *Tunguses* clear themselves of any Crime laid to their Charge, by the Death of a Dog; thrusting a

² Notes on the History of the *Tartars*. Voyages to the North, Tom. VIII.

Knife into his Left Thigh, and cutting him open to the very Mouth. After this, they suck up every Drop of his Blood. ^a The *Ostiac* takes his Oath upon a Bear's Skin spread upon the Ground, whereon are laid a Hatchet, a Knife, and a Piece of Bread, which is tender'd to him. Before he eats it, he declares all he knows relating to the Matter in Question, and confirms the Truth of his Evidence by this solemn Imprecation; *May this Bear tear me to Pieces, this Bit of Bread choak me, this Knife be my Death, and this Hatchet sever my Head from my Body, if, &c.* In dubious Cases, they present themselves before an Idol, and pronounce the same Oath, with this additional Circumstance, that he who takes the Oath, cuts off a Piece of the Idol's Nose with his Knife, saying, *If I forswear myself, may this Knife cut off my own Nose in the same Manner, &c.*

THE *Mongals* and *Calmoucs* give themselves but very little Trouble with respect to the Degrees of Consanguinity, in their Marriage Engagements. They make no Scruple of lying even with their Mothers. The Issue of such incestuous Matches are look'd upon as legitimate, and have a Right of Inheritance, as well as any others; but in case they be the Children of a *Chan*, or some other Person of Distinction, he who is born in honourable Wedlock is preferr'd before them. 'Tis insinuated, that if the Son spares his Mother, the Father is not so scrupulous with regard to his Daughter; and they give this Reason for their Conduct: A Woman is like the Earth; and both the one and the other ought to be cultivated. They should never lie fallow; for Nature had the same View in the Formation of them both, with this Difference only, that the Culture of the one is vain and fruitless after a certain Term of Years. They are not ignorant, that a Soil, however exhausted, harass'd, and worn out, will by extraordinary Care, and artful Management, become as fruitful as ever; but as for Women, their Age is irreparable; they are Lands but of short Duration; they ought therefore never to lie neglected, as long as they are able to produce any Crop. This is a Specimen of the *Tartars* Manner of Reasoning; and in Conformity thereto, they take particular Care to find out young Wives; for after ^b they are forty Years of Age, they look upon them only as *Governants* of their Families, or even simply as their Domestic. The major Part of the savage *Americans* observe the same Custom.

THE other *Tartars* are as regardless of the Degrees of Consanguinity, as those we have already describ'd. Some of the most conscientious, indeed, will never marry either their Mother-in-Laws, or their Sisters; but the *Czeremissian Tartars* make no Scruple with regard to the latter. We have nothing more material to add, but that after a Child is six Months old, they give it the Name of such Object, whatever it be, as first presents itself before them.

THERE is nothing very remarkable in the Courtship and amorous Adventures of these People. Love with them, and such as are like them, is neither constrain'd, nor polish'd; and the Women, who, doubtless, have no Idea of any State superior to their own, are as contented with their Lot, as the rest of their Sex are in other Countries. The Want of Knowledge, and a narrow Imagination, constitute the greatest Part of human Happiness in this World; and, if so, they, whose Reason is bounded by their grossest bodily Necessities, are much more happy than other People. But to return to the *Tartarian* Gallantry: Their Courtship of the young Ladies consists in the Purchase of them. ^c Amongst the *Ostiacs*, "the Gallant sends one of his Friends to his Mistress's Father, in order to agree about the Price; and when the Bargain is actually made the intended Father-in-Law covenants to surrender and yield up his Daughter at the Expiration of a certain Term therein limited; and during the whole

^a Collection of Voyages to the North, Tom. VIII.

^b Notes on the History of the *Tartars*.

^c Collection of Voyages to the North, Tom. VIII.

“ Courtship, must not, on any Account whatsoever, presume to pay his Mistress a Visit.
 “ If he pays his Respects to her Father or Mother, he goes backwards into their House,
 “ not presuming to look them in the Face; and as a farther Testimony of his Esteem
 “ and Submission, turns his Head on one Side whenever he speaks to them. At the
 “ Expiration of the Term of his Courtship, the Father, according to his Contract, sur-
 “ renders his Daughter to his Son-in-Law, and at the same Time recommends them
 “ to a *happy Union*, as the fundamental Article of Wedlock.” What the *Ostiacs* may
 mean by that *Expression* is a nice Point to determine:

As they indulge themselves in Polygamy, so they divorce themselves at Pleasure; a most infallible Method at once to compose all domestic Quarrels. Their Women, during their Lying-in, and at such Times as they are conscious of their periodical Pollutions, voluntarily absent themselves from their Husbands; and they, like the *Tartars*, on the other Hand, absent themselves from their Wives Embraces as soon as they discover their being past Child-Bearing. Then the old Dame becomes Superintendant only of the Family, and acts in the Capacity of a domestic Servant under the other. The Term of Separation between a Husband and his Wife, who has been lately brought to Bed, expires at her Purification, which consists in kindling a large Fire in the Middle of the House, and the good Woman’s jumping and capering over, or round about it.

THE *Ostiac*, as a Trial of his Wife’s Honour, cuts a Handful of Hair off of a Bear’s Skin, and presents it to her. If she be virtuous, she accepts of the Offer without the least Reluctance; but if she be conscious of her own Inconstancy, she ingenuously refuses to touch it; whereupon her Husband immediately puts her away, and that is all the ill Consequence that attends her illegal Amours. Besides, she has the Liberty to marry whom she pleases after such Separation. This ingenuous Confession of their Wives is owing to their Dread of being torn to Pieces by the Paws of the very Bear, the Hair of whose Hide is made use of as an Expedient to prove their Chastity or Falseness. This Bear, according to their Notion, revives at the Expiration of three Years, in order to devour the Bride, who is perjurd and inconstant. This Punishment of their Infidelity is so moderate and easy to be born, that ’tis scarce worth their while to prevaricate, in order to shun it.

THE Mourning of Children for their Parents, amongst the *Tartars*, for the generality, consists in weeping over them for several Days successively; and during all that Time, they are oblig’d to abstain from all Manner of Amusements, and from the Society of Women for several Months. The Child must inter his Father or Mother with all the funeral Pomp and Solemnity his Circumstances will admit of, and pay his annual Respects to their respective Tombs, which must be attended not only with Tears, but loud Lamentations. These People, as well as the *Indians*, *Chinese*, &c. make Provision for their Dead, and supply them with Variety of Apparel.

THE *Wogulskes* extend their Charity to their very Dogs: They inter them honourably, and erect a little Hut on Purpose for them, in order to preserve their Memory. There is no other Testimony of their Respect omitted, in Commemoration of them, but that of making their formal Lamentations round their *Mausoleums*.

THE *Tunguses* hang their Dead upon some particular Trees, and there leave them till they have nothing but Skin and Bones remaining; then they inter them. The *Brasilians*, as we have already remark’d, observe the very same Custom. The *Daores*, who border upon *China*, keep their Dead for three Days successively at home, before

^a Collection of Voyages to the North, Tom. VIII.

^b See the first Part of the Idolatrous Ceremonies.

they bury them; then they lay them in a very shallow Grave, and make a small Inlet in the Ground, at the Head of the Party deceased, whose nearest Relations frequently visit him, and supply him with Meat and Drink through the Hole, so purposely left open, till the noisom Effluvias of the dead Carcase oblige them to decline their friendly Offices, and bury them directly.

THE *Iukogaies* likewise hang up their deceased Relations in the very same Manner, and when their Skeletons are perfectly dry, adorn them with Coral, and little Pieces of *painted Glass*. Afterwards they carry them in solemn Procession round their Houses, and revere them as Idols.

THE ^a *Ostiacs* either bury their Dead, or hide both them and their Bows, Arrows, Implements of Household, and Provisions, in the Snow, out of the very same Principle as all others do, who are habituated to these Customs. A Widow, to testify her unfeigned Sorrow for the Loss of her dearly beloved Husband, takes an Idol, dresses it up in the good Man's Clothes, lays it in the Bed with her, and affects to have it always before her Eyes, in order to aggravate her Grief, and bring her departed Husband to her Remembrance; and can any Thing be more natural? Our *European* Widows would behave much after the same Manner, did they caress their deceased Husband's Pictures, kiss them, ask them a thousand endearing Questions, and weep over them; and indeed some of them have been known to take up every individual Thing he wore in his Life-Time, and blubber over every Piece? The Widows of the *Ostiacs* kiss the Idols of their deceased Husbands, and honour them as Partners of their Beds for a whole Year together; and then they are look'd upon as Incumbrances, and thrown neglected by in some Corner of the House; then there is no more Mention of their old Bed-Fellows; then the Time of their Mourning is accomplish'd.

THE *Samoiades*, according to *De Bruyn*, hang their deceased Infants that have not attain'd the Age of one Year, upon Trees; but inter, between two Boards, such as are of a more advanc'd Age; and drown, or otherwise make away with their Relations, who are superannuated, infirm, and entirely a Burthen to themselves, and all about them. Near the Place where they bury their Dead, they hang up their Fire-Arms, their Hatchets, their Hammers, and, in short, all the other Implements which they made use of whilst in the Land of the Living.

ALL these People in general acknowledge the Doctrine of the *Metempsychosis*; but in two different Acceptations. Some are of Opinion, that the very Souls transmigrate from one Body into another; others, that there is no other Transmigration, than that of the Operations and Faculties belonging to the Soul of the Deceased. These last, in all Probability imagine, that there is only an Emanation of Virtues, because they confound the Body and the Soul together.

AN ^b antient Author formerly observ'd, as he assures us, a kind of Superstition which bears a very near Affinity to this, in some particular Provinces of *France*. “When a Priest, “says he, of unspotted Character, or any other Person of more than common Merit, “happen'd to be at the Point of Death, and his Breath by Degrees began to grow “shorter and shorter, they brought their Children to his Bed Side, to hover over his Face, “in order to catch his last Gasps, that thereby they might be made Partakers of his “Fame and Virtues. Nay, they carried the Point farther; for they set their Doors and “Windows wide open, swept the Room, and clear'd it from all Manner of Dirt and “Nastiness whatsoever, that the Soul might rather steer her Course through either of

^a Collection of Voyages to the North, Tom. VIII.

^b *Lewis Guion*, Tom. I. of his various Lectures, Lib. V. Chap. xii.

“ those Passages, than through the Chimney, lest she should any Ways sully herself as “ she took her Flight to the upper Regions.” The same Author quotes from *Mark Paul* the Custom of some certain Indians, who would murder in the Night Time, under the specious Pretence of Hospitality, such Strangers as pass through their Country, when they perceiv’d they were Persons of extraordinary Merit, either with Respect to their Manners, Virtue, Wisdom, or the like good Qualities, out of a ridiculous Notion which they entertain’d, that all their Excellencies and Perfections would remain for ever on the very Spot where their Bodies had been slain.^a Such amongst the Antients who collected the last Sighs of their departing Friends, and all who are fond of kissing, rubbing themselves against, or at least touching the Bodies or Garments of those who were reputed Saints whilst living, or after their Decease, in hopes of being cur’d of some Distempers, or of reaping some other valuable Advantages therefrom, seem to entertain much the same Ideas as these misguided *Indians*. How childish and ridiculous soever such a Prepossession may appear to be, it is nevertheless a very antient one. God himself has condescended to comply with it; but Omnipotence a-part, mere Chance and the Force of Imagination alone might possibly be the Cause of its Success; but as *Jesus Christ* permitted some Emanations of his Virtue to flow from his own sacred Body, and from those of his most illustrious Saints, it has been from thence inferr’d, that the Effluvia of all those who followed them in the Pursuit of Holiness, must be equally beneficial, and that the Reputation of being engaged in the same pious Course, effectually enables them to emit some salutary Virtue on the whole Race of Mankind.

The Religion of ICELAND, and several other NORTHERN COUNTRIES.

THE Idolatrous Nations, who live near the Northern Pole, worship, to all outward Appearance, the Sun and Moon. To these two Planets they add several Idols, according to the best Accounts we have from such as have travelled to those Parts, wrought in Wood, after a very artless and unpolished Manner. According to ^b *Olaus Magnus*, they hung a Piece of scarlet Cloth on the Top of a Spear, and prostrated themselves before it, ascribing a kind of divine Virtue to it, on Account of its Colour, resembling that of the Blood of Beasts. The same Author adds, that some of the Northern People look’d upon the first Object that struck their Eyes in a Morning, as the Deity of the Day, but no longer; on the Morrow, something perhaps of a quite different Nature was the Object of their divine Adoration. We are inform’d, that this kind of Idolatry is still practis’d in the North of *Tartary*.

THE Natives of *Iceland*, the antient *Goths*, and the other Nations of the North, have all of them acknowledged one Supreme Being; but notwithstanding have worshipped three principal Deities, which may stand in competition with the same Number of Gods amongst the *Greeks* or *Romans*; that is to say, *Thor* who answers to their *Jupiter*, *Othin*, *Oden*, or *Whoden*, who is their *Mars*, and *Friga* to their *Venus*. But as those Deities are at present abolish’d, we shall say nothing more about them. It will be sufficient for our Purpose, to treat of the Remains of Paganism, which are still to be met with amongst these People.

^a ——— *Extremus se quis sepe halitus erret,
Ore legam.*

Virg. Æneid. Lib. IV.

^b *Lib. II. Hist. Gent. Sept.*

THE Natives of *Iceland* are of Opinion, that ^a *Hecla* is the gloomy Habitation of the Devils, and that they constantly traverse those Parts, overladen with the Souls of the Damn'd. All Souls in general, however, are not doom'd to burn in everlasting and unquenchable Flames. There are some, they say, who are condemn'd to be starved and frozen with Cold for ever and ever. There are several amongst them, who are very much addicted to the Practice of the *Black Art*, and make it their Business to sell Wind, like the Witches of *Lapland*, *Finland*, and some other Countries. These People of *Iceland* likewise boast, as we are inform'd, that they constantly keep up a familiar Intercourse with Spirits; but their Poetry, and the Character of their Poets is more remarkable than all the rest. Their poetic Talent is the Result of Phrensy. Every one is conscious of the Time when the *Fit* will come upon him, and uses his utmost Endeavours to avoid the fatal Effects of it, at the first Appearance of the new Moon; then they begin to grow pale, their Countenances change, and their Eyes roll round in their Heads. Thus seized, these *Poets* are no longer Masters of themselves; and if any personal Resentments happen to be strongly imprinted in their Minds during this Distraction, nothing is more dangerous than their keen Invectives, with which they wound their Adversary under various Metaphors, Allusions, and Fables, which they extract from their *Edda*, which is the ^b Mythology of the North. In all this there is very probably nothing more than some Remains of that Superstition, by which some secret Virtue was ascribed to the ^c *Runic Letters*; but be that as it will, a certain Author has given us a remarkable ^d Instance of their poetic Fury, which bears a very near Affinity to the celebrated *Jambics* of ^e *Archilochus*. What Remedy shall we prescribe to prevent this spreading Contagion? If this Account be true, it must be acknowledg'd, that their Poetry ought to be exorcised. But to be serious: It is certain that this poetical Distemper frequently seizes some People when they are not in the least apprehensive of it. It is a *Je ne sai quoi* which flies up into their *Perecranium*, and makes them think and talk entirely out of the common Road. In this Situation their Ideas are lively, their Thoughts impetuous, and their Expressions rapid. The Poet then no longer grovels on the Ground, but is elevated, and transported beyond himself. He sees nothing but with the Eyes of his Imagination. When he is in the Height of his Phrensy, he is in all respects like one possess'd with the Devil: His Brains are then puzzled and confounded about Good and Evil; he punishes Vice, and gratifies his Spleen and ill Nature, by venting the severest Satires; and rewards Virtue with the highest Encomiums. But as our Age have not that Indulgence and Compassion which are due to such frantic Patients as these are, 'tis usual now-a-days to repulse this poetic Rage with a good oaken Plant, or some more dangerous Weapon. As to their Panegyrics, they are look'd upon only as the extravagant Compliments of such as are delirious, and in the Height of a malignant Fever. After this short Digression, which we submit to the Judgment of the Reader, we shall return to those Remains of Idolatry which are still subsisting in the North of *Europe*.

THE People of *Lithuania*, *Estonia*, *Livonia*, *Prussia*, *Courland*, and *Samogitia*, formerly worshipped Serpents. Some Priests, who were likewise Magicians, forced them from their Retreats, either by Virtue of their Prayers, or Incantations. After this, they presented them with something to gratify their Appetites. If they yielded to the Prayers,

^a The Account of *Iceland*, in the Collection of Voyages to the North, Tom. I.

^b The *Edda* is a Collection which contains the Theology, Religious Customs, and Antiquities of the *Goths*, and several other Northern Nations.

^c Vide *Keisleri Antiq. Celtic. & Sept.* In the antient German Language the Term *Runna* signifies secret and mysterious.

^d The Account of *Iceland*, *ubi sup.*

^e *Archilochum proprio rabies armarvit Iambo.* Hor.

The Reflections which he cast in his Verses on *Lycambus*, his Father-in-Law, were so severe, that he hung himself in Despair. This *Archilochus* may be look'd upon as the *Arctin* amongst the *Greeks*, on Account of his Satires and obscene Compositions.

Requests, and Invitations of the Priests, and condescended to taste of the Dainties they had provided, such Compliance was looked upon as a propitious Omen : But on the contrary, their Refusal to creep out of their Holes, and to touch their Provisions, portended some fatal Disaster. We are informed, that there are still some Footsteps of these Idolatries amongst the Peasants of these Provinces, particularly in *Lithuania*, *Samogitia*, and *Livonia*. There were some Remains of it likewise in *Muscovy* in *Olearius's* Time, ^a who acquaints us, that the *Russians*, his Fellow Travellers, look'd upon the Approach of two Gold-colour'd Adders, as a Deputation from *St. Nicholas*. A *German*, who lived in the sixteenth Century, informs us, that in his Time, the Worship of Serpents was likewise observed amongst the Peasants, who dwelt in the neighbourhood of *Wilna*, in *Lithuania*: And a more ^b modern Author likewise assures us, that 'tis a common Custom amongst the *Lithuanian* Peasants, to revere Serpents as their Domestic Deities, or at least, to look upon them as the Guardians and Protectors of their Houses. The Peasants in some Parts of *Livonia* feed their Serpents with Milk, and imagine, that the Health and Welfare of their Flocks depend on the Lives of these venerable Reptiles. Masters of Families ascribe all the Blessings they enjoy to their Benevolence and Inspection. There are several People, likewise, amongst the *Samogitians*, who have a peculiar Veneration for the Fire ; and, notwithstanding there seems to be more Superstition than actual Idolatry in their Reverence and Esteem for that Element, it must be acknowledged, that such Practices are the Remains of the antient Religion of their Country.

WHAT follows is an Account, extracted from *Olearius*, which descends into the Particulars of the superstitious Ceremonies of the *Livonians* and their Neighbours. “ When
“ one of their Peasants is on the Point of Marriage, he makes a formal Visit to his in-
“ tended Bride on Horse-back, sets her up behind him, and makes her clasp her Right
“ Arm around his Middle. In his Hand he has a Stick, with a Slit at the End of it,
“ into which he puts a small Piece of Brass Money, as a customary Fee to the Person
“ who attends, and opens a narrow Gate-way, through which he is obliged to pass. There
“ is a Fellow on Horse-back, who plays all the way before him on the Bag-Pipes, and
“ two of his intimate Associates with their naked Swords in their Hands, who strike
“ twice cross-ways at the Door of the House, where the Nuptials are to be solemniz'd.
“ After this, they drive their Swords fast into a Beam over the Head of the Bridegroom,
“ to break any Charms, or Spells, that might possibly be laid upon him to injure or
“ molest him. The Bride, with the very same View, throws several Fragments of
“ red Cloth, or Serge, into the High-Way, near the Crosses, and on the Sepul-
“ chres of such deceased Infants as were never baptiz'd, and are usually interred in those
“ public Places. The short Time the Bride sits at Table, she has her Veil on.
“ But before the new-married Couple have well tasted of the Entertainment provided
“ for them, the Table is removed, and they hasten to Consummation. But after about
“ two Hours Dalliance in Bed, they rise again, and make an End of their Repast.”
The Ceremony concludes with dancing and carousing.

OLEARIUS, after this Description of their Nuptial Rites, observes, that they acknowledge a Future State : But, according to the gross Ideas of their Ancestors, and the greatest Part of the idolatrous People before-mentioned in this Collection, they fondly imagine, that they shall have Occasion for the same Conveniences of Life in the other World, as they have in this. “ A certain good House-Wife of *Livonia*, in Pursuance of
“ this Principle, took Care, at the Interment of her Spouse, to supply him with a
“ Needle and some Thread ; asserting she should be perfectly ashamed to understand that
“ her Husband, who was taking a long Journey into the other World to join in Com-
“ pany with Persons of Credit and Reputation, should appear there like a Sloven, all

^a *Olearius's* Voyages, Lib. IV.

^b *Hartnoch*, quoted by *Arnkiel*, in his Dissertation on the Religion of the *Gimbri*, printed in the German Language, in the Year 1703.

“ in Tatters. However, notwithstanding this received Notion, they shew so little Regard for the Things of another World, that upon the Administration of their most solemn Oaths, they include nothing but present and temporal Advantages.

BUT *Olearius*, surely, when he gave us this Account, quite forgot the Conclusion of the Form thereof, wherein, according to his own express Terms, the Party who is sworn, consents, *That the Curse of God should not only light on his own Body and Soul, but his whole Family, if, &c.* “ Those who live in the Parts adjacent to *Riga*, adds he, “ when they take their solemn Oaths, on any legal Occasion, lay a Turf on their Heads, “ and hold a white Wand in their Hands, to intimate, that they wish they may wither and decay like them, if their Allegations prove untrue.”

FOR the generality their divine Worship is performed either on the High Places, or near some favourite Trees, set apart for that Purpose. All those Northern People performed the greatest Parts of divine Worship, when Idolatry reigned amongst them, on the Hills, and in the Forests. There they paid their solemn Vows, before these Trees, and devoted them to the Service of some particular Deities, by a solemn Asperision of them from Top to Bottom with the Blood of their Sacrifices. We shall make no Remarks on the Sentences which they formerly pronounced under these sacred Trees. They were of Opinion, no doubt, that thro’ the divine Influence of their Forests, their Judges were inspired with Justice and Equity, as they sat under the immediate Inspection of the Gods, or *Genii* of the Groves. There are some Grounds to believe, that the Punishments which were inflicted, in several Countries, on such Persons as break down, or destroy Trees and their Branches, are the Remains of the antient Idolatry. But as a critical Dissertation on this Topick, would lead us into an unpardonable Digression, we shall therefore return directly to the *Livonians*. “ They make “ deep Incisions into the Bark of such particular Tree as is made Choice of for “ their Purpose, and afterwards cover those Wounds with a red Bandage,” which corresponds with *Olaus’s* Account of the ^b Idolatry of the North. “ There is an antient Chapel run to Ruins, situate between *Revel* and *Nerwa*, to which the Peasants “ resort in Pilgrimage on the Day of the Visitation of our Lady. There are some of “ these Devotees, who will strip themselves naked there, and then fall down on their “ Knees before a great Stone, which stands in the Center of the Chapel. They dance “ in the next Place round about it, and make their Oblations of Fruits, and other “ Provisions, humbly imploring it to prove propitious to them and to their Cattle”. This Ceremony, likewise, is a Relic of that religious Worship, which the *Goths*, and all the People in general of the North, the *Germans*, *Gauls*, &c. paid formerly to Stones. And we are assured, that this divine Adoration of them was grounded on a Notion, which was then established amongst those Idolaters, that some diminutive Sprites, or Imps of the Devil, resided within those Stones. Nay, they carried the Point still farther, and were fully persuaded that those Stones were Oracles.

THE *Livonians*, as we are informed, are very much addicted to the Study and Practice of the *Black Art*. Parents take the Pains to teach it to their Children. “ They “ are of Opinion, that they can avoid all manner of Disasters by Virtue of some particular superstitious Practices: As for instance, they never kill any Beast in the Field, “ without throwing away some Part of it or another.” The very same Precautions they observe at home. They privately rebaptize such Infants, as happen to be sick within six Weeks after their Birth; and as they ascribe the Infant’s Indisposition to their having given it some unlucky Name, they take care to change it.

^a *Sub altâ Arbore.*

^b See what has been related concerning their Prayers, made before a Piece of Scarlet Cloth.

THE Peasants on the Borders of *Finland* endeavour to secure their Flocks from the malignant Power of all Magic Charms by a formal Benediction, which they pronounce over their Cattle ; the literal Sense and Purport whereof is as follows.

As two Eyes have beheld thee with a wicked Intention, may three other Eyes cast their favourable Glances on thee. In the Name of the Father, &c.

By these *three Eyes*, are meant the *three Persons* in the sacred *Trinity*. This Method of securing their Beasts from the fatal Effects of Sorcery, or of removing the imaginary Evils which hung over their Heads, was established in this Country by the antient Notion which they had entertained of some ^a Witches, whom they imagined to have the Power of Charming both Men and Beasts with their malignant Glances, and creating a World of Disorder and Confusion wherever they came, unless their Vengeance was appeased by Prayers, and other Acts of Devotion. This superstitious Notion likewise prevails in the North of *Asia*, and seems to justify the Truth of what the Antients have transmitted to us with respect to the *Bithinians*, who were famous amongst the *Scythians* for their Sorceries and Predictions. Our learned Etymologists might probably derive the ^b *White*, and *Wise Women* of the antient *Germans*, and the ^c *British Witches*, from these *Bithinians*; and find out, that the *Phut*, or *Buth* of the *Tartars*, the *Python* of the *Greeks*, the *Vates*, and *Fatuæ* of the *Romans*, and the *Fairies*, or *Fades* of the antient *Gauls*, all sprang from the same Fountain. But we must refrain from these Etymological Embellishments. Of what Service, may our Readers very well say, is all this critical Enquiry? and of what Importance is it to any one, to know from whence our Forefathers deriv'd their religious Chimæras? 'Tis enough in Conscience for us, that we have preserv'd a great many, full as ridiculous as these; the Origin whereof are but too well known.--- But to proceed to those Remains of Paganism which are to be met with in some other Countries in the North of *Europe*.

Not long since, the Peasants of *Courland* buried Provisions with their Dead, and put Money into their Coffins; ^d several Instances whereof are produced by our Author before quoted, to whom we refer the Reader. Their Notion is, that such as die here, and are not supplied with suitable Accommodations at their Departure, will lead wretched, unhappy Lives in the other World. Like the *Livonians*, they take all the Care they possibly can to bury them in the Sepulchres of their Pagan Ancestors. These Monuments are erected either in, or near some little Grove, according to the Custom of several modern Idolaters, and that of the antient ^e *Romans*. These People celebrated a funeral Festival, likewise, much like ^f that before-mentioned to be observed by the *Japanese*. In former Times the *Lithuanians*, ^g as we are informed, and their Neighbours, the Natives of *Livonia*, *Courland*, and *Samogitia*, solemniz'd Funeral Festivals annually in the Month of *October*. He who was at the Expence of the Entertainment, call'd over distinctly all the whole List of his Ancestors, and other Relations that were deceased, by their respective Names, and invited them to partake of what he had prepar'd for their Reception. In these Funeral Solemnities, they paid a peculiar Regard to the Fire, as being a Symbol of the Immortality of the Soul, amongst the antient Inhabitants of the North. Nay, it

^a As the *Voies*, and the *Alrunes*, who are a kind of *Fairies*, or *Propheteesses*, or *Fortune-Tellers*, like those who are now-a-Days called *Bohemians* and *Gipsies*.

^b *Weissen Frauen*. *Weiss* signifies *White* and *Wise*, in the *German* Language.

^c *Witch*, in the *English* Language, signifies a *Sorcerefs*. By some little Variations, obvious to all Etymologists, 'tis very probable, *Witch*, *Wit*, and *Witty* are derived from the *German* Term *Weiss*; and *Bythie* is the same Term differently pronounced.

^d See our *German* Author *Arnkjel*, *ubi sup.* &c.

^e *Nempe in loco habitant Manes*, &c. *Serv.* ad *Virg.*

^f See page 546. of this Vol.

^g Quotation from *Arnkjel*, *ut sup.*

was their received Opinion, that the Soul was of the Nature of that Element. When the Master of the Feast imagined his Guests had regal'd themselves to their Satisfaction, he courteously dismiss'd them in the following Manner: *Now 'tis Time for you, to withdraw to your solitary Abodes; you have now refreshed your selves sufficiently; I beg the Favour of you, in your Return, to take the High-Road, and not trample down our Corn-Fields.* These People imagined, that the Souls of their deceased Friends would injure their Grain, and spoil their Harvest, if they did not treat them with all the Generosity and Complaisance they were capable of.

To all these superstitious Funeral Solemnities, we beg leave to add that other very remarkable one, of bestowing Shoes upon the Dead, that they might travel the more commodiously along the Road to the other World, which is still observed amongst the Populace in sundry Places of the North. In the Times of Idolatry, it was a received Notion, that they ought to use their utmost Endeavours to secure for their deceased Friends a speedy and happy Arrival at *Val-Hall*, which was the Paradise of these Northern People. They furnished their Princes, and Persons of the first Quality, with Horses; that is to say, they either burnt them, or buried them with their Masters: In all Probability, from thence arose the ^a Custom of having Sumpter-Horses march in the Funeral Processions of Grandees. And the *Tartars*, who, 'tis well known, have peopled the North of *Europe*, make a common Practice of burying their Horses with their deceased Friends and Relations.

^b THE *Samogitians*, whom we have but lately mentioned, mingle abundance of Pagan Ceremonies with the Profession which they make of the Christian Religion: Nay, we are informed, that there are several still amongst them, who are perfect *Pagans*. Formerly they worshipped almost every Object they saw; or, more properly speaking, they imagined some tutelar Deity, or Genius, presided over every individual visible Thing in Nature: And in this respect the Arguments of the most gross Idolaters are grounded on the very same Principles, as those of the more subtle and refined. There is one Custom observ'd by these *Demi-Tartars*, which is very singular, and ought by no means to be omitted. When their Daughters have Occasion to go abroad in the Night-Time, they carry Tapers in their Hands, and two little Bells tinkling at their Girdles, presuming that the Light of the one, and the Sound of the other, will be a sufficient Security to their Parents for their Good Behaviour. No one, however, but a *Samogitian*, could be so idle as to think so; or no Girl, but a simple *Samogitian* Virgin, could have so little Dexterity and Address, as not to deceive those, who build their Confidence on so weak a Foundation.

^b AN Author of Credit, and who is curious in his Observations, has informed us, that the Natives of *Ireland* mix abundance of idolatrous Ceremonies with the external Profession which they make of Christianity. “ They pay a kind of Worship to the Moon, “ and to the Wolves. They prostrate themselves before the former at her first Appearance, and repeat the *Lord's Prayer*, and several others, over and over; and at the Close “ of the Decrease, they conjure her to leave them in as good State of Health as first she “ found them. JESUS CHRIST, say they, was fond of, and had a particular regard “ for Wolves; and for that Reason they are obliged, as they think, to pray to God for “ them. “ They have abundance of Women who profess themselves Witches, and in “ their magical Incantations never forget to introduce a *Pater Noster*, and an *Ave Maria*, whom they consult on a thousand various Occasions. When any one of them

^a See *Arnkief ubi sup.* Keisler in his *Antiquit. Septentrional. & Celt.* and others,

^b *Le Laboureur's Account of Polonia.*

^c *Memoirs and Observations made by a Traveller in England.*

“ happens to be sick, they never talk to him . . . about God, or the Salvation of his Soul ;
 “ but sometimes, indeed, the Patient himself desires to receive the Sacrament, and then
 “ they look on him, as one in Despair of Life, and expecting every Moment to give up
 “ the Ghost. In this unhappy Situation, they carry him into the High-Road, or at least
 “ into some public Place ; where, by their hideous Howlings, they soon gather a Croud
 “ about the dying Man, and every one asks him a hundred impertinent Questions” : As
 “ for instance, Why he would leave all his worldly Possessions and Effects behind him ? If
 “ he wanted for any Thing ? or was uneasy and discontented with his Relations ? However,
 “ this Province is generally assigned to Persons hired for that particular Purpose. As soon
 as ever he expires, the hired Women, and his Relations, raise a frightful *Hullaloo*, and clap
 their Hands : But when they bury him, their Outcries are still more horrible and shocking.
 All his whole Tribe of Female Relations and Friends, join in the lamentable Chorus, tear
 their Hair, and beat their Foreheads and their Sides. The like dismal Scene is repeated,
 when any one makes his Exit at the Gallows, or when any one is slain in Battle. They
 imagine, that the Souls of the latter, in particular, are added to the Number of their
 primitive Ancestors, who were Heroes and Giants.

THEY retain the superstitious Customs of Magic Charms. Those Witches, of whom
 we have just before spoken, cure divers Distempers, by the Application of some particular
 Herbs : And by them likewise, or some other Secrets of their Art, facilitate Generation,
 and assist such Women as are in Labour. Some idle silly ^a Women, in several Parts of
Germany, entertain the ridiculous Notion, that a venerable Matron, dressed all in White,
 makes her Appearance at the critical Minute, in the Chambers of such as are in Labour,
 and contributes towards their safe Deliverance. This benevolent Ghost is the substitute
 of the ^b *Mayrs* of their *Ancestors*, which were three in Number, and bare a very near
 Affinity to the *Parcæ*, or *Fates* amongst the *Greeks*. To talk in the romantic Stile of
 the *Tales* of the *Faires*, these *Mayrs* were very benevolent to Infants at the Point of their
 Nativity, and assisted their Mothers in the Time of their Travail ; as formerly *Lucina*
 lent her seasonable Aid, at such Conjunctions, to the *Roman* Ladies. The *Irish* Pretenders
 to Witchcraft, undertake also to account for all past and future Events : And one of the
 Methods which they make use of on these Occasions, is a curious Examination of a ^b Shoulder
 of Mutton. By their artful Observations thereon they will discover immediately the
 Person who is to die first in such or such a Family ; and what sort of Company the Souls of
 their deceased Friends keep in the other World. All these important Points are known by
 inspecting the Blade-Bone, when 'tis perfectly dry, and clean pick'd. They observe se-
 veral other Superstitions, still more remarkable than those hitherto mentioned : As for in-
 stance, 'Tis customary to hang the Feet of their Horses, whenever they die, upon the
 the Top of the Ceiling ; to refuse giving the least Spark of Fire to Passengers on the
 first Day of *May* ; or if they do indulge them, in a Case of Extremity, 'tis attended with
 a formal Imprecation. ^d “ When any one happens to tumble down, the very Moment
 “ he gets up, he turns himself thrice round to the Right, and jumps upon the very Spot
 “ where he fell. After this, he makes a small Hole with his Knife there, and cuts up a
 “ Turf. If afterwards he happens to be any ways indisposed, he employs a Witch to
 “ go to the Place and lay her Mouth close to the Hole, where she pronounces a few
 “ mystic Terms, with an additional *Pater Noster* and an *Ave Maria*, to conjure up the
 “ the *Fairy*, who was the Cause of his Distemper, and prevail upon her to restore
 “ him to his former State of Health.”

^a Vide *Keisler Antiq. Sept. & Celtic.*

^b *Mayr*, or *Maer* is analogous to the Term *Μοῖρα* which is the Name ascribed to the *Grecian Parcæ*.

^c *Memoirs and Observations, &c. ut sup. &c.*

^d *Idem.*

THE whole Ceremony of an *Irish* Marriage consists in the verbal Promise of the Parties concerned; which is no longer obligatory, than while true Love and Friendship lasts, or whilst neither of them, through any Distaste, shews the least Inclination to some more agreeable Partner. In Cities, indeed, they marry in Form. When they baptize a Child, they never give him the Name of the Father, or, in short, of any other Relation whomsoever, lest it should hasten their Death. These *Irish* of whom we have been speaking, are frequently called *Kernes*, and *Raperies*.

The Religion of LAPLAND.

THE *Schreffins*, who are at present the *Laplanders* residing in *Denmark*, the Natives of *Finland*, and the *Laplanders*, properly so called, in former Times all paid divine Adoration to *Jumala*, as the Supreme Being; and that Deity goes at this Day by the very same Appellation. They worshipped likewise the Sun, the Moon, ^a *Thor*, who in all probability was no other than their *Jumala*, and several other particular^b Deities, who presided over the Chace, their Domestic Concerns, &c. *Jumala* was represented under a human Form, with a Crown on his Head, sitting on a kind of an Altar. He was a wooden Idol, and had a Bowl in his Lap, into which his Devotees threw their voluntary Oblations. He is represented in the Print hereunto annexed; but had he been delineated by a more unskilful Hand, his Figure might have been liable to less Exception.

THE present *Laplanders* cannot properly be called any more than nominal Christians; nay, the greatest part of them are profest Idolaters, and prodigiously fond of the Superstitions of their Forefathers; which must be attributed entirely to the prevailing Power of Tradition. And is it in the least surprising, that all in general, who claim an indisputable Right to instruct, enlighten, and save the Souls of others, should give into this universal Way of Reasoning, without excepting the Protestants themselves, who, tho' sworn Enemies to every Thing that carries along with it the least Air of Prejudice and Prepossession, approve of it, and find it very advantageous? We shall produce various Instances to maintain what we here assert, in their proper Time and Place. The *Laplanders*, according to the Tradition of their Forefathers, worship three Gods; that is, *Thor*, or *Ajeka*, *Storjunkare*, or *Stourra-Passe*, and *Beywe*. *Thor* was worshipped, under the same Denomination, in *Scandinavia*, and *Germany*; and by the *Celtæ*, under that of *Jaran*, or *Taranis*. The Appellation of *Ajeka*, signifies *Grand-Father* and *Great-Grand-Father*. This *Thor* is their Supreme Being, who shakes the guilty World with his awful Thunder. The *Laplanders* are of Opinion, that he not only has an absolute Power over the whole Race of Mankind, but that the Demons are likewise subservient to his Commands, and act only under his Permission. The Hammer which he holds in his Hand, is the Instrument with which he punishes both the one and the other. ^c 'Tis pretended, that this *Hammer* of *Thor* is very analogous to the *Christian Cross*, and for that Reason it may justly be look'd upon as *Typical*.

THORON is always made of Wood; and for the generality of Birch. The ^d grotesque Figure of this Idol may be seen in the Print; the Top whereof has some Resemblance of a Man's Head, in which there is drove a large Nail, with a Flint-Stone fastened to it, that he may make himself a Fire whenever he sees convenient. The other Parts

^a See *Scheffer's History of Lapland*.

^b *Scheffer* calls their Idols *Seites*. This answers the Term *Seitan*, made use of in the same Sense by the *Tartars*.

^c Vide *Keisleri Antiq. Sept. & Celticas*.

^d *Scheffer's History of Lapland*.



JUMALA
a City of LAPLAND.

JUMALA
DIVINITE des LAPONS.



WIRKU-ACCHA
a City of LAPLAND.

WIRKU-ACCHA
DIVINITE des LAPONS.



THORON
a City of LAPLAND.

THORON
DIVINITE des LAPONS.



STOR-JUNKARE
a City of LAPLAND.

STOR-JUNKARE
DIVINITE des LAPONS.

of the Figure require no Explication. *Thoron* is raised upon a kind of Table, which is erected about a Bow-shot from their Houses, and serves in the Capacity of an Altar; and in order to give this Sanctuary the Air of a *Temple*, 'tis surrounded with Pines and Birch-Trees.

STORJUNKARE is an inferior Deity, and acts only as *Thor's* Vicar, or Vice-gerent. The etymological Sense of the Word *Junkare*, is *Ruler*, or *Governor*. 'Tis in and thro' his wife Administration, that the Blessings of Heaven descend upon Mankind; 'tis he likewise, say they, who is the Guardian and Protector of all the Beasts of the Field, and consequently it is to him they must make their Applications for Success, in their Pursuits of the Chace. *Storjunkare* is a kind of domestic Deity, or Household God; for every Family has an Idol of him peculiar to itself. The above-quoted Author informs us, that Rocks, Marshes, and Caverns, are the Places peculiarly devoted to his Service. The *Laplanders* are of Opinion, that they cannot serve his Idols in a more acceptable Manner, than by resorting to those Places where he usually resides, and where, if we may credit what they assert, he frequently honours them with his personal Appearance. Without being a profound Scholar, the Reader may easily discover a very near Resemblance between him and *Pan*, and the *Fauni* of the Antients. *Storjunkare* is represented under the Form of a large Stone, carved in as artless a Manner as *Thoron*. Nay, sometimes there is no Sculpture at all about him, but they content themselves with such unpolished Stones as they meet with in the Mountains; and they imagine, that it is not Nature or Chance, but *Storjunkare* himself that directs them in their Search after them. This Stone-God, likewise, is frequently supply'd with a numerous Family; that is to say, they range a vast Variety of other sacred Stones all round about him; one whereof is his Wife, others are his Sons and Daughters, and the rest his domestic Servants.

BEYWE, or the Sun, is their third principal Deity. There are no particular Ceremonies, relating to the Worship of him, worthy of our Observation.

WIRCHU-ACCHA, whom *Scheffer* calls the *Old Woman of Livonia*, is as deformed, and wrought in as artless a Manner, as their other Deities. That is all the Account we have of her. Besides these Idols, there are several aerial Spirits, which they imagine to reside, like Count *Gabal's*, *Gnomes*, and *Sylphs*, in their respective Elements, but more particularly in the Air. They stand in Awe likewise of their *Manes*, or the Souls of their Dead, till they are actually transmigrated into new Bodies: From whence it is manifest, that their Notion, with respect to Souls, is the very same as is received amongst the *Tartars* and *Scythians*, who borrowed it from the *Eastern Nations*.

Their SACRIFICES ; their MAGIC, &c.

NONE but Men are allowed to officiate at their Sacrifices, or enter their sacred Places, set apart for the divine Service of their Deities. The Women are excluded, on Account of the periodical Pollutions to which they are by Nature subject. *Rain-Deers* are their usual Victims; but sometimes they sacrifice several other living Creatures; even Dogs, Cats, Hens, and Chickens. Before they attempt, however, to kill any one of them, they first examine, by Virtue of a Drum (which we shall take particular Notice of in the Sequel) whether the Victim, appropriated for that purpose, be an acceptable Oblation to the peculiar Deity, whom they intend thereby to honour, and according to our Author, who gives us a Description of *Lapland*, their Method of making such an important Discovery is this. ^b " After they have tied

^a History of *Lapland*, *ubi sup.*

^b *Scheffer's History*, &c. *ut sup.*

“ up the Victim behind their Hut, they strip off some of the Hair from under the Neck
 “ of the Animal, which they fasten to one of the Rings on the Drum, appropriated for
 “ that particular Service, and which one of the Company beats, whilst *the whole Congre-*
 “ *gation then present sings a short Prayer.* If the Bunch of Rings, to one of which
 “ they fastened the Victim’s Hair, and which was before immoveable, should turn a-
 “ bout, on beating the Drum, and point, for instance, to their God *Thoron*, they look
 “ upon such Circumstance, as an infallible Testimony that the Sacrifice of the intended
 “ Victim is an acceptable Offering to that God. But, on the contrary, if the Bunch of
 “ Rings remains fixed, and motionless, notwithstanding the Agitation of the Drum, they
 “ present this Victim to some other God, and beat the Drum again, singing at the same Time
 “ a second Prayer. . . . If then, likewise, the Situation of the Rings is no ways alter’d,
 “ they make their humble Addresses to some other God, and repeat their Ceremonies
 “ all anew, &c.”

AUTUMN is the Season which the *Laplanders* make choice of for the Celebration of their Sacrifices. At the same Time they annually erect a new Statue of their *Thoron*; and afterwards cut the Throat of a *Rain-Deer* in his Presence, and smear the Statue all over with the Blood and Fat of the Victim. When the Ceremony is over, they inter the Remains of the Victim in the same Place. “ Besides this Idol, they are obliged to erect
 “ another, every Time they sacrifice a *Rain-Deer*, and range all these Images, one by
 “ the Side of the other, on the Table, in the *Sanctuary* behind their Huts: Then
 “ they cut the Throat of the Victim, and offer him up in Sacrifice. . . . The Victim is
 “ for the generality a Male *Rain-Deer*, which they sacrifice by thrusting the Point of a
 “ Knife into its Heart: The Blood which flows from thence is preserved in a Bowl, and
 “ they smear it all over their *Thoron*’s Head, Back, and Breast, and thereon draw several
 “ Lines, in the Form of Crosses, with the same Blood. Behind their *Thoron* they place
 “ the Horns and Bones of the *Rain-Deer*’s Head; and before him, a kind of a Box
 “ made with Birch, full of little Slices of Flesh, cut off from every Part of the Victims
 “ Body, with some Fat poured underneath it. The Remains of the Flesh is reserved
 “ for the Service of the Family.”

THEY run a Thread through the Right Ear of such Victims as are sacrificed to *Storjunkare*, and observe all the Ceremonies before-mentioned, with this Exception only,
 “ that the sacrificing Priest takes the Horns and Bones of the Head and Neck of the
 “ Victim, as also the Claws, and Feet, and carries them to a Mountain, devoted to
 “ *Storjunkare*, in whose Honour the Victim was slain. As soon as he is arrived, he
 “ approaches the sacred Stone, stands uncovered, and makes a profound Reverence be-
 “ fore it.” After this first Act of Devotion, he besmears the Stone all over with the
 Blood and Fat of the Victim, deposits the Horns behind the Idol, ties his Pizzle to the
 right Horn, and to the Left a red Thread, run through a Plate of Pewter, with a bit of
 small Silver.

“ SOMETIMES they celebrate Festivals in Honour of their *Storjunkare*, and then sa-
 “ crifice some Animal in the Idol’s Presence, which they dress, and entertain themselves
 “ and their Friends with it. They eat no Part of it however, but the Flesh upon the
 “ Head and Neck: They leave the Skin extended upon the Place, where it often lies
 “ for several Years together.” Sometimes, when the Mountain, where the Cere-
 mony is to be performed, is steep, and difficult of Access, they offer up their Sacri-
 fices at the Foot of it, and afterwards, take a Stone, dipp’d in the Blood of the *Rain-*
Deer after ’tis slain, and throw it, if possible, to the Top of the Mountain; by which
 Attempt they imagine, that they have fully acquitted themselves of the Duty incumbent
 on them, towards the *Storjunkare* of the Place.

THEY

THEY renew the Images of this Deity, after the very same Manner as they do those of *Thor*; but the unpolished shapeless Mass, if I may be allowed the Expression, of this *Storjunkare*, will not allow this Renovation to be any Resemblance of a God. " They range young Branches of Pine and Birch-Trees upon the consecrated Stone. This " Ceremony is observed twice a Year; that is, in the Summer, when they use the for- " mer, and in the Winter, when they remove them, and place the latter in their stead. " If, whilst they are ranging and setting Boughs in order, they observe the Stone " to be light, and easy to be removed, they imagine the God will be propitious to their " Wishes; but when they find it ponderous, and immoveable, they seem extremely con- " cerned, and apprehensive of the fatal Effects of his Displeasure. In such an unhappy " Case, they study all Ways and Means they can possibly devise to appease his Anger, " and avert his Judgments, and from that very Moment engage to make him some new " Oblations."

THESE *Laplanders* never sacrifice to the Sun any other Animals, than young Female *Rain-Deers*; but they observe all the same Ceremonies before particularly described, except, that they run a white Thread through the Right Ear of the Victim, to denote its being devoted to the Service of the Sun; and except, likewise, that in their other Sa- crifices they make choice of Birch-Trees, whereas in this they use Willows. With these Willows they form two Circles, about the Circumference of half a Tun; and round them hang little Slices of Flesh, which they cut off from every Part of the Vic- tim. These afterwards they deposit on a kind of Table erected behind their Huts. . . . as also the principal Bones of the Victim ranged all in a circular Form.

As to their * *Manes*, they never make any Images or Idols to represent them; but testify their Veneration for them by some particular Sacrifices only, and make use of a Drum for consulting their Approbation of the Victims. The *Ring* is, as it were, the *Gnomon*, that points out the Sacrifice most acceptable to them. When this Discovery is made, they tie a String, made of black Wool, round the Horns of the Victim, and run it through its Right Ear. After this formal Consecration, they sacrifice it, and re- gale themselves on the Flesh of it, reserving only some small Pittance of the Heart and Lungs; each of which being subdivided into three Parts, is stuck upon small Splinters dipp'd in the Victims Blood, which they afterwards bury with the Bones and Fragments of the Victim.

THE *Laplanders* distinguish some of their aerial Spirits, or Demons, by the Appella- tion of *Juhles*, to whom they pay divine Adoration, tho' they have no Statues or Figures to represent them. They worship them under some particular Trees, planted about a Bow-shot from their respective Houses. This Act of Devotion consists in offering up a Sacrifice to these ^b *Juhles* on Christmas-Eve, and the Day following, which they call the *Festival of the Juhles*. The Eve is introduced with Abstinence and Fasting; at least from all Meat; and they set by some Pittance even of that which is provided. The same Penance is observed the ensuing Day. The Fragments thus reserved are thrown into a Box made of Birch, and hung upon some Tree behind the House, for the Subsistence and Refreshment of such Spirits as rove about the Mountains, and the Fo- rests. Whether this Custom be a confused Medley of *Christian* and *Pagan* Ideas, as *Scheffer* is inclined to believe it is, or an Act of Devotion altogether *Pagan*, like that Veneration which the *Greeks* and *Romans* shewed for their *Genii*, is a concern, we pre- sume, of very little Importance to our Readers: For which Reason we shall only make this cursory Remark, that, according to the Northern Mythology, *Odin*, who is their

* The *Laplanders* call them *Sites* according to *Scheffer's* Hist. &c. ut sup.

^b See *Keisler* in *Antiq. Septent. & Celticis*, on the Origin of the *Juhles*.

^a *Mars, Mercury*, and, in all probability, their *Pluto* likewise, is dignified and distinguished by the venerable Title of ^b *Father of the Jubles*.

THE *Laplanders* observe the Choice of Days; they pay a peculiar Regard to the first Object that strikes their Eyes when they go abroad in the Morning; and never suffer their Wives to pass through the Door they went out at in pursuit of their Game. But we have already enumerated so many trivial Superstitions of this Nature, that it would be perfectly tedious to give a particular Description of others, which are equally insignificant, and unworthy of our Notice.

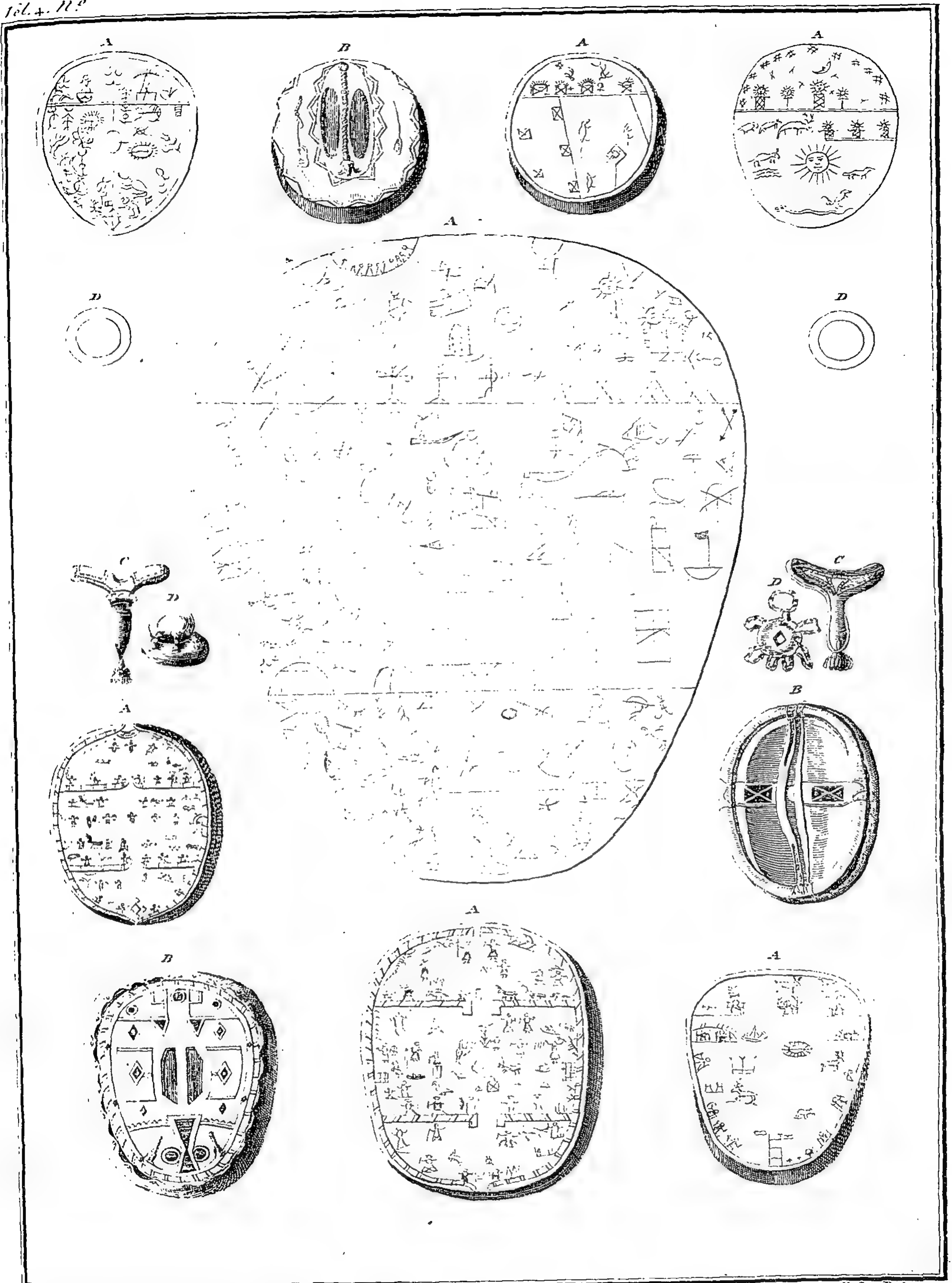
TWO Travellers tell us of a thousand Miracles, which these *Laplanders* perform by Virtue of their profound Skill in the Black Art; such as stopping Ships which sail before the Wind, influencing the Liberty of Free-Agents, raising sudden Storms and Tempests, &c. yet few, we presume, but the weak and credulous, will give the least Attention or Credit to such Romantic Tales. Our Age is wiser, and not so easily imposed on. The Days of Ignorance and Superstition must return once more, before such Prodigies can be palm'd upon us for real Facts. According to their Historian, the *Laplanders* have ^c profess'd Tutors, and Academies erected for the particular Study of the *Black Art*. Nay, Parents themselves are frequently the Children's Instructors. The Spirits, which descend from Father to Son, like an entail'd Estate, are frequently at Variance with one another; for the Demons in this Country erect Altar against Altar. There is a Civil War in the Kingdom of *Satan*, and yet it subsists, tho' directly repugnant to that Passage in holy Writ, where 'tis said, that if *Satan be divided against himself his Kingdom cannot stand*. Those credulous Authors, quoted by our Traveller, had surely quite forgot this important Objection of JESUS CHRIST, But be that as it will, we are informed, "that there are whole Families who have
" their peculiar Demons, different from those belonging to other Families . . . who are al-
" ways at Enmity, and oppose one another with all their Might. And besides, each *Lap-*
" *lander* has several familiar and domestic Demons, devoted to his particular Service; some-
" times two, three, or more, to guard and protect him from the Malice and Assaults of those
" of his Adversary", &c. The Intercourse or Fellowship with Spirits is not contracted at once, but gradually communicated to such as are qualified for the mysterious Art of Sorcery: And their Acquaintance is commenced by a "particular Indisposition of Body, during
" which, the Devil obliges them with a Variety of Apparitions, and Vision after Vision,
" whereby they are informed, as far as their Age will admit them, of all the Secrets
" of their Art. Such as fall into this Distemper a second Time, are indulged with
" more Visions than they were at first. And if the Fit comes on them a third
" Time, all Sort of Visions are then explained to them, and they are such perfect
" Masters of their Profession, that they are able, without the Assistance of their Drums,
" to discern clearly the most distant Objects." From hence we may reasonably conclude, that this Magic Art of the *Laplanders* is the Result only of a melancholy Constitution, or black Choler, the Impressions whereof are made so strongly on the Brain, that the "Imagination of the Patient is perfectly ruffled and disordered thereby. . . . But to come to their *Magic-Drum*; 'tis made of the Body, or Trunk of a Pine, or hollow
" Birch-Tree, which is to be found in particular Places, and imitates the Course of
" the Sun, in its natural Inflections that is to say, the Trunk thereof,
" and all its minute Branches, bend in such a Manner, as that each Inflection from
" the Bottom to the Top, leans from the Right to the Left. The Wood of
" which this Drum is compos'd, is one entire Piece, that is, one Moiety of the Trunk
" of the Tree cleft asunder, and made hollow in the Middle. The Flat is the upper

^a Keisler, *ut sup.* in several Places of this Work.

^b *Jubl. Vater*.

^c *Scheffer's Hist.* &c. Ch. xi.

^d See Father *Malebranche's* Enquiry into Truth. L. 2. Part 3. Ch. vi. and after him Mr. *LeClerc* in his Philosophical Tracts on the Subject of *Pneumatology*, where he has only paraphrased upon *Malebranche*.



B. Picart. del.

Cl. Du. Roze. exc.

MAGICAL drums of the people of LAPON

TAMBOURS MAGIQUES des LAPONS.

A. The HEAD or SURFACE of various MAGICAL DRUMS.
 B. The REVERS of other MAGICAL DRUMS.
 C. The HAMMER which they use in beating the DRUM.
 D. MAGICAL Rings.

A. Le dessus de diverses sortes de TAMBOURS MAGIQUES.
 B. Le dessous de quelques TAMBOURS MAGIQUES.
 C. MARTEAU avec lequel on frappe sur le TAMBOUR.
 D. ANNEAUX MAGIQUES.

“ Part, which is covered with Skin, and the Convex the lower, where the Handle is ;
 “ for they order the Convex, for the generality, after such a Fashion, that after they have
 “ made two long Holes therein, the solid Wood between may properly enough serve
 “ for a Handle. The Rims, which keep the Skin tight in a sort of circular Form, are not
 “ absolutely round, but rather oval.” Upon this Skin thus stretched on the Drum-
 Head, the *Laplanders* paint several Figures in Red, which may, with Propriety enough,
 be termed *Hieroglyphicks* ; since all Authors, who have given any Account of the reli-
 gious Antiquities of the Northern Nations, ^a inform us, that those People have conceal’d
 all their Mysteries under the Veil of *Emblems* and *Hieroglyphicks* : But there is no need
 of producing learned Authorities, to prove their Use amongst the *Laplanders* ; since
 the bare Observance of those Drums, which ^b *Scheffer* has obliged us with the Repre-
 sentations of, or those here annexed, are sufficient Demonstrations. We would have gi-
 ven a particular Explication here of the various Hieroglyphicks of these Drums, if we
 imagined it would be any ways entertaining to the Reader : But to avoid Prolivity have
 chosen to refer such as are more curious than ordinary to the Prints in *Scheffer*.

’Tis obvious to every one’s Observation, that these Drums are not all exactly of the
 same Fashion : “ And the Reason of it may possibly be, says our Author before quoted,
 “ because some of them are more adapted for magical Operations, and more mischie-
 “ vous than others. . . . There are two Appendixes, which, continues he, are absolutely
 “ necessary to render these Drums compleat, and fit for Use, and they are the *Mark*
 “ and the *Hammer*. The former points out the Thing, or Secret enquir’d after, on
 “ the painted Figures of the Drum. The latter is made use of to beat with. *What*
 “ *they call the Mark* is a large Copper Ring, to which they fasten several others
 “ of a lesser Size, which make a large Bunch all together. The Fashion of these
 “ Rings, however, frequently varies. One of those describ’d in the Print is made of
 “ a very thick Plate of Copper, about the Size of a *Richedale*, with a square Hole in
 “ the Middle, and with little brass Chains, which hang down instead of Rings, and
 “ meet together in a Circle. . . . The other is a Brass Ring, with a small round Plate
 “ of Brass hung to it by several small Chains. The *Hammer* or *Stick*, with which they
 “ beat this Drum, is made of a *Rain-Deer*’s Horn, in the Form ’tis represented in the
 “ Print”. The *Laplanders* do not aim at making a great Noise with their Drums, but
 are chiefly solicitous, as we have before observed, about the Motion of the Rings, that,
 according to their Position, they may form a right Judgment of such Secrets as they want
 to have reveal’d.

THESE *Laplanders* have such an extraordinary Veneration for their Drum, that they
 will not permit a Maid that is marriageable so much as to touch it. “ When they
 “ remove from one Place to another, ’tis the last Utensil that is carried off the Pre-
 “ mises, and after every one of the Family is departed. They are peculiarly careful in
 “ the Conveyance of it to their new Apartment. ’Tis given in charge to the Husband,
 “ as his peculiar Province ; for the Wife must not presume to meddle with it. They
 “ always find out on this Occasion some By-way, very different and distant from the
 “ high Road. . . . They are apprehensive, that if any one, but more particularly a mar-
 “ ried Woman, or a marriageable Maid, should by Accident go the same By-way
 “ within three Days after the Drum has past, she would either die upon the Spot, or
 “ some fatal Disaster would befall her.” A brass Ring, however, presented in a so-
 lemn Manner, for the Service of the Drum, makes an Attonement for any such Mis-
 fortune.

^a Vide *Bartholini Monumenta Danica*. Keisler in *Antiquit. Septent. & Celtic*. *Arnkjels* in his Account of the Religion
 of the *Cimbri*, written in *High Dutch*.

^b Chap. xi. of his History of *Lapland*, and in his Additions.

THE *Laplander*, in all his magical Consultations with the Drum, must be upon his Knees, and so must all who attend him ; the Consequences whereof, are, as we are informed, surprising and supernatural; but as they want due Confirmation, the best way will be to suspend our Belief.

THE Drum, which is peculiarly appropriated to magical Purposes, is somewhat different, with Respect to its Form, from those made use of on other Occasions. That Part of it which may properly be called the Handle, is made like a Cross, and divides it into four equal Parts. This Drum is embellished, for the generality, with the Claws and Bones of such Beasts as they have hunted down in Pursuit of their Game. When they make use of it on any magical Occasion, their usual Practice is this : In order to know, for Instance, the Transactions of any Foreign Country, one of their Operators beats the Drum in the following Manner. “ He first lays a large Quantity of brass “ Rings link’d together, with several small Brass Chains, upon that particular Place where “ the Sun is delineated. Then he beats the Drum, in such a Manner, with his Horn “ Hammer, or Stick that the Rings are put in Motion. During this Action, “ he sings very distinctly a Song, which in the Language of *Lapland* is called *Jonke*, “ and all the Natives that are present, both Men and Women, add their respective Songs, “ which are distinguished by the Name of *Duvra*. . . . The Words which they utter “ are so distinct, that they nominate the very Place of which they want some secret In- “ telligence. After he has beat the Drum for some considerable Time, he raises it to “ his Head, and then drops instantly down upon the Ground, like one fallen fast asleep, “ or into a Trance. . . . His Senses are all lost, his Pulse ceases to beat, and he is, in “ short, a dead Man to all outward Appearance ; from whence it has been thought . . . “ that the Soul of the Magician actually abandons his Body for a Time, and, through “ the Assistance of some invisible Spirits, is conveyed to those very Countries of “ which they want such Intelligence as before-mentioned. Whilst the officiating *Lap-* “ *lander* is in this Situation, this State of Insensibility, he is notwithstanding, we are “ told, in such Extremity of Pain, that the Sweat runs down his Face and all over his “ Body. Mean while the whole Assembly continue singing, till he returns from his “ *Reverie* to his perfect Senses. For should they cease, or endeavour to awake him “ by the least Touch imaginable, the Magician, as we are further told, would in- “ evitably die. . . . And, in all probability, that is the Reason, why they take a more “ than ordinary Care at such a Time, to prevent Flies, or Insects of any other Kind, from “ settling near him. When he is perfectly awake, and come to himself, he gives a full “ Account of the Informations he has received, and answers all the Interrogatories of “ the whole Assembly.” The Duration of this extatic Slumber is very uncertain ; but it never lasts, at the most, as we are informed, above four and twenty Hours : The Con- jurer, however, let him recover his Senses sooner or later, always produces some Token of the Thing or Country enquired after, as an undeniable Testimony of his supernatural Abilities. What has already been said is sufficient, we presume, to give the Reader an adequate Idea of the Use which these *Laplanders* make of their Drum. We shall only add, therefore, this cursory Remark, that their Physicians likewise make use of it to discover the Cause and Quality of their Patients Distempers ; that is to say, whether they are the meer Results of Chance, or of Nature ; and to find out the best Ways and Means they can, to appease their Gods on all such Occasions. We must not however omit one Thing, which is very remarkable ; that is, if the Rings of the Drum turn from the Left to the Right, ’tis look’d upon as a propitious Omen, being conformable to the Course of the Sun, which is the great Dispenser of the various Blessings of Nature, and the inexhaustible Source of all agreeable Objects : But on the contrary, if they turn from the Right to the Left, as their Course is the Reverse of that of the Sun, it portends

^a *Scheffer's History of Lapland, ut sup.*

some fatal Misfortunes, malignant Distempers, or the Plagues of Poverty and Distress.

THERE is something very particular in their Sale of the Winds. The *Norwegians*, Northern *Laplanders*, and such as reside on the Borders of the *Bothnic* Gulph, sell them to Travellers and Sailors. The Secret of this magical Commodity consists in a Rope with three Knots, which they dispose of to their Customers at the best Price they can get. As soon as the first Knot is untied, a gentle Breeze arises; at unravelling the second, the Wind blows brisk, and swells their Sails; but Storms and Tempests fill the Skies when they venture to undo the Third; they are no longer Masters of their Vessels, and Shipwreck is their inevitable Portion. This Secret, ^a a certain Author assures us, depends entirely on the Nativity of the Magician. He has an absolute Power over that particular Wind, which blew the Moment he was born; so that one is Lord and Ruler of the East Wind, and another of the West, &c. As they have the secret Power to set a Ship a sailing, so likewise can they stop it, when under Sail. But there is a Remedy for this Misfortune, which the Fair Sex supply them with in abundance, without any other Trouble and Expence, than ^b some periodical Evacuations which they regularly afford at certain Times. With these the Vessel must be well anointed, and the noisom Smell thereof the Devil has such a natural Aversion to, that he quits his Hold in an Instant, and leaves the Ship at Liberty to make her Way. The ^c Antients were well acquainted with the Virtue of this Sovereign Antidote against the malignant Influences of all magical Incantations.

THE *Laplanders*, likewise, as we are informed, make use of some certain magical Javelins, which they throw at their Enemies to annoy them. By this Act of Fascination, they are able sometimes to afflict their Adversaries with very violent Distempers; but if their Art fails them in the personal Execution of such Injuries, they will at least do all the Mischief they possibly can by Proxy, and make dreadful havock of their Flocks and Cattle. ^d Most Authors, indeed, have omitted this particular Circumstance; but they all agree, that there are some familiar Spirits, or imaginary Demons, whom these Northern People call *Gans*, employed by them to accomplish, as far as they are able, all their private Schemes of Malice and Revenge.

“ THE Instrument call'd *Tyre* by these *Laplanders* is another of their magical Machines, which, according to our Historians, is, to all outward Appearance, nothing but a *Ball*, about the Bigness of a Walnut, or a small Apple, and composed of the Down of some particular Animal. This little Machine is round and smooth, and so light, that it seems to be perfectly hollow. 'Tis a motly or parti-coloured Commodity, yellow, green, and grey, but mostly of a yellowish Cast and the *Laplanders*, as we are informed, set them to sale, and look upon them, as it were, animated . . . and so far capable of Action, as that the Purchaser can send them where, and to whom he pleases. . . . The Motion of this *Tyre* is like that of a Whirlwind, and its mischievous Effects, however personally intended, fall always on the first Animal that obstructs its Way.”

We shall close this Article with a short Detail of their Superstitions relating to the Chase. In the first Place then, we must take Notice that they are very observant of lucky and unlucky Days; that in order to discover the one, and avoid the other, they consult their Drum; and that when they are determined to pursue their Game, they always

^a An Author quoted by *Scheffer*, *ut sup.*

^b Quotation in *Keisler's Antiq. Sept. &c.*

^c A Quotation from *Pliny* in the same Author.

^d Vide *Scheffer*, *ut sup.*

go out through a Back-Passage, contriv'd for that Purpose, lest they should meet with some Woman or other at the Street-Door, which they look upon as an impropitious Rencontre. The Hunting of the Bear is accompanied with such extraordinary Formalities, that one would imagine, they paid a peculiar Regard to that savage Creature. As soon as they have opened the Chase, by the Consultation of their Drum, according to the Custom observed on the like Occasions, he who has discovered the Bear's Hold marches at the Head of a numerous Train of Huntsmen, without any other Weapon of Defence, but a long Staff with a Brass Ring on the Top of it; and after him follows the Drummer. Each individual Assistant has likewise his particular Province assigned him. After they have kill'd the desperate Savage, they sing a kind of triumphal Song over him, and therein congratulate him on his Arrival, and return him Thanks for having done them no Mischief. After this, they whip him with a Bunch of Rods, and then conduct him to a Cottage, prepared on purpose for his Reception, where they flea him, cut him up, and dress him. The whole Train of Huntsmen attend the Sledge, or Carriage, on which their Prey is extended, and sing, during the Procession, a song suitable to the Occasion, wherein they beg of him not to resent the ill Treatment he has met with, or injure those who were any ways instrumental to his Ruin. The Rain-Deer which drew the Sledge, must be employ'd no more on any Occasion whatsoever, all that Year. The Wives likewise assemble themselves together at the Cottage above-mention'd, and there wait the Return of their Husbands, who at their first Arrival desire them, in a chanting Tone, to chew the Bark of an Alder-Tree between their Teeth, and spit it in their Faces. "Every Huntsmen, says our Author, when the Bear is lodged within the Cottage where 'tis to be dress'd, is oblig'd, according to Custom, to repair to another commodious Apartment adjacent to it, where their Wives are who having their Mouths full of Alder-Bark ready chew'd, discharge it in their Faces," that they may seem, at least, as if they are besmear'd with the Blood of the savage Monster. Here 'tis that the Wives regale their Husbands with the Products of their Toil and Fatigue. There are several other Circumstances in the Description of their *Bear-Hunting*, which we shall purposely omit, and content our selves with such only as are very singular. All those who are concern'd in the Chase, or come in at the Bear's Death, are obliged to abstain from the Conversation of their Wives for the three Days next ensuing; and the Principal, or Captain of the Band, for five: The Skin of the Beast is hung upon the Top of a tall Pole, and the Women shoot at it with their Bows and Arrows. Every one is very ambitious of hitting the *Mark*, since she who first succeeds, is the most honoured and respected. This Piece of Dexterity is look'd upon as the happy Prefage, that her Husband will be the foremost in the Chase of the next Bear. " 'Tis this Woman's Province, likewise, according to *Scheffer*, to take several Pieces of Stuff, and fasten as many Crosses upon each of them as they have conquer'd Bears and to hang these Trinkets about the Necks of all such as were Assistants in the Chase, who are obliged to wear them for three Days together; that is, till the setting of the Sun on the last Day . . . A Cross made after the same Manner is hung about the Neck of the Rain-Deer, which drew the Bear from the Forest to the Cottage." . . . In all probability, the Intercourse which these *Laplanders* have had with *Christians*, induced them to look upon these Crosses as Preservatives against the *Demons*, or *Genii* of the Forests, who perhaps may resent all Indignities offered to their savage Subjects.

To conclude, the Women purify their Husbands by a kind of *Lustration*, who at the Close of three Days voluntary Separation, return to their Wives Apartments, "and there, laying one Hand on the Link or Chain, whereon their Kettles are hung over the Fire, dance three Times round it, and then run one after another out of the common Door, thro' which the Women as well as the Men pass and repass without Restriction." At the same Time the Women sing the following Words, *You shall receive Ashes upon your Legs*; which seems to be a Form of Lustration; for immediately after the Pronunciation

ation thereof, one of them throws Ashes behind the Men, and then they are readmitted to their Wives Embraces. There can be nothing further added, with Respect to these superstitious Customs, but that the *Laplanders* having received them from Tradition, practise them upon that Score, without being able to account for their Origin, or give any Reason for their Observance of them. But 'tis of very little Importance, indeed, to the Reader, to know from whence they borrowed them.

Their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES, &c.

THE Riches of their Country consist in Rain-Deers : For which Reason the young Lady who is posselt of the largest Quantity of them has the most Gallants. Rain-Deers are the absolute Right and Property of their young Men and Maidens ; because 'tis customary for Parents to make Presents of them to their Children as soon as they are born. He who can boast of the largest Number is accounted the most substantial Man. As Self-Interest is the God that all Nations principally adore, the *Laplander* courts the Girl that is Mistress of a numerous Herd of Rain-Deers with as much Assiduity, and with the same View, as a *French* Beau would flutter about a Girl with thirty or forty thousand *Livres* to her Fortune. A *Laplander*, in the Choice of his Mistress, has always an Eye to the intrinsic Worth of her Rain-Deers ; takes Notice whether they are Males or Females, and in what Case and Condition they are in. In *Holland* (for there particularly a Wife with a good Fortune is a prodigious Advantage) the cautious Gallant examines his intended Bride's Money with Respect to the Weight, as well as Goodness ; sees that the Bonds and Contracts are drawn in due Form of Law, &c. Both act on the very same Principle, and differ in nothing but the Terms. One, indeed, talks of his ^a *Tons of Gold*, and the other of his *ten thousand Rain-Deers* ; but their Views are alike, *viz.* the Increase of their Stock, and the Indulgence of themselves in comfortable Enjoyments. Our Author assures us, that the *Laplander* shews little or no Regard for the Virtue, Beauty, and other good Qualities of his Mistress ; but his Thoughts are wholly intent on the Number and Value of her Rain-Deers : And it must be acknowledged, that too many of our *Europeans* act on the very same dishonourable and self-interested Principles.

A LAPLANDER, that has fixed his Eyes on the Woman he approves of for his Mistress, employs a Match-maker to solicit his Amours for him, who never goes empty handed ; but as the Present of some *Brandy* is the most rhetorical Compilment that can be made in that Country, he takes a sufficient Quantity of it always with him, in order to be morally assured of a favourable Reception. As soon as the Gallant, his Father, and Advocate, are arrived at the young Lady's House, the two last are very courteously invited to walk in ; but the first, with much Modesty, tarries at the Door, and never presumes to enter without a formal Invitation. The least Testimonies of Haste or Over-fondness would frustrate the whole Affair. For our Parts, we expect the Courtier to be in Flames, and speak a thousand tender Things to the dear Object of his Wishes ; tho' 'tis all Hypocrisy and Disguise, and he is only ravished with ^b *the Musick of those Gold-finches that warble in her Cages*. The Parties, therefore, that are concern'd for the Gallant, open the Occasion of their Visit with their Compliments to the young Ladies Relations, and back their Demands with all the Force and Eloquence of resistless Brandy, which is presented to them with a liberal Hand, and called on this momentous Occasion, the *Wine of Welcome*. The profuse Distribution of this valuable Liquor at their first Admittance, is ac-

^a By a *Ton of Gold*, a *Dutchman* means 100000 *Livres*.

^b The Expression in *Moliere's Mifer* is, *pour les beaux yeux de sa cassette*.

cepted as the strongest Testimony of their Affections, and the warmest Eulogiums, and infallible Marks of their most profound Respect and Veneration for the Lady. And have not costly Presents the same happy Influence amongst us? During these Preliminaries, there is no Motion made to the intended Bride; her Approbation is not at consulted, neither is the young Gentleman as yet permitted to make the least Declarations of his Passion, or so much as to speak to her; on the contrary, she is purposely sent another Way, and ordered to take care of her Rain-Deers. The Gallant, however, is at last invited to walk in, and accordingly he pays his Respects to his Mistress's Relations, who desire him to partake of such Cheer as they have in the House. If he is indulged so far as to be admitted to the Speech of his Mistress, 'tis look'd upon as a very particular Favour. At their first Interview they salute each other with an affectionate Kiss, and a sanguine Squeeze of their Noses one against the other; which is an essential Point; the Neglect of it being looked upon as a tacit Declaration of Coldness or Dislike. These Marks of the Love are heightened by the Presents the Gallant brings with him, which consist principally of Rain-Deer's Tongues, and other Dainties of the like Nature. The young Lady, who is surrounded by her Friends and Relations, pretends either through Shame or Modesty to decline his Favours; but at the same Time gives him some private Signal to withdraw, and when alone, with Pleasure accepts them all. From thenceforward the young *Laplander* thinks himself entitled to greater Liberties, and gives a full loose to his Passion. He begs, in short, the Favour of his Mistress to let him sleep by her Side; or in plainer Terms, to lie with her. But if she is not so amorously inclined, she throws his Presents with Disdain upon the Ground, as a Testimony of her Displeasure. This Method of their Proceeding bears some Affinity to the Love-Adventures of the Natives of *Canada*.

'Tis some considerable Time, for the generality, before these Preliminaries are adjusted; because the Girl's Relations are dilatory, and seemingly loth to give their final Resolutions; which is all Artifice, and the pure Result of an avaritious Disposition. For the Gallant, during the whole Time of his Courtship, is daily making them some valuable Present or another, in order to ingratiate himself in their Favour, and procure their Consent: And they on their Parts are cunning enough to enhance the Price of both; which verifies the old *French* song.

** Qu'il faut boire pour se connoître,
Et se connoître pour aimer.*

*When over our Bowls
We are chearing our Souls,
With Strangers we are jovial and free;
But then, when we find
They prove social and kind,
We grow Friends, and like Brothers agree.*

DURING the whole Course of these tedious Amours, the Lover treats all the Friends and Relations of his Mistress with Brandy, follows her close, and is lavish of his Vows and Protestations. He entertains her with repeated Assurances of his Constancy and Truth, in Prose and Verse. If his Language is not quite so refined, or capable of expressing the Dictates of his Soul in such sublime or musical Terms as ours, it must be imputed to the Climate of his Country. Their Ladies, however, are happy in that Respect, that their Lovers entertain the same Ideas and Notions of Things, in Proportion to their Knowledge, as other Men do; that is, if they are not so happy as to clothe their Thoughts in so po-

* This Couplet seems to allude more properly to what is said of their Brandy, &c. a little above, or else to what immediately follows.



MARIAGE des LAPONS.



BAPTÊME des LAPONS.



FUNÉRAILLES des LAPONS.



LAPON en extase le TAMBOUR MAGIQUE sur le dos, avant de PRÉDIRE l'avenir.

lite a Manner as we are, the Women of *Lapland*, who are unacquainted with the Sublime, require no more of them than is within the Compass of their own weak Comprehensions; and their Dulness and Stupidity, in all probability, is less dangerous in its Consequences to their Gallants, than the Vivacity and sprightly Wit of our Ladies are to us. In order to make an impartial Comparison, we ought to hear one of these *Northern Courtiers* and a *French Lady* discourse together on the Topics of *Love and Marriage*.

WHEN all Parties are absolutely agreed, a certain Day is appointed for the Celebration of their Nuptials. The intended Bridegroom brings with him the customary Presents; some for the Bride, and some for every one of her Relations. The Bridegroom and his Bride, if Christians, or reputed such, repair to Church, in order to solemnize their Marriage, and receive the usual Benediction. Formerly the Match was made up, and settled at home amongst their Relations. Then they took a Steel and a Flint, and struck Fire with them; which they lighted up and looked upon as an emblematic Representation of the Mystery of Wedlock: The Fire was a Symbol of that Life, which the Union of two Persons communicated to a third: But those Hieroglyphicks are now laid aside. The Manner of their Procession to Church is regular and decent; the Men go first, and the Women follow them. They have a kind of a *Gentleman Usher*, who leads the Way; the Bridegroom follows him, attended by a long Train of Friends: After them come several Maidens, and then the Bride, with a Male Friend on one Side, and a Female Acquaintance on the other: She walks with a becoming Modesty, and her Head bow'd downwards. She either is, or seems at least, to be very much concerned; as some of our Ladies affect to do on these publick Occasions, tho' 'tis possible they may be better experienced than the former. They are willing in *Lapland*, as well as in other Countries, to seem coy, and go with Reluctance to their Husbands, tho' 'tis their utmost Ambition to fly into their Arms. As soon as the Company is well settled in the Church, the Priest first gives the Parties to be joined in holy Wedlock his Benediction, and then reads the Service out of the Liturgy appointed for that solemn Occasion. When he comes to the important Question to which the Bride is to answer YES, by her silence, she would seemingly decline giving her Assent: Her Relations, however, not only advise her, but are importunate with her to speak the decisive Word. At last, with a modest Reluctance, she complies, but with a weak, languishing Voice. After this they return home, and celebrate their Nuptials much after the same Manner as they do in other Countries, with this Difference only, that the Ceremony does not conclude with Musick and Dancing, but with large and repeated Draughts of their much admired Brandy. What follows afterwards relates only to the Bridegroom and the Bride: They are the Heroes of the Play, and the Unravelling, or Discovery of the Plot, is the same as in other Places.

AFTER Consummation, the Bridegroom is obliged to be Servant to his Father-in-Law for the Term of twelve Months; at the Expiration whereof he is at Liberty to take away his Wife, and her Fortune along with her. Tho' some pretend, that the *Laplanders* did never approve, or admit of Polygamy, yet they are no Strangers, as we are informed, to the Torments of Jealousy. Formerly they admitted their Guests to their Wives Embraces; which extraordinary Instance of Hospitality might possibly be owing to the Barrenness of their Women, and that Ambition of having Children, which, according to ^a *Scheffer*, is peculiar to the *Laplanders*.

THEY pretend to know by consulting the Moon, whether the Child with which the Wife is pregnant, will be a Son or a Daughter. If there appear a Star over this Pla-

^a *Ut Sup.* Chap. xxvi.
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net, it indicates the Birth of a Boy. And when a Star appears near, and seems to go before it, 'tis a happy Prefage that the Child will be robust and healthful. This Hint alone will be sufficient to give the Reader an Idea of what Trust and Confidence they repose in the Stars.

THERE is nothing very remarkable with Respect to their Ceremonies in Baptism, but their fond Adherence to the Pagan Names of their Ancestors, and the frequent Alteration of their Children's Names, especially if they happen to be indisposed, or recover from a dangerous Fit of Sicknefs.

THE *Laplanders*, says our Historian, have no Physicians, and imagine that they have no Occasion for their Assistance. As for our Parts, we can neither live nor die without them; for our Anxieties of Mind, our bodily Fatigues, our Quarrels, and Excesses, render them absolutely necessary. But the *Laplanders* are Strangers to such Disorders; their Temperance and modest Deportment prevents them from knowing those Inconveniences which we run headlong into. It must be acknowledged, indeed, that tho' the *Laplanders* enjoy a greater Share of Health, and live, for the generality, longer than we do; yet, according to our Ideas, they neither spend their Time so agreeably, nor are they so serviceable to their Fellow-Creatures as we are. The *Laplanders*, in case of Sicknefs, make use of a Remedy much in Vogue amongst the *East Indians*, and which we have already mentioned; to wit, burning, or scarifying the Skin, as near the Part as possible which is affected. They have likewise the Art of expressing an Oil from their Rain-Deer Cheeses, with which they anoint and supple such Parts of the Body as happen to be pinch'd, or benumb'd thro' the Injuries of the Weather. They extract from these Cheeses several other Medicines, equally innocent and simple. But at last, when Nature sinks under her Infirmities, and these Remedies have no longer any Influence or Effect, they have Recourse to their Drum, in order to discover whether the Patient will live or die, and know, in case of Death, the exact Hour and Moment of his Dissolution. Such as are, or profess themselves *Christians*, add to this superstitious Custom several pious Exhortations, drawn from the Principles of their most holy Religion: But such as have no Idea of *Christianity*, concern themselves much less about the future State of their dying Friend, than on the approaching Funeral Festival, the essential Parts whereof are *Brandy* and *Tobacco*.

THIS Drum, which they consult on these Occasions, obliges us to extract from *Scheffer* one very remarkable Ceremony in use amongst the *Laplanders*. “ When a Native, “ says he, falls sick, in the *Lap-Mark* of *Ulma*, he sends for one, whom he imagines “ most skilful in the Use of the Drum; who, in order to restore him, first offers up one “ of the largest Rain-Deer, which the Patient, or his best Friend can furnish him with, “ in Sacrifice to his Idol. Then he beats his Drum, falls down dead, as it were, and “ his Body becomes as hard as a Stone. He continues in this lifeless Situation about an “ Hour; and then those who are present sing the ^a *Magicians Song*, which restores him “ to his Senses. He rises, takes his Drum, and clapping it close to his Ear, beats very “ softly upon it. After that, he stands for some short Time, like one in deep Con- “ templation. As soon as he is perfectly recovered, as it were, from his Dream, he re- “ lates to his Assistants all that his Soul has seen, all the Discoveries she has made, du- “ ring her Separation from his Body, &c.

WE must not omit one other superstitious Custom of these *Laplanders*, which is pleasant enough: When they find themselves afflicted with any Rheumatic Pains, in what

^a As soon as ever a *Laplander* begins to contract an Acquaintance with the Devil, he teaches him a particular Song, which must be committed to Memory; for 'tis by Virtue thereof that the Magician conjures him up whenever he sees convenient. *Scheffer's History of Lapland*.

Part of the Body soever it be, they throw themselves flat on the Ground at the first Clap of Thunder which they hear in the Spring, and roll themselves over and over: This they imagine to be a specific Remedy in such Cases.

WHEN a Man dies, his whole Family leaves the House; for they entertain the Notion, that the Soul of the Deceased hovers round the Corpse. Such as profess themselves *Christians* dress their Dead in a Linen or Woollen Shroud; but the *Pagans* dress them in their very best Apparel. A particular Friend of the Deceased performs the last good Office for him, and lays him in his Coffin. The Relations tie a kind of a Bracelet made of Copper or Brass about this Persons Arm, which he wears till he has discharged himself of that voluntary Service. This Bracelet is look'd upon as an Antidote, or Charm, against any accidental Mischief which he might meet with from the *Sites* or *Manes* of the Deceased.

THE *Laplanders* formerly buried their Dead in the Woods; and such of them as are *Pagans* observe the same Custom to this Day. Sometimes they carry them into gloomy Caverns, whose Entrance they stop up with Stones. “ These Idolaters, says *Scheffer*, “ bury a Hatchet, and a Flint and Steel to strike Fire with, along with the dead Bodies “ of their Friends. The Reason they give for the Observance of this superstitious “ Custom, is this, that when the Deceased finds himself . . . surrounded with Dark- “ ness, he will have occasion for Light, which, by Virtue of his Flint and Steel, he “ may furnish himself with at Pleasure: And that in case he meets in his Way with “ Briars and Thorns, and Boughs of Trees, which may obstruct his Passage through “ the Thick Forests, he may cut them away with his Hatchet; because the Dead are “ doom'd by the irreverfible Laws of Fate, to take Heav'n by Fire and Sword. This has “ been their way of Arguing, ever since they have been informed of the *Day of Judg- “ ment*, and the *Refurrection of the Dead*. . . . The Idolatrous *Laplanders* seem to be “ of Opinion, that the Dead never arrive at the Realms of Light and Bliss, 'till they “ have first past through gloomy Paths and dark Regions. *This Notion is entirely owing “ to their melancholy Constitutions, and the Nature of the Climate in which they live. “ Their Nights being so very long, and so exceeding dark, they imagine their Dead meet “ with the like Inconveniencies in their Journey to the other World*”. As to those *Lap- landers*, who are, or pretend to be *Christians*, tho' they observe the Customs of the Religion they profess, they mix abundance of Superstitions along with them. As for In- stance, they never throw the dead Corpse into a Grave. “ They leave, says our His- “ torian, the Bier on which they carried it, in the Church-Yard, and all the Clothes he “ wore during his Sicknefs . . . his Bed, his Quilt, Blankets, and every Thing that was “ laid upon him. . . . An Entertainment is made three Days after the Funeral; to which “ all the Relations and Acquaintance of the Deceased, are invited Guests. . . . And then “ they regale themselves with the Flesh of the Rain-Deer, which drew the Corpse to “ the Place of its Interment. . . . They very carefully gather up its Bones in a Basket, “ upon which they lay the Figure of a Man, as well as they are able to express it, ei- “ ther large or little, in Proportion to the Stature of the Deceased, and bury them all “ together. . . . 'Tis customary there to drink Bumpers round, in Honour of the De- “ ceased, and this they call the *Wine of the Blessed*. . . . This is done in Remembrance “ of their Friend, who is so happy as to be delivered from the Cares and Sorrows of a “ troublesome World” To conclude, the *Laplanders* keep an Anniversary of their Dead, which consists in an elegant Entertainment, and the Slaughter of several Rain- Deers, which are offer'd up, as it were, by Way of Sacrifice in honour of them.

THEY have one more Custom with respect to the Dead remarkable enough; and that is, they dip one of their Fingers in Brandy, and smear it over their Faces, by way of Expiation. After that, they carouse and get drunk, and in their wild Flights are lavish of

of their Encomiums on the Deceased, and enumerate a long Catalogue of his good Qualities and Perfections. There are other People besides the *Laplanders*, who are extravagant in their Funeral Harangues. The Northern People in general are addicted to drinking in Excess, and ^a expatiating on the Virtues of their deceased Friends.

Their SOLEMN OATHS ; and some of their SUPERSTITIOUS NOTIONS.

FORMERLY, and even at this very Day, says our Historian, upon the Administration of an Oath to them, they strip naked to the Waist, and in that Situation, solemnly wish, that the Devil may take them, their Wives, Children, and Rain-Deers, if, &c. Our Author adds, that if they prove perjurd, some heavy Calamity most commonly befalls them.

WE must ascribe their boastful Intercourse with familiar Spirits, in some measure to their melancholy Frame of Mind, which is doubtless the natural Result of their Climate, their solitary Manner of Life, and their Diet. But this Topic falls more properly within the Sphere of their Magic, of which we have already said as much as is sufficient.

THE most idolatrous Part of them acknowledge the Eternity of the World : but both one and the other are of Opinion, that the Moon, when she is in an Eclipse, is violently attacked by some malicious Devils, and that 'tis their bounden Duty to assist her as far as they are able. On these emergent Occasions they take their Fire-Arms, and discharge them directly upwards. We have already informed you what the antient *Pagans* thought, and how they acted at such Conjunctions; and likewise what is actually the Custom of the *Indies*, and at *China*, &c. When it thunders the *Laplanders* imagine, that God is chastising the Devils, and that they, in order to escape his divine Vengeance, seek for Shelter under the Bellies of their Dogs ; for which Reason, as long as the Thunder continues, they keep those Creatures shut out of Doors. To all these superstitious Practices, we must add that of throwing the Bones of their wild Rain-Deers Feet, which they have hunted down, into their Rivers or marshy Grounds ; and that other, of never sitting down to any Meal before they have laid some Piece of Stuff under the Dish, or Plate out of which they are to eat their Victuals. If this Circumstance be omitted, their Rain-Deers, according to their Opinion, will prove indolent and inactive. Tho' there is no manner of Affinity, as we can see, between this idle Custom, and their Rain-Deers; yet Superstition unites the most distant Ideas, an 'tis an Error which the more refin'd and polish'd Nations cannot charge the more Ignorant and Illiterate with, without being in less or more Danger of having the Accusation retorted upon them.

THE *Laplanders*, ascribe to their Witches a Power of augmenting the Coldness of the Weather ; but then none are duely qualified for this Operation, but such as were born in the Winter. These old Hags therefore, as we are inform'd, take a little human Figure made of Snow, and besmear the Head of it with their Spittle, colour'd red with the Juice of an Alder-Tree, the Bark whereof they chew in their Mouths, when they set themselves about this Operation. They spit upon the Face of it, and on its Hands and Feet. *Scheffer* adds, " That they make use of this Bark in another Manner, chewing and spitting it out in the High-way before them, as they walk along, or sometimes on the Right Hand and the Left." Some curious Antiquarians have talk'd very

^a We have every Year from those Parts large Packets of these kind of Funeral Panegyrics, which after a quick Dispatch from the Author's Closet to the Press, pass with equal Expedition to the Grocers of other Countries.

learnedly on the prevailing Power of the *Spittle* of some antient Witches, and we shall leave such Critics to compare those Antients with the modern Ones of *Lapland*.

“ WHEN they are dispos’d to allay the excessive Cold, they take a Bear’s Skin, and hang it out in the Air all Night. The *Laplander*, as soon as he rises, takes a Bunch of Rods and whips this Skin. . . . They imagine, that the Cold abates in Proportion to the Blows. . . . In this Operation, no doubt, they make use of some magical Terms. . . . For the same Purpose they sometimes cut the Skin of a Fawn into small Pieces, and throw them into the Fire, repeating some Form of Prayer.”

THE *Laplanders*, according to the same Author, take particular Care, when they have Visitors, that no Person shall walk in the House before another who is going out of it; and that no one shall cross the Room, in any Part of it but that void Space between the Fire and the Company who sit before it. Should a Woman stride over a Man’s Legs, in order to get by him, the unmannerly Action would create a World of Mischief. But why do we entertain our Readers with such trifling Punctilioes? Were we to enumerate all the superstitious Impertinencies of the like Nature, which are still subsisting in the World, no Volume, how large soever, would be able to contain them.



A
DISSERTATION
ON THE
RELIGION
OF THE
PERSIANS,

Now known by the several Names of the

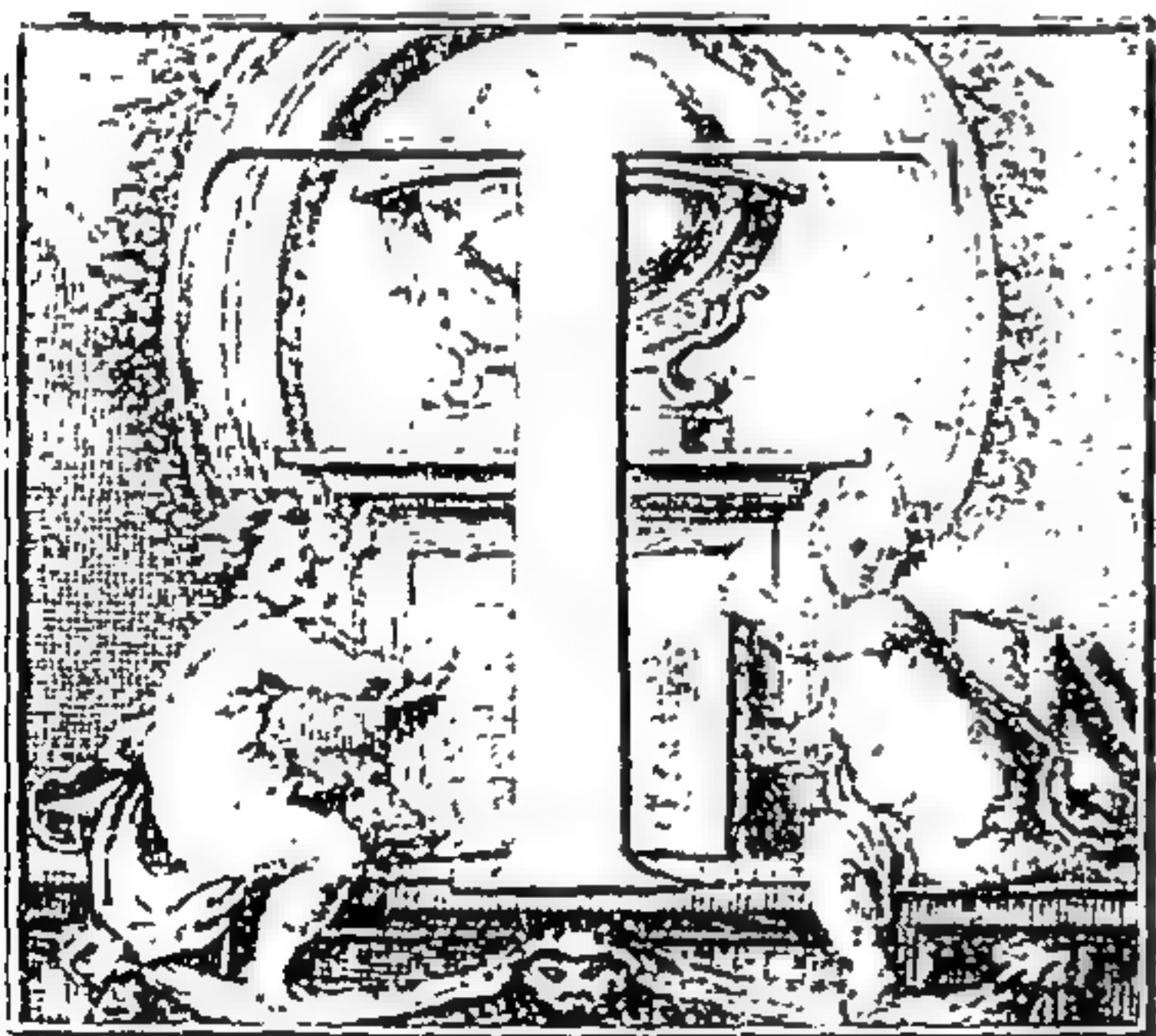
Gaures, Parsi, and Africans.



A
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THE *Persians*, who are the Subject of this present Dissertation, have inviolably preserv'd the Religion of the ancient *Magi*, without the least Intermixture of any of the Rites and Ceremonies, either of the *Mahometans*, or the *Indians*, amongst whom they are promiscuously scatter'd and dispers'd. They contract no Alliance, neither have they any farther Intercourse with them, than what their Trade, and Transactions of necessary Affairs unavoidably require.

THE Defeat of *Yezdezerd*, the last *Persian* Monarch, who profess the Religion of the *Magi*, by the prevailing Power of the *Mahometan Caliphs*, is the *Epocha*, or Period of their Dispersion, and the total Overthrow of their religious Worship in *Persia*. After these new Victors had brought that Monarchy in Subjection to their Laws, they resolv'd likewise, Sword-in-Hand, to triumph over, and enslave the Consciences of their Captives. Such as would not submit to these formidable Missionaries, forsook their native Country, and settled in the *Indies*. The *Mahometans*

branded these *Persians* with the ignominious Title of *Gaures* and *Guebres*, the etymological Sense whereof is *Infidels*, or *Unbelievers*.

THE *Gaures* are at present dispersed almost all over *Persia*, but are more numerous in the Province of *Kirman*, than any other Place; and as that Part is the worst, and most barren Soil in all *Persia*, the *Mahometans*, having no Inclination to reside there themselves, suffer the *Gaures* to settle there, and indulge them in the free Exercise of their Religion, without the least Hindrance or Molestation. In all other Parts, the *Persians*, who are *Mahometans*, treat them with all the Marks of Ignominy and Contempt. The Humility and Patience of these *Gaures* under their galling Yoke, is, as we are inform'd, very singular and remarkable.

BEFORE we enter upon any Particulars, we shall give you the Character of these People in general, who are as inviolably attach'd to the Principles of their Religion, though living amongst the *Mahometans*, as the *Jews* are to theirs amongst the *Christians*.

THOUGH these *Gaures* live in a very abject and poor Condition; yet they are strict in their Morals, free in their Deportment, and honest in their Dealings. Notwithstanding their Poverty and Distress, they keep up, as before observ'd, their Integrity, and the most ardent Zeal for the Religion of their Ancestors. They profess the divine Adoration of one God only, and testify the utmost Abhorrence of the usual Practice of Idolatry; that is, the actual Worship of Stocks and Stones. 'Tis absolutely necessary to make this Distinction; since the *Gaures* deny, that their Worship is idolatrous, notwithstanding they celebrate their divine Service before the *Fire*, and turn themselves with a peculiar Veneration and Respect towards the *Rising Sun*. They assert, however, at the same Time, that they adore neither the one nor the other. God, according to their Notion, makes choice of that Element, and that glorious Planet for his favourite Abodes; they are the peculiar Symbols of his divine Presence, and for that Reason they turn towards them in their public Worship. That refulgent Orb of Light is a lively Representation, as they think, of the Purity of the divine Essence; and some of them are of the Opinion, that 'tis the constant Mansion of the Deity, and by consequence, that the *Sun* is *Paradise* itself, and the Habitation of the Saints. They testify the very same Veneration and Respect for *Zoroaster*, or *Zerdust*, as the *Jews* do for their great Lawgiver *Moses*. Thus we have given you an Abridgment of their Character and religious Worship: We come in the next Place to trace out their Original.

The Religion of the ANTIENT PERSIANS.

THIS very probable, that the *Persians*, even before the Days of *Abraham*, had corrupted the Religion which they derived from their Forefathers *Shem* and *Elam*, and that they confounded *Sabeism* along with it; that is to say, a peculiar Veneration and Regard for the Celestial Bodies and the Elements, which, however, did not absolutely amount to a religious Worship of them. This extraordinary Respect for them, in Process of Time, was extended farther to the *Fire*, as being an Emblem of the Supreme Being, though they might probably comply with it, in Allusion to that which the *Jews* burnt on their Altars. But be that as it will,^a it is so ma-

^a Vide *Hide*, Chap. i. *Relig. Veter. Pers.*

^b In this Way of expressing ourselves we copy *Hide*.

nifest, as we are inform'd, that the *Persians* were not Idolaters, like the other *Asiatics* and the *Greeks*, that the Havock and Destruction which the *Persians* made in *Greece*, of the Temples and Statues of their Deities, was purely owing to the Warmth and Zeal of the true *Iconoclastes*, who by consequence were profest Enemies to the Worship of the Supreme Being, under any visible Representation whatsoever, either in Wood, Brass, or Stone. They thought both the one and the other a Derogation from, and an Affront to the Divine Majesty, who penetrates and fills the whole Universe, and cannot be circumscrib'd within the narrow Limits of a Temple. They paid their religious Adoration to the Deity, therefore, in the open Air, and erected no Statues or Images to his Honour. It must be acknowledg'd, indeed, that in the Declension of their Empire, they introduc'd the Worship of the Goddess *Venus*, consecrated Temples, and devoted Priests to her Service; but that must be look'd upon as an Heresy, introduc'd and supported by an ^a Heretical Monarch. The *Persians*, according to the learned Dr. *Hide*, to whom we are indebted for the Purport of this Dissertation, never honour'd their ^b *Mithra* with the Appellation of a God. If the *Greeks* have ascribed to them that Worship, 'twas either through ^c Ignorance, or Want of an Opportunity of making a due Enquiry into the Affair; neither did the *Persians* ever make their Addresses to *Mithra*, in any of their Prayers. They were all directed from the Beginning to the End to God alone. 'Twould be an Act of the highest Partiality and Injustice, to produce their Custom of prostrating themselves before the *Fire*, as a Demonstration of their idolatrous Worship; for this reverential Act is purely civil, and no more than the usual Veneration and Respect which the *Eastern* Nations pay to their Sovereigns. The ancient *Persians* prostrated themselves before the *Fire*; but when they prayed to the Supreme Being, they always either stood upright, or knelt down before him; which is evident from the Ruins of *Persepolis*, where are several Images of devout Men in a standing Posture before the *Sun* and the *Fire*, who front each other, on one of the Walls which is not totally demolished. It mayn't be amiss to make this one cursory Remark, that the Distinction between the Respect which the antient *Persians* paid to the *Fire*, and the divine Homage and Reverence which they imagin'd due to God, is in a great Measure conformable to the Practice of later Times. ^d The Controversies that have been held about them had terminated long ago, had but this Distinction been admitted; it must be acknowledg'd, however, that our modern Disputants have gone too great Lengths, and carried the Point much farther than it would justly bear.

FROM all that has been said, we may conclude, that the Religion, or, more properly speaking, the Knowledge of the true God, has been preserved amongst the *Persians* ^e for Time immemorable, to this very Day; but this is not all that ought to be alledg'd in their Favour. This Knowledge of the true God has been less corrupted amongst them, than any other People whomsoever, except the *Jews*. There is a World of Difference between the Adoration paid to the Deity before such Beings as are look'd upon only as Symbols of the divine Majesty, and the most lively Images of the Supreme Being, and an immediate and absolute Adoration paid to those Beings as real Gods. This is certainly the strongest Apology that can be made in Favour of the antient Religion of the *Magi*. We shall, however, suspend our Judgment; but readily agree with Dr. *Hide*, that we might treat with more Assurance on this Topic, could we recover the

^a Vide *Hide*, ubi sup.

^b The *Sun*.

^c Consult *Hide*, and see how he confutes several antient Writers, who through Ignorance have given but a lame Account of the Worship of the *Persians*.

^d The Action of *Abdas*, who destroy'd one of their Temples of *Fire*, is no Proof that this Bishop was of Opinion, that the Veneration paid to this Element was free from Idolatry; and, in all probability, the impetuous Zeal of *Abdas* prevented him from discerning what was only a civil Ceremony, and what a religious one, in this Worship.

^e Almost from the *Deluge* itself, according to *Hide*.

genuine Works of *Zoroaster*; then we might more accurately distinguish and separate the Orthodox Part of that Religion from the heretical Errors that have crept into it. There were seventy several ^a Sects amongst the *Persians*, according to their own Computation. How then can any one be ever able to distinguish the erroneous Opinions from the Orthodox, without the Assistance of the original Writings of their Legislator? We have ^b somewhere before observed, that an *Indian*, who should pretend to discourse on the *Christian* Religion, without being acquainted with our various Sects, would talk, no doubt, as extravagantly and absurdly, as we may possibly do on the Religion of other Nations. To this we must add, that it can hardly be denied, but that we frequently confound their *Types* and their *Parables* with their *Maxims*. What should we say, if, because the *Lamb* is taken in the *Holy Scriptures* for the Symbol of *JESUS CHRIST*, and that we call upon him under that Name, we should be charg'd with the idolatrous Worship of a *Lamb*? Or, if by Reason that *St. John* has written allegorically of the *Lamb* in his *Revelations*, some illiterate *Indian* or *Japanese* should take upon him to impute to us, in a literal Sense, all the *Apostle* has said of our *Blessed Saviour* under the Emblem of this *Lamb*, and should afterwards with Assurance declare, that our Religion is a romantic Medley of Tales about a *Lamb* that reign'd, was ador'd, sat on a Throne in the Midst of four and twenty Elders, and was married; and his Nuptials were solemniz'd with all the Pomp and Magnificence imaginable, &c. This ought to induce us to judge with Candor and Impartiality of all the religious Ceremonies of such as differ in their Principles from us. After we have judiciously set aside the Allusions and Figures, two Things which wicked and illiterate Cavillers lay all their Strefs upon, we ought to proceed farther, and divest fundamental Doctrines of all the Ceremonies that encumber them, by which Means we might probably discern them in their true and native Light.

THE *Gaures* pretend, that their Religion was first reveal'd to the Patriarch *Abraham*, and that God sent him down the Book, wherein all the Articles of their Belief were fully comprised. This Patriarch, they farther tell us, settled afterwards at *Balch*, a City situate between the Frontiers of *Persia* and the *Indies*, and call'd *Abraham's City*, where one of their ^c Doctors erected a ^d *Pyræum*, or *Sanctuary*, as celebrated, and as much regarded by their Faithful, on account that *Balch* was look'd upon to be the public Resort of Pilgrims, and the Center, if I may be allow'd the Expression, of their Religion, as *Mecca* by the *Turks*, *Jerusalem* by the *Jews*, and *Rome* by the *Catholics*. After all, it is not altogether improbable, that *Abraham* might have brought over the *Persians* to the Worship of the true God, and that the Revolt of the Princes, who were the Allies of the King of ^e *Elam*, might be a great Means to withdraw the *Persians* from *Sabeism*. This Spiritual Conquest might have induc'd the Profelytes to call themselves the Disciples of *Abraham*, which Name their Descendants preserv'd ever after, although they sunk again into the Errors of *Sabeism*.

IN the Infancy of this Religion, their divine Worship was perform'd on the Summits of high Mountains; and, as we have before observed, *in the open Air*. Those Antients who have asserted the contrary, have neglected to distinguish the different Ages or Periods of the *Persian* Religion. Thus, when some Authors treat of the Temples and Altars of the *Persians*, we must understand, that they are talking of those Times when they lock'd up their consecrated Fire, as a Symbol of the celestial Bodies, in a *Pyræum*; then likewise they began to erect Altars, and to offer up Sacrifices. This is the Way to understand the antient Historians, when they give us a particular Relation of the

^a *Hide, ut sup.*

^b In the Supplement to the Ceremonies of the Idolatrous Nations.

^c *Lohraspis*, Son of *Gyslasp*, or *Hyslaspes*.

^d The Edifice where the *Parſe* deposit their consecrated Fire.

^e *Chodor-Lahomer*.

religious Customs of any People whatever, always observing that they reduce to one certain *Epocha*, or Period of Time, the Customs observ'd in different Ages, and on different Occasions. But they act still more injudiciously; for, like our modern Travellers, they make particular Customs universal, and persuade us that a whole Kingdom observes the Ceremonies which are peculiar to, and regarded only by some single Province thereof. We have made this Remark somewhere before, but think it no ways amiss just to repeat it for the Instruction of the Reader.

THE antient *Persians*, that is to say, such as never swerv'd from the Orthodox Doctrines of the Patriarchs, acknowledg'd but one *Eternal Principle* of all Things, all-good, all-powerful, &c. whom they call'd *Hormuz*, and *Hormisda Choda*, and the *Greeks*, by Corruption, *Oromazdes*. In Process of Time they likewise acknowledg'd another *Principle* deriv'd from *Evil*, which they stiled^a *Abariman*, and the *Greeks*; according to their Way of Variation, *Arimanes*. 'Tis difficult to determine the *Epocha* or Period when this Opinion was first started; but as in all Probability the Revolt of the *Devil*, and *Adam's* Disobedience, were the Occasion of it, one may reasonably suppose, that 'tis almost as antient as the Descendants of the first Patriarchs; and in all Probability as old as the most rigid orthodox Notions of the antient *Persians*. In the antient Books of this Nation, the Term *Abariman* is for the generality revers'd or turn'd topsy-turvy, as thus, *κννιανννν*, to denote how detestable that Being is, and perhaps likewise to express the Character of that profest Enemy to the whole Race of Mankind.

SOME Authors assert, that the *Persians* hold a Coeternity of these two *Principles*. But others, who are more learn'd, and on whose Veracity we can better rely, have maintain'd, that *Abariman* was a God created out of *Darkness*, and that *Oromazdes* first subsisted alone, without any Copartner; that he created both the *Light* and the *Darkness*; that *Good* and *Evil* are originally a Composition of both, from whence this lower World was produc'd; and that this Union shall subsist till *Good* and *Evil* shall be *re-appropriated*, if I may be allowed the Expression, to their respective Spheres. ^b *Plutarch* acquaints us, that each of these *Principles*, for ever at Variance one with the other, form'd each of them Creatures of their own. *Oromazdes*, born in the *Light*, and himself the Source of *Light*, created several *Gods* or *Genii*; that is to say, *Goodness*, *Truth*, *Wisdom*, *Justice*, the *Comforts of Life*, and all *lawful Enjoyments*. *Arimanes*, on the other Hand, created as many *Dæmons* or *Devils*, implacable Enemies to *Oromazdes*; that is to say, all Manner of *Abominations*, as *Lies*, *Wickedness*, &c. The former likewise created four and twenty *Genii*, and enclos'd them in an *Egg*. The latter, on his Part, form'd the same Number, and broke the other's *Egg*, and by that Means was the unhappy Cause of the Mixture of *Good* and *Evil*. But it shall come to pass, that *Arimanes* shall at last be defeated, and *Good* shall be triumphant over *Evil*.^c The Earth shall then resume her native Uniformity; Mankind shall be immortal, and none but the Congregation of the Righteous shall dwell therein. This naturally leads us to the three following Suggestions: First, that the antient *Persians*, as they were not unacquainted with the Revolt of the Devils, and as they were at a Loss to reconcile the Goodness of the Supreme Being with the degenerate State of Mankind, as antient as the Time of *Adam*, they were of Opinion, that such Degeneracy must be ascrib'd to the Head or principal Leader of those fallen *Angels* or *Devils*; but more especially, as this Rebellion, in all Probability, broke out some Ages before the Creation of the World and Mankind, the first Inhabitants of the Earth might very well look

^a This Name, is deriv'd, according to *Hide*, from two synonymous Terms, which signify *Corrupted*, *Polluted*. This Repetition is as emphatical as a Superlative, and is the same in Effect, as if it had been said, Corrupted to the last Degree.

^b A Passage of *Plutarch's* quoted by *Hide*, Chap. xxii.

^c See what the ingenious Dr. *Burnet* has offer'd, in his *Telluris Theoria Sacra*, upon this Topic.

upon the *Devil*, as an Agent almost as powerful as the Supreme Being. The Second is, that the Ascription of *Light* to *Oromazdes*, and *Darkness* to *Arimanes*, allegorically consider'd, has nothing in it more repugnant to Reason, than what we frequently find asserted in our *Christian Discourses*, viz. That *God* is the Author of all *Good*, and Fountain of *Light*, and the *Devil* of all *Evil* and *Darkness*. The third and last is, that this whole Doctrine, understood in a literal Sense, might be originally extracted from the Account which *Moses* has left us of the Creation of *Light*, of the Separation of it from *Darkness*, of the Temptation of our first Parents, their Fall, Disobedience, and the Degeneracy of their Descendants. Now as all this History is such a severe Mortification to the whole Race of Mankind, and gives such a tremendous Idea of the Dominion which *God* has thought proper to invest the *Devil* with, 'tis no Wonder that such as liv'd in the first Ages of the World, should look upon him as a Sovereign *Principle*, even as an absolute and independant *God*, who either corrupted or destroy'd, at his own Pleasure, the beautiful Works of the supreme Author of all Good, oppos'd all his Schemes, and by his flagrant Impiety, occasioned a constant Mixture of *Light* with *Darkness*.

SOME Writers have given us a very odd and particular Account of the Origin of this *First Principle*. *Oromazdes*, say they, considering that he was alone, said to himself, ^a *If I have no one to oppose me, where is all my Glory?* This single Reflection created the *Author* of *Darkness*, call'd *Ahariman*, or *Arimanes*, who has neither Power nor Inclination to do any Thing but Mischief. *Arimanes* immediately profess'd himself the implacable Enemy of *Oromazdes*, declar'd War against him, and by his ever-lasting Oppositions to the divine Will, contributed against his Inclination, but by the immutable Decree of his Creator, to the Glory of the Supreme Being. Now, in this Relation, where we observe a Being supremely good, the Creator of a Being supremely wicked, and that for his own Glory, there is doubtless a specious Appearance at first Sight; as if it bore some Allusion to that Passage in one of the antient *Prophets*, where 'tis said, *God created the EVIL ONE to destroy him*. This, however, is introduc'd only as a cursory Remark; for 'tis neither our Province to enquire into the *Origin* of *Evil*, nor to enter into so critical and delicate a Debate. To return therefore to this *Arimanes*; the antient *Persians* added, that the Angels were Mediators between *Oromazdes* and him, and that a Peace was concluded with this *Covenant* or *Proviso*, ^b that the lower World should be assign'd over to this *Arimanes*, the *Prince* of *Darkness*, for seven thousand Years, and that afterwards it should be restor'd again to *Light*. Such as were Inhabitants of this World before this amicable Accommodation, were destroy'd. Our first Parents were ^c created in a supernatural Way, and so were the first living Creatures of all kinds. Mankind were originally no more than unbodied Spirits, but the *Principle* of *Light* determin'd to make use of them, as his auxiliary Forces, against *Arimanes*, and for that Purpose cloth'd them in *Flesh*. At that Time their Articles of Agreement were, that the *Light* should never forsake them, till they had brought *Arimanes* and his Forces under Subjection. After this happy Conquest, there is to be a *Resurrection* of the *Body*, a Separation of *Light* from *Darkness*, and a glorious *Deliverance*. Let the Reader put what Construction he thinks proper upon this; ^d let him look upon it, if he thinks

^a This is somewhat paraphras'd. *Hide* expresses himself in the following Terms: *Nisi fuerint mihi controversie quomodo erit?* The Sect which *Hide* calls the *Zervanites*, taught, that the *Light* created several luminous and spiritual Beings; that the *Principal* of these Beings was in a kind of Doubt or Suspence which created the *Devil*. Some Authors account for the Origin of these two *Principles* in another Manner, as may be seen in *Hide's* Treatise of the antient Religion of the *Persians*.

^b The Earth, or our World, is probably spoke of in this Place.

^c See *Hide*, *ubi sup.*

^d This Mixture of *Darkness* with *Light* may signify the Entrance or Descent of the Soul into the Body; the Separation of the *Light* from the *Darkness*, the Return of the Soul; that is, its Separation from the Body. The *Greeks* call the one *Καθ' ὅς*, and the other *Ἀνὰ ὅς*. We hope the Reader will excuse this Observation. *Hide* has treated on this Topic more at large in Chap. 22. The Return of Souls to Life after the Death of the Body, has been taken as much Notice of by the *Germans* and Northern Nations as the *Easterns*, as appears by *Keisleri Antiq. Septent. & Celt.*

proper, as all Allegory and Metaphor, yet he cannot but discover some Ideas which are very conformable to the *Christian Scheme*: And in the Sequel of this Dissertation we shall produce several other Notions of theirs of the same Nature and Tendency.

THE ^a Angels, according to the antient *Persians*, are God's Ministers, whom they assisted in the Creation of the Heavens, and were five and forty Days employ'd in the Completion thereof. A most dreadful Darkneſs then ^b ensued, though it was at a considerable Distance from the Light. As soon as the Almighty perceiv'd it, he was conscious he had a potent Enemy to encounter with, who had a numerous Army attach'd to his Interest; whereupon he immediately sent forth four of his most valiant and best disciplin'd Angels, who attack'd both him and his Forces, and reduc'd them to the utmost Extremity. The *Devil* with his *Party* thus vanquish'd, was oblig'd to surrender himself, and submit to the Discretion and Clemency of the Victor. The Almighty, however, did not think fit to carry his Resentment so far, as absolutely to annihilate his Foes, considering that if they should be totally demolished, his own Glory, Clemency, and all his other divine Attributes, would lose their native Lustre, and not be so conspicuous in the Eyes of his Creatures as before; that without Opposition the Merit of his sublime ^c Virtues would, as it were, be obscur'd, and not strike such an Awe for the future on the Minds of Mankind: A Goodness so uniform, so absolute, (with Reverence we repeat it) would have seem'd unworthy of the Supreme Being. There would then have been no Manner of Distinction between *Good* and *Evil*, no Punishment for Vice, or Reward for Virtue; for which Reasons God Almighty was pleas'd to suffer both *Evil* and the *Author* of it to subsist in the World, and that they should be inseparable Companions, in the same Manner as *Good* is always an *Emanation* of the Deity, and his constant Attendant. The Duration of the World in the Situation we now find it and *Satan's* Empire, are irreversibly fix'd to twelve thousand Years from the first Creation; that is, doubtless, from the Creation of Matter, or, in plainer and more intelligible Terms, of the *Mass* of the *Universe*. Three thousand Years, from this Creation, were elaps'd at the total Victory obtain'd over the *Devil*. As to the nine thousand Years then to come, and unexpired, God divided them into three Epocha's, or Periods of Time, permitted *Satan* not only to make choice of one of them, but during that Time invested him with a Power to tempt, torture, and tyrannize over the whole Race of Mankind. The *Almighty* propos'd this free Election to the *Devil*, by holding up three of his Fingers, and the *malicious Fiend* made choice of the middlemost.

THIS Choice of his induces such as have imbibed this Persuasion to imagine, that all the Transactions of this Life are very precarious, and that nothing in the World is certain, or in the least to be depended on. Before *Satan* had Power to exercise his Dominion over the whole Creation, and whilst Man liv'd in a State of Innocence, Virtue and Religion reign'd in the World, and those happy Days were look'd upon by the *Persians* as the *Golden Age*. The Disorders that ensued after his Fall, introduc'd bloody Wars and malignant Distempers. God Almighty, however, commiserating the lost and deplorable State into which Man was fatally plung'd, has fix'd a certain Time of Respite, during which Mankind shall again live in a State of uninterrupted Peace and Tranquility. At the Expiration of twelve thousand Years, there will be a universal Judgment, a total Dissolution of the *Universe*. The Dead shall rise again, the Righteous shall be admitted into Heaven, and receive the Recompence and Reward of their Virtues. The Ungodly, on the other Hand, shall be punish'd, their Souls shall be tormented in Proportion to the Enormity of their Crimes, and two Angels shall

^a The good Angels.

^b *Hide* interprets this of the Darkneſs that cover'd the Abyſs; and what follows he attributes to the Empire of the Devil, the Revolt of the wicked Angels, their Fall, and the Manner in which they were drove out of the celestial Territories.

^c This has somewhat of Paraphrase in it.

preside over them, and see the due Execution of the Trust they have repos'd in them. At last, even the Ungodly shall be releas'd, and rise again; God out of his infinite Mercy and Goodness shall pardon their manifold Transgressions, and allot them some certain Mansions, tho' at an awful Distance from the beatific Vision of the Deity, in which the Happiness of the Righteous will more immediately consist. These impious Souls shall have a black Mark, or Characteristic, on their Foreheads, in order to distinguish them from the Pious. At last, the *Devil* and his Angels shall appear before the Judgment-Seat of God, and their Empire will be demolished for ever and ever.

Thus have we given an Abridgment of all the Articles of the antient *Persian's* Faith, according to the best Intelligence we could get, with Regard to the *Supreme Being*, the *Origin* of two *Principles*, and the *Creation* of the *World*. The narrow Limits of our present Dissertation will by no Means admit of a critical Discussion of so intricate and perplex'd a Subject; besides that it is such a peculiar Branch of Learning, as may not, in all Probability, fall within the Reach, or suit the Taste of the Generality of our Readers. We have already observed, that 'tis highly probable the primitive *Persians* profess'd the Religion of the Patriarchs; but in Process of Time they relaps'd; and afterwards embrac'd again the very same Doctrine, which was strenuously maintain'd by them, till the Time of ^a *Darius* the Son of *Gushtasp*, or *Hystaspes*. Their *Sabeism* was vastly different from the Idolatry of the *Greeks*, who, notwithstanding, either for Want of rightly comprehending the establish'd Worship of the *Persians*, or out of Complaisance to their own, imputed the Objects of their Idolatry to the antient *Persians*. As for Instance, ^b upon their Observation of that civil Worship, or reverential Homage which those People paid to the Elements in general; (for the *Fire* was not the sole Object of their Veneration;) they ascrib'd to them their own *Juno*, as the Emblem of the Air, *Jupiter* the Symbol of the Heavens, and *Vulcan* of the Fire, &c. In all this, however, there was no more than a peculiar Regard paid to the Emblems; no divine Adoration, no Prayers address'd to them, or Sacrifices offer'd to their Honour. We ought therefore to read the Accounts which the *Grecian* Historians have given us, of the Religion of the antient *Persians*, with abundance of Precaution. We ought likewise to take equal Care to distinguish the Orthodox Principles of these People from the Heresies which were mingled with them. The Statue which was erected in honour of *Venus* by *Artaxerxes*, call'd *Mnemon*, was one; and the Worship of *Diana* may be look'd upon as another; which, according to *Hide*, might probably be the same Goddess.

ONE of the most remarkable Heresies in the Religion of the antient *Persians*, was that of the *Magi* of *Cappadocia*, who in their Worship, as our ingenious ^c *English* Author informs us, ^d mingled idolatrous Rites with the civil Ceremonies and Testimonies of Respect which they paid to the *Fire*. In short, they not only erected Temples, but Statues, which they honoured, in direct Opposition to the Practice of the orthodox *Persians*. They carried their Gods in solemn Procession; they sacrific'd upon Altars, and knock'd down their Victims, with a kind of wooden Mallet; they buried all their Dead, except only the *Magi*, whom, according to the Custom of the other *Persians*, they expos'd in the open Air, to be devour'd by Birds of Prey. Their *Pyræums*, or Sanctuaries, were so many spacious Enclosures, with an Altar, or Hearth, in the Center, whereon the *Magi* preserv'd a large Quantity of Ashes, and kept a Fire, which they never extinguish'd. There they daily assembled themselves together, and sung their

^a A King of *Persia*, surnamed likewise *Hystaspes*. Some pretend that *Hystaspes*, or *Gushtasp*, was a Surname

^b These are *Hide's* own Words.

^c *Hide*, ubi sup. Chap. iii.

^d *Idolatriam cum Pyreduliâ misceverunt.*

divine Anthems and Prayers before the *Fire*, each of them having a Handful of Rods in his Hands, and a Mitre on his Head, the broad Strings whereof cover'd their Mouths, and some Part of their Faces. In the Sequel of this Dissertation, we shall treat of some other Heretics amongst the antient *Gaures*; but at present we propose only to give the best Account we can of the antient *Sabeism* of the *Persians*.

IN former Times they had neither ^a Temples, according to *Herodotus*, nor Statues, nor Altars. The Use of Temples, however, was introduc'd before the Time of that antient Historian; but 'tis very probable, they were not so common nor so numerous as they became afterwards. But be that as it will, they had no Notion of the Deity's being circumscribed within the narrow Limits of a Temple. They sacrific'd, continues our *Greek* Historian, several Victims to *Jupiter*; that is, to the whole Expanse of the Heavens, which they called *Jupiter*; but supposing that Assertion to be true, we must imagine, they meant by that Expanse of the Heavens, the great God himself, as most of the Idolaters did, whom we have spoken of in our preceding Dissertations. They offer'd up Sacrifices likewise in honour to the Sun, Moon, Earth, Winds, and Waters: This Testimony of their profound Veneration which they paid to the Elements, this Historian did not rightly comprehend. The Worship of these *Persians* was neither accompanied with Libations, nor any other religious Rites of the like Nature. They contented themselves with offering up their Sacrifices in some clean and decent Place. There likewise the Celebrant perform'd divine Service, and pray'd, not for himself alone, but for the Nation in general, and the Monarch on the Throne in particular. After the Sacrifice, he cut up the Victim, and laid the Flesh of it on the Grass, and after that sung an Anthem. In order to render the Sacrifice an acceptable Service, it was requisite that some one of the *Magi* should be present. Every individual Person kept his Birth-Day with more religious Ceremony than any other Day throughout the Year. 'Twas a receiv'd Notion, that Courage and Resolution was the greatest of Blessings, and a numerous Family the next; for which Reason they indulged themselves in Polygamy, as well as the other Eastern Nations. A Child was never brought into his Father's Presence, till he was five Years old, and then he began to practise the Art of Riding and Shooting; then likewise he was taught always to adhere to the Truth. These antient *Persians*, as we are further inform'd, were moreover of Opinion, that the Education of their Children principally depended on the good Examples which were set before them. They look'd upon a Lye with the utmost Contempt and Detestation: They never punish'd any Person for the Commission of a first Fault: They were forbidden so much as to mention any Thing that was not lawful for them to do. Running in Debt was look'd upon as another scandalous and contemptible Action, and as enormous a Crime almost as Lying; and their Abhorrence of it was grounded on one Reason amongst many others, which Experience too often confirms, *viz.* because such as thus involve themselves, are frequently expos'd to Lying; and moreover, because the ^b anxious Cares and Sollicitudes, occasion'd by such Acts of Indiscretion, inevitably engage them in the Study and Practice of ten thousand dishonourable Evasions. They look'd upon a *Leper*, or *Lazer*, as a Person who had sinn'd against the *Sun*; for which Reason they excluded him from having any Intercourse with such as were free from that Distemper. To spit, or ease Nature any other Way whatsoever, in the Current of a River, to throw any dead Body into it, or barely to wash there, was strictly and absolutely forbidden. They expos'd their Dead to be devour'd by Birds of Prey and wild Beasts. To conclude, they were very industrious in destroying all Manner of noxious Insects and Reptiles.

^a *Pyreums*.

^b *Augustus* once purchased a *Roman* Gentleman's Bed, who was involv'd to the last Degree in Debt, taking it for granted, that if one in such deplorable Circumstances could sleep there sound and unconcern'd, he must certainly communicate some extraordinary Virtues to it, some Charm, as it were, which would lull the Purchaser at any Time asleep. In those Times, in all Probability, they were Strangers to the Fascination of a *Statute of Bankruptcy*, which not only dispels a Debtor's anxious Fears, and makes him sleep in Peace, but at once removes all the Qualms of a scrupulous Conscience.

THE *Persians* had likewise divers *Pyreums*, as we are informed, which were consecrated to several Gods during their *Sabeism*. A certain *Arabian* Author gives us an Account of seven, which were devoted to the seven Planets, and adds, that they burnt Perfumes therein in honour to them. But *Hide* very artfully here acquits them of Idolatry. Each of these seven *Pyreums*, ^a says he, derived its Name from the Quality of some particular luminous Meteor, or from the Aspect of some Planet; but in these *Pyreums* they worshipped God alone. This Action of theirs was as innocent as ours, when we erect a Church or Chapel in Commemoration of some remarkable Occurrence, or in honour of this, or the other Saint; where, however, we worship one God only, and address ourselves to no other Being than the Divine Majesty. Moreover, the *Persians* who profess *Sabeism*, as *Hide* assures us, paid only a civil Obeisance to the Air, and to the Planets, but all their religious Ceremonies were performed within their Temples.

WE shall now proceed to to their antient manner of Adoration of the *Sun*, under the Title and Denomination of *Mithra*, a Term deriv'd from ^b *Mibr*; which, in the old *Persian* Language, signifies *Love and Mercy*. There are few so illiterate, as not to have read, or heard of the Religious Worship, which all the idolatrous Nations in general have paid to this glorious Luminary. But the Adoration of it amongst the *Persians* was no more than a civil Ceremony; for which Reason the *Greeks* have very injudiciously called *Mithra*, the *Great God* of the *Persians*. They are erroneous in that Particular, as well as they are in several other Things of equal Importance. Nay, the *Gaures* at this very Day declare, that they acknowledge but one God: And if any one asks them, why they prostrate themselves before the *Rising Sun*, they readily reply, 'that 'tis no more than a civil Ceremony, an external Testimony only of their profound Veneration for one of the most glorious and perfect Beings that ever God created, next to the Image of himself, the human Species. They add, moreover, that the Almighty has erected his Throne in the Center of the *Sun*, and on that Account they reverence that Planet, as being the peculiar Residence of his Divine Majesty. ^c And yet these civil Adorations formerly shock'd the tender Consciences of such *Persians* as were Profelytes to the *Christian* Religion: They could not be persuaded, but that those Ceremonies, altho' term'd barely civil, had in them too much the Signs and Tokens of *Idolatry* and Superstition. Had not those zealous *Christians* been weak *Logicians*, they would have been able to have justified this Conduct by the help of a few subtil Distinctions. However that be, it must be acknowledged, that their Scruples transported them beyond the Bounds of Reason, and that they were the Remains of the Prejudices and Prepossessions, which descended from the *Jews* to the *Christians*, against every Thing that bore the least Shadow or Appearance of Idolatry: For the *Jews* had such a natural Propensity to the superstitious Ceremonies of their Neighbours, that God Almighty thought it requisite to create in them an Abhorrence and Detestation of any thing like them. 'Tis very probable, likewise, that in the Conduct of those Christians, there might be ^d Abundance of that sort of Perverseness and Caprice, which too frequently supplies the Place of unaffected Zeal. Our Conscience is more susceptible of false Impressions than we are aware of, and 'tis usual enough for a Bigot to ascribe his Constancy and Perseverance to the Grace of God, tho' he is an utter

^a Thus for instance, *Azurnihr*, which is the Appellation of a *Pyreum*, signifies the *Fire* of the *Sun*, and *Azur*, the *Fire*. A very remarkable *Flasb*, if I may be allowed the Expression, of the *Fire* of the *Sun*, was the principal Motive to the Consecration of this *Pyreum*. By this single Instance we may easily form an Idea of the rest. See our *English* Author Ch. iii. of his Dissertation. He is of Opinion, likewise, that 'tis very probable these *Pyreums* had the Representation of some Planet upon them, as a Symbol; just as there are *Crescents* at present on the *Moschs* of the *Mahometans*.

^b This is copied from the fourth Chapter of *Hide*.

^c Quotation from the same Author.

^d See *Hide*, *ubi sup*. He is of Opinion, that the Persecution which arose against the Christians, on Account of their Objections to the civil Ceremonies paid to the *Sun*, was an Artifice of the *Magi*. They were afraid lest *Christianity* should get the Ascendency, &c.

^e 'Tis *Hide* that is here quoted.

Stranger to it all the while, and knows nothing, but by his own Temper and Constitution, of those Dispositions which are requisite to resist the Arguments of Dragooning Controvertists.

THE *Greeks* and the *Romans*, who paid divine Adoration to *Mithra*, intermixed therewith some Ceremonies of their own Invention, which they ascribed afterwards to the *Persians*, as appears more fully in the Course of our *English* Author's Dissertation; who likewise treats of the Ceremonies observ'd upon devoting any one to that Deity. What follows seems to take in the whole Purport of the pretended Religious Rites of the *Persians*. We must in the first Place remember, that the *Sun* was, in the Opinion of these People, a most glorious Creature, who, by his Station, and the Blessings he afforded, seem'd to them a lively and perfect Emblem of the Supreme Being, the Creator of the Universe. For which Reason, the *Sun* was always in some Degree or other concern'd in the divine Worship which they paid to God himself; and as that luminous Body was but an Image, or Representation of the Deity; he had no other Testimonies of Respect paid him, than what were external and civil; that is to say, Salutations, ^a profound Genuflexions, and sometimes probably their Praises and Thanksgivings; but their Prayers and Supplications, their solemn Vows, and all their other Acts of real Devotion, were directed to God alone. Before *Zoroaster's* Time, the *Sun* was honoured, only, *under the Copes of Heaven*. After him the Form of their Worship was chang'd. This great Reformer consecrated a ^b symbolical Cavern or Cell to *Mithra*, and therein, notwithstanding the Place was embellished with the Representation of the World, and the various Constellations of the Heavens, they worshipped no other Object but the Supreme Being. If the Reader should be curious, and expect something more particular and distinct, with Regard to the Honours which they paid to the Sun, what follows we hope will be an acceptable Amusement. The *Persians* observed a kind of ^c Devotion, which, tho' the *Sun*, and the other *Planets*, were the Cause of it, had still a direct Relation to the Deity. It was directed to him alone, commenced with his awful Name, and consisted in Thanksgivings for the manifold Blessings he vouchsafes to bestow upon us, through the prevailing Influence of the *Sun*, *Moon*, &c.

WHEN the antient *Persians* drew their Armies forth to Battle, after the Signal given from the *Sophi's* Tent, ^d they expos'd to publick View on the Top thereof, an Image of the *Sun*, set in Chrystal. Their Armies never marched till the *Sun* was up; and they carried always in the Front or Van divers Silver Altars, on which they placed their consecrated Fire.

SUCH was the State and Condition of the *Persians*, who profess *Sabeism*, and had degenerated from the Religion of the first Descendants of *Noah*. The Origin of this *Sabeism* was owing to the Necessity, which the primitive People acknowledged there was, of a Mediator, who was capable of reconciling Man with God, . . . “ for Men being conscious of their own Insignificancy and Unworthiness, could not comprehend, says ^e *Pri-deaux*, which way they should ever be able of themselves to have Access to the Supreme Being. They look'd upon him as too pure, and too exalted an Essence, to be approach'd by such sinful and polluted Creatures as they acknowledged themselves to be. They concluded, therefore, that there must be some Mediator some Advocate for them, through whose Interest and Intercession they might direct their Addresses to him . . . but as they had no clear Revelation of the Quality of the true Mediator, whom God had appointed for the Salvation of the World they chose their own Mediators, in and through whom they might make known their Suppli-

^a Prostrations. *Hide*, *ubi sup.*

^b This Cave was a Representation of the World. See a Passage from *Porphry*, in *Hide* *ist sup.*

^c *Hide* calls it *Mithra celebratio & salutatio*.

^d *Quint. Curt. Lib. 3.*

^e *Hist. of the Jews*, Lib. iii.

“ cations to the Supreme Being; and as they imagin’d on the one Hand, that the *Sun*,
 “ *Moon*, and *Stars*, were the Habitations of so many divine Intelligences, which
 “ animated these celestial Bodies, and regulated all their Motions; and on the other,
 “ that these Intelligences were intermediate Beings between God and Man, they thence
 “ concluded them to be their own proper Mediators with the Deity.” The *Persians*
 seem to have introduced these Principles into that very Religion, which they pretend to
 have deriv’d from the Patriarch *Abraham*.

The PERSIAN LEGISLATORS, and their HERETICS.

THEY are are said to have had two celebrated Legillators, before *Zoroaster*; the one
 called *Keyomaras*, or *Chaiomer*, King of the *Medes*, and the other *Porvode-
 keschang*. As the *Gaures*, who are settled in the *Indies*, acknowledge the latter only,
 whom they Style their *First Reformer*, ’tis very probable they are both but one and the
 same Person. ^a *Zoroaster* was the principal Reformer of the *Magi*, who flourished in
 the Time of *Darius Hystaspes*. ’Tis difficult to determine absolutely what Countryman
 he was: ^b *Lord* says, he was a Native of *China*; and this is the Opinion likewise of the
Indian Gaures, who assert his Father was a poor *Chinese*, call’d *Espintaman*, and his
 Mother a certain Woman called *Dob*. But it has been justly observ’d, that neither of these
 are *Chinese* Names. Others say, he was a *Mede*; and others, in short, that he was a
^c *Jew*, not only by Birth, but by Profession. ^d *Hide* is of Opinion, that he was a *Per-
 sian*, and that, in his Minority, he was Servant to one of the *Jewish* Prophets. This is
 the received Notion likewise of the *Orientals*; ^e but they vary, indeed, with respect to
 his *Preceptor*; some imagining that he was the Disciple, or domestic Servant of *Ozeir*,
 that is, *Esdra*s; others, that his Master was a Prophet, and Disciple of *Jeremiah*; and
 others again, ^f tracing his Instructions till higher, that he was the Disciple of *Elias*;
 “ but as Dr. *Prideaux* justly observs, neither *Elias* nor *Esdra*s were Cotemporaries with
 “ *Zoroaster*. The one lived long before him, and the other long after his Decease”.
 ’Tis very probable that he was one of *Daniel*’s Domestics, “ and was indebted to this
 “ Master, for all the Knowledge he had attained both in Things sacred and prophane,
 “ and that he determined to set himself up for a Prophet, in hopes to perform
 “ his Part with such Applause, as to meet, in Time, with the same Reverence and Re-
 “ spect as his Master had done.” His Doctrines seem so very conformable to those of
 the *Jews*, that one might reasonably suppose he had resided for a considerable Time
 amongst them, if he was not one by Extraction. But after all, the *Judaical* Maxims,
 which are scattered up and down throughout his Works, might possibly have been
 established in *Persia* long before his Time.

ZOROASTER first made himself known in *Aderbejan*, which is the antient *Media*. In
 order to establish the Reformation he propos’d, he endeavoured to render himself con-
 spicuous by the Operation of sundry Miracles, and the Affectation of Solitude and Re-
 tirement. He held Fire in his Hands, without burning himself; caused melted Copper
 to be poured upon his Body, which he suffered to remain upon his naked Breast till it grew
 cold and consolidated, without receiving the least Injury or hurtful Impression. This last
 miraculous Operation was performed in the Presence of *Gustasp*, that is, *Darius Hyf-
 taspes*, whom he attempted to convert, and prevail on him to espouse his Reformation.

^a Or *Zerdusht*, which, as some translate it, Prince, or Chief of the *Magi*. *Antistes Magorum*: But others give a
 quite different Explication of it. *Vide Hide, ut sup.*

^b History of the Religion of the antient *Persians*, translated from the *Englisch*, and printed at *Paris*.

^c This is Dr. *Prideaux*’s Opinion. History of the *Jews*, Lib. iv.

^d *Relig. Persar.* Cap. 24.

^e See the Quotations from the *Arabian* Authors, in *Hide, ubi sup.*

^f Quotations in *Prideaux, ubi sup.* and in *Hide*.

The Retirement of *Zoroaster* into a Cell, or Cavern, is not unlike to that of *Numa*, and was afterwards copied and affected by ^a *Mahomet*. We have already mentioned the Cave of *Mithra*, to which *Zoroaster* withdrew, under the specious Pretence of devoting himself entirely to the severe Duties of Prayer and Contemplation, in the Presence of those symbolical Figures, which represented not only *Mithra*, but all the Mysteries of Religion. *Zoroaster* composed, during this Retirement, the celebrated ^b *Zend*, or *Zend-avesta*, which comprises, in twelve Tomes, all the Tenets of that false Prophet, and the antient *Magianism*, which he reformed. This Work he presented to *Darius*. Several of *Zoroaster*'s Disciples and zealous Admirers, in Imitation of their great Master, affected to reside in Cells and Caverns; for Contemplation sake, and that Practice was for some considerable Time in great Repute.

AN *Arabian* Author, quoted by *Hide*, gives a full Account of the Manner in which this *Persian* Prophet declared his Mission to *Darius*, which was in the thirty first Year of his Reign, or thereabouts. Upon his Presentation of the *Zend* to this Monarch, which he asserted was sent down to him from Heaven, with the ^c *Sudra*, and the sacred Girdle. He assumed the Character of one of the *Prophets of the Lord*, and exhorted *Darius* to embrace the new Religion. The Monarch required the Performance of some Miracles, as a Test of his sacred Mission. *Zoroaster*, besides the Operations before mention'd, caus'd a *Cyprus* instantly to shoot out of the Earth, and become a Tree of considerable Substance. But notwithstanding these wondrous Works of his, the *Magi*, who profess *Sabeism*, joined in a Confederacy to oppose him. They ^d brib'd *Zoroaster*'s Door-Keeper accordingly, and prevail'd with him to convey privately into his Master's Cell the Bones of several dead Dogs, and the Nails and Hair of dead Men, which are Abominations to the *Persians*. After this they intimated to *Darius*, with all the Dexterity and Address they were capable of, that *Zoroaster* was a Magician, and that in secret he practis'd all the Arts of Fascination. *Darius*, convinced by ocular Demonstration, abandoned the Reformation, which before he seem'd inclined to countenance and encourage, and confined the Impostor. During his Imprisonment, the Feet of one of the Monarch's favourite Horses were so far contracted and drawn up, that 'twas scarce discernable that he had any. *Darius* immediately apply'd himself to his *Magi*, but none of them were able to remove the Misfortune. *Zoroaster* was the only Person who promised the Prince to recover his Horse's Feet, but upon this express Condition, that his Majesty and his whole Family would become Profelytes, and detect the ungenerous Plot which his Enemies had laid against him. The Restoration of his Majesty's Horse was the *Epocha* or Period of the perfect Establishment of this Reformation. *Zoroaster* was now allow'd to preach in public, and his Fame immediately spread over the whole Empire. The People now look'd upon him, without the least Reluctance, as one of God's Vicegerents. We must not omit informing our Readers of four other Particulars which *Darius* required, in order to his being convinced of the Divinity of this new Doctrine. ^e The first was, that he might have the Privilege of ascending to Heaven, and descending from thence to Earth at pleasure. Secondly, That he might be informed of what God was then doing, and would do in Process of Time. Thirdly, That he should become immortal. And fourthly and lastly, invulnerable. *Zoroaster* reply'd, that it was not in his Power to gratify his Ambition, and answer four such difficult, and important De-

^a 'Twas in a Cave that, by the Assistance of his Accomplices, he composed his *Alcoran*. *Pythagoras*, in Imitation of his Master *Zoroaster*, retired also into a Cave. *Hist. of the Jews*, by *Prideaux*. Lib. iv.

^b *Zend*, the Place where they deposit their Fire. *Igniarium*. *Eshba*, that is, Fire. This *Chaldee* Term bears a very near Affinity to the *Hebrew* *Esh*; thus *Zend-avesta*, or *Zend-vaeshta*, signifies both *Hearth* and *Fire*. *Igniarium* & *Ignis*. See *Hide*, *ubi sup.* Cap. 25. By the Title of *Zend-avesta*, which *Zoroaster* gave to his Book, he would intimate, that such as peruse it with Seriousness and Attention, would feel the Flames of an ardent Love of God soon kindling in their Bosom.

^c The *Sudra* is the sacerdotal Robe, or rather the *Rochet* of their Priests.

^d *Hide*, *ubi sup.* Cap. 24. *Lord*, *ubi sup.*

^e *Lord*, *ubi sup.* There is some Difference in *Hide*'s Account of these Demands.

mands all at once ; and assured him, at the same Time, that it was a dangerous Thing for any one Mortal to be so qualified, since by that Means, he might with Reason boast, that he was as powerful as God himself: But that, notwithstanding the Difficulties which attended his Majesty's Injunctions, he would implore the Deity to confer those four several Blessings on four several Persons. *Darius* obtained the first. The 2d. being a Power of Inspection into all present and future Transactions, was conferr'd on the King's *Magus*, in order to enable him to assist his Master in the Administration of all State-Affairs. The Sons of *Darius* were favoured with the two last. The *Gaures* say, that ^a *Beschuten* or *Pischiton*, who was made immortal, is still living in a particular Place, and guarded by thirty Men. No Mortal has been permitted to approach him, lest he should become as immortal as himself.

ZOROASTER, after he had established his Reformation in *Persia*, return'd to *Balch*, which, according to his own Institution, was assigned to be the Place of his Residence, in the Quality of *Archimagus*, or sovereign Pontiff of the *Magi*, where he was invested with the same Authority throughout the Empire in all spiritual Affairs, as *Darius* himself, with respect to Temporals. A Thirst after spiritual Conquests soon ensued ; a Thirst which discovers as much Ambition as temporal Triumphs, and absolutely seized this successful Reformer. He undertook to make a Profelyte of *Argyaspe*,^b King of *Turan*, a zealous Admirer of *Sabeism*, “ and the better to accomplish his Project, he made use “ of the Authority of his Lord and Master. This *Scythian* Prince, resenting the At- “ tempt of prescribing Laws to him in *Matters of Conscience*, drew up a Supply of Men, “ and entered *Bactria* with a powerful Army, defeated the Troops of *Darius*, slew “ *Zoroaster*, and all the Priests of his Patriarchal Church, which were about eighty “ Souls, and demolished all the Temples throughout the whole Province.” *Lohrasp*, the Father of *Darius*, fell likewise in this sudden Irruption of the *Scythians*. The ^d *Greeks* have furnished us with several Stories relating to the Death of *Zoroaster*, but we shall not repeat them, lest our Readers should charge us with being tedious and impertinent.

THE same *Greeks*, and such as have transcrib'd from them, furnish us with as many incredible Stories relating to his Birth. They inform us, for instance, that he was the only ^e Person that ever laugh'd at the very Moment of his Nativity ; and that the Blood ran through the Arteries of his Head with such a rapid Motion, that it would lift up any Person's Hand that was laid upon it, which was deem'd a happy Presage of his future Reputation in the World. But this is nothing, in Comparison of the surprising Stories recorded in the Legends of the *Gaures* with respect both to his Birth and Mission. ^f The Father and Mother of *Zoroaster*, being disconsolate on Account of their having no Children, begg'd of God in the most fervent manner, that he would bestow that inestimable Blessing on them, and their Prayers were heard accordingly. *Dodo*, for that was the Name of the Prophet's Mother, being pregnant with him, had one Night a very remarkable Dream. She saw, as she thought, the Heavens all on Fire over her Head, and that a bright refulgent Flame cover'd the whole Expanse of the Firmament. Four *Griffins* of tremendous Form, at the same Time, seem'd to stand before her, and at length flying upon her, snatched away by Force the Infant from her Womb ; but at the same Instant, a bold undaunted Hero of a beautiful Aspect, very dextrously recover'd the Infant, clapt it instantaneously in the Position it was before, and closed up the Wound. After

^a *Lord, ubi sup.* *Zoroaster* made use of a Glass of Wine, a Rose, a Glass of Milk, and a Pomegranate, in order to gratify the Requests of *Darius* for himself and his Friends. This Story is related at large in the twenty fourth Chapter of the Religion of the antient *Persians*.

^b *Hide* translates the Name of these People by *Turca Orientales*, and Dr. *Prideaux* Lib. iv. of his History, by *Oriental Scythians*.

^c What follows is an Extract from Dr. *Prideaux*.

^d See the Quotations in *Hide*, Cap. 24.

^e See what is alledged against these two pretended Prodigies, in the Apology for Great Men by *Naudé*.

^f *Lord, ubi sup.* Ch. 3.

that, the Griffins suddenly vanished, and *Dodo* awoke. The good Woman, no doubt, did not fail to tell her Tale at Length, and embellish it with a thousand little Incidents. The Husband sat attentive by ; Conjecture followed Conjecture ; all the Circumstances that attend a big Belly, were collected together, and at last it was unanimously agreed, that it was absolutely necessary, on so extraordinary an Occasion, to consult some able Magician. The Sorcerer accordingly reply'd, that the Dream portended both *Good* and *Evil* to the Infant ; that he should enlighten the World with his Doctrine ; that he should have abundance of Enemies, but that God would frustrate all their wicked Devices. The miraculous Birth of the Infant so far ruffled and discomposed the King of *China*, that he commissioned several Persons, to go and destroy him. Some considerable Time after, he attempted to get him poisoned, but God still preserved him from all the Dangers to which his Life was exposed. At that Time, *Zoroaster* prevail'd on his Parents to remove from *China*, and retire with him into *Persia*. The Flight of the Prophet was attended with Incidents equally surprising. Amongst other Miracles, he caused all the Rivers to be congeal'd, which lay in his Road, that he might pass them without the least Danger or Inconvenience. At his first Arrival in *Persia*, he devoted himself entirely to the Duty of Prayer, and ^a stood, when he made his Addresses to the Deity, but upon one Leg. The first Projectors of any new Mode of religious Worship, have always a quite different Taste from the generality of Mankind. This Prophet's Contemplations principally turned on the various Disorders and Distractions in the World, occasion'd thro' the Corruption of Man's Nature ; which he imputes, as the *Magi* did before him, to that *Principle of Evil*, who takes Delight in destroying, and bringing to naught every good and perfect Work of the Supreme Being. He redoubled his Prayers to the Deity, to direct him in his Search after the best, and most effectual Methods for the Accomplishment of a general Reformation. As his Thoughts were thus engaged in profound Meditation, he found himself in the midst of a shady Vale, where he saw an Angel, who accosted him with this friendly Salutation, *Hail! Favourite of the Almighty!* and desired to be acquainted with the Subject of his profound Contemplations. *Zoroaster* reply'd, that he was very ambitious to be introduced into the Presence of the Supreme Being, in order to beg of him, out of his infinite Goodness and Mercy, to indulge him with such divine Laws and Institutions, as might reform Mankind, and inflame their Hearts with the Love of Virtue. The Angel thereupon gave him a celestial *Arcanum* for the Purification of his Body, and immediately translated him into Heaven, having previously enjoin'd him to shut his Eyes. There and then it was, that he had a perfect Vision of the ineffable Glory of the Supreme Being or heard, (^b according to some Historians) the Divine Majesty familiarly conversing with him in the midst of a celestial Flame, and learnt from God's own Mouth the profoundest Mysteries, and all the surprising Things relating to the different Ages of the *Persian* Monarchy. The Prophet had begg'd of God before that Time to prolong his Life to the World's End, that thereby he might be enabled to instruct Mankind at all Conjunctions in the Duties of the true Religion, and the Practice of Virtue ; but as the most shocking Scene of abominable Crimes was presented at once to his View, and as he plainly discern'd their daily Encrease, this great Reformer was ambitious of living no longer than was absolutely necessary for the Accomplishment of his Mission.

ZOROASTER came down from Heaven, possess'd of the true *celestial Fire*, and the *Zend*, or *Zend-avesta* before-mentioned. The Devil sorely perplexed and tormented him ; and would fain have convinc'd him of the Unprofitableness of the one, and the Falsity of the other ; instead whereof he propos'd to furnish him with better, and more agreeable Tenets, and tempted him with the specious Promises of long Life and worldly Honours.

^a *Hide* Cap. 25. *Relig. Persar.*

^b *Hide*, Cap. 18. *Relig. Persar.* and in the Sequel.

But *Zoroaster*, armed with the resistless Grace of God, manfully withstood all his subtil Devices, and drove him back to his infernal Regions. After this Conflict and Victory over his spiritual Adversary, he pursued his Journey towards the Place where his Relations resided, and soon after made them Profelytes to the Religion he profess'd. The Fame of their Conversion, and the miraculous Life of this *New Apostle*, was instantly spread over the whole Country: His Mother *Dodo* published, in all Places wherever she went, the Miracles that attended the Conception of him; her divine Dream, with the favourable Result thereof; that Vision of the Deity, and the Glory which diffused it self all over the Heavens, whereby her Son was called to the Office or Dignity of Reformer General of the whole Race of Mankind; and finally, that *celestial Fire*, and *Book*, which her Son brought down from Heaven with him, in order to inflame Men's Hearts with an ardent and sincere Passion for the Supreme Being. Miracles of this Nature seldom fail of Credit or Success, when the Fair Sex make it their Business to spread and support them. Thus these glad Tidings quickly reached even the Court of *Darius*, and 'twas from thence that *Zoroaster's* Reformation took its Commencement.

AFTER *Zoroaster's* Decease, there arose from Time to Time divers religious Controversies and Debates. Such as were the most remarkable were held in the Reign of *Ardeskir*, or *Artaxerxes*, surnam'd *Babecan*, about two hundred Years after the Nativity of our blessed Saviour JESUS CHRIST, and shock'd the Faith of ^a that great Monarch: For which Reason he summoned all the Clergy to meet together, and call'd a General Council, as appears more at large in the Author last quoted. 'Tis sufficient for us, we presume, to inform our Readers, that out of fourscore thousand Ecclesiasticks, he made choice of seven only, on whose Judgment he relied to resolve the Scruples of his Conscience; and that out of those seven, one *Erdaviraph* by Name, was the only Person acknowledged, as the true and real Restorer of the Doctrines of the *Magi*; who being ambitious of supporting the awful Character he bore of a Man of God, pretended to be cast into a profound Sleep, during which he assured his Admirers, that his Soul was released from her earthly Tabernacle, in order to take her Flight to Heaven, and consult the Deity on the momentous Affairs that lay before them. His Soul was seven whole Days in her Passage to the Realms of Light and Bliss; during which Time, his Body was constantly attended by six *Magi*, and the King in Person, and all of them jointly pray'd, and fasted without Intermission till her Return.

Of all the Heresies which threatned and opposed the Religion of the *Magi*, the most remarkable was that introduced by *Manes* or *Mani*, the first Founder of *Manicheism*, who was a Painter by Profession. ^b His Heresy consisted in a Compound of *Magianism* and *Christianity*. This *Manes* maintained, that there were two diametrically opposite Principles, both eternal, and both self-existent Beings, the one Good, and the other Evil, distinguished by the respective Appellations of *Light* and *Darkness*. 'Tis added, that he assum'd the Character of the *Holy Ghost* the *Comforter*; that this lower World, according to his Notion, had been created by the ^c *Devil*; that the ^d Principle of all Good had created another World which was invisible, and of infinite Duration; that JESUS CHRIST was not really and truly come, and that he who went under that Denomination, was but a meer Phantom. He renounced the old Testament, and acknowledged the Eternity of human Souls; held a kind of *Metempsychosis*, and that the human Souls would rise again without their Bodies. He selected twelve Disciples in Imitation of JESUS CHRIST; and as he established two Principles in the World, his Notion was likewise, that there were two Souls in the human Species; the one Good, and the *Child of Light*, the other Evil, and the *Child of Darkness*. The Sin of *Adam* and *Eve* consisted, in his Opinion, in their carnal Copulation. There are several other Notions ascribed to *Manes*,

^a *Hide*, Cap. 21. *Relig. Persar.*

^b See *Hide*, *ubi sup.* and the several Authors which he quotes.

^c The Principle of Evil.

^d See this Topic treated of more at large in *Hide*, *ubi sup.*

which are as impious as they are extravagant. There were various Sects likewise of those who profess *Manicheism*.

THE most remarkable of their religious Rites and Ceremonies were these which follow. The Disciples of *Manes* were divided into two Bodies, or Orders of Men, *viz.* the *Eleēt*, and such as were their Disciples or Auditors; a Division something analagous to that amongst the Christians, where the whole Body or Joint-Members of the Church are composed of the *Eleēt*, or such as are *Chosen*, and such as are *Called*; it is, however, originally owing to the antient *Greek* Philosophers. There were twelve principal Persons established out of the *Eleēt* amongst the *Manichees*, in Imitation, as we have already observed, of the twelve Apostles of JESUS CHRIST. These went under the Denomination of *Masters*; one whereof was their Head, and for that Reason was honoured with the illustrious Character of *Prince of the Masters*. These twelve constituted and ordained seventy two Bishops, who were chosen out of the Body of the *Eleēt*, and, in their turn, had the Ordination of Priests and Deacons. The Mysteries of their Religion were communicated to these *Eleēt* alone, who were obliged to be forever engaged in Meditation, and the Practice of Piety, which was represented to them by the three following Signatures or Tokens, *viz.* the *Mouth*, *Hand*, and *Breast*. The first denoted Thoughts, and Words which are the Signs thereof; the second express'd Action or Execution; and the last all Manner of Luxury and Licentiousness.

THE *Manicheans* used to wash themselves with Urine. This Sect has produc'd abundance of Apocryphal Books. Another Heretick who sprang from *Manicheism*, and was called *Mazdek*, under the specious Pretence of re-establishing that antient Union, and brotherly Love, which had been conspicuous amongst Mankind, strenuously insisted, that not only their Effects, but their Wives and Daughters should be enjoy'd in common. This last Article hit the Taste exactly of the ^a then reigning Monarch, and was equally agreeable, as we are informed, to the gay Sparks and Debauchees of those Times. We may safely rely on the Veracity of History in this last Particular. Another Heretick, called *Chuaph*, was likewise very ambitious of being at the Head of a Party. He preach'd up several Doctrines repugnant to *Magianism*, and rejected with Contempt the Worship of Fire.

The MODERN RELIGION of the GAURES.

THESE People boast of a perpetual Succession of their Church, without any Interruption; and tho' many Persons may be apt to imagine this a meer Romance, it is nevertheless strictly true and Matter of Fact. The ^b Church of the *Magi* has existed almost ever since the Flood; and although it may have been exposed from Time to Time to divers Heresies and Persecutions; and tho', since the Establishment of the *Mahometans* in *Persia*, 'tis reduc'd to a very small Body of faithful Members, it would be an Act of Injustice and Partiality to rob them of the Glory of maintaining their Tenets with unshaken Resolution, even in the blackest Storms that ever threatned to overwhelm them. If the *Gaures* have lost their temporal Jurisdiction, they can still boast an uninterrupted Succession in the Priesthood, a regular and uniform Liturgy without the least Variations since *Zoroaster's* Time, and an inviolable Attachment to the Doctrines which he established. This Church cannot with Justice be censur'd for any Innovations; as two Communions in our Days have been fond of doing to each other. But after all, the Eye always favours Objects seen at a Distance.

^a *Cabades*, or *Gobad*.

^b *Hide*, Cap. 28. *Relig. Persar.*

THE *Gaures* are inviolably attach'd to the Reformation of *Zoroaster*: They acknowledge a superior Principle to those two beforementioned of Good and Evil, whom the *Persians*, after they had swerv'd and deviated from the Religion of their Forefathers, established as the sole Authors of *Light* and *Darkness*. The *Gaures* conceiv'd, that by the Intermixture of these two Principles, God created every Being in Nature. A very ^a celebrated Author is of Opinion, that *Zoroaster* borrowed that Idea from the *Jews*; and his Observation, in all probability, is very just. We shall only make this cursory Remark, however, that this great Reformer, foreseeing the Difficulties attending so mysterious and incomprehensible a Point, maintained, that tho' all Things were good which God created, yet *Darkness* or *Evil* inseparably attended them, as Shadows do corporeal Substances. God could not possibly, according to his Nature, produce any thing but *Good*, but *Evil* resulted from those Productions, as a *Privation* of *Good*.

ZOROASTER was no Stranger to the Account which *Moses* has given of the Creation, and of the Fall of the Angels, and our first Parents; but if it be granted, that he had read these remarkable Occurrences in the Book of *Moses*, it must likewise be allowed, that he made, either wilfully, or thro' Ignorance, some very considerable Alterations; as for Instance, ^b he asserted, That the World was created at six several Seasons, each consisting of a certain Number of Days, *viz.* the first of forty five, in which God created the Heavens; the second of sixty, wherein he form'd the Waters; the third of seventy five, in which he made the Earth; the fourth of thirty, which were employed in the Creation of the Vegetable World; the fifth of four score, which were spent in the Formation of all manner of living Creatures, Man only excepted; the sixth and last, of seventy five, in which he created our first Parents. ^c Another Author gives us a quite different Account of this Creation.

THE ^d *Gaures* likewise hold, that as the World was to be encreased and multiplied by two Persons only, God graciously determin'd, that *Eve* should every Day bring a Pair of Twins into the World; and that during the Term of one thousand Years, Death should have no Dominion over her Seed; that the Devil tempted our first Parents, in order to render them odious in the Eyes of their Creator; that God being conscious of the Malice of the Spirit of *Darkness*, did not think convenient totally to suppress this Evil, but took the following Measures to check the malignant Influences of it. He constituted a select Company of ^e Angels to be the Guardians and Protectors of his Creatures. *Hamul* was made Inspector of the Heavens; *Acrob* Superintendant of the Angels; the Sun, Moon, Earth, Waters, Man, Plants, and all living Creatures of what Nature or Kind soever, had their particular Guardian Angels: But notwithstanding all these prudent Precautions, Evil increased, Man grew wicked and perverse in all his Ways, and God therefore sent the Waters of the Deluge at once to extirpate him, and all his impious Race.

THE Devils are put in Opposition to the good Angels; whose several Names and Functions are registred at large in ^f *Hide*; but we shall not trouble the Reader with a Transcript of his Catalogue.

THE *Gaures* are exceedingly religious, and never mention the Deity but with all the ^g Circumspection and Reverence imaginable. They allow him all the same glorious At-

^a *Prideaux's History of the Jews*, Lib. iv.

^b *Hide*, *ubi sup.* Cap. 9.

^c *Lord*, in his History of the Religion of the ancient *Persians*.

^d *Lord*, *ubi sup.*

^e See *Hide*, *ubi sup.* Cap. 12. on the peculiar Posts or Employments of the Angels.

^f The same, Cap. 13.

^g This is plain from a considerable Part of the Preface or Introduction to the *Sadder*, which is an Abridgment of the *Zend* of the *Gaures*. The Christians themselves do not speak in more sublime and lofty Terms, nor more suitable to the Dignity of the Supreme Being. See *Hide*, Cap. 33. *Relig. Persar.*

tributes as we do; they look upon him as the sovereign Judge, and bountiful Rewarder of all Mankind, just, merciful, ready to pardon, &c. Both the Angels and Devils, of whom we have been speaking, are the Ministers of God; the one for the Administration of Good, and the other of Evil. These *Gaures* likewise are of Opinion, that each individual Person has both a good and evil Genius constantly attending him. 'Tis farther a received Notion amongst them, that the Influence of ^a a certain *general Light* is infus'd, if I may be allowed the Expression, after an extraordinary Manner, into some particular Persons, who are the Favourites of the Almighty. 'Tis this *Light*, according to them, that renders some Men conspicuous for their deep Penetration into all the Arts and Sciences, and forms the Genius's of such as are born to sit at the Helm of State; and we may add, helps them to bring about the various Revolutions that overset whole Empires, and likewise to excite the same Confusion in the Minds of Men. This is doubtless no absurd Notion; nor is it any ways extravagant to imagine, that this *Light* sometimes diffuses itself after such a profuse Manner, on some certain Number of Persons in a Family, that its Favours seem partially bestowed on them, to the manifest Detriment and Disadvantage of the rest. This is indisputably a very just Remark, tho' not to be accounted for by ^b Physick, or Astrology. Any Person that will give himself but the least Trouble imaginable to reflect, will easily perceive, that there is a certain Quantity of Merit, as well as of temporal Advantages allotted for distinct Families. Kingdoms likewise are, after the same manner, permitted to be formidable and powerful, to flourish, and be Masters of the Arts and Sciences in the highest Perfection for a Time, and then again, are destin'd to an apparent Declension. And indeed all Things in Nature, as well as the human Species, have their proper Seasons for their Increase, Maturity, and Decay.

'Tis impossible to stave off the Revolutions of the last-mentioned Period of Decay: The Emperor *Augustus*, and *Lewis the Great*, King of *France*, who were so exactly alike in their Lives and Governments, are incontestable Proofs of the Truth of this Assertion.

THE *Gaures* have a kind of Veneration and Respect for Cocks, on Account of their waking them so early in the Morning, and reminding them, by their Crowing, of the Duties of the ensuing Day. The *Sadder* recommends them to the Favour and Affection of the Faithful. These Testimonies of their Esteem for this particular Animal, were transmitted to them, in all probability, by the Traditions of the antient *Persians*.

THE Primitive *Persians*, as we have already observed, made use of no manner of Temples, as thinking them Places too circumscrib'd, and below the Dignity of the Supreme Being: But when they were inclinable, in Imitation of the *Jews*, to preserve their consecrated Fire, it was absolutely necessary that they should admit of their *Pyreums*. *Zoroaster*, not satisfied with those he found already introduced, erected a considerable Number more wherever he went. These consecrated Fires are at present much in Vogue amongst the *Gaures*, and preserved with so much Care and Precaution, that they are called Idolaters, and the Worshippers of *Fire*, tho' without the least Grounds to support the ungenerous Accusation: For they pay no Adoration to the material Fire, altho' they make use of that Element in the Celebration of their Divine Service. 'Tis the Deity alone whom they adore in the Presence of the Fire, as the true Symbol of the Divine Majesty. Though ^c Fire, according to the *Gaures*, is the purest of all the Elements, yet they look upon it only as one of God's most perfect Creatures. 'Tis, as they imagine, his favourite Habitation. When they pray, they neither make their Ad-

^a They call it *Chumra*. See *Hyde*, Cap. 33. *Relig. Persar*.

^b The celebrated Count *de Grammont*, that favourite Hero of Mr. *de St. Evremont*, used to say, That great and illustrious Men have their Heads too much taken up to regard the mechanical Operations of Generation. Their Spirits are always confined to the Brain. Your empty-scall'd, fluttering Fops, says he, are always best qualified to please the Fair Sex; and a Scholar directly the Reverse. 'Tis for this reason, an old and true Saying, that *Fools get wife Children*.

^c Quotations in *Hyde*, Cap. 8. *Priscian's Hist. of the Jews*, Lib. iv.

dress'd to *Mithra*, nor the *Sun*, or Fire, but to God alone ; many Instances whereof are produc'd by the learned *English* Doctor above quoted : From whence we may very readily infer, that the Imputations of Idolatry are as rash and groundless in *Asia* as they are in *Europe*.

ZOROASTER enjoin'd his Disciples to adore the Deity with their Faces first turn'd towards the *Sun*, and then towards the consecrated *Fire*. “ 'Twas the Mode of Worship
“ amongst the antient *Persians*, says the *French* Translator of Dr. *Prideaux's* History,
“ and this Institution preceded the Reformation of *Magianism*. When the *Persians*
“ drew near to their consecrated Fires in their divine Service, they always approached
“ them from the West Side, because by that Means their Faces being turn'd to those
“ as well as the Rising-Sun, they could direct their Worship towards both at the
“ same Time.” This Form of Worship was directly opposite to that of the *Jews*.^a
“ For the *Holy of Holies*, wherein was enclos'd the Symbol of the Divine Pre-
“ sence, which lay on the *Propitiatory*, or *Mercy-Seat*, being at the West End of the
“ Temple of *Jerusalem*, all such as enter'd therein to worship God, had their Faces
“ turn'd that Way. That was^b the Point towards which they constantly directed
“ their Divine Worship ; but that of the *Magi* being the Rising-Sun, they always wor-
“ shipp'd with their Faces towards the East.”

THE *Gaures*, according to *Lord*, are obliged to turn towards the Sun at their Morning and daily Service, and at Nights towards the Moon. “ For these two Planets are
“ not only the two bright Luminaries of the Heavens, but likewise two of God's Wit-
“ nesses opposed to *Lucifer* ;” that is to say, the *Devil*, or Principle of Evil.

WE have given you a Representation of their *Pyreums* in the Print annex'd. The Priests are obliged to watch Day and Night to maintain and repair the consecrated Fire. But 'tis absolutely necessary that it be rekindled when necessary, after the purest Manner that can possibly be devised^c ; for which Purpose they frequently make use of a Steel and Flint, or two hard Sticks, which, by continual Friction, will in Time take fire. Sometimes likewise they kindle it by the Lightning which darts down from Heaven on any combustible Matter ; and sometimes again by those *Ignes fatui* which frequently arise in marshy Grounds ; or else by common Fire, in case 'tis pure and undefiled, or with such as the *Banians* make use of to kindle their Funeral Piles. But they have one other Method still, as noble as 'tis pure ; and that is, by collecting the Rays of the Sun into the *Focus* of a Burning-Glass.

THEY are strictly enjoin'd not to touch this Fire with Sword or Knife. They are oblig'd to entertain it with the purest kind of Wood, without the least Bark upon it. They are not allow'd to blow it with their Mouths or a Pair of Bellows, for fear of the least Profanation ; which was formerly punish'd with immediate Death ; and that rigorous Treatment for such Offences continu'd till the Destruction of the *Magian* Monarchy by the *Mahometans*.

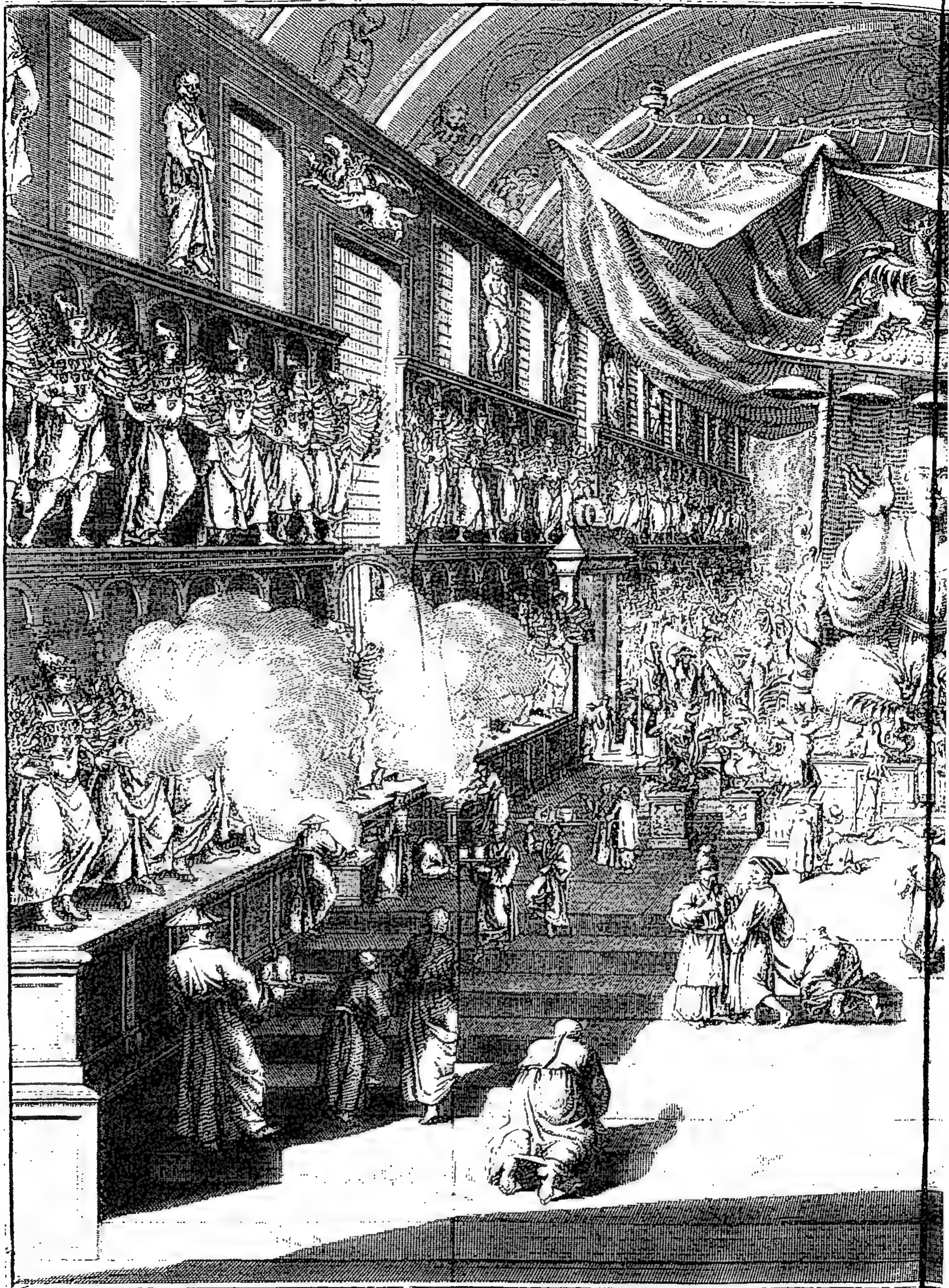
THE Priests themselves never presum'd to approach these consecrated Fires without a Piece of fine Linnen over their Mouths, to prevent their Breath from polluting the sacred Flames. This Precaution was always observ'd whenever they drew near them, or when they read or repeated that Form of Prayer which might properly be called the *Service of the Fire*. The *Magian* Priests, who were the proper Celebrants, perform'd

^a All this is an Extract from Dr. *Prideaux*.

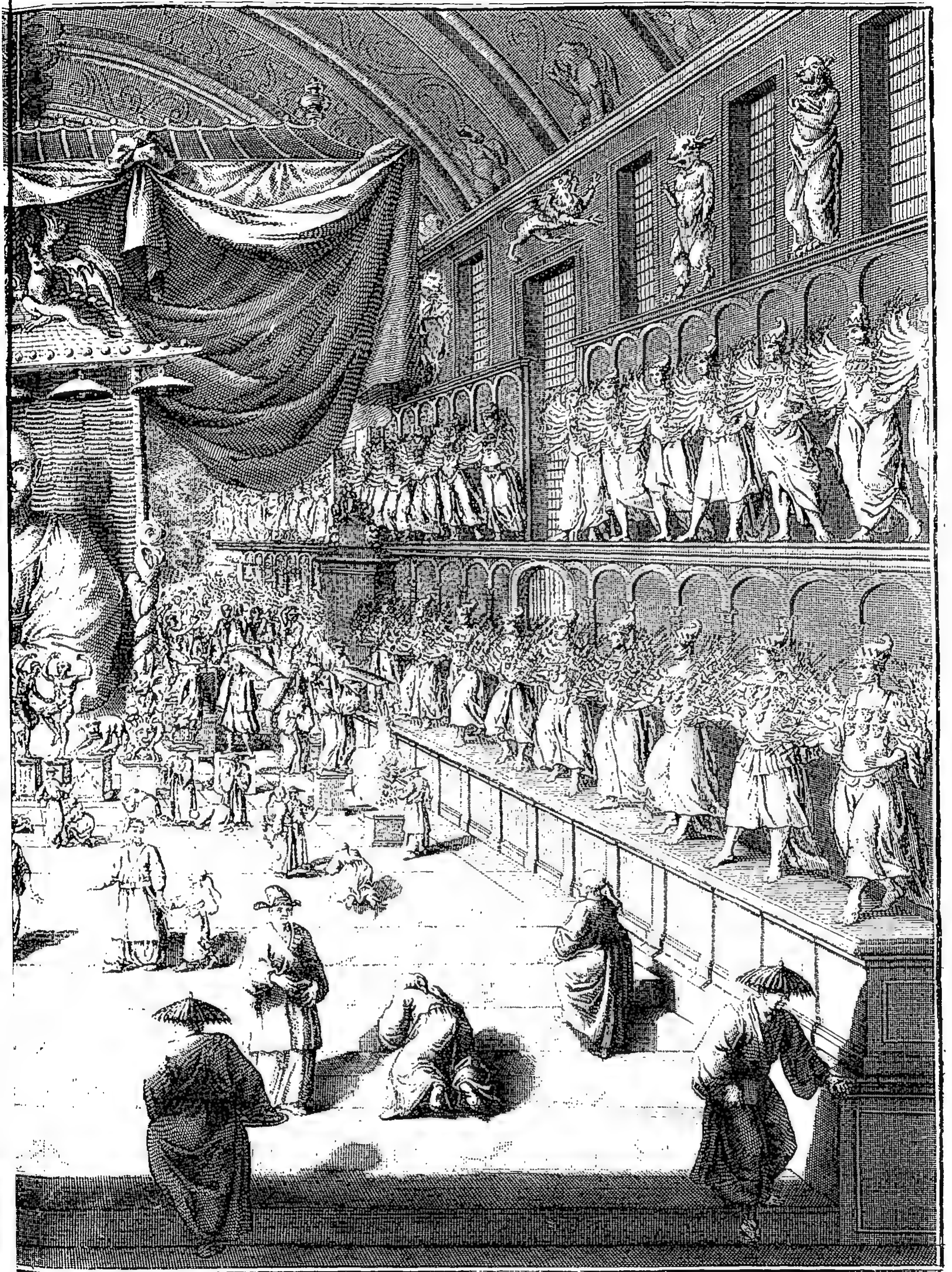
^b The People of the East call that Cardinal Point towards which they turn themselves in Time of divine Service, *Kebla*. This is a Remark in the *French* Translation of Dr. *Prideaux*.

^c *Lord's* Hist. of the Religion of the antient *Persians*.

^d Their Method of reciting Prayer was exactly conformable to that of the *Jews*.



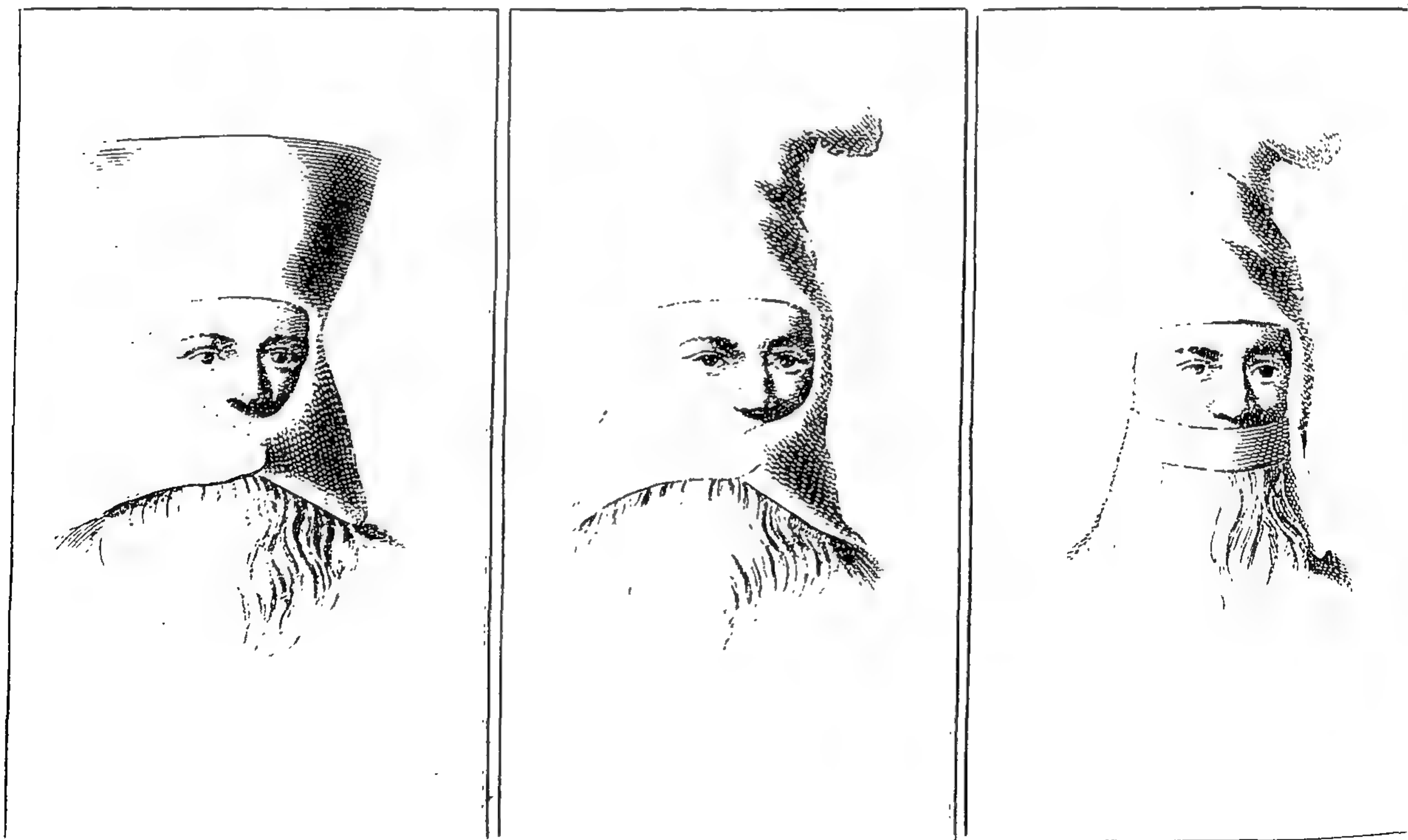
TEMPLE du JAPON



N'en il y a mille IDOLLES.

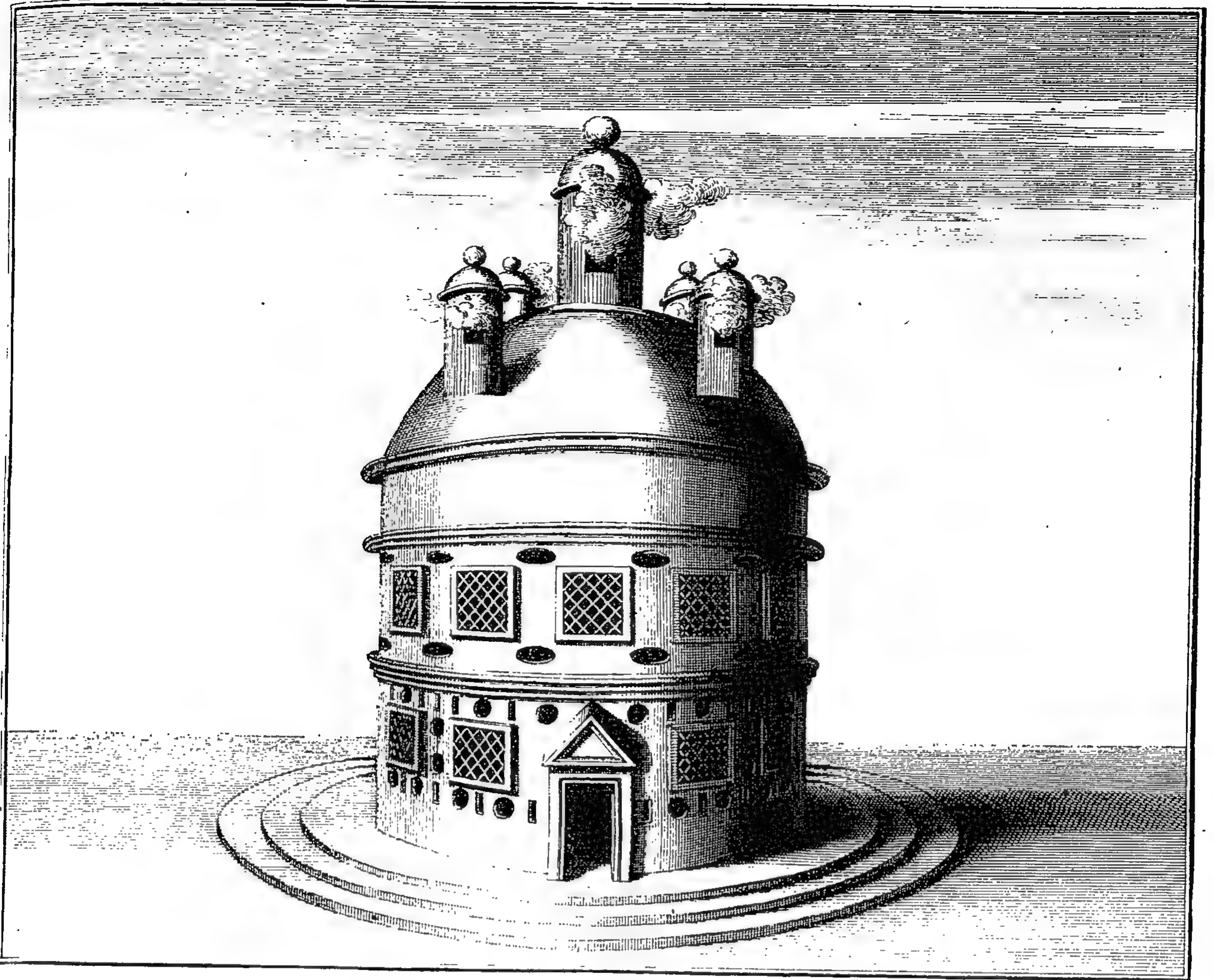


*Grand PRETRE des GAURES ou PERSES devant le FEU ayant à la main son
RITUEL*

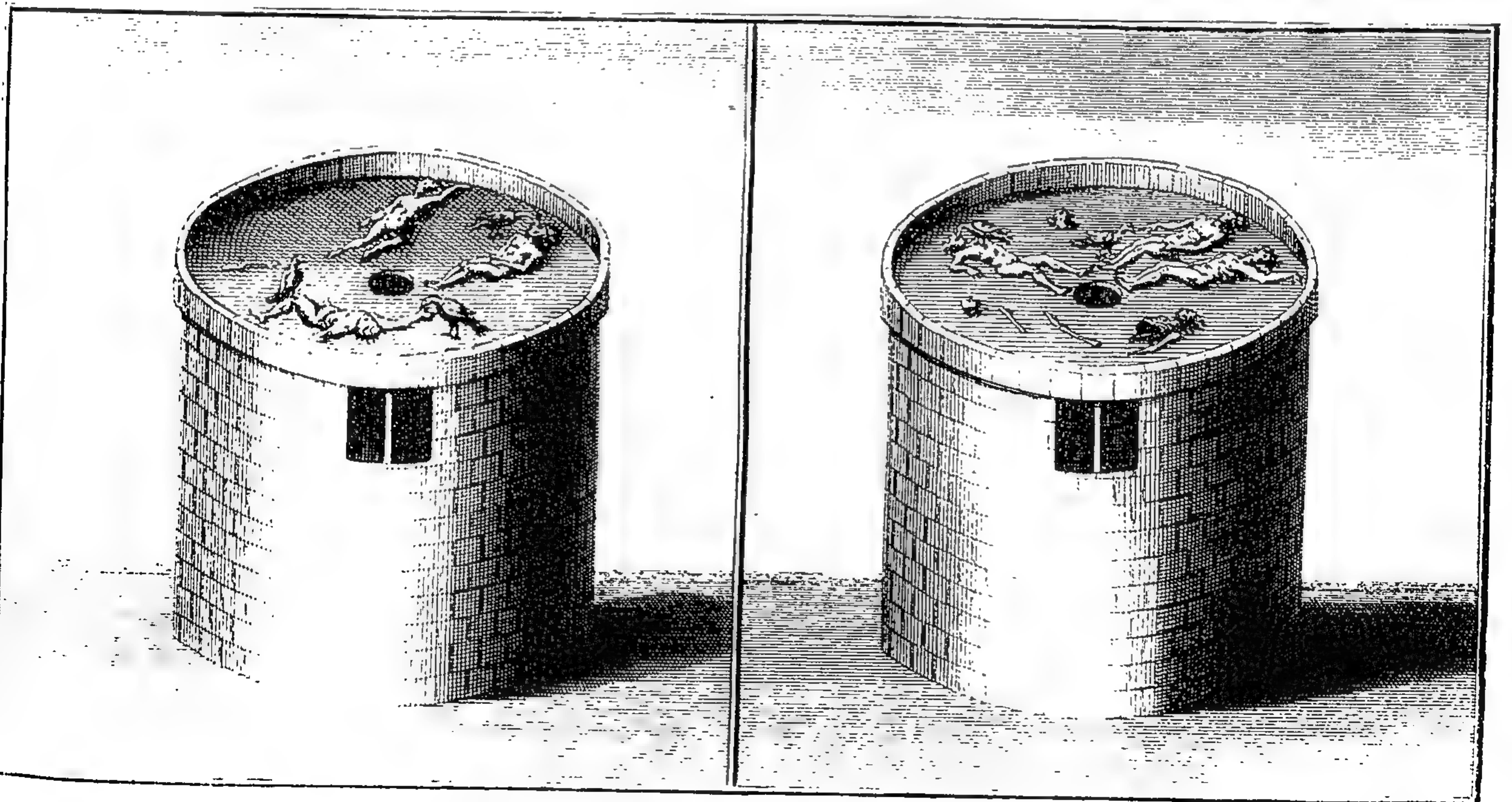


Le P. de la.

Trois différentes TÊTES de PRÊTRES GAURES avec la MITRE et la bouche couverte



TEMPLE du FEU.



SEPULCHRES des GAURES.

this Ceremony with such an humble and lowly Voice, as not to be heard, or at least understood by the Congregation. 'Twas a kind of ^a Whisper, not unlike that practis'd by our *Roman Catholic* Priests when they read *low Mass*. The Language in which this Office is wrote is at present as unintelligible to the *Gaures* as the *Latin* to some of our illiterate *Europeans*.

WHEN their ^b sovereign Pontiff approached these consecrated Fires, he was ^c washed from Head to Foot, perfum'd, and dress'd in a Vestment as white as Snow. After this he prostrated himself to the very Ground before the Flames, and said his Prayers with bitter Sighs and Groans; which are well understood by the Devotees of all Religions. These ardent Acts of Devotion, these affectionate Respirations of his Soul, were all address'd to the Deity; to him he offer'd up his Prayers, extracted from their ^d sacred Scriptures; and in short, to him alone he made Confession of his Sins.

THE Priest's Head was formerly, and is still, dress'd in the same Manner as 'tis delineated in the Print annex'd; wherein there are likewise some of their most antient *Magian* Priests, designed according to the Description which we have of them in antient Historians. The Priest there, if you observe, has his Book in one Hand, and a Bunch of Rods in the other; or, more properly speaking, several little white Twigs, very slender, and about a Span in Length. This was the Posture he always appeared in during Prayer-Time, which Service he perform'd with a very submissive and lowly Voice; and the Devotees who were present, said their Prayers prostrate on the Ground. Each of these Devotees threw his Oblations into the Fire, which were more or less valuable, according to his Station. These Free-will Offerings consisted in aromatic Oils, Perfumes, and costly Pearls. The Populace and poorer Sort threw in the choicest Fruits they could procure; all which went, in former Times, under the Denomination of the *Fire's Collation*.

THESE Customs are all observ'd by the *Gaures* at this very Day. Their religious Devotion, according to *Lord*, is introduced by the *Distoorc's* seasonable Exhortation to the People; the Sum and Substance whereof is as follows, *viz.* "That the celestial Fire
" having been deliver'd by God himself to *Zerroost* (*Zoroaster*) their wise Legislator; to
" whom he declar'd, that it was an Emanation, or Part of his own infinite Virtue and
" Excellence ' they ought to look upon it as sacred and divine, and the proper
" Object of their profoundest Veneration as being a Portion of the divine Essence . . .
" since 'tis of the same Substance, and that they ought to love and regard every Object
" that bears any Resemblance of it as the Sun and the Moon who are God's
" two awful Witnesses, who will testify against them if they contemn or neg-
" lect that Worship which has been enjoin'd them. After this, he exhorts them to
" ask Pardon and Forgiveness of God, if, in their daily Use of Fire they should by
" Accident let fall the least Drop of Water into it; or, by any Inattention, Carelessness,
" or otherwise, be guilty of any impure Action with regard to that sacred Element.

IN some particular Parts of the *Indies*; the Faithful, who are Professors of *Magianism*, are conven'd or assembled together by the Tinkling of a little Bell. The *Gaures* in *Persia* are not allow'd to give any such public Notices; for which Reason they meet together without any Ceremony at the stated Hours; and then, according to the Custom ob-

^a *Musfitatio*, *Hide* Relig. *Persar.* Cap. 29.

^b *Distoorc* in *Lord*, *ubi sup.*

^c *Hide*, Cap. 29. Relig. *Persar.*

^d The *Zend*, or *Zend-avesta*.

^e *Epula Ignis*.

^f *Lord* is speaking here of *Adoration*, in which Particular *Hide* and he are of quite different Opinions.

serv'd by the *Armenians* of *Zulpha*, are conven'd only by five or six Strokes on a Plank with a Hammer.

IN their small Chapels, instead of a Fire they have nothing but a burning Lamp. Altho' during divine Service these Devotees have their Mouths and some Part of their Faces cover'd, they must keep notwithstanding at an awful Distance from their consecrated Fires: But as to the Priests, they may approach them in such a Manner as to be able to officiate, without the least Inconvenience to themselves, or Profanation of the Fire.

THE little Twigs or Switches which we have already mention'd, are look'd upon as an essential Branch of the Rites and Ceremonies observ'd in their religious Worship. These Rods are ^a cut off with abundance of Formality from one particular Tree, which the *Persians* call a *Hawm*, and very much resembles the *Tamarisk*. If no such Tree however can be found, they have immediate Recourse to the *Pomegranate-Tree*. The Knife made use of on this Occasion must first be sanctified by a very careful Ablution, and by several Prayers pronounced in a low Voice to the Praise and Glory of God, and of the sacred Fire. These Rods or Twigs are deposited in a Case or Box made for that particular Purpose; and whenever they read, or pronounce any of the Prayers contain'd in their *Zend*; or whenever they engage in any other religious Exercise whatsoever, a proper Quantity of these Twigs must be taken out, and laid ready before them: For these sacred Instruments are as essential to them on such solemn Occasions, as to our Catholic Devotees their Chaplets, or Sets of Beads. The Number of them, however, is not fix'd and determin'd. Some Prayers require thirty five, and others but twenty four. Five only are sufficient for an ejaculatory Grace before their Meals: But as they are of no farther Service after the Prayer, they must be devoted to the Flames.

THO' the *Persians* had a peculiar Veneration for the Fire, yet they paid likewise such an extraordinary Respect to the three other Elements, that some ancient Historians have charged them with paying divine Adoration to them all. This Accusation, however, is groundless and unjust. All their Care and Circumspection in former Times was, and still is, to preserve those pure Elements from the least Stain or Pollution. They look upon them as sacred, because the Principles and Seeds of all Things being, as they imagine, are compris'd in them; and for that Reason they constitute distinct Conservators for each of them, whose peculiar Province it is to preserve them from any Intermixture or Profanation. This Purity is the Principle whereon the *Gaures* have grounded their Ceremonies with relation to the Dead. The Water, however, is the ^b Element next in Repute amongst them to the Fire.

A SCARLET and deep Yellow are their favourite Colours; and they make choice of them before any other in every thing they wear, as being, in some measure, Emblems or Representations of the Fire. For the very same Reason likewise, a Ruby, a Carbuncle, and a Granate are much more valuable in their Esteem than any other precious Stones whatever. Notwithstanding this peculiar Regard of theirs for Scarlet, &c. 'tis undeniably true that their Priests are oblig'd to be dress'd in White during their Celebration of divine Service.

^a Quotations in *Hide*, Cap. 27. *Relig. Persar.*

^b See Dr. *Hide*'s Account of this Matter, in Cap. 6

Their FESTIVALS, and MAGI, &c.

THE *Gaures* have their Guardian Angels for every Month and Day throughout the Year. The ^a Author before quoted has given us a complete List of all their Names, who have their respective Prayers directed to them in their Ritual; but in such a manner, as relates only to every ones peculiar Functions; for the ^b blessed Spirits, we find, in the Opinion of these People, as well as of the *Indians* and several others, move only in their proper Sphere, and never oppose or obstruct one another in the Execution of their respective Offices. Let us here act impartially, and try to set these Acts of Devotion in a fair Light. The *Gaures* very readily acknowledge, that God is the true and sole Object of divine Adoration, tho' they invoke the Angels, as being his Ministers, and the Guardians of his Creatures. They allow, notwithstanding, that they are dependant Beings, and entirely subservient to the divine Will. In short, these Invocations of the Saints must be look'd upon in no other View, than as our daily Requests to our religious Friends, to whom, without the least Want of Reverence or Respect, or Diminution to the Glory of the Supreme Being, we customarily say, *Pray for us, Remember us in your Prayers, &c.*

NEW-YEAR'S-DAY is a grand Festival with them, as well as all other Nations. We shall not therefore expatiate on that Head. In the Time of the *Magian* Kings, the Sovereign was inform'd of the Accession of the New-Year by Break of Day, and some young Courtier of a beauteous Aspect and graceful Deportment, was always made choice of to perform this Ceremony. As soon as he was admitted into the King's Bed-Chamber, his Majesty ask'd him his Name, the Occasion of the Visit, and the Tidings which he brought. "I am *Almobark*, said he, that is, a good Angel, and have brought your Majesty the *New-Year*, by the express Orders and Directions of God." After this, his Majesty was presented with abundance of symbolical New-Year's-Gifts. The prime Ministers, and all the People in general, paid him their Obeisance. He was presented likewise with a Loaf, and after he had eaten a small Quantity of it, he distributed it amongst his Courtiers, pronouncing a set Form of Words, proper for the Day, the Purport or Sense whereof was this, that *in the New-Year every Thing usually observed ought carefully to be renewed*. The Ceremony concluded with the Distribution of the several New-Year's-Gifts before presented to his Majesty, and with his Royal Benediction on all his Court.

THE *Gaures* keep six Festivals in Commemoration of the six Seasons of the Creation, each whereof is held for five Days successively. To give the Reader a List of their Names, or of such other Festivals as are abolished, either through Change of Government, or the Loss of their Jurisdiction, would be as needless and ^c impertinent, as to enumerate all their lucky and unlucky Days, or those on which some particular Affairs are either to be engaged in, and vigorously pursued, or with the utmost Precaution laid aside, and deferred to some more favourable Conjunction. Such of our Readers as are fond of Enquiries of this Nature, may have Recourse to our *Almanacks*, and the Mysteries of little *Albert*, to gratify their Taste. There is only this Difference betwixt them and the former, that the Day which is marked as impropitious there, is just the reverse with the latter.

^a *Hide ubi sup.* Cap. 15, 19 and 20.

^b *Quisque dies habet distinctum Angelum, qui suis diei rebus unice præficitur, ad quem dirigitur . . . Assuetudo.* *Hide ubi sup.*

^c See *Hide*, Cap. 19, and 20. *Relig. Persar.*

THESE *Gaures*, likewise, for the generality, commemorate their Dead once a Month throughout the Year. At such Times they provide an elegant Entertainment in honour of their deceased Friends and Relations. This monthly Festival is instituted and appointed in the ^a *Sadder*, by these express Terms; *Remember the Souls of your departed Father and Mother*. These People formerly observ'd, and in all probability do so still, another remarkable Solemnity, which was this, That the first Night after the Death of a Friend, they made an Oblation of Bread and some Tid-Bits to gratify his Appetite. These Tokens of their Respect were called an Alms, and laid in Form on the Tomb-Stones of the Deceased.

WE must not omit informing our Readers, that the first Day of each Month is set apart for the public Worship of God; and that there are four other Days therein, which are correspondent with, or answerable to the *Christian's* Sunday, or the *Jewish* Sabbath. The faithful *Gaure* is obliged to devote these four solemn Days at least, to the Service of the Deity. ^b The Sermons which are at those Times preach'd, for the Instruction of the Faithful, and the public Prayers of their Church, bear a very near Affinity to those of the *Jews* and the *Christians*. As to the Tone, or peculiar Modulation of the Voice with which they read their Prayers, in all probability it was copied from the *Jews*, who, in reading their divine Service, make use of a Variety of Tones; but that human Invention, or commodious Contrivance, might be first introduced, perhaps, in order only to quicken, and stir up the Attention of their Audience. The antient *Greeks*, as appears by their Writings, look'd upon this manner of Utterance, as downright Singing.

THEY ^c keep likewise several stated Fasts, and a sort of Abstinence for five Days successively after each of them, during which Time they eat but once a Day. This Act of Abstinence is comply'd with, in Commemoration of the five Days Rest, which immediately ensued the several Seasons of the Creation. The antient *Persians* prohibited, however, the Observance of all Fasts, and, according to Dr. *Hide*, ^d that Prohibition is in force at this very Day. We are informed, likewise, that they are obliged to carry with them to ^e Chapel some small Portion of every Thing they eat, provided it be of the animal Species; and this Oblation is intended as a Testimony to God of that Reluctance and Regret with which they kill his Creatures for the Support of Nature. This Custom ow'd its Rise, in all probability, to the *Banians*, amongst whom they reside, and not to the antient Religion of the *Magi*. On their solemn Festivals, they repair betimes in the Morning to their *Pyreums*, or Sanctuaries, and take their Victuals along with them. The Rich distribute some Portion of their plentiful Store amongst the Poor, and all eat very sociably, like Brethren, in common. Their Devotees never fail of going constantly every Day to pray before the consecrated Fires, in some one of their *Pyreums*. There they confess the Sins, of which their Consciences accuse them, to the proper Priest of the Place, as we do to the Curates of our respective Parishes. Those that live too far distant from any of these Places, set apart for public Worship, content themselves with performing their Acts of Devotion before their own private Fires. Moreover, the *Gaures* are all very careful to keep a Lamp constantly burning in their Houses, which they light with the sacred Fire of some *Pyreum*.

CORPORAL Purity, amongst them, is a Virtue of the last Importance; and we may justly assert, that they are as strict in that Particular, as the most scrupulous *Jews* and *Mahometans*. They refuse to drink after any Person of a different Religion, or even af-

^a This is an Abridgment of the *Zend*.

^b *Hide*, *ubi sup.* Cap. 28.

^c *Lord's History of the Religion of the antient Persians*.

^d *Relig. Persar.* Cap. 28.

^e *Pyreums*. *Lord* calls them *Eggareums*.

ter any of their own, for fear of being infected with the Iniquities of their Neighbours.

WHETHER the *Gaures* are ambitious or not of making Profelytes, we are at a Loss to determine; but as no temporal Advancement can possibly be expected in Religion, divested of all human Authority, 'tis probable, but very few are so fond of Salvation, as to embrace a Persuasion, so despicable in the Eyes of the World, as that of the *Magi* is at present. But this is not the Case with our *Christian* Sects. ^a The *Grace of God*, at least, brings them in a comfortable Subsistence. In some, they are allowed the Comfort of Matrimony; and make an Advantage of the Toleration which is granted to tender Consciences, to ^b think and speak, without the least Check, whatever they see convenient. 'Tis on Motives like these, that some People, whose natural Incapacity renders them perfectly useless in their own Persuasion, and gives them a Distaste to the Religion of their Forefathers, quit it at thirty Years End; and being admitted Members of some new Sect, without so much as believing there is a God, very boldly set up for smart Authors, by plundering, without Mercy, the learned and elaborate Works of the brightest Genius's of the Age.

THERE is no small Resemblance between the Hierarchy of the *Gaures* and that of the *Jews* and *Christians*. As for instance, they have, like the former, their High Priest, and several others subordinate to, and dependant on him. None can be qualified for the Priesthood, but such as are the Sons of Priests. With the *Roman Catholics* 'tis just the reverse; so near a Relation of the Candidate would be an infallible Exclusion. They have their Priests, like us Christians, and several superior Dignities amongst them, like our Bishops and Archbishops. And we are willing to allow that the 'Hand of God is very visible in their Institution.

BUT to proceed, and be a little more particular on this Topic: The Clergy in general, before *Zoroaster's* Time, were all ^a *Magi*, and their Order very much resembled that of the Tribe of *Levi*. These *Magi* were inferior Priests, and subservient to the *Mubadi*, who were look'd upon as their ^c Provincials, or Ecclesiastical Superintendants, much like our Bishops. In short, these Bishops, placed over the *Magi*, were in their Turns subservient to a supreme Dignity, called *Mubad Mubadan*, a Title, which, with Propriety enough, may be render'd in ^d *English Arch-Bishop*, or *Bishop of Bishops*. The Dignity of this Sovereign Pontiff is in every Respect equal to, and correspondent with his Holiness the Pope of *Rome*, the *Musti* of the *Mahometans*, and the *High-Priest* of the *Jews*. In this State and Condition was the *Persian* Hierarchy when *Zoroaster* first attempted his Reformation. And he left it just as he found it, with this Difference only, that instead of the Titles beforementioned, he established others of his own Invention. Such as before were known by the Name of *Magi*, were then call'd *Hyrbad*; according to *Lord, Harbood*: The *Mubadi* were distinguished by the Appellation of *Destures*, and the Sovereign Pontiff, or Bishop of Bishops, by that venerable Title of *Desturi-Destur*.

The *Harbads*, or *Harboods*, are obliged to have long Beards, yet they shave their Cheeks; and if they have any Whiskers, they must not be very conspicuous. Their Caps

^a This is an Allusion to the usual Motive, which such as become Profelytes urge, in Vindication of their Conduct.

^b These Sects are founded on that Parable of our Saviour's, where the Kingdom of Heaven is likened to a Net cast into the Sea, which catches all sort of Fish.

^c *Hæc non sine numina factum. Persas olim ordinasse, idem quod postea Christus & Apostoli ejus in plenitudine temporis tandem nova sanctione instituerunt & confirmarunt.* Hide Cap. 28. Relig. Persar.

^d *Mogh.*

^e *Magorum Præsules* — *Horum erat in singulis Provinciis unus, qui Præsulis vice fungebatur.* — Hide, ubi sup. Cap. 30.

^f *Præsul Præsulum.* Hide.

terminate in a Point, or, more properly speaking, are made in a Conic Form, ^a fall down on their Shoulders, and quite cover their Ears. Their Hair is generally long, and they are enjoined never to cut it, except when they go into Mourning for some deceased Relations. The Caps which they wore formerly were so contrived, as to cover their Mouths, during the Celebration of Divine Service before the Fire. The Priests of the *Gaures* at present make use of a Piece of Stuff, cut Square, for that religious Purpose.

THE *Sudra* is inclined to a Scarlet Colour, and made with long Sleeves, which owe their Original, in all probability, to their antient Mode of saluting either the King, or any of his Courtiers. When any one formerly happened to meet his Majesty, or any Person of Rank or Distinction, he was obliged to stop short, stand out of his Way, and clap his Hands within his Sleeves. This *Sudra* falls down to the Calf of the Leg. The Cloth Sash, or Girdle of Camel's Hair, with which 'tis tied behind, goes twice round the Waist. The Surcingle of a *Hyrbad*, or *Herbood*, according to the Print hereunto annex'd, has four Tassels, which are intended to remind the Wearer of the four establish'd Maxims following, which he ought never to forget. The first Tassel reminds him, that he is ^b to have one God alone, one Omnipotent Being always before his Eyes: The second, to believe in all the Articles of the *Magian* Faith: The third, to acknowledge *Zoroaster* as God's true and genuine Apostle: The fourth and last, to resolve, by the Grace of God, never to be weary of well-doing. ^c These Girdles are of divine Institution. All the Faithful, of both Sexes, are obliged to wear them; they are look'd upon as a Signature or Mark of the Creature's Obedience to his Creator: And, in short, he that is in Possession of this invaluable Treasure, imagines he has overcome the Devil and all his Works. They persist, without any farther Preservative, in the Religion of their Forefathers, and without any other good Works, enjoy all the Blessings which are the Portion of the Faithful. Thus, by Virtue of some commodious Inventions, that true spiritual Devotion, which is so difficult, and, to speak the Truth ingenuously, not to be practis'd by the Generality of Mankind, has been render'd popular, if I may be allow'd the Expression, and almost universal. The faithful *Gaure* is under an indispensable Obligation to take care of a Girdle, that has such innate and supernatural Virtues; and in case he should happen, thro' Inadvertency, or Misfortune, to lose it, he must neither drink, nor eat, nor speak, nor stir one Foot, till he has purchased a new one of some *Herbood*. They imagine, as we are further inform'd, that he who has lost his Girdle, has lost his Benediction. This last ^d Idea is entertain'd, likewise, by some other People, who live at a vast Distance from the *Parfi*.

THE *Gaures*, as soon as they are twelve, or fifteen Years old, begin to wear it. For at that Age they are endowed, as they conceive, with sufficient Judgment to comprehend and practise the Principles of their Religion aright.

THE Laity are enjoin'd to be very strict and precise in their Deportment, and to perform the Duties required of them with Diligence and Application *. Shame and Fear, according to the moral Maxims of the *Gaures*, are the Basis and Foundation of all Virtues. They are commanded strictly to examine, and weigh every Thing they propose to undertake in the Ballance, and put nothing in Execution, till they are fully convinc'd, by consulting their Law, of the Justice and Equity of their Undertakings. They are

^a See *Hide*, ubi sup. Cap. 30. on the various Forms of their antient Caps.

^b *Sadder* x. ad calem Relig. Veterum Persar.

^c *Sadder*, ut supra.

^d *Hide*, ubi sup. informs us, that the *English* were formerly of the same Opinion; and, as a *Persian* Proverb has it, *A Man without his Girdle is without his Blessing*; so a *Girdle unblest*, was a common Phrase with them. The Term *Dis-solatus*, ow'd its Original to the very same Idea, which was received amongst the antient *Romans*.

* *Lord's* Religion of the antient *Persians*.

likewise

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likewise obliged, when they go out in a Morning, to return God Thanks for the Creation of all those Animals, of what Nature or Kind soever, which they see in their Way. Their Ecclesiastics, or Priests, are subject to much severer Laws and Restrictions. Besides the Obligation they lie under of being perfectly acquainted with all the Ordinances and Institutions contain'd in the *Zend*, and the Form therein prescribed for the Celebration of divine Service; two Points which are more essential, in the Opinion of some *Mechanical Devotees*, than the most sublime Elevation of the Soul to God; besides these two important Points, I say, these holy Fathers must abstain from all manner of Lusts, of what Nature or Kind soever; from all Lying, a Vice which is an Abomination to the Lord, who is the Eternal Truth, and from the Itch of Curiosity, a Distemper which is almost Epidemical amongst Clergymen in general. Their Ecclesiastics are obliged to study the *Zend*, in order to interpret and expound the true and genuine Sense of it, to such as are entrusted to their Care. They must not touch any Thing whatever that is polluted, or impure. They are to instruct their Hearers to pray according to the establish'd Form, and join such as require it in Holy Matrimony; constantly to frequent the Places devoted to, and set apart for divine Worship; to be inviolably attached to the Orders prescrib'd by their great Law-giver *Zoroaster*; to add neither to, nor diminish one Tittle or Iota from them; to contradict no Article contained in them, nor put their own partial Interpretations upon the Doctrines and Precepts therein advanced; in a Word, not to countenance or encourage the least Tendency towards Heresy and Licentiousness. To conclude, they must habituate themselves to the Practice of Patience, be of a sweet and affable Disposition, and imitate, as far as in them lies, the Perfections of the Deity, who is for ever merciful and gracious to the whole Race of Mankind, notwithstanding their manifold Sins and Iniquities, and ungrateful Provocations. They have, likewise, an Ordinance or Statute, which is very remarkable, and peculiarly relates to the Conduct of the *Archimagus*, or Sovereign Pontiff. He is commanded, by that Injunction, not so much as to touch any secular Person whomsoever, but more especially one, who is either an Heretic, or an Infidel. He is obliged to wash himself, and to put a Hand himself to all his own necessary Affairs, either as a Mark of his Humility and Condescension, or for the better Preservation of corporal Purity; to abstain from every Thing that is superfluous; to spend the Surplus and Remainder of his Revenue in Alms-Deeds, and other Works of Piety; to receive the Tythes and dispose of them to the best Advantage. He must avoid likewise, all Manner of Excesses, habituate himself to the Practice of Contemplation, study and reflect on the Precepts contain'd in the *Zend* without Intermision, very sharply correct and reprove the Vicious, and stand in awe of no Being, how illustrious or potent soever, but God himself. To conclude, he is under an indispensable Obligation to maintain and keep up the consecrated Fire with the utmost Care and Circumspection.

BESIDES the Tythes just before-mention'd, there are divers other Collections made; and the Sums arising therefrom are devoted to the Service and Support of the *Harboods*, and the several ^a Churches to which they respectively belong. We have already observ'd, that they frequently make use of Lamps there instead of consecrated Fires.^b The Poverty and abject State of these *Gaures* has obliged them to invent such an extraordinary Tax for the better Maintenance and Support of their Clergy, as seems even repugnant to the express Laws and Institutions of their great Reformer. Every Devotee is oblig'd annually, on the 25th of *April*, to extinguish his Fire, and pay the Priest to whom he particularly belongs the Sum or Value of about Sixpence of our *English* Money, for proper Materials to rekindle it.

^a They may, with Propriety enough, be called Churches, as they are Places wherein they assemble themselves together for the Public Performance of their religious Duty.

^b *Hide, ubi sup. Cap. 28.*

WE have already observ'd, that *Balch* was formerly the holy City of the *Persians*, and the Center of their Religion, and that therein was erected their principal *Pyreum*; for which Reason their *Archimagus*, for the generality, resided there, and so continu'd to do till the Subversion of their Religion by the *Mahometans*. After that he withdrew to the Province of *Kirman*, where his Successors have resided ever since. There likewise stands the principal *Pyreum* of the *Gaures*, and thither the present Devotees resort, by way of Pilgrimage, to perform their Vows.

FROM the whole Description which we have here given the Reader of the Religion of the *Gaures*, 'tis obvious to remark, that *Zoroaster* and his Predecessors borrow'd abundance of their Ceremonies from the *Jews*. The Sun, and the consecrated Fire, which, according to the *Gaures*, are visible Symbols of the Divine Presence, resemble that Fire which the antient *Jews* made use of on their Altar erected for their Sacrifices, till the Destruction of *Jerusalem*. That Fire of the *Jews* was likewise an Hieroglyphic, or Emblem of the Deity. Neither the one nor the other could put any Wood on their consecrated Fires, but what was perfectly pure and clean, and free from Bark, the better to avoid the least Profanation or Defilement of them. Neither the one nor the other were permitted to make use either of their Breath or a Pair of Bellows, in the kindling them, or making them burn. There is likewise an exact Conformity between their Laws, with regard to bodily Cleaness, unclean Animals, the Payment of Tythes, and the Preservation of the Priesthood in one Tribe, &c. not to mention the Morals of *Zoroaster*, which seem to be visibly collected by that great Reformer from a large Number of curious Maxims taken out of *Jewish* Dissertations, adding to his own Works, as we are credibly inform'd, some beautiful Fragments, extracted from the Psalms of *David*, and the sacred Writings of other antient Prophets.

Their NUPTIAL CEREMONIES and FUNERAL SOLEMNITIES, &c.

THE *Magi* formerly not only licens'd the Act of Incest^a, but recommended it to the Clergy. *Zoroaster*, as some say, finding the *Persian* Monarchs had a violent Propensity or Inclination that Way, acted the Part of a Politician, and indulged them in the Prosecution of such Amours, the better to establish his intended Reformation, by an Act of Complaisance, which could not fail of soothing their Consciences; when they found the Laws of their Religion countenanced and encouraged them in the Indulgence of their favourite Passions.

AT present their Priests can have but one Wife, except she proves barren: In that Case, indeed, in order to have Issue, they may take another, provided they can procure the Approbation and Consent of the first; but not otherwise. If we may judge of their Wives by ours, we may reasonably conclude, that very few, if any of them, are so good-natur'd as voluntarily to transfer and assign over their conjugal Right and Title to another, under the specious Pretence of their own Sterility. The *Gaures* are proud and ambitious of nothing more than having a numerous Offspring. This they call *adding Numbers to the Faithful*; and according to their Notion, such Increase of their prolific Stock will be look'd upon as^b meritorious at the Day of Judgment, provided they are lawfully begotten. The *Mubads*, or Ecclesiastical Superintendants, and the *Archi-*

^a Such of the Sacerdotal Tribe as were the Issue of a Son, married to his Mother, were look'd upon as most worthy to be advanc'd to the highest Ecclesiastical Dignities and Preferments, *Prideaux Hist. of the Jews*, Lib. iv.

^b The *Sadder* very much encourages the Procreation of Children, and promises peculiar Blessings to such as have Male Issue.



Cérémonie NUPTIALE des PARSIS ou GAURES



BAPTEME par le FEU des GAURES.

magus, or Sovereign Pontiff of the *Magi*, must not, however, indulge themselves so far as to marry a second Wife.

'Tis the Custom there, to go to Church to be married; and after the Parents on both Sides have given their Consent to the Match, and settled the Bride's Dowry, &c. the Priest who is to join their Hands, ratifies and confirms all the Marriage Articles, and gives them a Benediction suitable to the solemn Occasion; that is, he wishes them a long Life, and a numerous Issue. No doubt, likewise, but he adds his Prayers for the long Continuance of their mutual Peace and Tranquility. This last is a very material Point; and the married Couple ought to beg it of God a thousand Times a Day, and make such Wishes the principal Contents of their ejaculatory Prayers. Tho' this Act of Devotion, doubtless, is more necessary than any other whatsoever, yet 'tis very probable, it may be the most neglected. But not to make too long an Excursion; ^a when the Bride is given to the Bridegroom, the Priest throws Grass on both their Heads, kindles a Fire, and having first tied the Hems of their Garments together, leads them in Procession round it. An elegant Collation, and other Amusements, accompany the Ceremony, but none of the Company exceed the Bounds of Moderation; none of them disguise themselves with Liquor; none indulge themselves, as we are credibly informed, in obscene Discourse, or any other Indecencies whatsoever. Drunkenness is look'd upon, as so odious and capital a Vice, that it exposes the Criminal to the severest Penances, and sometimes even to Excommunication. The *Persians* ever detested and despised it, insomuch that the *Sophies* themselves were formerly allow'd to carouse and drink to Excess but once a Year.

ANOTHER Author informs us, ^b that there are five different Kinds of legal Marriages amongst the *Gaures*. First, that of Children in their Minority. Secondly, that of Widowers with a second Wife. Thirdly, that of a Woman (and so likewise no doubt of a Man) who marries one of her own free Chioce, and without the least Recommendation of any of her Friends. Fourthly, that of a young Person who dies in a State of Celibacy. In such Case, the Nuptial Ceremony is solemnized soon after his Decease; because 'tis a received Notion amongst the *Gaures*, that the married State is of all others the most happy in the other World. The secret Joys, however, and Transports which result from thence, the Husbands here upon Earth, we presume, will never grudge them. Fifthly, that of Marriage by Adoption, which may be properly so called, when any one stands Father to the Person adopted, and the Person made choice of for his Partner. The Nuptial Ceremony is for the generality solemniz'd very late, or towards Midnight. ^c The Bridegroom and the Bride seat themselves close by each other upon a Bed: Over-against them sit two Priests, or *Hyrbads*, one on the Behalf of the former, and the other of the latter; and the Relations on each Side of the Priests, who have their Hands full of Rice, as being the Emblem of Fruitfulness. The Priest that's concern'd for the Bridegroom, asks the Bride, laying the Forefinger of his Right-Hand on her Forehead; *Wilt thou have this Man to be thy wedded Husband?* She answers, *Yes*: And then her Assistant-Priest asks the Bridegroom the Question on her Part, to which he makes the same Reply. After this, they reciprocally join Hands, and the Bridegroom gives his Spouse some few Pieces of Gold, as a Ratification of their Contract, and as an incontestable Proof, that he will for the future provide for her on all Occasions. After this a plentiful Quantity of Rice is strew'd over their Heads. Then the Priests and Relations pray for their Health and Happiness, and give them their formal Benedictions. The whole Ceremony is performed before the Fire.

^a *Hide*, Cap. 24.

^b *Lord*, in his History of the Religion of the ancient *Persians*.

^c See the Print.

^a THE *Sadder* enjoins them to marry very young, and to take to Wife no Woman but one of their own Religion ; ^b for such (as 'tis therein particularly express'd) will be submissive to their Husbands, and acquiesce in every Thing they say or do, without Murmur or Reply. Were this Doctrine of Passive-Obedience and Non-Resistance in reality better comply'd with amongst the *Gaures*, than any other Nations, it would doubtless prove of dangerous Consequence, and create a World of Apostates.

THE *Gaures* never circumcise, but wash their Children, ^c which is a kind of Baptism, or Ceremony, practis'd by them, as they say, for the Purification of the Soul. The new-born Infant is brought to Church, and presented to the *Hyrbad* before the Sun and the Fire, who holds the Child for a few Moments over the latter by Way of Sanctification. ^d " As soon as a Child is born, according to *Lord*, the Priest, (whom " he calls *Daros*) waits on the Parents, at their own House ; and after he has made a " a *Memorandum* of the Hour and Moment in which the Child came into the World, " he calculates his Nativity ; after that he consults with the Father and Mother about " the Name, and when the Point is fully settled and adjusted, the latter, without any " further Ceremony, declares the Child's Name before all the Company then present." 'Tis after the Performance of all this, that the Child is carried to Church (which *Lord* calls *Eggareum*) where the Priest takes some clean Water, and pours it on the Bark of a certain Tree, which the same Author calls a ^e *Holm*. In the next Place, he sprinkles the Infant with this consecrated Water, and prays that it may contribute towards his Purification. This baptismal Ceremony is performed, according to *Tavernier*, by plunging or dipping the Infant all over in a kind of Tub, or Bathing Vessel, set apart for that Purpose. The two former Ceremonies are delineated in the Print annexed.

THE Infant, when he attains the Age of seven Years, is always introduc'd to the Priest, in order to be confirm'd, as ^f being then qualified for his Admission into the Pale of the Church. The Priest asks the Youth a few Questions suitable to the Occasion, and teaches him a few Prayers, which the Child must pronounce by Heart over the Fire, having his Mouth and Nostrils cover'd, that his Breath may no ways contaminate or prophane that sacred Element. As soon as he has finish'd his Prayers, the aforesaid Priest gives him some Water to drink, and the Rind of a Pomegranate to chew in his Mouth, for his internal Purification. To conclude, ^g he washes him in a Bathing-Tub, and afterwards puts his ^h *Sudra* on him, and ties it with one of those sacred Girdles, of which we have already taken sufficient Notice. This Ceremony of Confirmation is not performed, according to *Hide*, till the Youth has attained the Age of fifteen Years, which is the Time stated and appointed in the ⁱ *Sadder*. 'Tis very probable, indeed, that a Youth may be confirm'd before fifteen ; but the Ceremony must not on any account be omitted, or retarded beyond that Age. According to the Statutes and Institutions of the *Sadder*, the Priests cannot administer the usual Bread and Water, that is, cannot give the Communion to such Persons as, at fifteen Years of Age, have not been possess'd of the *Sudra* and the *Girdle*. This Prohibition of the Bread and Water, in all probability, is a Mark or Signature of Excommunication, as the Interdiction of Fire and Water was amongst the *Romans*. At the aforesaid Age of fifteen, they are likewise obliged to enter upon the Performance of the Penances required of them, and into

^a *Apud Hide ad calcem Relig. Etc. Porta 19.*

^b *Quippe que Marito cedent sine verbo.*

^c *Hide, Cap. 34. Relig. Persar.*

^d *History of the Religion of the antient Persians.*

^e See *Hide, Cap. 34. Relig. Persar.* The *Gaures* say, that there is never any Shade of the Sun under this Tree *Lord, ubi sup.*

^f *Idem ibid.*

^g Like that delineated in the Print.

^h *Lord* calls it *Shuddero*.

ⁱ *Sadder, Porta 50.*

a strict Examination of their own Conduct. Such as then neglect those important Duties, are look'd upon as in a State of Reprobation, or, as the *Sadder* expresses it, of Impurity and Blindness.

THEIR Women are expressly commanded to purify themselves after Lying-in, and during that State of Pollution, to abstain from all manner of Food, but what is absolutely requisite to support their Natures. As nothing, according to the Laws and Institutions of the *Gaures*, is more unclean than a Woman with Child, all Persons in that Condition are enjoined to keep at a considerable Distance from their Friends and Neighbours in general, but more especially from such as are conspicuous for their Virtues. They are likewise enjoined not to gaze at, or look wishfully upon any Victuals, or any running Waters; on the Firmament, the Sun, Moon, or Stars; or, in short, upon the Fire. For the very same Reason, they must not tread barefoot on the Ground. This Sample of their Severity, we presume, will be thought sufficient, though the *Sadder* is more copious and prolix upon the Topic.

WHEN these Women are brought to Bed, they must not presume to wash either their Heads or Faces, till the nine and twentieth Day of their Lying down. Neither must they touch any wooden or earthen Vessel whatever, till the Expiration of the fortieth Day; and during all that tedious Term, none of their own Sex must have any familiar Intercourse or Conversation with them.

WHEN a *Gaure* is on the Point of Death, his Friends send for a *Hyrbad*, who, standing close by his Ear, prays for him, and commends his Spirit in a very solemn manner to the living God. A dead Corpse defiles the Person who touches it; for which Reason, the Priests are obliged to stand at least ten Foot distant from it.

THE *Gaures* never bury their Dead; because it would be a Prophanation, as they imagine, of the Earth. They carry their Dead to a^b Sepulchre, like that which is here delineated in the Print, on a Bier made of Iron, not of Wood; because^c the latter, being appropriated to the Service of their consecrated Fires, must be preserved in its utmost Purity and Perfection. The Description which^d *Chardin* has given us of the Sepulchral Monument, or Burying-Ground of the *Gaures*, which he saw at *Ispahan*, will be sufficient to give the Reader an Idea of the Out-side at least of that which is delineated in the Print annexed. " 'Tis, says he, a round Tower, built of large Free-Stone; " about five and thirty Foot high, and ninety in Diameter; without any Avenue " or regular Entrance. 'Tis a receiv'd Notion amongst the Populace, that when they " bury their Dead, a considerable Breach is made, or Opening in the Monument, by " the Removal of some large Stones from the Bottom; which Breach is afterwards well " and substantially closed up and repaired, with several Lays of Parget, or white Lime " Plaister. . . . But this is a vulgar Error, and meer Fiction. . . . Within this Tower there " is a Stair-Case with steep Steps, which are made in a winding Form; when they carry " their Dead into this Sepulchral Monument, three or four of their Priests immediately " scale the Wall by help of Ladders. When they have dragg'd up the Corpse with " Ropes, they let it slide gently down the Stair-Case. . . . which is no more, than " a Parcel of Stones cemented, or fasten'd to the Wall at about three or four Foot Distance, not in a direct, but circular Line, and each of them about nine Inches broad, " little more or less. . . . They don't admit of a Door-Way, or Passage into this

^a *Porta* 45, and 75. *apud* *Hide*.

^b *Conditorium*. Vide *Hide*, Cap. 34.

^c Notwithstanding which in the 78th *Porta* of the *Sadder*, there is this express Injunction: Avoid touching the wooden Bier, on which a dead Corpse has been laid, or that on which it has been washed. *Cavere a ligno Mortui, ab illo, inquam, super quo mortuum exportant, & ab illo ligno, super quo mortuum lavant.*

^d Tom. 10. of his *Voyages* publish'd in 12°. There is some little Variation in *Ovington's* Description of that which he saw near *Sura*.

“ Burying-Ground, least the unruly Mob should make a forcible Entrance, either
 “ with Intent to pillage, or prophane the Place. . . . There is a kind of Grave or Ditch in
 “ the Center.

“ CHARDIN proceeds in the Terms following. They deposit their Dead with all
 “ their Clothes on, upon a little Mattress Bed, and a Pillow. They stow them all
 “ round the Wall, and so close that they touch one another, without any Distinction
 “ of Age, Sex, or Degree whatsoever. They extend them at their full Length upon
 “ their Backs; put nothing over their Faces; lay their Legs across, and their Arms
 “ over their Stomach near their Chin. Near the Corpse are placed several Bottles of
 “ Wine, Pomegranates, China Cups, a Knife and Fork, with other necessary Uten-
 “ sils, more or less costly, according as the Circumstances of the Party deceased will
 “ best admit of. When the Monument is full, they make room for others, by
 “ throwing the Bodies of such as are most consumed into the Grave, which was before-
 “ mentioned to be in the Center.”

CHARDIN has omitted several Circumstances, which other Historians have taken No-
 tice of. “ The *Gaures* (according to ^a Lord) that is, those, in all probability, who re-
 “ side amongst the *Indians*, have two Sepulchral Monuments, built round, mo-
 “ derately high, very spacious, and paved with Stone. In the Center, there is a
 “ deep Well, for the Reception of the separated Bones of the Deceased, and all round
 “ about the Walls, there are Men and Women hung up, and exposed to the open Air.
 “ These two Monuments are situate at some Distance from each other. One is set
 “ apart for the Accommodation of such as have led a virtuous and exemplary Life.
 “ The other, for those, who have been scandalously Vicious, and have gloried in their
 “ Shame”.

THE ^b *Gaures*, as appears likewise by Dr. *Hide*, have two Sepulchral Monuments,
 which are distinguished by the Denomination of the *White* and *Black* Dormitories of
 the Dead, for the Reasons which shall be assigned in their proper Place. He adds in the
 Sequel, that the *Gaures* call a Sepulchral Monument the ^c *Seat of Justice*; because, by
 a Method of Prognostication, of which we shall immediately give the Reader a full and
 satisfactory Account, they can form a sure and well-grounded Judgment, whether the
 Party deceased is admitted or not, amongst the Number of the blest Inhabitants of the
 Realms of Light. This important Prefage, however, never takes Place till the fourth
 Day after the Death of the Person, whose future State is thus curiously to be enquir'd into.
 During the three first, the Soul, according to their Notion, hovers without Intermission
 around the Corpse. The ^d dead Man is all that Time on his Journey between both Worlds,
 and by Consequence look'd upon as a Stranger to both. For which Reason they supply
 him with sufficient Stores for that Interval of Time.

LORD adds, That during these three Days the Devil is on his Watch, and seeks
 all Opportunities to torture and torment the Soul, which therefore wings her Way with
 all possible Speed towards the celestial Light, in hopes to escape the Tyranny and Op-
 pression of that malicious Fiend of Darkness. For this Reason the Friends and Relations
 of the Deceased, during these three Days, meet together at Morning, Noon, and Night,
 to beg of God, in the most ardent Manner, to pardon and absolve him from all his Sins.
 On the fourth Day the Soul roams about no longer, but is oblig'd to be fix'd and settled
 in the Place allotted by Providence, either for her future Punishment, or Reward. 'Tis

^a History of the Religion of the ancient *Perfians*.

^b *Hide*, ubi sup. Cap. 34.

^c *Conditorium album*.

^d *Dad-gali*, i. e. *Justitie Locus*.

^e *Hide*, ubi sup. *Metuentes ne defunctis aliquid desit, dum adhuc perigini sunt inter hunc Mundum & alterum.*

there-



PARSIS ou GUEBRE AGONISANT, dont l'ÂME est reçue par un CHIEN.



B. Picart, de.

FUNÉRAILLES des PARSIS.

therefore on this fourth Day, that the Fate of the Deceased is by their Prognostications absolutely determin'd; and the Method practis'd for that Purpose is this. The Party^a deceased being laid under the Wall of the Sepulchre, with his Eyes turn'd towards the Heavens, the Vultures are permitted, without Interruption, to come and peck at his Face. The first Part they generally attack is the Eye. If they sieze at once upon the Right, the Corpse is carried directly to the *White Tower*; if on the left, to the *Black* one. But before they proceed to this final Decision with Regard to his future State, the Person that is on the Brink of Death, and just expiring, says *Tavernier*, is^b exposed to a Dog, that he may receive his latest Breath. In all probability, 'tis owing to this superstitious Custom, that the *Sadder* so strenuously recommends that Animal, as the Object of their peculiar Charity and Concern. And^c the Reason alledged for it is this: *Because there is no Being whatever so poor and abject as a Dog. The Distribution of a Piece of Bread to one of those necessitous Creatures is therein pronounced to be a benevolent and meritorious Action.*

^d Ovington says, " That before they expose a dead Corpse to the Birds of Prey; they lay him decently on the Ground, whilst some particular Friend of his beats the Hoof all round about the neighbouring Villages, in hopes to meet with a Dog; and as soon as he is so fortunate; he endeavours to allure and bribe him with some Crusts of Bread, and to bring him as near to the Corpse as possibly he can. The nearer the Dog approaches it, the nearer, they imagine, the Soul of the Deceased must be to the Mansions of eternal Bliss. If he jumps upon him, and seizes the Bit of Bread, which for that Purpose is put into his Mouth, 'tis an incontestable Mark, or Presage of his future Felicity: But if the Dog, on the other Hand, cannot be tempted to approach it, but keeps at a Distance, . . . 'tis a melancholy, impropitious Sign, and they almost despair of his happy State. When the Dog has performed his Part of the Ceremony, two *Darros* stand in a devout Posture, with their Hands join'd close together, at about one hundred Foot distance from the Bier whereon the Corpse is laid, and repeat, with an audible Voice, a Form of Prayer of half an Hour long . . . but with such Hurry and Precipitation, that they scarce give themselves sufficient Time to breathe." ^e Lord takes no manner of Notice of all these little Incidents, and only says in general, that the Priests, at some small Distance from the Corpse, perform, or pronounce over them, the Service appointed for the Dead; and this Office here mentioned is, in all probability, that same Form of Prayer before spoken of by *Ovington*, wherein 'tis expressly said, that as the Body is composed of the four Elements, each of them must resume their proper Share. After this, they make their religious Addresses to *Sertan* and *Asud*, imploring them to protect and defend the Deceased from the Assaults and Snares of the Devils and damned Spirits, as 'tis their peculiar Province to check and restrain them. *Ovington* adds, " That during the Ceremony, the Party deceased wears a Piece of white Paper, fastened to each Ear, which hangs down over his Face about two or three Inches below his Chin. As soon as ever the Prayers are over . . . the Corpse is carried directly to the proper Place allotted for its Reception . . . and all the Company follow it, two and two, with their Hands devoutly closed. ^f They are enjoind not to speak a Word, because their Se-

^a *Chardin* says, that there is a little Hut, erected at about fifty Foot distance from the Sepulchral Monument, before which the Corpse is always deposited. 'Tis from thence the Friends of the Deceased, who were invited to the Funeral, depart, except the Priest and near Relations, who withdraw into this Apartment, where the Priest makes his Observations, after what manner, and in what Part, the Crows first attack, and deface the dead Carcase, &c. But *Chardin* says likewise, that some of the *Gaures* have in his hearing declared this Account to be false, and assured him, that the small Edifice, erected before their Sepulchral Monument, is made use of for no other Purpose but to deposit the Deceased, till some Ceremonies are perform'd over him before his Interment.

^b *Mandeslo* informs us, that such as are at the Point of Death, are laid out upon the green Grass, and left there to give up the Ghost.

^c *Sadder*, *Porta* 35.

^d *Tom*, 2. of his *Voyages* published at *Paris*.

^e *History of the Religion of the antient Persians*, towards the Conclusion.

^f *Lord*, ubi sup. *Sadder*, *Porta* 77.

“ pulchral Monument is a Place of Silence and Repose.” There is one Thing more that is very remarkable, and worth the Readers Observation; *viz.* that instead of two Bearers, which is the common and stated Custom, they have four for a Woman that dies with Child; ^a *because she is a double Person.*

MANDESLO assures us, That the *Gaures* have three separate Burying-Grounds, or Sepulchral Monuments; one for Men, another for Women, and the third for Children. *Ovington* says, That these same *Gaures* are extremely careful not to lose any individual Part of the Hair of their Heads, or of their Beards, when they cut them off, or shave them; and that they cause all these Excrescencies to be interr’d with them.

AFTER ^b this Life’s ended, the Dead are obliged, in their Journey to the other World, to pass over a very narrow and dangerous Bridge, which becomes more so, when their Friends indulge themselves in weeping over them to Excess. Such an Act of Imprudence swells the Waters of the Torrent over which the Bridge is erected. These Waters, which, as we are informed, are exceeding black and chilly, are the Tears of such as bemoan the Loss of their departed Friends: The ^c Dread of this Torrent’s overflowing is the Cause of that general Injunction, that no Person shall presume to drop a Tear, or vent a Groan for the Death of the nearest Friend or Relation whomsoever. This is, say they, the true and genuine Reason of that universal Silence, which reigns at the Celebration of their Funeral Solemnities. This Bridge, in all probability, is the very same that we shall have occasion to mention in the Sequel of this Dissertation.

IN order to entertain an adequate Idea of the Pleasures and Enjoyments of the other World, they imagine, that they shall meet with every Thing there which is ravishing and delightful in this. They maintain, as several Professors of other Religions do, an unquenchable, material Fire; and the *Sadder* speaks of the intolerable Stench, or noisome Smell of wicked Souls. But this is nothing in Comparison to that melancholy Story, which is related in ^d another of their religious Books, of the deplorable State of the Damn’d. This bigotted Author tells us of some unhappy Souls, who are tormented, and plung’d up to the Neck in those black and chilly Waters beforementioned; of others, who are doom’d to dwell in dark Dungeons full of Smoke, amongst an infinite Variety of dangerous and loathsome Reptiles. Moreover, he speaks of Devils, who are for ever venting their Spleen and Resentment; for ever unmercifully tormenting and tearing Souls to Pieces. Here, says he, hangs a Soul by the Feet, which is doom’d to be bastinado’d. There stands another, sentenc’d to be for ever perishing with Hunger and Thirst. In another Place hangs a Woman, who in her Life-Time was a notorious Scold, and disobedient to her Husband, with her Tongue lolling out of the Nape of her Neck. ’Tis very surprising, that this Legendary of the *Gaures* should find but one Criminal of this kind under Sentence of Condemnation.

As to the future Happiness of the Virtuous, the Orthodox *Gaures* believe, that their Bodies and Souls shall be raised again at the last Day; but that both shall then be infinitely more pure, and become the Inhabitants of a new World, that is to say, the World in which they now reside, new-modell’d, and re-establish’d in its primitive Beauty and Perfection; that there shall be a new terrestrial Paradise, and a free Intercourse and Correspondence maintain’d and kept up between the Inhabitants thereof, and those of the other World, by Virtue of a Bridge, erected on a tremendous bottomless Abyss, and, according to the Expression of an *Arabian* Author, ^e *extended on the Back of Hell*; that there are Angels constantly attending at the Entrance thereof; and that such as can

^a *Sadder, Porta 77.*

^b *Hide, Relig. Pers. Cap. 34.*

^c *Hide, ut sup. & Sadder, Porta 97.*

^d *Erda Viraph-nama.*

^e *Pons extensus super dorsum Gehennæ apud Hide, Cap. 33.*

happily procure their Pass-port, go directly without the least Interruption, into Paradise; and such, on the other Hand, as are unhappily deny'd that Privilege, are plung'd headlong into the deep Abyss; but not till after the strictest Scrutiny, which every Passenger is obliged to undergo; the solemn Form whereof is very remarkable. There are two Angels who act in the Capacity of Examiners, and one of them has a pair of Scales, in which he weighs the good Works, and Merits of each Passenger; and if he finds them light and deficient, he first makes his Report to his celestial Sovereign, and then pronounces Sentence accordingly. They who produce such Works as pass current, and answer to the Standard, go instantly over the Bridge, and direct their Course to a glorious and magnificent City, which, according to *Hide*,^a may aptly enough be compar'd to the *New Jerusalem* in *St. John's Revelations*. There is one Curiosity in this City, not to be met with in our lower World, and that is, whole Crouds of spotless^b Virgins, incapable of being deflower'd. They are Objects that strike the Eye in the most agreeable Manner; and to give that pleasing Sensation is all they aim at . . . Though this whole Description of the other World seems very allegorical, yet 'tis clothed in such a Dress, as plainly intimates, that the *Persians* were of Opinion the Pleasures of their Paradise consisted in nothing but sensual Enjoyments; and, in order to indulge the Taste of all the blest Inhabitants, they have introduc'd into^c it an infinite Variety of the most agreeable Amusements. After this strict Enquiry into their respective Merits is over, the other Angel, who acts in the Capacity of the Almighty's awful Executioner, throws such as are convicted headlong down to Hell.

THERE is a very visible Conformity between these Ideas, and those of other Nations, and other Religions. The Bridge of these *Gaures* bears a very near Affinity to that of the^d *Formosans*, and the^e *Chinese*, as the Scales to those of the^f latter. We shall not mention the^g *Japanese* Scales, because there is less Resemblance between them. As to the two Angels, who guard the Bridge, our *English* Doctor^h compares the Executioner of God's Wrath to thatⁱ Demon, whose Province it was, according to some *Grecian* Philosophers, to receive the Souls of all Mankind, as soon as they departed this Life, and introduce them to those Mansions of Bliss or Misery, which were allotted and decreed them by the Fates. But why may not we Christians, pray, compare these Angels to *St. Peter*, who wears the Keys of Heaven at his Girdle? As to the Bridge, over which such Souls are obliged to pass, the *Arabians* and *Persians* call it both *the Way*, and the *Strait Way*; insomuch that we may very reasonably conjecture, that our blessed Saviour himself borrow'd from these oriental People those Terms of the *Strait Gate*, and the *Strait Way*, mentioned in the Gospel, in which the true Christian is indispensably obliged to walk, in order to his eternal Salvation.

The Moral MAXIMS of the SADDER; and the Customs which are therein instituted and appointed.

THAT sacred Book of theirs principally recommends Charity, as very meritorious, and capable of hiding a multitude of Sins. It¹ insinuates, that when a Person sneezes, he is expos'd to the Assaults and Temptations of the Devil; and for that Reason, on such Occasions, he must repeat some certain Prayers, which

^a *Putemus talem esse ac cœlestem Hierosolymam.*

^b *Ibi sunt Paradisi Virgines non defloratæ, nec deflorandæ, sed intuentæ.*

^c *Quæ gratia Curram,*

Armorumq; fuit vivis, quæ cura nitentes

Pascere Equos, eadem sequitur tellure repostos.

Virg. Lib. vi. *Æneid.*

^d See Page 277.

^e See Page 234.

^f Ibid.

^g See Page 317.

^h *Hide*, Cap. 33. *Relig. Persar.*

ⁱ *Νεκροπομπὴς*, or *Ψυχοπομπὴς*, or *Ψυχαγωγὴς*, *Animarum deductor ad Inferos*. This Officer is, in all probability, *Mercury* under another Name; for, according to the Antients, it was *Mercury's* peculiar Province to conduct Souls to the Infernal Regions.

^k *Porta 5.*

^l *Porta 7.*

they

they imagine effectual, and sufficient to drive away the foul Fiend; or at least, to keep him at an awful Distance. It requires an implicit Faith, a blind, passive Obedience to the final Decisions and Will of their Sovereign Pontiff. ^a *How excellent, how numerous soever the good Works of the Faithful may possibly be, if his Holiness is not fully satisfied, and contented with their Submission; or if their Services give him the least Dislike, they are void, and of no Effect.* The best Method that the faithful *Gaure* can possibly take to ingratiate himself in the Pontiff's Favour, is to be punctual in the Payment of his Tythes.

THE *Sadder* likewise recommends the ^b frequent Commemoration of their deceased Parents, and other near and dear Relations. Every Devotee is obliged to make a funeral Entertainment in honour of them, at the Close of every Month, or at least, the Expiration of every Year. It further enjoins them to be ^c strict and impartial in the Examination of all the Actions of the Day past, and sincerely to repent of all their Sins and Follies, before they presume to compose themselves to rest; to an ^d inviolable Performance of all their Promises and Engagements; to be as ^e indulgent as possibly they can to all kind of Animals; but in a more particular manner, to the laborious Oxen, Sheep, Horses, and Cocks; ^f to habituate themselves to the Performance of the most austere Penances; strictly to examine themselves with regard to their Sins, and humbly to confess them before a *Disoor*, or *Hyrbad*, or, in Default thereof, before some virtuous Lay-man, of exemplary Life and Conversation, or, at least, in open Day before the sacred Sun. It enjoins them to destroy ^g five several kinds of noxious Reptiles. It expressly forbids the Presumption of ^h walking barefoot on the Ground, for fear of prophaning it: And for the very same Reason, ⁱ enjoins them, in the strongest Terms, to take up the Dead out of their Graves. A due Regard for the Element of Water is as expressly recommended. They must avoid, as much as possible, the making use of it at Night; and in Cases of ^k absolute Necessity it must be done with the utmost Precaution. When they set any Water over the Fire, they must take particular Care that one third Part at least of the Pot be empty, for fear it should otherwise boil over. The same *Sadder* likewise strictly forbids all ^l Calumny and Detraction, Lying, Adultery, Fornication, and Stealing: And as the best of Men are daily exposed to the unguarded Commission of impure and sinful Actions, it enjoins the Faithful to be frequent in their Ablutions, and requires them all to be peculiarly careful, to procure and purchase the ^m Remission of their Sins by their propitiatory Sacrifices, according to the Rites and Ceremonies observ'd amongst the *Jews*.

WE shall here make one cursory Observation, that the *Sadder* holds an Equality of Guilt with Respect to Sins; so very cautiously does it threaten the least Transgressions with the severest Punishments! And with this Remark we shall conclude our Dissertation on the Ceremonies and Religious Customs of the *Gaures*.

^a *Desfur*, or *Disoor*, *Porta* 3.

^b *Porta* 13. In *Porta* 44. it strictly enjoins a perfect Submission to all their Remonstrances, and a passive Obedience without Reply. Priests and Rulers are put upon a Level.

^c *Porta* 27.

^d *Porta* 28.

^e *Porta* 38.

^f *Porta* 40, and 49.

^g *Porta* 47.

^h *Porta* 48.

ⁱ *Porta* 37.

^k *Porta* 34, and 52.

^l *Porta* 46, 67, 68, 69, and 70.

^m *Porta* 72.

A
DISSERTATION
ON THE
CEREMONIES
AND
RELIGIOUS CUSTOMS
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A

DISSERTATION

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WITHOUT amusing our Readers with a long, tedious Detail of the various Names by which the Country of *Africa* was formerly known to the *Greeks* and *Romans*; or of those other Appellations, now familiar to the *Arabians*, *Moors*, and *Indians*, we shall enter directly on a Description of the different Religions of those idolatrous Nations, who are the swarthy Inhabitants of that sultry Quarter.

'Tis impossible to inform the Reader from whence these modern Idolaters derive their Worship; for it bears no manner of Affinity to that of either the *Greeks*, *Romans*, or *Egyptians*: And there is so little of the antient Religion of the *Ethiopians*, *Nigritians*, &c. preserv'd in it, that it would prove a very difficult Task to trace from those Remains the Idolatry of their Descendants.

STRABO has transmitted to us the following Tenets and religious Ceremonies of the *Ethiopians*. " They acknowledge, says he, one Immortal and Supreme Being, who is the

“ the first Cause of all Things, and believe in another God, who is mortal, nameless, and
 “ wholly unknown. They look upon their Patrons and Benefactors, and their most il-
 “ lustrious Personages, as Deities. ^a They are of Opinion, that Kings in general are the
 “ Guardians of all the inferior Orders and Degrees of Men, and that particular Persons
 “ are the Protectors of their peculiar Favourites. There are some Persons amongst those
 “ who dwell under the torrid Zone, that are look’d upon as perfect Atheists (but more
 “ of that hereafter) because they detest the Sun, and curse that radiant Planet as often as it
 “ rises, on account of its excessive Heat, &c.” *Herodotus*, ^b assures us, “ That the *Atlantes*,
 “ who are Inhabitants of the *Libyan* Desarts, curse the Sun likewise, because he burns them,
 “ and parches up all their Country.” ^c *Purchas* makes the antient *Africans* pay divine
 Adoration to the Sun, and to the Fire. They consecrated, says he, divers Temples in ho-
 nour to both, and maintained their Fire, in the same Manner, and with the same Care and
 Circumspection, as the antient *Romans*: But this Assertion has no Authority to support it.
 He adds, that the *Africans* of *Lybia* and *Numidia*, offered up their Sacrifices, and address’d
 their Prayers to some particular Planets. One Part of the *Negroes* worshipped *Guighimo*,
 that is to say, *the Lord of Heaven*. Their Pagan Superstitions were afterwards improved
 by embracing the *Jewish* Rites and Ceremonies, which they religiously observed for a
 long Time, till they were converted to the Christian Faith, from which they apostatised
 soon after, and sunk into the vile Impostures of *Mahomet*. If therefore we may rely
 on the Veracity of *Purchas*, who has given us this Account, the Footsteps of *Judaism*,
Christianity, and *Mahometanism*, are, in all probability, still discernable in their idolatrous
 Worship. It is probable, likewise, that the *Hottentots*, who reside in the remotest
 Parts of *Africa*, observe the *Jewish* Ceremonies at this very Day; for the *German* His-
 torian, who has given us in Folio, a long Description of the *Cape of Good Hope*, and the
 several Countries inhabited by those People, affirms it for a positive Truth.

’Tis possible, were we inclined to produce learned Quotations from the *Greek* and
Roman Authors, we might be able to reconcile the Ideas of the antient and modern
Africans; but such curious Researches would seem so much the more needless and im-
 pertinent, as ’tis impossible to determine, in this Case, what would be agreeable to, and
 hit the Taste of the Criticks.

The RELIGION of the Inhabitants of NIGRITIA, or NIGERIA.

THIS *Nigritia* comprehends the several Dominions of *Gualata*; *Geneboa*, *Tom-
 but*, *Melli*, *Sousos*, *Madigna*, and *Sanfara*, and the Kingdoms of *Senegal*,
Gambia, &c. Some of these *Nigritians* embrace the *Mahometan* Religion.

THOSE of *Gaulata*, we are inform’d, pay divine Adoration to Fire; and as for the rest
 (except such as call themselves *Mahometans* or *Christians*) they cannot properly be said to
 profess any Religion at all. The Inhabitants of *Senegal*, and the Parts adjacent, pay
 their Respects to the Moon with loud Acclamations. Their religious Worship is celebra-
 ted in the hollow Trunks of the most spacious Trees, and the Idols who preside in
 these Temples are honoured with divers Oblations, which for the generality con-

^a The Natives of *Guinea* and *Congo* maintain the very same Notions, as will appear by the Sequel of this Disserta-
 tion.

^b Lib. iv.

^c *Purchas*, Lib. vi. *Pilgrims*.

list in Beans, Pease, Herbs, and all Sorts of Grain; but sometimes, indeed, they sacrifice the Blood of Beasts.

THIS Worship of theirs is under the Direction and Management of a kind of Priests, who dispose of several little leathern Purfes amongst these *Negroes*, full of Pieces of Paper with mystic Characters drawn upon them, of equal Force and Virtue as those of *Amulets* and *Abraxas*, &c. These Priests, as we are informed, contract no Alliances with the Laity; and they are expressly enjoin'd not to marry any Woman whomsoever out of the sacerdotal Tribe.

WE are inform'd, likewise, that these *Negroes* acknowledge the Unity and Omnipotence of the Godhead; and circumcise their Children, when they are about six or seven Years old. But all the Accounts we have of these *African* Countries, are in reality very lame and uncertain, and full of Contradictions. However, if we may give any Credit to them, the Inhabitants of *Nubia* were formerly *Christians*, and at this very Day some antique Footsteps may be seen there of *Jesus Christ*, and several of the Saints. They baptise with a hot Iron; or, more properly speaking, they make an Impression on some particular Part of the Body, with that Instrument, as an Equivalent to Baptism.

THE Inhabitants of *Gambia*, and the Parts adjacent, have retain'd a faint and imperfect Knowledge of *Jesus Christ*, whom they call *Nabe*, and of whom they say, that he was the Son of *Mary*, and a great Prophet. If it be true, they are indebted to the *Mahometans* for that Idea of him.

THE *Negroes* of *Kasamanse* worship an Idol, by them called ^a *China*. Their Priests, whom they call *Araçani*, carry it in Procession on some certain Days in the Year set apart for that solemn Purpose. Their Standard, or Banner, is a kind of white Silk Scarf, on which are painted several dead Men's Bones, and Ears of Rice. After the Procession is over, they deposit the God within the Hollow of a Tree, and there make him Oblations of Honey, and such other good Things as they see convenient. This Idol, or God of theirs, call'd *China*, is represented, as it is said, in the Form of a Faggot, or Bundle of Sticks bound up together.

THE Worship of the People of *Mandigna* is a Medley, or Composition of Idolatry and *Mahometanism*. Their *Bexerins*, who are their Priests, are very much addicted to the Practice and Study of Magick. The grand *Bexerin*, who is, as it were, their Sovereign Pontiff, resides in the Metropolitan City of that Kingdom. All the Priests keep Seminaries of Superstition and magical Knowledge. They distribute some particular Billets amongst their Pupils and the People, which are, as they pretend, infallible Preservatives from all manner of Dangers and Disasters. Some of them are so ignorant, or wicked, as to refuse ascribing the Blessings which they receive to God's Goodness: For, say they, if he was really Good and Gracious, he would never suffer his Creatures to be at such Trouble and Fatigue to attain them.

^a *Kalben's Description of the Cape of Good Hope, &c.* printed at *Nuremberg* in the Year 1719.

Their NUPTIAL CEREMONIES.

ALL these *Negroes* in general are Polygamists, and even part with their Wives whenever they think proper. They are under no manner of Restrictions in this particular, and act without the Guidance of Reason in every Point relating thereto, but in having no Conversation with a Wife that is with Child.

THE Inhabitants of ^a *Sierra Leona* have in all their Cities or Borough Towns, a kind of Boarding-School or Monastery, situate at some small Distance from the common Dwelling Houses, where the young Ladies that are marriageable, are educated for about a Year, under the Care and Conduct of a venerable old^b Gentleman, who is a Person of Rank and Distinction, as well as unspotted Character and Reputation. At the Year's End, they are released from their Confinement, and permitted to appear, dress'd in their best Attire, at their public Mart or Assembly. The Relations of the young Ladies likewise accompany them to this Matrimonial Market, where there are always a Croud of young Gentlemen present, to enquire into their Character, and survey them, whilst they are dancing to their *Moorish* Musick. After they have taken the necessary Precautions, they make Choice of such as they fancy most, and pay not only a valuable Consideration to their Parents for them, but gratify their old Superintendant, for his extraordinary Care and Expence in their Education.

Their FUNERAL SOLEMNITIES.

THE *Negroes* of *Senegal*, and the *Jaloffes*, &c. accompany their Dead to the Grave with the Beat of Drum, at the Head of their Funeral Train. All the Relations, both Men and Women, follow the Corpse.

WHEN they inter their Dead, they bury with them all the Implements and Utensils they made use of when living, and afterwards close their Graves, and erect a kind of Monument over them. The Materials of the House, in which the Deceased resided, is, for the generality, devoted to this particular Service, and a white Flag or Standard, in case he was a Warrior, is always set upon the Top of his Monument.

THESE *Negroes* entertain a Notion, with respect to such as are profess'd Drummers, which is very remarkable. They imagine, that the Ground where they are interr'd immediately loses its native Virtue, and becomes barren; and that if they should throw them into a River, or the Sea, the very Fish would be infected, and rendered incapable of spawning. In order to prevent such fatal Inconveniencies, if we may rely on the Veracity of ^c *Dapper*, they bury them in the hollow Trunks of their largest Trees.

THESE Funeral Rites and Solemnities naturally lead us to the Notion which these *Negroes* entertain, with Relation to their Serpents. As they are fully persuaded, that their Friends and Relations are metamorphosed into these Reptiles after their Decease, they can't be prevail'd upon by any Means whatever, to injure, or kill any one of them, tho' never so dangerous and destructive: They firmly believe, that some Person or another in

^a *Dapper's* Description of *Africa*. *Jovet*, in his History of Religions, copies him *Verbatim* without the least Judgment or Discretion.

^b *La Mothe le Vaier*, Tom. 1. of his Works in Folio, on the Credit of Historical Narrations.

^c *Dapper's*, and after him *Gaya's* Nuptial Ceremonies, &c.

their Neighbourhood, would infallibly die upon the Spot, where such Animal should lose its Life. Several of the *Negroes* have the Art of charming these venomous Reptiles, and will venture to handle and play with them without any manner of Fear or Reluctance. These Magicians, likewise, can by their Fascinations, heal such Persons as have had the Misfortune to be dangerously wounded by them. In short, they charm their very Horses, imagining, that by Virtue thereof, they shall run no manner of Risque in riding them, and that in War they will deliver them out of the Hands of their Enemies. The Antients ascrib'd much the same Virtue to the *Pfyllæ*, who resided in those Parts now called the Kingdom of *Barca*: But notwithstanding this pretended Conformity, and the Vouchers which our Historians produce of Spells or Charms for soothing these Reptiles, and rendring the Malignity of their Poison ineffectual, 'tis very probable, that the surprising Influences of such Fascinations, may be reduced to some Secrets in Nature, to which at present we are perfect Strangers.

THE Natives of *Gambia* bury their Dead, with all their Gold and other valuable Treasures. He who has the richest Grave, is, in their Opinion, the happiest Man.

WHEN the King of *Guinala* dies, twelve Officers, dressed in particolour'd Robes, proclaim, by Sound of proper Instruments, his Majesty's Decease to all the People; whereupon they all surround the Corpse, rob'd in white, and proceed immediately to the Election of a new Sovereign. They bathe or wash the Deceased all over; then take out his Bowels, and burn them in the Presence of the God of their Country, but preserve his Ashes, however, and embalm his Body. About a Month afterwards they solemnize the pompous Funeral, and bring Perfumes from all Parts for the Purification of the Corpse. Six Persons, dress'd in white Silk Robes, carry him to the Grave; and during the Procession, there is a melancholly Concert of *Moorish* Musick, both Vocal and Instrumental. The whole Train of Attendants, except such as are Princes of the Blood, walk a Foot. They indeed are mounted on Horse-back, dress'd all in White, which is the usual Mourning with them, as well as the *Chinese*.

ALL his Wives, most faithful Friends, and Domesticks, and even his favourite Horse, are sacrificed at the Grave, in order to attend him to the other World. We have no such Instances of Loyalty amongst us: Neither is it to be supposed, that their Subjects are sanguine Rivals in this Case, and make all the Interest they possibly can, to procure the Honour of attending his Majesty in this solemn Expedition; for many of them take Care to abscond, when they find his Majesty's Death approaching. Our Accounts add, moreover, that these his unhappy Companions are treated with uncommon Barbarity, even before they are sacrificed. But be that as it will, these savage *Moors* are not half so heroic and intrepid, as our antient *Gauls* and *Germans* were, who never swerv'd from their Loyalty, or started at the Apprehensions of attending their Sovereigns to *Vaballa*; that is, to the other World. The latter, on the contrary, were so concern'd, lest they should not arrive soon enough at those Regions of Bliss, where they might carouze, and indulge themselves, without any of the anxious Cares that pall the Enjoyments of this Life, that their Grandees took care to ride Post thither; and for that Reason their Horses were kill'd afterwards, and bury'd with their Masters. Is it not very surprising, that Christianity, which gives us such a delightful Prospect of a future State, should not be able to wean us from our violent, or at least, too fond hankering after the present? Can so pure and holy a Religion produce Effects, so inconsistent with the Scope and Design of our wise Legislator? From whence can it possibly proceed? It must doubtless arise from this, that Christianity promises nothing but spiritual Advantages; and Promises of that Nature have

* *Ad quorum Cantus Serpens oblita Veneni,*

Ad quorum Cantus mites jacuere Ceraste.

Silius Ital.

† See *Chevreau's* Miscellanies, Tom. 1.

not Power sufficient to influence even the Teachers and Propagators of them. For, in general, they are shock'd at the Apprehensions of Death as much as any other Persons, and in all probability more. It is possible they may be more sensible than others of the Intricacies that attend religious Maxims.

THE Natives of *Beni* and *Soufos*, add to their hideous Outcries and Lamentations sundry Presents, which, when they go to a Funeral, they carry with them, and divide into three Parts or Shares; one whereof is appropriated to the King's Service; another to the Relations of the Deceased; and the third to the Party deceased himself, with whom 'tis bury'd. For the generality, they erect a Hut on this Occasion, at some small distance from the Grave, in which the Relations of the Deceased meet together, in order to ask him what Troubles and Sorrows he meets with in the other World, and to offer him their sincere and hearty Prayers to Almighty God, to release from all his Afflictions. As to the Kings, and Grandees of their Country, they take Care to bury them with all the Secrecy and Precaution imaginable, and frequently conceal them even in the Bosom of their deepest Rivers, that no Person whosoever shall be able to extract, or run away with, the immense Treasures which are buried with them.

THEY bury the Kings of *Sierra-Leonã* ^a in the High Roads; because such as in their Life-Time have acted in a publick Capacity, and been possess'd of the most important Posts, ought, according to the Notions of these *Negroes*, to appear in publick likewise, in some measure, after their Decease.

The RELIGION of the Inhabitants of the COAST of GUINEA.

SOME of these People observe the Ceremony of Circumcision, without assigning any manner of Reason for their Conduct, which, perhaps, may be grounded on mere ^b Necessity. But should some certain Customs be added to it, which are in Vogue with their Neighbours; such as ^c presenting the choicest of their Fruits to a particular God, called ^d *Belly*, and to the Souls of their Relations; refraining from eating Beef or Veal, or any kind of Shell-Fish, we may visibly discern the Foot-steeps of *Judaism*, and the *Paganism* of the antient *Egyptians*. This Hint, we presume, is sufficient for such to draw Conclusions from, as are fond of reconciling the most distant Conjectures.

PURCHAS has collected abundance of curious Observations, relating to the Religion of these People, and their Rites and Ceremonies. Notwithstanding they have no Books, no Scriptures, nor even any Civil Laws for their political Government, yet 'tis certain, they are not destitute of all Religion. They dedicate, and set apart Tuesday for the Worship of their *Fetiches*, as we do Sunday to the Service of God. This Day of Rest is very strictly observ'd in the ^e Exercise of Dancing, &c. and this is likewise their Day appointed for the Circumcision of their Children. There is one of their *Fetiches*, it seems, whom they acknowledge superior to all the rest. When any one asks them what Notion they entertain of the Deity, they answer, that he is black, like themselves; and that, instead of being their bountiful Benefactor, he acts like a Tyrant and an Oppressor. To this our Historian reply'd, in the Language of a Missionary, that God is white like

^a The *Nasamonians*, who were Natives of *Lybia*, observ'd much the same Custom. See the Religious Ceremonies of the *Roman Catholics*, Vol. I.

^b See the Ceremonies of the *Jews*, Vol. I.

^c *Dapper's Description of Africa*.

^d See *De Bry*, and the Print.

^e An Author, who wrote an Account of *Guinea*, quoted by *Purchas*.

us, is good and gracious, and has done great and marvellous Things for us; that he descended from Heaven to Earth for our Sakes, and was crucified by the *Jews* for our Salvation; that after the Dissolution of these our earthly Tabernacles, our Souls shall take their Flight to the celestial Regions, &c. But all this seem'd meer Cant and Jargon to these *Negroes*; they who chiefly opposed the Divine Providence, alledging, that they were no ways indebted to the Deity, but to the Earth, the Waters, the Plants, &c. for the many Blessings they enjoy'd; and, 'tis no wonder at all to hear them talk in this Strain. If we will but give our selves the least Time to reflect, we may easily discern the Weakness and Insufficiency of such Arguments with the *Negroes*; especially the Absurdity of insisting on the *Whiteness of the God of the Christians, in Opposition to their black Deity*. Could no better way be found out to confute the *Negroes*, than by recommending a God to them of another Colour from their own?

^a THE *Fetiches* are the particular Deities of the *Negroes*. Every one has a different Sort, according to the Direction of their *Mafoucki*, that is, according to *Ovington*, who is an Historian of Veracity, the Priests of *Guinea*. They ascribe their good Fortune, and happy Deliverance out of all Evils, to these *Fetiches*. Were they not so illiterate as they are, one would be apt to imagine, that they had copy'd the *Talismans* of the Eastern Nations, which, by Virtue of their Characteristics, had an Influence over the Works of Nature, and could prevent an impending Storm of Rain or Hail, that hung over their Heads, or any other Event that they foresaw would be pernicious to them. But in all probability, their *Fetiches* are much the same as the *Manitous* of the Northern *Americans*, which bear a very near Affinity to the *Genii* of the Antients, particularly the *Fauns* and *Sylvans*, &c. These *Negroes* pay them all the Testimonies of the profoundest Respect and Veneration imaginable. A Glas of Palm-Wine is pour'd out to their Honour, and has the Precedency in all their public Entertainments.

^b THERE are some particular Birds, as also the Sword-Fish, which they look upon as *Fetiches*. Their Trees likewise bear the same venerable Denomination; and some of them are accounted the Guardians of their Hills and Mountains. They perform their Sacrifices at the Foot of these Trees, and they are fully persuaded, that should any one presume to lop off one of their Branches, he would be the immediate Cause of the total Destruction of all their Fruits. ^c Whenever they consult these Trees, as Oracles, they tell us the *Fetich*, or the Devil, if you please, assumes the Shape of a Black Dog. Sometimes he does not condescend so far as to make his personal Appearance, but delivers his Answer invisible to human Sight. The high ^d Mountains that have been struck with Thunder, and such Hills as are exposed to the same Fate, are look'd upon as the Habitations of some of the *Fetiches*. The *Blacks* never presume to approach them without some Oblation or another in their Hands. They sprinkle Palm-Wine, and strew Millet, and divers other Grains all round about them.

THERE are some particular Stones likewise, like our Land-Marks, which are reckon'd amongst the Number of *Fetiches*: And ^e as they are made use of for that very Purpose too, there is a great Resemblance, in our Opinion, between them and the God *Terminus*, or the *Terminal-Stone* of the *Romans*. But some carping Critic, perhaps, may start an Objection here, and ask, why we should not rather compare them to those Stones which

^a *Ovington's Travels to Surat, &c.*

^b *Villault de Bellefond*, in his Account of the Coast of *Guinea*, says, 'tis as small a Bird as a Wren; that its Bill is like a Linnets; that it is speckled with black and white, and the Ground of its Feathers is a dark grey. If one of these Birds happens to fly into a *Black's* Garden, he looks upon it as a propitious Omen, and takes particular Care to provide plentifully for it.

^c *Purchas.*

^d *Idem*, and *Villault de Bellefond*.

^e *Villault de Bellefond, ut sup.*

they erected on their High Roads for the Direction of Travellers? But, be that as it will, they place *Fetiches* before their Doors, and these tutelar Deities are made in the Form of Grapples, or Hooks, which we generally make use of to shake our Fruit-Trees. The *Negro* Priests fasten these to the Stone *Fetiches* beforementioned, which they tell us are as antient as the World itself, and afterwards dispose of them to the People, at the best Price they can get, for the Preservation of their Houses.

THUS much for their larger *Fetiches*; but they have ^a several besides of a smaller Size, which they carry about them, consisting of Bawbles of little or no Value, and which the Priests sell to the *Blacks* after a formal Consecration of them in their Way. These they wear sometimes about their Necks, and sometimes under their Arm-pits. These they pray to constantly Night and Morning; to these they present the choicest Morfels of every Thing they eat; and dress them, in short, in the gayest Attire they can possibly procure.

ON that Day which answers to our Sunday, the *Blacks* assemble themselves together in a spacious Square, in the Center whereof is a sacred Tree, call'd the Tree of the *Fetiche*. At the Foot thereof they set a Table, which is embellished below with Boughs, wreathed in the Form of Crowns. The Table is cover'd with Palm-Wine, Rice, Millet, &c. in order to drink and eat after their Service is over, in honour of their *Fetiches*. The whole Day is spent in dancing and capering round the Tree of the *Fetiche*, and in singing and drumming upon divers Instruments of Brass. Their Priest frequently ^b sits near the Center of the Place before a kind of Altar, on which he offers up some Sacrifices to the *Fetiches*. Men, Women, and Children sit promiscuously round the Celebrant, who reads or pronounces a kind of Homily to them. ^c At the Conclusion, he takes a Wisp of Straw, twisted hard, which he dips into a Pot full of some particular Liquor, in which there is a Serpent. He either besmears, or sprinkles the Children with this holy Water, mumbling over them a certain Form of Words. He observes the same Ceremony with respect to the Altar, and afterwards empties the Pot; and then his Assistants close the Service with some inarticulate, unintelligible Sounds, loud Acclamations, and clapping of Hands. On this solemn Day they wash their Faces and Bodies with more Care and Pains than on any other; for they practise Ablutions. They wash themselves every Morning, and afterwards draw white Lines upon their Faces, with a Piece of Earth, like Chalk or Lime; as Acts of Devotion, perform'd in Honour of the *Fetiche*.

THE Priest, ^d attended by two Women, frequently repairs to the Tree of the *Fetiche*, in order to accomplish his magical Incantations; at the Foot whereof there appears, as we are informed, a black Dog, which answers all his Interrogatories. The Tree is embellished, as in the Print, with several Bandages of Straw.

THIS is the Nature of their Oracles. If, ^e for instance, the King is divested of his Prerogative, or defrauded in his Customs, he has recourse to the Tree, which he looks upon as his *Fetiche*, and presents it with something to eat and drink, which is a kind of Oblation. The Priests approach the Tree afterwards, in order to intreat it, in the most solemn manner, to resolve their Queries. In order to succeed in their important Enquiries, they erect a small Pyramid of Ashes, in which they plant a Bough of the Tree; after that, they take a Pot full of Water, drink a Draught of it, and then sprinkle the

^a Villault de Bellefond, and Purchas.

^b Purchas.

^c They are of Opinion, that there are good and bad *Fetiches*. Their Aspersions are accounted Preservatives against the latter.

^d De Bry. See the first Figure in the Print. The second represents another kind of Conjuraton, which they practise according to De Bry, in order to procure Rain, and a good Trade.

^e Purchas, *ibid.*



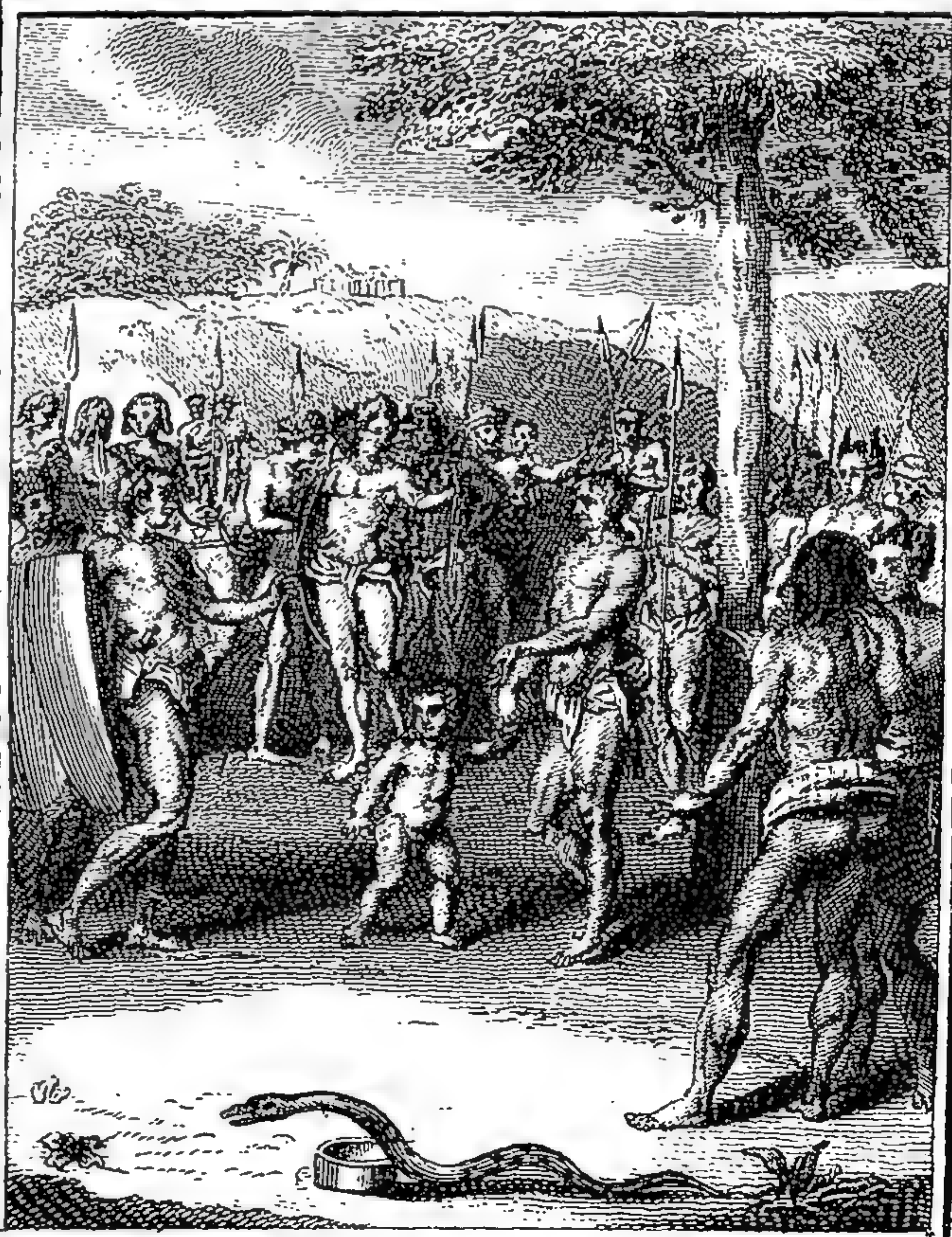
Autre cérémonie pour demander de la PLUIE &c.



cérémonie Religieuse des Peuples de GUINÉE à l'honneur de leur DIVINITE.



leur COMMEMORATION des MORTS.



Cérémonie des Peuples de GUINÉE, pour la CIRCONCISION d'un ENFANT.

Bough. This Ceremony is attended with a certain Form of Words, mumbled over amongst themselves, which, in all probability, are very mysterious. Having proceeded thus far, they sprinkle the Bough a second Time, and besmear their Faces with some of the aforesaid Ashes. Soon after this, as they assure us, the *Fetiche*, or the Devil, delivers his final Answer.

VILLAULT DE BELLEFOND has given us a Description of another Sacrifice of these *Blacks*, dedicated to one of those evil, or mischievous *Fetiches*, which we have already mentioned. “ I saw, says he, a Man and a Woman at the Door of a certain House in “ one of their Cantons or Provinces, who had kill’d a Chicken, and were draining its “ Blood upon some Leaves, which they had strew’d upon the Ground ; and when the “ Blood would drop no longer, they cut it all in Pieces, look’d wishfully at the Leaves, “ and turning one towards the other, kissing their Hands, cried out, *Mecusa, Mecusa,* “ *Mecusa ; Be propitious to us, be propitious to us.* I would not interrupt them during “ the Ceremony ; but after all was over, I begg’d they would inform me of what they “ had been doing. The *Fetiche*, they said, of that District, had most sorely beaten and “ abused them, and that therefore, they had been providing some Victuals for him, “ in order to appease his Vengeance. This *Fetiche* was nothing but a *Tile*, wound “ round about with Straw. I broke the *Tile*, and planted a *Crucifix* in the Room “ of it”. The Author of this Narrative serv’d all the *Fetiches* in the same disrespectful Manner, and substituted *Crosses* in their Room, after he had convinc’d the *Blacks*, that a Chicken so sacrificed, was not Food for any Mortal, as they vainly imagined. He exhorted them, likewise, if ever their *Fetiche* should attempt to molest them again, to take some little *Crucifixes*, and kiss them, and then make the Sign of the Cross. Many of them listned to his wholesome Admonitions, and exchanged their *Fetiches* for *Crosses*.

Our zealous Traveller resolved to push the Reformation he had thus happily begun, still further. “ I got a Guide, says he, to conduct me to their *Fetiche Major*, which “ was erected on the Plain, and set apart for the Celebration of their Sacrifices. This “ dol was a large Stone cover’d with Earth, which I first clear’d off, and then broke above “ five hundred Hooks or Grapples which were about it ; after this, I apply’d myself to “ one of their Priests, and asked him, whether he had any *Fetiches* to dispose of. He “ reply’d, that I had one (meaning one of the aforesaid Hooks which I had taken away) “ and that he expected to be paid for it. I prevail’d on him to go with me to the before- “ mentioned *Fetiche Major* ; and when he perceiv’d that I had broke it down, he imme- “ diately assembled all his fellow Priests together, and informed them of what I had done ; “ who unanimously cried out, that ’twas the greatest Miracle in the World, that I was not “ struck dead upon the Spot. In order to make you ample Restitution, said I, I plant “ here this *Cross* ; and if any one of you presumes to touch, or approach it, unless with “ awful Reverence, and on your bended Knees, he shall die that very Moment. They “ ran back howling to their respective Apartments, in the utmost Disorder and Confusion.” It must be supposed, that this zealous Reformer added proper Instructions to his outward Performance, without which, the *Blacks* would have added Prophanation to Idolatry, and look’d upon *Crosses* as more formidable *Fetiches* than their own. What other Idea could these ignorant and idolatrous People entertain of two Pieces of Wood, the innate Virtues whereof are perfectly unknown to all the World, but *Christians*.

Their

Their PRIESTS; their FORM of taking a solemn OATH; their FESTIVALS, &c.

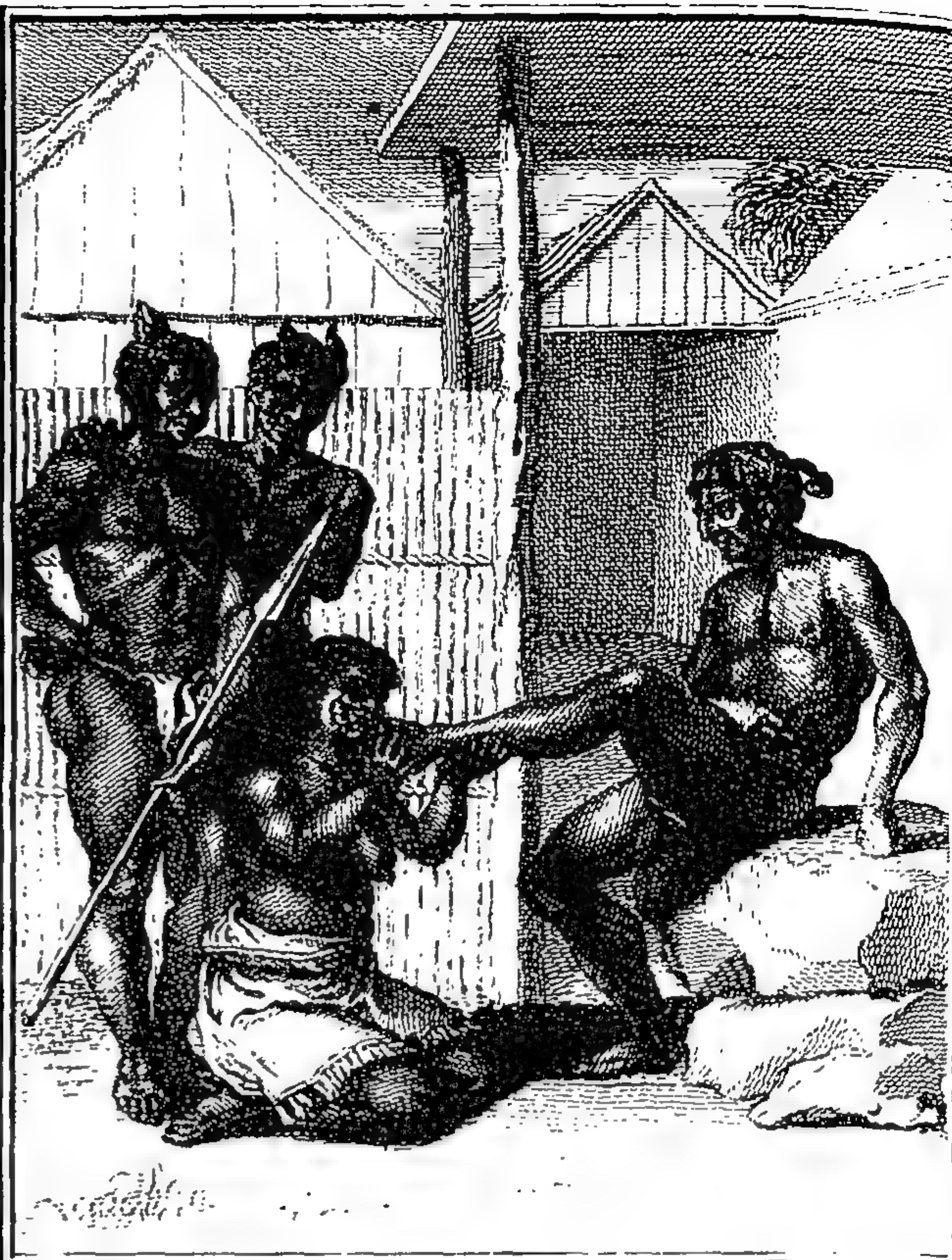
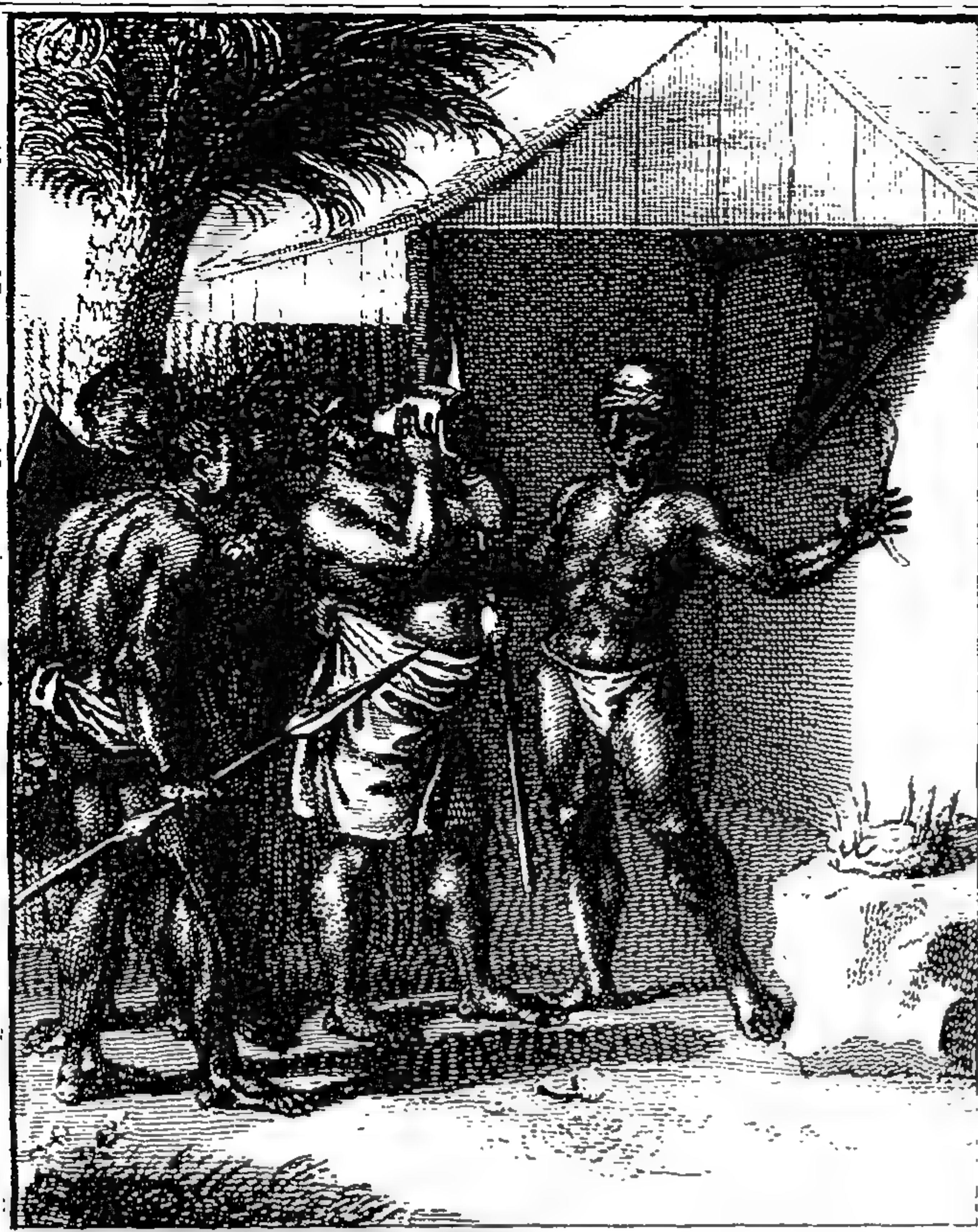
THEIR Priests follow no manner of Employment, but are entirely maintained and supported by their *Lay-Blacks*, who are as benevolent and liberal to them as possibly they can, in order to ingratiate themselves into their Favour, and be remembered by them in their Prayers. In return of their Civility, they sell these *Blacks* such *Fetiches* as they have blest, or consecrated by a solemn Touch of the Tree of the *Fetiche*.

THE Dress of these Priests, according to the Description given of it by *Villault de Bellefond*, very much resembles a Coat of Armour, made of Serge, or coarse Linen. They wear a Scarf round their Waist, embellish'd with little parch'd Bones of Chickens, which, says he, bear a very near Affinity to the little Shells, or Trinkets of the Pilgrims of *St. Michael*. The other Parts of their Body are entirely naked. They wear Garters about their Legs, made of the Bark of the Tree of the *Fetiche*.

As to their Ceremony of taking a solemn Oath, we shall give you an Account of it in the Words of the Author before quoted, who was an Eye-Witness of the Solemnity. "A *Moor*, that had been taken in Custody, on Suspicion of Theft, was brought before the *Danish* General, in order to take his solemn Oath, and eat up, as they call it, his *Fetiche*. I had a great Inclination, says he, to see this Ceremony; and in the first Place, I observ'd that a Slave brought in a large Bunch of Thorns and Briars in a Basket. These Prickles were covered with Leather. In the Middle of them was a small Quantity of Tallow, Wax, Feathers of Parrots, Bones of boiled Chickens, the Feathers of their own Country Bird, called the *Fetiche*, &c. all which, mixt up together, composes a *Fetiche*, which they are obliged to eat; and if they don't burst, they are dismissed, and look'd upon as falsely accused. One of their Priests, who was then present, declared he had made it the strongest he possibly could, and told the *Moor*, that if he prov'd perjur'd, he would die the Moment he swallow'd down his *Fetiche*." The Oath consists likewise in drinking a Draught of a particular Liquor, extracted from several Drugs and Herbs, which are an essential Part of the *Fetiche*.^a They have also another Ceremony, which is sometimes practis'd for the Attestation of a Truth; and consists in dashing their Foreheads against the Feet, Breast, and Arms, of the Person who demands Satisfaction, pronouncing withal a particular Form of Words three Times successively; and clapping their Hands, stamping with their Feet upon the Ground, and in fine, leaving their *Fetiches* upon the very Spot.

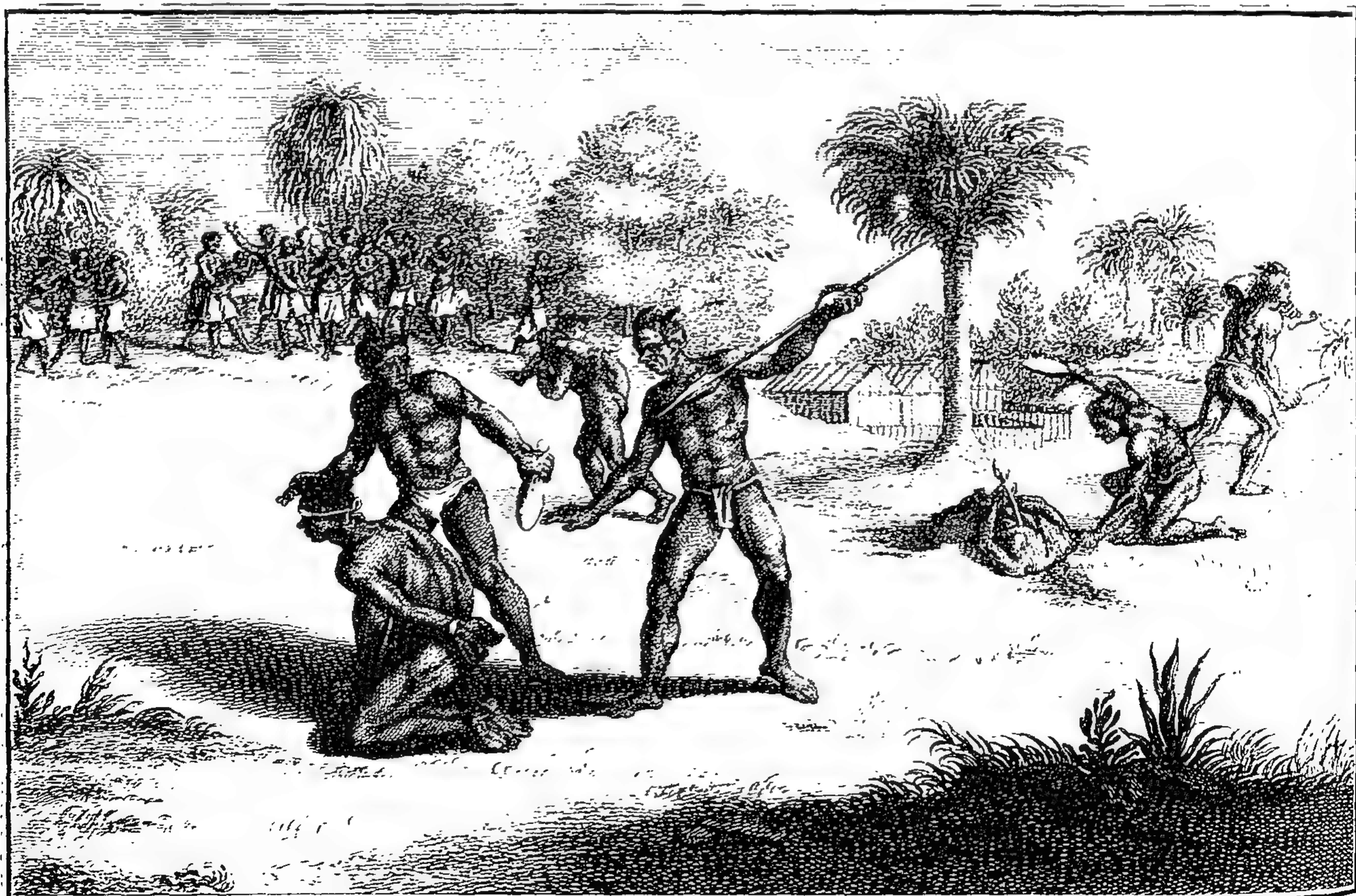
WHEN the *Negroes* of *Cabo de Monte* enter into any Treaty, they cut the Throats of several Hens, or Chickens, drink up part of the Blood of them, and present the Cup to the other Party; afterwards they order the Fowls to be dress'd, with which they regale themselves and their new Allies. To complete and cement this happy Union, they share the Bones, which are carefully preserved on both Sides, as a Memorial of their Contract; and when at any Time a Rupture happens on either Side, they who are aggrieved, send their Bones to the others, to intimate, that they have forfeited their Honour, by a shameful Neglect of their Engagements.

^a *Villault de Bellefond*



MANIERE dont leurs FEMMES se rachètent de l'ACCUSATION D'ADULTERE

MANIERE dont les NEGRES de GUINÉE rent leur sommet



B. Picart, de.

SUPPLICES des PEUPLES de GUINÉE.

WHEN the *Negroes*, who live between *Cabo Formoso* and *Ambosine*, take an Oath, in order to acquit themselves from any scandalous Imputation, they cut or scarify one of their Arms, and afterwards suck the Blood out of the Wound.

IN order to procure Success in their Fishing, and ingratiate themselves into the Favour and Affection of their *Fetiche*, they throw Rice, Miller, and divers other Grains into the Sea; and in hopes of finding a plentiful Store of Gold, they allure him with Sacrifices, which consist in strewing divers sorts of Eatables all round their Mountains, and their consecrated Trees. After their Seed-Time is over, they burn the Brambles which they find in their Fields, with abundance of Solemnity. This Ceremony consists in singing, dancing, and pouring Palm-Wine into the Fire, in honour of their *Fetiche*.

^a THE Anniversary of their King's Coronation, is one of their most solemn Festivals. This Day is call'd the Festival of the *Fetiches*. His Majesty invites all his Court to a sumptuous Entertainment; and they, as an Acknowledgement of the Favour, make him several very considerable Presents. The Festival opens with Sacrifices, and concludes with all Manner of Riot and Licentiousness.

^b THE Creation of a Peer, or Gentleman, is likewise another very remarkable Holiday. Such young Gentleman, in order to discharge himself from his Soccage, is obliged to make a Present to all the Nobility in general, of a Dog, a Sheep, and a Cow. The Festival opens with an elegant Collation. The Populace resort in Crowds to the Place appointed for the Solemnization of it; some either beating their Drums, or jingling their Bells, &c. and others arm'd with their Javelins and Bucklers, having their Faces and Bodies besmear'd all over with yellow Paint. Thither likewise the Peer, thus to be created, is carried in State, seated in a kind of Litter, with two Slaves crouching under his Feet, and attended by several young *Negroes* of Distinction. A little Page carries a Chair for him to sit on, when he is obliged to speak upon any particular Occasion. The Nobility, who go thither to congratulate him on his happy Advancement, take a Wad of Straw, and lay it under his Feet, which is look'd upon as a Testimony of the profoundest Veneration and Respect. The Court Ladies, likewise, pay all due Honours to the Spouse of this new created Peer: As for instance, they dress her to the best Advantage, adorn her Head with little Golden *Fetiches*, hang a Gold Chain about her Neck, present her with a Horses Tail, to make use of as a Fan, ^c which they besmear all over with white Paint, and throw Salt into her Lap. When the whole Assembly are seated in the Order generally observed amongst them, a Cow is introduced in Triumph by abundance of Nobility dancing and singing in the Procession. The Beast is afterwards fasten'd to a Stake, and surrounded by a Multitude of *Blacks*, who beat ^d their Drums, and play upon divers Instruments of *Moorish* Musick; whilst others, more sprightly and active, ^e dance, and divert the Company with their warlike Exercises.

THE Ladies likewise amuse themselves much after the same manner. 'Tis their peculiar Province to attend the new created Peer and his Spouse to their Chariot, and air them, throwing Flour in their Faces as they go along. In the Evening they conduct them home in abundance of Pomp and Grandeur. In short, the Festival concludes with the Sacrifice of the Cow, which is divided amongst the whole Assembly, the new-created Peer and his Wife only excepted; for should they partake of the least Share of it,

^a Villault de Bellefond.

^b Purchas.

^c De Bry.

^d A kind of *Biscayan* Drum. They have another Instrument besides, which very much resembles our Guitars. It has six Strings, composed of Reeds. Villault de Bellefond, and Purchas.

^e At the striking up of these Instruments, the Men and the Women first divide themselves into two opposite Parties; then set, and fall back in Time, snapping their Fingers, nodding their Heads, whispering in each other's Ears, and flurting their Fans. *Idem*.

they would infallibly die at the Year's End. However, they carry the Head away with them; and after they have painted it with sundry Colours, adorn it with little *Fetiches*, and hang it up in their House, as a public Memorial of their Dignity and Advancement.

MOREOVER, the *Moorish* Nobility never fail to celebrate likewise the Anniversary of their Admittance. On that Day the Head of the Cow is dress'd in the most elegant Manner, and expos'd by every one to public View. They have another Festival-Day, on which the Nobility, to distinguish themselves from the Populace, paint their Bodies all over with white and red Streaks, and hang about their Necks some little Garlands, wreath'd with Straws, and a Variety of Greens.

The CUSTOMS which are observ'd on the BIRTH-DAYS of their Children; their NUPTIAL RITES, and FUNERAL SOLEMNITIES.

VILLAUT *de Bellefond* assures us, that the *Negroe-Women* hang round the Necks of their Infants, little *Trinkets of Gold*, strung with the Shreds of the *Fetiché-Tree*, in order to secure and protect them from all Disasters. "And moreover, adds he, in Proportion as they advance to the Age of four Years, they twist round their Legs and Arms several little Sprigs, wreath'd circular, like Rings, which they purchase of their Priests, as Preservatives against all Misfortunes." *Purchas*, on the Credit of some Travellers, tells us, That they dress the Bodies of their little Children with Bandages made of Bark, which they embellish with a Variety of *Fetiches*, being firmly persuaded, that after such prudent Precautions, the Devil can touch no Part of them; and besides, they look upon them as highly serviceable to supply their Want of Strength. It is also a common Custom amongst them to circumcise both Sexes. This Ceremony is perform'd with abundance of Solemnity, when their male Children are about sixteen Years of Age. At such Times they make Bone-Fires, and sing and dance at the Celebration of this joyful Festival. * But above all, the *Negroes* take peculiar Care to be furnish'd with a sufficient Quantity of Provisions of all Sorts, that the foul Fiend, or evil Spirit, may have wherewithal to regale himself, and not be at leisure to incommode, or injure their Children; but this is doubtless all Artifice and Priestcraft.

As to their Nuptial Ceremonies, we shall in the first Place give you an Extract from our *French Traveller*. ^b As soon as their young Men are able to get their Livelihood, their Parents, says he, begin to think of settling them in the World, and finding out such Wives as may be most suitable to their Inclinations. If both Parties approve of each other, the Maiden is demanded in Form, and the Parents meet together, attended by a Priest, who presents them with several *Fetiches*. The intended Bride swears by her *Fetiches*, and makes the most solemn Protestations before all the Company then present, of Love and Constancy to her intended Husband; after which they reciprocally join Hands. The ^c Bridegroom, however, binds himself by no farther Obligations, and the whole Ceremony consists in nothing more than what is delineated in the Print hereunto annexed. Although Polygamy is in vogue amongst them, the Wife, thus married, is look'd upon as the only Person who has a legal Right and Title to her Husband; and, moreover, if we may credit our Traveller, the Husband cannot

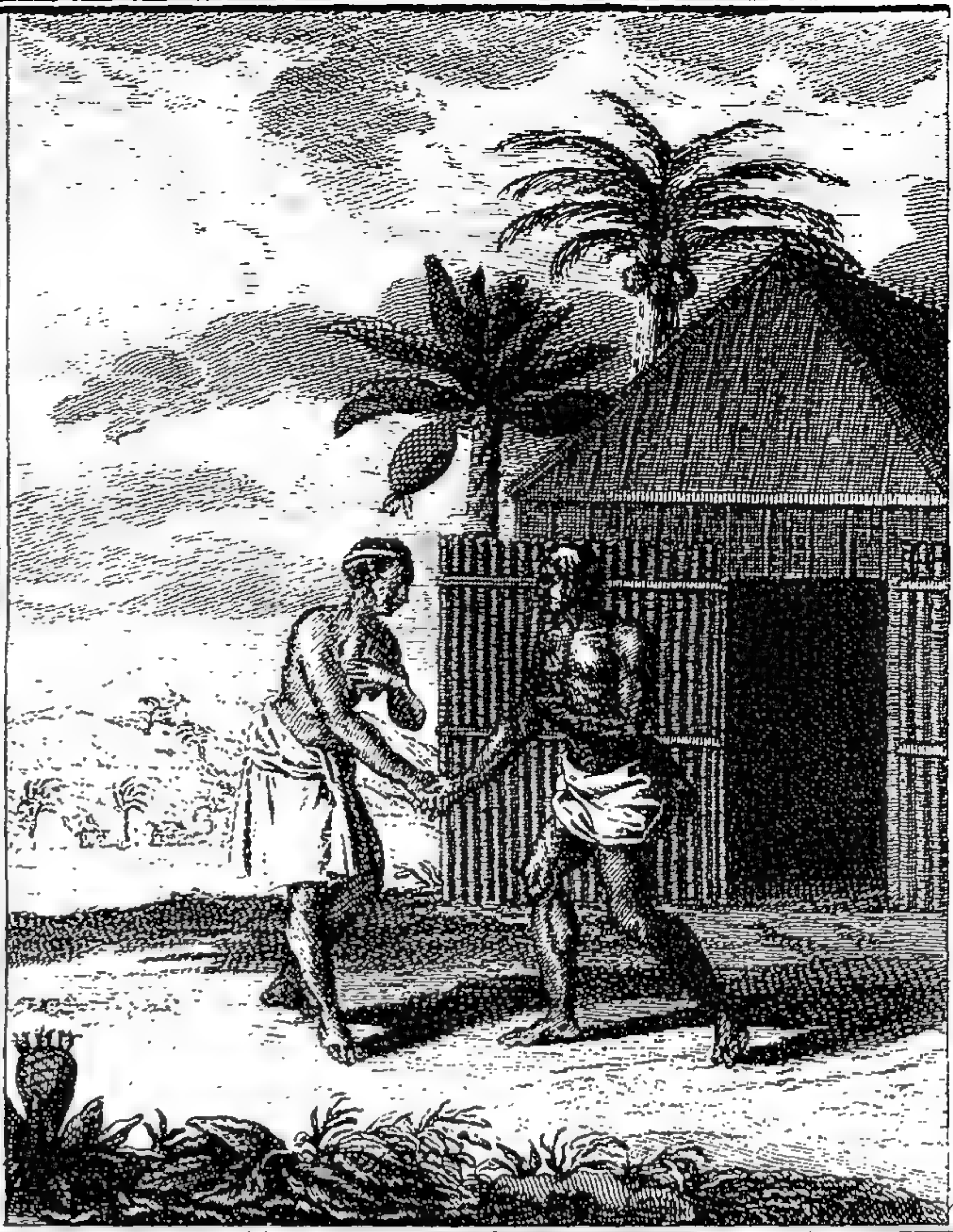
* *Purchas*.

^b *Villault de Bellefond*.

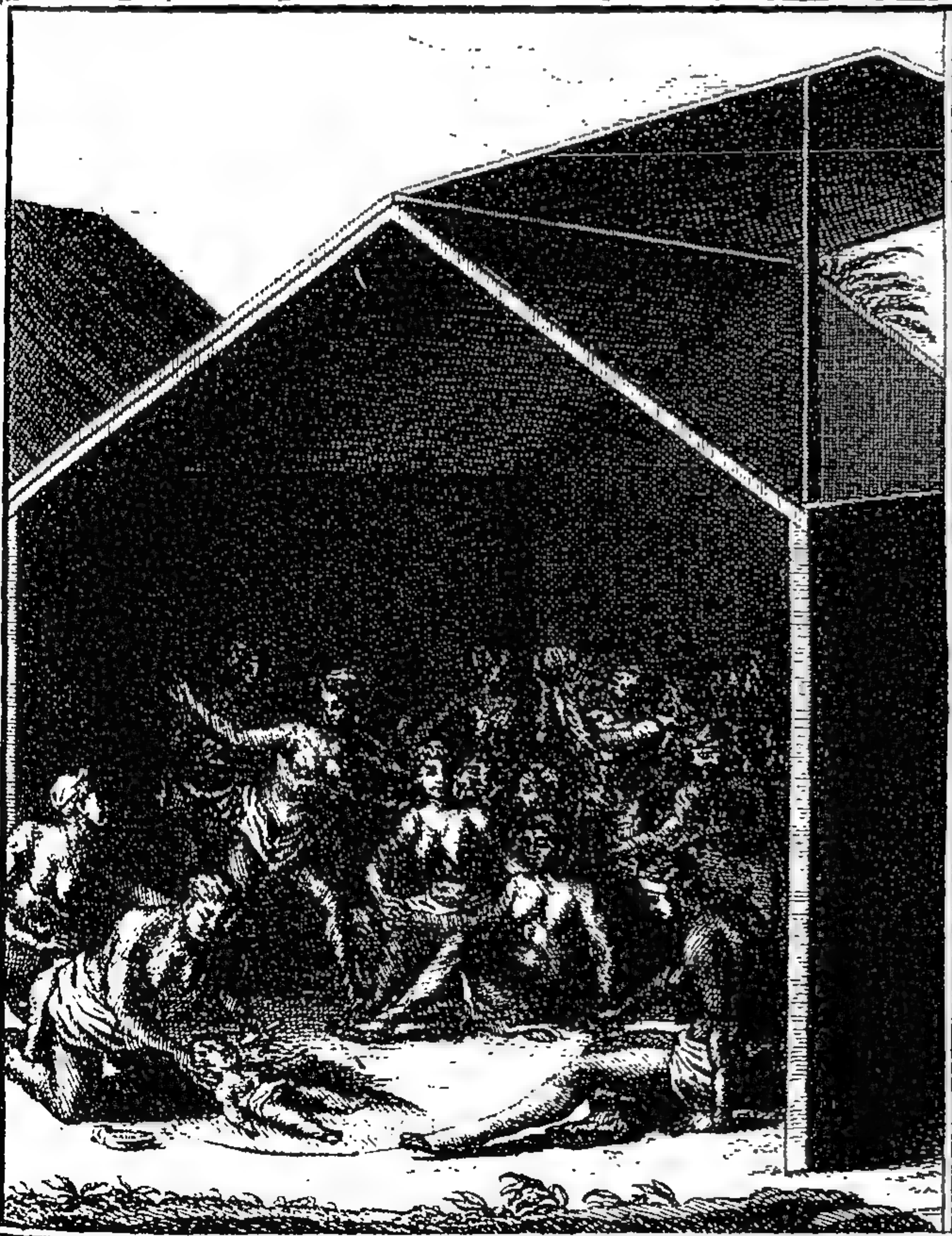
^c *Purchas*. See the Print.



MANIERE de se Saluer le matin en GUINÉE.



Leur MANIERE de se MARIER.



B. Picot, del.

CEREMONIES de L'ACCOUCHEMENT.



L'ACCOUCHEE, va laver son ENFANT dans la Rivière.

take a second Wife, without the free Consent and Approbation of the first. His super-numerary Wives are, properly speaking, no better than Concubines, and only lie with him alternately, according to their Priority of Marriage; but his lawful Wife lies with him three Nights successively.

THE young Man's Father gives him no manner of Portion; ^a he has nothing to trust to but what he earns by his own Industry and Application to Business, and depends entirely on his own Ingenuity for the Support of his Family. The young Woman's Portion seldom amounts to more than six or seven Crowns, or thereabouts. Sometimes, indeed, there is an additional Present of a young Slave, to wait on the new-married Couple. As soon as the true and lawful Wife begins to grow old, the favourite Concubine assumes her Place. From that Time, the former becomes a meer domestic Servant, takes care of the House only, and concerns herself about none of her Husband's other Affairs, all the Remainder of her Days.

^b ADULTERY is punish'd by a Mulct, or an Amerciament: If the Wife proves unchast, she is immediately divorced. If she is only suspected, she is obliged, in order to clear her Innocence, and justify her Conduct, to swear solemnly by her *Fetiche*, and eat a small Quantity of ^c Salt, or drink a small Potion of a particular Liquid. She never presumes, however, in case she is conscious of her Guilt, to take such Oath, firmly believing, that the *Fetiche* would resent the Affront, and destroy her that very Moment for her Perfidy and Profaneness:

As to their Funeral Solemnities, they ^d wash their Dead, and lay them afterwards in a kind of Coffin, made either of Oziers, the Bark of Trees, or Bulrushes. This Coffin is, properly speaking, no better than a large Basket: The Relations, Friends, and Neighbours of the Deceased repair to his House, and there with Sighs, Sobs, and Tears, beg of him to declare the true Cause of his Departure. After that, they dance and sing several doleful Ditties; then take a solemn Tour round his House, and make a hideous Noise with their Frying-Pans and Kettles. During this Ceremony, a female Friend goes a begging from House to House, in Behalf of the Deceased, and purchases with the voluntary Contributions so rais'd, an Ox, or a Sheep, for the Priest, who attends on this Occasion, in order to oblige and gratify the particular *Fetiche*, who is to usher the Deceased into the other World. The Priest, after he has sacrificed the Beast, thus presented to him in the Behalf of the Deceased, sheds its Blood in honour of all his *Fetiches*, which are after this rang'd ^e all in Order, close by one another, the largest in the Center, each furnished with his Bumper, and adorn'd with Corals, Beans, and Feathers. At the same Time his nearest Relation kills a Hen, with the Blood whereof the Priest sprinkles all these *Fetiches*. His Wives, or Relations, dress this Fowl; and serve it up to them in Form. After this, the Priest puts on a Collar, compos'd of particular Herbs, and begins his magical Incantations, by muttering a Parcel of obscure mystic Terms; then he takes some Water, or Palm-Wine, in his Mouth, and spirts it upon the *Fetiches*. In the next Place, he takes a small Quantity of those Herbs whereof the Collar is compos'd, and moulds them into the Form of a little Ball, which he passes and repasses twice or thrice together through his Legs. During the Performance of this Ceremony, he pays his Respects to the old *Fetiches*, and after a solemn Manner takes his Leave of them. He continues to squeeze, and mould the Residue and Remainder of the Herbs between his Hands, and ^f after he has mix'd them with the Tak-

^a Purchas.

^b *Idem* *ibid*.

^c A particular kind of Salt, according to Purchas.

^d Villault de Bellefond, and Purchas.

^e Immediately after the third Print in the Plate.

^f Villault de Bellefond.

low and Grease of the old *Fetiches*, throws the whole into one large Mass or Lump, which he dashes against his own ^a Face, and afterwards divides it into small Parts or Parcels, which he strings upon the Bark of the sacred Tree, and distributes amongst the Company; the Remainder of the Mass is interred with the Deceased, and look'd upon as the Guardian *Fetich*, that attends him on his Journey to the other World.

^b After all these Preliminary Ceremonies, the Deceased is exposed for half a Day to public View, having his Head muffled up, and his Hands spread open. Afterwards the Women convey him to the Grave; the Burial of the Dead being their peculiar Province. All his Female Neighbours follow the Corpse, which is carried after the manner here delineated. The Men never attend the Funeral, unless the Party deceased is to be convey'd to some other Town; for they are extremely ambitious of being bury'd where they were born; and in that Case, the Men wait on him Rank and File. As soon as the Corpse is arrived at the Burying-Ground, they make a Grave for it, of about four or five Foot deep. There they lay him, and cover him up so close, and so carefully with Wood, that not the least Dust of Earth can possibly touch him. His favourite Wife throws his *Fetiches* over him, lays the greatest Part of the Implements, or Tools of his Trade or Occupation by his Side, and if there was any Thing besides which he had a peculiar Regard for, that is generally added to oblige him. All things thus adjusted, the Assistants walk in Procession round the Grave, and with hideous Lamentations take their last Farewel of him. When the Corpse is deposited in the Grave, the Women that interr'd him, ^c crawl over it backwards and forwards; after this, they rise, and return home, where they spend the Remainder of the Day in Junketting, and other agreeable Amusements.

OVER the Tomb they erect a little Pent-House. No one ever offers to meddle with the Provisions or Presents which are made the Dead, and laid with them in their Graves, except their Sextons, and such Persons as are employ'd in their Interment, who are allowed to take from thence their customary Fees. They furnish their Dead with a new Stock of Provisions once a Year.

^d WHEN their King dies, they expose him to public View for several Days together; and during all that Time, they wait on him with the same Attention and Respect, as if he were alive: But when he begins to smell and be offensive, some of his Slaves convey him away, and inter him in some secret Place, with all his *Fetiches*, his Fire-Arms, and other warlike Trophies, and such Provisions as they see most convenient. Whilst these Slaves are thus privately employ'd in the Interment of his Majesty, the Populace make it their Business to murder several Women, Maids, Boys, and Slaves, to accompany their deceased Monarch in his Journey to the other World. They are cut off, however, according to Custom, by Surprise; that their untimely Death, we presume, may seem the less terrible and shocking to them. The Bodies of these his new Attendants are buried with him, and their Heads are stuck upon Poles all round his *Mausoleum*. Two Guards stand Centry to secure his Funeral Properties and Provisions.

Their MILITARY DISCIPLINE.

AS soon as the Signal of War is given, and they receive Orders to march, ^e every one paints his Face with Red or Yellow, according to his own Fancy. They paint likewise their Breasts and Arms much after the same Manner, with an Appendix of Crosses,

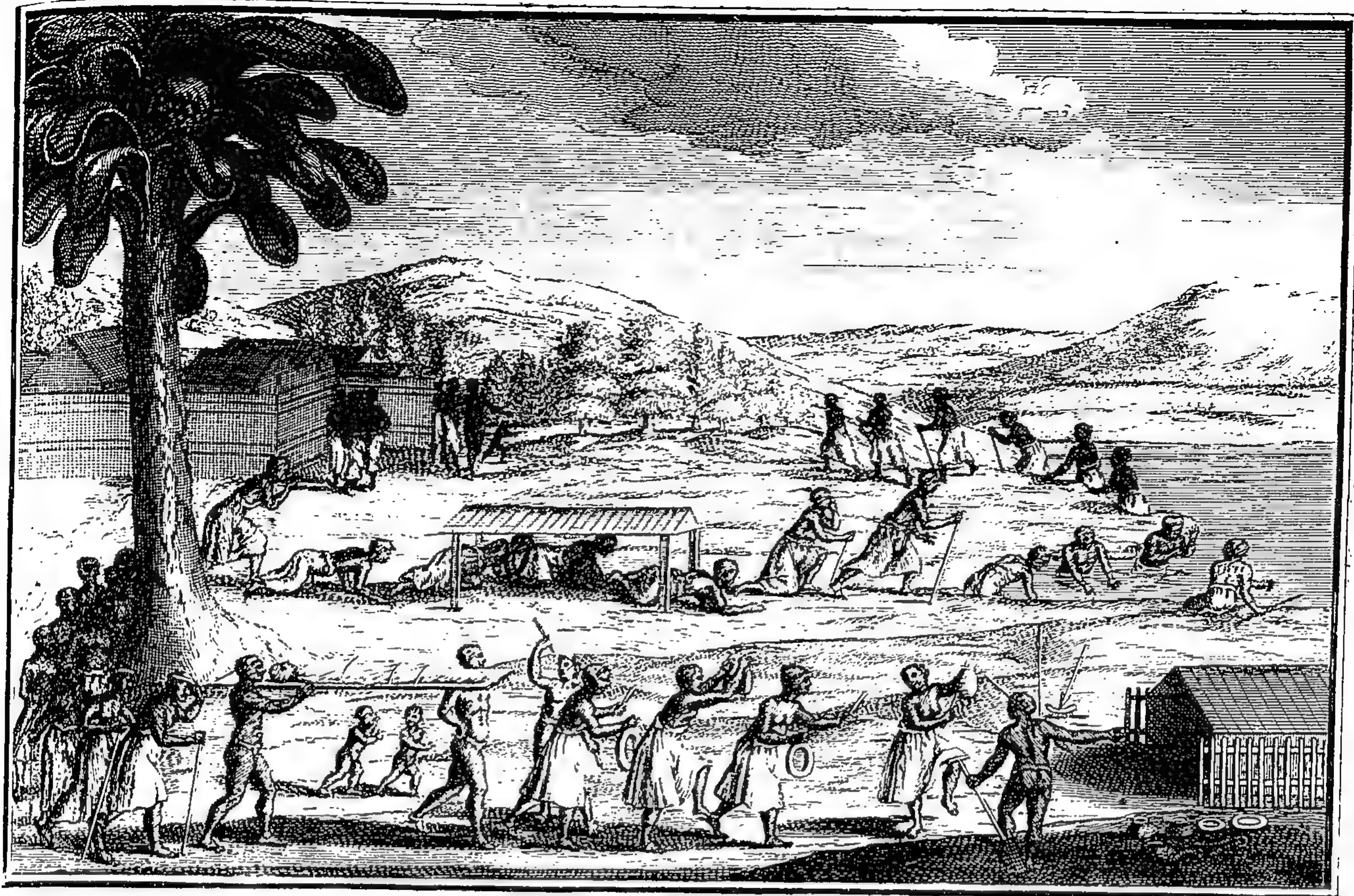
^a Purchas.

^b Villault de Bellefond.

^c See De Bry, and the Print annex'd.

^d *Idem*, *ibid*.

^e Purchas.



CEREMONIE FUNEBRE des HABITANS de GUINÉE.



SEPULTURE d'un ROI de GUINÉE.

Serpents, &c. They protect and secure themselves with their *Fetiches* and large Grass-Collars, as thick as their Arms, which they imagine are capable of charming, or warding off the Blows of their Enemies. Every individual Person, Man, Woman, and Child, march into the Field of Battle; for 'tis an establish'd Custom amongst them, to leave their Houses perfectly empty on such emergent Occasions: Nay, when they are apprehensive that their Engagements will prove warm, precarious, and of long Duration, they set Fire to all their Towns, Villages, and Habitations, under the specious Pretence, that by such Means they shall deprive their Enemies of the Advantages they might reasonably expect in case of their proving victorious; and to prevent their own Soldiers from thinking of, and longing after their native Home. Such as are taken Prisoners they make Slaves; and such as are slain in Battle, they eat. When a Peace is concluded upon, they only send Hostages, or Pledges of War on both Sides, to ratify and confirm it.

THEIR Punishments and Corrections consist only in Penalties and Confiscations, even in Capital Cases; but if the Malefactor is incapable of answering such legal Amerciaments, his Life must be the Forfeit. He is beat to Death with their *Affagail*, and then his Head is cut off, (for till that decisive Stroke a Man is not thoroughly dead, in the Opinion of the *Negroes*) and delivered to his Relations, who order it to be boiled, the better to clear the Skull, which they afterwards hang up in the House as near as may be to their *Fetiche*: The Body is quarter'd, and then the Women flock round about it, and bathe it with their Tears.

The RELIGION of the Natives of Benin and Ardra.

^a *DAPPER* assures us, That the Natives of *Benin* worship the Devil, and offer up both Men and Beasts in Sacrifice to him. They acknowledge, notwithstanding, that there is a Supreme Being, who created the Universe, and governs it by his all-wise Providence, tho' they make no manner of solemn Vows or Supplications to him. For, say they, 'tis needless, if not impertinent, to invoke a Being, that, in his Nature, is good and gracious, and by Consequence, incapable of injuring or molesting us. But that is not the Case with respect to the Devil; they endeavour to appease his Wrath, and sooth him with Sacrifices, being conscious of the Mischief he does, and is capable of doing. Moreover, each of them have their *Fetiches*, and their *Fetissero*, who is a kind of Father Confessor, by whose Assistance they consult their *Fetiche* on all emergent Occasions. This Oracle, according to the same Author, resolves their Queries thro' a Pot, with three Holes in it. They are likewise profuse in their Sacrifices to the Sea, in order to ingratiate themselves into her Favour; and when these People swear in the most solemn Manner, 'tis either by the Sea, or the King upon the Throne.

THE *Quoias* call the Supreme Being *Canon*: And the Author, who has abridged *Dapper's* Account of *Africa*, in his *Biblioth. Univers.* is of Opinion, that the Term *Canon* comes from *Cana*, a Hebrew Word, which denotes actual Possession.

^b SOME of their Neighbours acknowledge but one God, and hold that he rewards the Righteous, and punishes the Wicked. They have likewise an obscure and faint Idea of

^a Description of *Africa*.

^b The same Author in the Description of the Natives of *Cabo de Monte*, and the Parts adjacent.

the Day of Judgment. They imagine, that the Souls of the Dead take Cognizance of all Transactions here below, and for that Reason offer up their most solemn Addresses, Vows, and Oblations to them. Whenever they pursue the Chace, or engage in any Undertaking, though never so trivial, they take peculiar Care to make some sort of an Oblation to the Souls of their Relations. They likewise make sumptuous Entertainments in honour of the Dead, especially of their nearest and dearest Kindred, who are the Patrons and Protectors of their respective Families; for, to talk in their own Dialect, every Soul is the Guardian of its Relations; and 'tis for that very Reason, that their King never enters upon any Projects, or comes to any determinate Resolution, till he has first invoked the Souls of his Ancestors.

THESE Souls, or Spirits, for the generality, reside in the Woods. Such as are afflicted either in Mind, Body, or Estate, resort to their solitary Retreats, and there most humbly implore their Aid and Assistance. For the rest, they have neither Temples, Chapels, nor Congregations. The Wood that is adjacent to their Town, is, as we have already observed, all the Temple they can boast of. There they offer up their Sacrifices, perform their Libations, and make their Presents to the Spirits. Their own Wives and Children, and all Strangers, are excluded from these Acts of Devotion; for, according to their Notion, the Spirits would inevitably destroy them.

WE shall not dwell on their Custom of Circumcision, which is as much in Vogue with them, as the other *Negroes* and *Moors*; and their little Ones never fail to undergo the Operation, sooner or later, as they judge most convenient, or the Strength of the Infant will best admit of.

THO' the Natives of *Ardra* have no Congregation, or Place set apart for divine Service, yet each of them has, as we have before observed, his particular *Fetissero*, or Father Confessor. Whenever a *Negro* happens to be sick, he sends for his *Fetissero*, who offers up some Sacrifice on his Behalf, and sprinkles the *Fetich*e belonging to his Family, with the Blood of the Victim. We have before likewise observ'd, that they have no particular Assembly, or Place devoted to the Service of the Deity; for which Reason, every Family constitutes a Congregation of its own, once in six Months, at which their *Fetissero*, or Father Confessor, acts always as Principal, or Superintendant. There they sacrifice to the *Fetich*e, which lies conceal'd under a Pot with three Holes, as before mentioned. There they consult this Oracle, and if the Sacrifice proves an acceptable Service, it pronounces a gracious Answer; or, more properly speaking, the Priest performs that Office for it.

As to the Dead, none but those who die in Battle, according to their Notion, ever rise again. We are fully satisfy'd, say they, by long Experience, that such as die in the Bed of Honour, are never confin'd to their Graves for two Days together. But this is all Artifice, and a Stratagem of their *Fetisseros* to animate their Courage. We shall demonstrate, in the Sequel of this Dissertation, that other Nations have entertained this Notion as well as the *Negroes*.

The *Quoias*, and indeed all these *Negroes* in general, are of Opinion, that the Souls of their Dead are the Guardians and Protectors of their respective Families; for which Reason they consult them on all emergent Occasions; and at the same Time make a solemn Sacrifice to the *Anes* of their Relations, that is, an Oblation of Palm-Wine and Rice. This Notion, which is so universally established amongst most of the idolatrous Nations, and which may visibly be trac'd in the Religious System of some other People that are no Pagans, is exactly conformable to the Idea which *Hesiod* has given us in his *Theogonia*. These Heroes, says he, become Demons, that is, *Genii*, or inferior Deities, by the Decree of *Jove* (that is, the *Supreme Being*) are the Guardians and Protectors of Mankind, and bestow Blessings upon them, &c. See our Remarks before on the same Topic, under the several Articles of the *Indians*, *Chinese*, *Laplanders*, &c.

THE Natives of *Biafara* offer up all they have, even their most darling Infants, to the Devil. They are extremely addicted to the Study and Practice of the Black Art, and all magical Incantations; flattering themselves, that by those mysterious Operations they can influence the Elements, and all the Products of Nature. When we talk here of the Devil, we do not mean that Evil Spirit, which our Christian Divines treat of; but a Thing, a Being, a Spirit only, which we are at a Loss to define, or give any adequate Idea of; but in all probability it may be the sole Object of some People's Worship, and frequently is no more than a Chimera of their Priests Invention, or a strong Impulse, or Delusion of their own distemper'd Imagination.

Their CIRCUMCISION; *their* NUPTIAL CEREMONIES *and* FUNERAL SOLEMNITIES.

WE shall here amuse our Readers with one particular Custom, which is as idle as 'tis extravagant; and in all probability, extremely painful. The Natives of *Rio-Real*, and the Parts adjacent, as also the *Negroes* of *Ardra*, decline the Ceremony of Circumcision with respect to their Females, as well as several others amongst the *Africans*, but have substituted another in the Room of it, which is much more incommodious and uneasy. * About the Time that their Daughters arrive at the Age of Maturity, they lodge a small wooden Instrument, plentifully stored with Emmets, within their *Pu-denda*, which they frequently shift, lest in Time those little Insects should lose their innate Quality, and not be able to sting with that Pungency as required. This severe kind of Probation continues near three Months, nor is left off till they have qualified them for the Marriage-Bed. As to the mysterious Circumcision of the *Negro* Women, we shall treat of it hereafter in another Paragraph.

THE *Negroes* of *Cabo de Monto*, and the Parts adjacent, have nothing very remarkable in their Nuptial Ceremonies, except that the Presents which a young Lover makes to his Mistress, are look'd upon as an Earnest, and give him a kind of Right and Title to her. For instance, if a Virgin is too young, and not altogether marriageable, her Lover may retain her by proper Presents. If he has none to give her, he may work for her, build her a Hut, and manure her Ground for her. In case his Mistress is independant on any of her Relations, and perfectly disengaged, 'tis customary for the Gallant to invite her to his own House, and for her to accept of the Offer, tho' with Abundance of seeming Modesty and Reluctance; after which, she grants him the last Favour for ten or twelve Nights together, before she insists upon the Present which is to bind their Engagement. If a Son proves the Result of their amorous Interviews, the Father provides for it; if a Daughter, she is entirely left to the Care and Conduct of the Mother. Such Love-Adventures as these prove of no ill Consequence, are no manner of Prejudice or Disappointment to the soft Sex. Maids or not Maids, they never fail of finding Customers. What a World of Noise and Confusion should we prevent, were we licensed to carry on such a free Trade; were we entrusted for a Week or a Fortnight together, with such Staple Commodities, by way of Probation, before we struck an absolute Bargain, and paid down the Purchase-Money!

If the Lover, after Trial, finds his Mistress to his Taste, and for his Turn, he makes his Applications to her Parents in Form, and sends her some suitable Presents. She accepts of them, in case she approves of her Bed-fellow, and if not, returns them directly.

* Extracted from *Dapper*, who does not quote his Author.

THE naming of an Infant is perform'd with abundance of Solemnity. The Ceremony is generally perform'd betimes in the Morning, when the Child is about eight or ten Days old, accompanied with vocal and instrumental Music. The Celebrant takes the Child from the Mother, and lays him on a Shield or Buckler, in the midst of the whole Assembly, who are all arm'd in Form. Then he puts a little Bow into his Hand, and makes an Harangue of about half an Hour long, according to the best of his Knowledge, and the establish'd Principles of the Negroes, on the Duties required of the Nominee, in order to be hereafter a happy Man, and a Man of Honour. After this Exhortation is over, he returns the Child into his Mother's Arms. The Nomination of a Daughter is perform'd much after the same Manner, tho' not with equal Solemnity. The Woman who is the Celebrant takes the Girl, and lays her on a Mat, in the midst of the whole Female Assembly, and puts into her Hand a Ladle, which they make use of to stir their Porridge. After that, she makes an Harangue, according to their Principles, on the Duties of a good Housewife.

SOME of the Natives of the *Golden Coast*, are addicted, notwithstanding they are indulg'd in Polygamy as well as their Neighbours, to strolling abroad, and lying with Strangers. In case they are detected, the Affair is with Ease accommodated, by paying the injur'd Wife only some trivial Amerciament; tho' should she on the other Hand chance to trespass, and prove false to her Husband's Bed, she would run the Risque either of being divorc'd, or sold for a Slave. The Courtship of these People is not very ceremonious. The young Man asks the Question, and seldom meets with a Repulse, if he is not a Slave, or does not forget his nuptial Presents, which consist only in a few worthless Baubles. She is conducted to her Husband's House in the Evening; and there a Bride-Man is nominated to be her Guardian, and to lie for about eight Days between the new-married Couple, to give a Check to the Violence of the Bridegroom's Passion, till in Time they become better acquainted.

Now we are upon the Topic of Matrimony, we shall make bold to mention one particular Ceremony, which, though there is very little Religion in the Case, 'tis true, cannot so properly be introduced in any other Place. Every Village amongst the *Negroes*, maintains two or three common Women; whom they instal, or put in Possession of their Posts, in the Presence of a very numerous Assembly. The Candidates are exposed to public View, and seated upon a Mat. In the interim the oldest of them cuts the Throat of a Fowl, and lets the Blood trickle down upon her Head, Shoulders, and Arms; and then solemnly promises upon Oath, to oblige any Townsman whatever with her Favours upon ^a very reasonable Terms. After this, she admits one of the Company to her Embraces, and then goes and washes herself with one of her Comrades. The Ab-lution ended, she resumes her Post, and is rubb'd all over her Arms, Breast, and Shoulders with white Chalk. To close the Ceremony, two young Fellows take her upon their Shoulders, and carry her in Triumph all over the Town. After that, she is obliged for eight Days together to sit in public upon her Mat, and there recommend herself to the Generosity of her Gallants.

THE Courtiers, in the Kingdom of *Bénin*, are not allow'd to cover their Nakedness, nor to marry, without his Majesty's Licence and Consent first had and obtain'd. The Privilege of Raiment entirely depends on his Royal Pleasure; and whenever he confers that Favour, he obliges them with a Wife at the same Time. Neither do the Wives ever dress themselves, without their Husbands Permission; who, when they grant any of them that Favour, take up their Lodging with them. A Widow, that has a Son, must never marry again, without his Consent; nay, she absolutely becomes his Servant.

^a About four Pence, or five Pence.

If any one makes his Addressee to her, with her Son's Knowledge and Approbation, the Gallant always engages to settle the Youth; and find out a Wife to his Inclinations. Parents never marry their Daughters before they are duly qualified; and after their Nuptials, concern themselves no farther about them. We omit several other Customs, as being, in our Opinion, not worth Observance. They have one Notion, however, that is very particular. To be brought to Bed of two Children, is by them accounted perfectly scandalous; and as they are fully persuaded, that Twins are the Result of their Wives Incontinence and Loss of Honour, they not only discard one of them; but sometimes, as we are informed, make away with and destroy it. What hard Thoughts would they entertain of a Superfetation? and how would they asperse and stigmatize such Women as have sometimes three at a Birth?

We shall now come to their Funeral Solemnities. The *Negroes* of *Cabo de Monte* in the first Place weep and lament over a dead Friend, and mingle the Commemoration of some of his most laudable Actions with their Tears. After this Testimony of their Respect; they wash his Body; curl his Hair; dress him, and in order to make him stand upright; tie him fast behind, and under his Arms. They furnish the Deceased with a Bow and Arrow; and adorn him with all the gayest Things he was possess'd of in his Life-time; and in that Attitude; each of them makes him some suitable Present. The Relations and Friends sit on their Knees all round about, with their Backs turn'd towards him; having their Bows in their Hands, drawn with such Violence; that they seem in Danger of being broke. This Ceremony, say they; declares, that they are prepar'd to take Revenge on such as might any ways have been instrumental to his Death. When they put him in the Grave; they bury not only the Presents that are made him, but some of his most valuable Effects along with him. If a Prince, or a Nobleman dies, they bury a sufficient Quantity of Slaves with him, to attend and wait on him in the other World:

THEIR Mourning consists in making a solemn Vow, and binding it with an Oath, to fast about eight or ten Days together. If some very valuable Friend happens to die, whose Loss is a more than common Concern to them, they sometimes hold it for a Month. During all that Time they neither care for their Wives; nor have any familiar Conversation with the Female Sex: They wear no colour'd Clothes; they shave their Heads, and lie upon the Ground. When the Term of their Fasting is expired; they discharge themselves of their Vow; by repeating the same Ceremony they observ'd at first, that is to say, extending their Hands in Presence of a *Fetiché*. After this, they make a sumptuous Entertainment in honour of the Deceased:

WHEN any one is suspected to have died an unnatural Death; they neither weep over the Corpse, nor wash it, nor dress it, till their Jealousy is removed, and the Fact cleared up. For, say they, should we mourn over it first, it would be impossible to find out the unhappy Cause; since the Spirit whom we should consult on this melancholy Occasion, would then be silent, and resolve none of our Queries. In order to discover the Fact, in such Cases, they take a small Piece of the Deceased's Garment, the Parings of his Nails, and a Lock of his Hair, all which they bind up together, and cover them over with the Dust of some particular red Wood. After this, they fasten this little Pacquet to a Stick, the two Ends whereof are laid upon the Heads of two Men. Then one amongst them, whom they look upon as the best Orator, takes two Iron Implements; as for Instance, two Hatchets, or the like, and striking one against the other, conjures the dead Person to disclose whether his Death was the Result of Violence, or a Decay in Nature: If the latter, the Spirit, who actuates, or influences the two Men, compels them to bow down their Heads; if the former, to shake them. They continue in the same manner to ask

him further, in order to be fully satisfied what he died of, if the Dose, or Potion, that was given him, was too strong for his Constitution? if he was poison'd? who administered it? and the like. In short, when they have discover'd, as they imagine, the Malefactor, they charge him with the Fact, and make him swallow down, fasting in the Morning, the Quantity of three or four Cups full of a very strong Liquid, extracted from the Bark of some particular Tree. This Draught, they say, infallibly kills the Party accused, if guilty; if innocent, he instantly throws up every Drop of it. Sometimes there is a Spell or Charm laid upon the Spirit, which prevents him from giving an Answer to all their Interrogatories. In that Case, they apply themselves to some Magician, to remove the Fascination, and then they proceed to the Experiment above describ'd.

AFTER the Decease of a Father, the eldest Son takes Possession as Heir of all his Effects; and in case he has younger Brothers, undertakes to be their Tutor. He is entitled to both, even before he is twenty Years of Age. He is oblig'd, however, to testify his Abilities before the King in the following Manner. He repairs to the usual Place where they practise the Art of shooting, in the midst of a Croud of his Relations, with his Father's Bow in his Hand, and his Quiver at his Back. He grounds his Bow as an able Archer, and in that Attitude asserts, that he thinks himself capable of making a proper Use of the Arms his Father has left him. After this formal Declaration, he gives a Specimen of his Art, and then makes a kind of an Harangue, wherein he assures his Majesty, that he will maintain his Family, defend the Rights and Privileges of his Brothers, and take care, as far as in him lies, of all their Lands and Effects, &c.

IN the more remote Parts of *Guinea*, beyond the Kingdom of *Benin*, there is nothing very remarkable in the Funeral Solemnities of the *Negroes*, except, that after the Decease of one of their Heroes or Commanders, they hollow a Tree, and impale a Youth alive in it, in order to be his Slave and Attendant in the other World.

SUCH as die at *Benin* are always accompanied by a considerable Number of Slaves. As soon as the Corpse is laid in the Grave, they dance and sing over it for seven or eight Days together; and sometimes take the Body up again, in order to honour it with a fresh Sacrifice of Beasts and Slaves.

As to their King, when he dies, they dig a Grave for him of an uncommon Depth, in the Center of the Court, and there inter him. His Courtiers are all ambitious of attending him; but that Honour is reserv'd only for his peculiar Favourites. When they have selected their Complement, they bury them alive along with him; and afterwards a large sepulchral Stone is roll'd over the Grave. The first of these Favourites that dies, is always commemorated with the most Reverence and Respect. To conclude, the new King orders an elegant Entertainment to be made for the Populace upon the Monument, which is the Ceremony of his Coronation; and is often attended with the Massacre of several of his Subjects, in honour of his happy Accession to the Throne.

The Initiation of the NEGROES of Cabode Monte.

THERE never was any one Religion whatsoever, that had not a particular Set of Mysteries, which none but a few select Devotees could ever attain to. In order to arrive at that Pitch of Perfection, there have always been such extravagant Ceremonies to be observed, as were sufficient to surprise, blind, shock, and even confound,

found, the inferior Class of Devotees. Fastings, Penances, and a thousand Austerities have been, for the generality, the Preludes, if I may be allow'd the Expression, to these mystic Ceremonies; and every Body well knows, that the Imagination of a Devotee who is thus to be initiated, is all on Fire on this spiritual Occasion. This is evident from the Initiations of the Antients; and we have before observ'd the same, according to the best of our Remembrance, with regard to the Idolaters mention'd in the preceding Volume. The Regeneration of the *Negroes* of *Cabo de Monte* is of the same Stamp, Nature, and Degree. ^a In order to have a familiar Intercourse with Spirits, and be admitted into their refin'd Society, the Candidate must *die, and be born again*. The Mysteries of such regenerated Assemblies are conceal'd, and hid from the Eyes of Women and Strangers. If the Person thus qualified, should inconsiderately reveal any of these divine *Arcana* to a Friend whom he never so much lov'd, or could confide in, the Spirits would resent the Discovery, and inevitably destroy the one for his Indiscretion, and the other for his too curious and impertinent Enquiry.

THE Ceremony of this Initiation is solemniz'd but once in twenty, or five and twenty Years. The *Negroes*, in their common Discourse about it, talk, for the generality, in the Language of Enthusiasts. They ^b die, are purified by Fire, and perfectly change their Constitution; their Corruption is put away; they put on Incorruption; and, in short, their Understandings are perfectly enlightened. The Marks or Signatures of the *Belli-Paaro* (for that's the Name or Title of their Regeneration) are several long Slashes down the Neck and Shoulders. Such as are favour'd with these mystic Characters, pretend to a much larger Share of Knowledge than their Neighbours. They sit as Judges, both, in civil and criminal Causes. As to those who are not as yet in a State of Regeneration, they are reckon'd (as the Author quoted in our ^c Remarks below plainly intimates) by those who are, amongst the Number of the Profane, Impure, and Illiterate, incapable of giving a just Judgment in an intricate Affair of any Importance, and unworthy of being admitted into any public Assemblies, Civil or Ecclesiastic. Who can forbear observing here, something like that Spirit which presides over a Council, a Synod, a Chapter, a Consistory?

WE shall here give the Reader as concise a Description as possibly we can, of this Initiation of the *Negroes*. By his Majesty's special Command, they make choice of some commodious Place in the Woods, that abounds with Olives and other Fruits; and, in short, is plentifully stor'd with all manner of Herbs and Plants, which are wholesome Food, and proper for the Sustenance and Support of the human Species. To this sacred Solitude their Youth are conducted; but, according to our Author, 'tis with the utmost Reluctance; for they look upon it as a melancholy Journey to encounter Death. Before they set out, they give away all their Effects, of what Nature or Kind soever, to their Friends and Relations. This is a kind of solemn Renunciation of the Poms and Vanities of a vain World. Some veteran Devotees, who have for many Years arriv'd to this happy State of Regeneration, accompany them to

^a Extracted from *Dapper's Description of Africa*.

^b This Form, or Manner of Expression, with respect to such Persons as are newly regenerated, may be met with in the Mysteries of *Isis*, which *Apuleius* has so accurately describ'd in Lib. XI. of his *Metamorph.* *Accessi*, says he, *confinium mortis, & calcato Proserpine limine per omnia vectus elementa remeavi. . . . Deos Inferos & Deos Superos accessi coram & adoravi de proximo.*

^c *Belli-Paaro*, says the Author of the *Biblioth. Univ.* in his Extract before quoted, bears a manifest Affinity to *Baal-Peor*. 'Tis agreed to, and nothing remains but to find a Conformity in the Mysteries of the one and the other. If *Baal-Peor* was *Priapus*, the God of Fruitfulness, the Age of Maturity, which is that wherein Persons are usually regenerated, would help us in some measure to discern that Conformity which is here mention'd; but if *Baal-Peor* be the God of the Dead, the Analogy will appear much more conspicuous. The nine Days Devotion in honour of the Dead, which were observ'd at the Festivals of *Baal-Peor*, are conformable enough to the Ideas of the *Negroes*, and to all their Solemnities, in honour of their Ancestors, when they celebrate their Festivals of *Belli-Paaro*.

^d *Dapper, ut sup.*

the Grove, and reside there amongst them, as their Superintendants and Instructors. They inform them of all the Ceremonies and Customs which must be religiously observ'd; they inure them, by frequent Exercise, to a particular violent Dance, that shakes them prodigiously; and they teach them some few poetical Fragments, which abound with the Encomiums of their * *Belli*. All these Probationers receive a new Name at their Regeneration. This mysterious Ceremony holds for about four or five Years, and during all that Time there are fresh Novices constantly brought in, both young Men and Slaves. Such as are enter'd late, have the Happiness to be qualified in a very short Time. The King himself honours them with his Presence for several Days. As to their Youth, they are not permitted to stir out, nor appear amongst the Prophane, and such as have not been Partakers of these sacred Mysteries. The Parts adjacent to this Grove, for three or four Leagues Distance round about, are look'd upon as holy. No prophane Person must presume to enter therein; their Women are all excluded; but if ever there is an absolute Necessity for them to set their Foot upon this sacred Ground, they are oblig'd to give Notice thereof, by singing as loud as ever they can stretch their Throats. Such as neglect or contemn this Direction, vanish away, and are punish'd as prophane and profligate Persons; the Spirits lay hold of them, and carry them invisibly no Body knows whither.

AFTER the Term of this their Regeneration is expir'd, the Elders or Tutors conduct their young Pupils to some particular little Mansions, where there is Provision made for them, and where several Women attend them. This is their first Interview with the soft Sex after their long and tedious Absence. 'Tis here likewise that they are instructed in every Thing that relates to their Politics or Morals; for which Reason these Habitations may be call'd, with Propriety enough, the Academies, or Seminaries of the *Negroes*. At their Dismission from thence, they affect to appear as perfect Strangers, and Persons but just come into the World. They know neither Father, nor Mother, nor their dearest Friends; a total Oblivion of all Things past is the first Consequence of this new Life. They remember nothing of their former Name, or their Extraction. On the other Hand, their whimsical Equipage contributes very much to their not knowing themselves. At their Return to the World, they are dress'd all in Feathers, with a Cap made of the Bark of a Tree, which hangs over Part of their Faces; with jingling Bells at their Feet, and a Set of Leopards Teeth, hung round their Neck like a Collar. Thus equipp'd, they resort to public Assemblies, to practise their solemn Dances, and perform, before a Multitude of People, that which in a more particular Manner is devoted to the Service of their *Belli*, and was taught them by their Tutors in the Grove; during the Time of their Regeneration. This is so essential an Accomplishment, that such as are so unhappy as to be incapable of performing it aright in public, are treated with all the Marks of Ignominy and Contempt. At the Conclusion of the Dance, the Elders, or Tutors, call their Pupils by their new Names, and then introduce them to their Relations.

THE Power and Authority which is granted to such Persons as are thus initiated, is the Result of Policy and Superstition blended together, which have at all Times been made use of to keep the Populace in Awe. When they are inclin'd to make a public Prohibition of any particular Thing, they practise a kind of magical Operation, by Virtue of a Stick drove fast into the Ground, at the Top whereof hangs a Bundle of Reeds. But what makes them the most formidable to the People, is their delivering over such as transgress their Orders, to the Power of the Spirits; and by this Artifice, which consists in hurrying them away with a deal of Bluster and Violence, by some of their Attendants and Creatures, whom they have at their Beck, they bear such an ab-

* The Name which *Dapper* gives to the Deity of these *Negroes*.

solute Sway over them, and keep them in such profound Ignorance, that no Person dares presume so much as to look, or make any Enquiries, when these imaginary Spirits seize such as are found guilty; lest they should fall into their Hands themselves, be hurried away into the Recesses of the Grove, and there perish with them. Such and so great are the Consequences that attend the Mysteries of this Initiation; Mysteries which are so profound and so formidable, that their Sovereign acknowledges himself to be dependent on, and subservient to their *Belli*.

WE have already mention'd a particular Liquid which they make use of for the Discovery of Murders. The Experiment is made upon the Arm, or Thigh of the Person suspected; but before the Water can be made use of, it must be boil'd, and the suppos'd Criminal named, as soon as ever it begins to rise. That Moment they try the Experiment, they must address the Spirits in the following Terms: *Is the Party on whom I pour this Water guilty, or not? If he is, may it scald him, and shrivel up his Skin.* If it has not that Effect, the Party suspected is absolutely discharg'd, and accounted innocent.

THE *Negro* Women have likewise their particular Mysteries, which bear some kind of Analogy to those we have before describ'd, and amount to a kind of Circumcision. Their most venerable Matrons take with them into some sacred Grove, several Virgins of a proper Age, and commit them into the Hands and Custody of a kind of Priestess, who treats her Visitors with a Dish of Chickens, which is a Sort of Contract or Agreement betwixt them; for they are call'd the *Chickens of Alliance*. After this the young Virgins are shav'd, and then conducted to a River, on the Banks whereof the Priestess circumcises them. After this Operation is over, she makes them lay aside all their Clothes, and keeps them with her for three or four Months together, in order to teach them some spiritual Hymns and solemn Dances. But when the Term of their Solitude and Retirement is near expir'd, they are dress'd all a-new, with the Bark of a particular Tree; and their Relations carry them abundance of Trinkets, that they may appear as fine as possible, when they make their public Entry into the Town; at which Time there is an elegant Entertainment provided for them, accompanied with Music and Dancing.

THE Initiations here describ'd are universally practis'd by all the Natives of *Guinea*; and therein the Footsteps of the Mysteries of the Antients may be easily discern'd. There is a great Conformity likewise between them and the Initiations of the ^a New World. 'Tis well known, that the Antients look'd on theirs, ^b as the Entrance into a new Life; which is the very same Idea as that of the *Americans* and *Negroes*. 'Tis likewise well known, that the Antients thought "the ^c Spirit and Essence of Religion" was included therein, and that such as were unregenerated, saw nothing but the Shell, "as it were, or external Part of it. In them were compris'd the true Interpretation" of the Grounds and Principles of their Religion, and the Maxims of their Morality." Every Body knows, in short, that such as were initiated, enter'd upon their Regeneration with Retiring from the World, and with divers Austerities, Fastings, and Penances; all which were requir'd to be religiously observ'd by the Probationer or Novice. These severe Trials were likewise to be accompanied with an absolute Freedom and Disen-

^a See in the preceding Volume what is there offer'd with respect to the Ceremony of *Adoption*, as practis'd amongst the *Indians* of *Carolina*; to that of the *Lying-in*, or *Delivery* of the *Iroquois*; the *Probation-Time* of the Natives of *Virginia*; the *Initiation* of the young *Caribees*; the *Discipline* of the Youth of both Sexes observ'd amongst the *Mexicans*; the *Initiations* of *Paria*; the *Retirement* of several adult Virgins amongst the *Caribees* on the Continent; the *Initiation* of the Priests of *La Plata*, and the *Discipline* of the Vestals at *Peru*.

^b *Initia, seu principia Vitæ.* Cicero de Legib.

^c Father *Lafitau's* Manners, &c. Tom. I. publish'd in Quarto.

gagement from all sensual Objects; and when the Soul was in that happy State of Indifference, that nothing terrestrial could influence or affect it, they then thought it qualified for the Participation of the most sublime Mysteries of Religion.

As to the Initiation of the *Negroe* Women, and their Circumcision, there are some Circumstances in them which give us good Grounds to imagine, that these two Customs bear a very near Affinity to those Retirements, and that peculiar Discipline, which divers People amongst the *Americans* oblige their adult Virgins to undergo, when they begin to be conscious of their periodical Pollutions, or monthly Courses. We have given our Readers an ample and satisfactory Description, we presume, of such Discipline in the preceding Volume. There is one particular Circumstance, however, which Father *Lafitau*,^a on the Veracity of *Thevet* the Cosmographer, gives us a Description of, entirely omitted, though very remarkable, and worthy of Observation. As soon as the young Virgins of *Brazile* arrive at the Age of Maturity, they are mortified to that Degree, that we may term their unhappy Situation, with Propriety enough, a State of Martyrdom. “ In the first Place they either burn, or cut the Hair off their Heads as close as possibly they can. After this, they oblige them to stand upright on a flat Stone, whilst their Flesh is slash’d and mangled with a sharp *Ivory Tooth*, from their Shoulders to their Waist, cross-ways, in such a violent Manner, that the Blood trickles down from every Part. The Agonies which these poor Girls are in, are visible enough, by their various Contorsions and Grimaces; but their Modesty obliges them to conceal their Torture as much as possible, and not one of them dares to vent a Sigh, or shed a Tear. After this, they dab the Wounds with the Dust and Ashes of a wild Gourd, which is as strong a Corrosive as Gun-Powder; insomuch, that the Marks can never be eras’d. After this, they bind their Arms; and, in short, their whole Bodies, with a Cotton Fillet; hang the Teeth of a particular Animal round their Necks, and lay them so low in their Hammocks, that no Body can see them. They are there confin’d for three Days together at least, without being able to stir, and are not allow’d to speak, eat, nor drink, during all that Term. At the Expiration thereof, they are taken down, in order to have their Bandages pull’d off; and then they are oblig’d to stand again on the flat Stone before mention’d, on which they underwent their first severe Mortifications, that their Feet may not touch the Ground. After that, they are to be put to Bed again, where their whole Diet consists in a few boil’d Roots, a little Meal and Water, and no other Refreshments whatsoever. In this low Condition are they kept till their second Purgation; at which they are slash’d and mangled again from Head to Foot, in a more barbarous and inhuman Manner than before; then they are carried to their Hammocks once again, but not so closely confin’d for the second Month, nor oblig’d to undergo such severe Abstinence as before; but, however, they are not suffer’d to appear abroad, to converse with any in the Family, or do any manner of Business, but card or spin Cotton. The third Month they besmear them all over with a black Ointment, made up with a particular Oil; and after this they begin to go abroad, and appear in the Fields.”

^b THE *Negroes* of *Iffiny* shun their Wives Company during their periodical Fluxions. Every Town has a kind of a Pest-House, situate at about a hundred Yards Distance from the rest, call’d *Bournamon*, into which all the Women in general, Maids, as well as Wives, are oblig’d to withdraw, and exclude themselves from all manner of Society till their Purgations are perfectly ceas’d; after which, they are at Liberty to return to their Families again, as soon as they think convenient. Their daily Provisions during those Times are brought them, with as much Care and Precaution as if they were in-

^a Father *Lafitau*’s *Manners, &c.* Tom. I

^b Father *Loier*’s *Travels to Iffiny*.

fectcd with the moſt malignant Diſtemper : They durſt n't, notwithstanding, conceal their natural Infirmity by any manner of Means, when it comes upon them; for it would be inevitable Death, ſhould they be diſcover'd to dreſs any Viſtuals for their Huſbands at ſuch a Conjunction. Accordingly they are oblig'd to eat of the *Fetiché*, and take a ſolemn Oath, that they will declare their Infirmities to their Huſbands, and voluntarily withdraw to their *Bournamon*, as ſoon as ever they are conſcious of the leaſt Pollution.

The Religion of CONGO, ANGOLA, and of the JAGES, or GAULS.

THE King of *Loango* (a particular Province of *Congo*) is in ſome Meaſure the Object of his Subjects divine Adoration, ^a who honour him with the Attributes or Titles of *Samber* and *Pongo*, that is to ſay, the Deity, and for that Reaſon look on him as an omnipotent Being. The Populace, nay, the Grandees of his Kingdom, being fully perſuaded that he can bleſs them with Rain at his Pleaſure, make their public Addreſſes to him ^b once a Year, with abundance of Solemnity, and with Preſents in their Hands, for that Intent. A Day is by him appointed for the Celebration of this Ceremony; at which Time they pay him the moſt ſolemn Homage, and entertain his Maſteſty with a Trial of their Skill in Archery, and with a *Mooriſh*, or rather *Ethiopian* Concert of Muſic. After their Adorations are paid, the King lets fly an Arrow into the Air. The Day is ſpent in all the Demonſtrations of public Joy imaginable, eſpecially if the Rain happens but to deſcend never ſo little upon them; and we may reaſonably ſuppoſe, that theſe People, as well as other Nations, make choice of ſuch Times as are likely to be moſt favourable, and give a Sanction to the Miracle they petition for.

His Maſteſty, moreover, is, as we are inform'd, a profound Magician. He orders and requires the divine Worſhip of two Idols, one call'd *Mokiffó*, the other *Checocke*. The former, to whom they give the additional Title of ^c *Gomberý*, is ſerv'd and attended by an old Sorcererſs, whoſe Appellation is *Ganga-Gomberý*. She is the *Pythian* Prieſteſs of *Loango*; but, like *Triphoniús* of old, ſhe delivers her Oracles in ſubterraneous Caverns. There is a Chapel erected in the high Road, which is conſecrated, and ſet apart for the Service of *Checocke*; wherein ſtands a little black Image, or Representation of him, in which he ſometimes condeſcends to communicate himſelf at Midnight to his favourite Devotees. Such nocturnal Honours are attended with Raptures, and enthuſiaſtic Agitations for ſome Hours. Every Sentence that ſuch Perſons utter, under their Inſpirations, is look'd upon as an Oracle, and the ſolemn Declaration of the divine Will and Pleaſure of their *Checocke*. All Artificers, Fiſhermen, and Magicians, look on this Idol as the peculiar Object of their divine Adoration. ^d One Branch of their Worſhip conſiſts in clapping their Hands.

^e BESIDES theſe two Idols, the People of *Loango* have ſeveral houſhold, as well as rural Gods, whom they worſhip and adore under divers extravagant Figures. Each Idol has his peculiar Diſtrict and Employment. ^f Such as preſide over the Fruits, the

^a *Purchas's Pilgrims.*

^b In the Month of *December*.

^c See the Remark in the Sequel of this Diſcourſe, on the Idol *Mokiffó*.

^d *Plauſus*. The Antients obſerv'd the very ſame Ceremony in their religious Worſhip.

^e Extracted from *Dapper's Deſcription of Africa*. This Author has given us a very full Account of the Idolatry of theſe *Africans*.

^f *Cavazzi*, in his *Hiſtorica Relazione de Congo, Matambo ed' Angola*.

Corn, and other Products of the Earth, are nothing more than Scare-Crows, or Bug-Bears, compos'd of Bones, Feathers, Horns, Hoofs, and Skins of Beasts, &c.

..... *Furum aviumque*
Maxima formido.

Notwithstanding all these ridiculous Instances of Idolatry, they acknowledge a Supreme Being, whom, however, they neither concern themselves about, nor any ways regard; which Neglect proceeds either from their profound Ignorance, or a Notion which many others entertain as well as they, *viz.* that God governs the World by his Deputies, or Vicegerents, to whom alone, by consequence, Mortals ought to make their immediate Addresses, as 'tis customary for us to make our Applications to some favourite Minister of State, for such Favours as we are ambitious of obtaining from the Prince upon the Throne.

THE formal Manner in which the King of *Loango* generally drinks a Glass of Liquor, may be reckon'd, with Propriety enough, amongst the Number of their religious Customs. The Officer, who attends him on that Occasion, has a little Bell in his Hand, which he tinkles, on the Delivery of the Cup, and turns his Head another Way. At the same Time, all such other Persons as are present, prostrate themselves before him, and hide their Faces, till the Ceremony is over; for 'tis no less than Death for any one to presume to see his Majesty drink: So extravagant and fantastical is the Veneration which this *Princely God* exacts from his Subjects! Moreover, he eats by himself in a Withdrawing-Room, set apart for that particular Purpose; and when he rises from Table, he either knocks or rings a little Bell, and then departs without any farther Notice or Ceremony whatsoever; which superstitious Custom is grounded on an idle Notion the *Negroes* entertain, that his Majesty would inevitably die that Moment he was seen to eat or drink by any of his Subjects. Yet who knows after all, but this Custom was first establish'd with a political View, and that the Assassination of some Prince at his Table was the original Cause of its Institution?

^a WHENEVER any of these *Blacks* have white Children (a Circumstance, however, which but seldom happens) this King of *Loango* orders them to be brought up, and instructed in the *Black Art*, and the Ministry of their Idols. These Priests have a peculiar Privilege to make whatever they take a fancy to, their own Property; and the Veneration and Respect which the People have for them is so great, that they never thwart or oppose their Inclinations.^b

THERE is an Idol^c in the Province of *Matambo*, called *Maramba*, whose Priests are all Sorcerers or Magicians. This Image stands upright, directly over-against the Temple dedicated to his peculiar Service, in a Basket, made in the Form of a Bee-Hive. To this Deity in particular they apply themselves for Success, when they go out a hunting or fishing; and for the Relief of all such as are indisposed, &c. 'Tis before him

^a *Purchas.*

^b It is presumed, according to *Dapper*, that these ill-looking Persons are Lepers; their Whiteness is dead and languid, and void of that Intermixture of Red and White which is called Flesh-Colour, and flushes in the Faces of such as are in perfect Health. Their Sight likewise is very weak and imperfect, and they can discern Objects much quicker, and more distinctly by Night, than in the Day-Time. The same Author quotes *Isaac Vossius*, who informs us, that in the inner Parts of *Guinea*, there are entire Nations who are all white, and whom the *Jeers* avoid with the utmost Precaution, their Breath and their Touch being equally contagious; for which Reason *Dapper*, who understood Physic, is of Opinion, that these white People owe their Colour to nothing but their leprous Distemper, while the excessive Heat of the Climate parches up and consumes their Skins. The *Motrs* secure themselves from that Misfortune, by greasing and anointing themselves every Day without Intermission, which preserves that Colour which Nature gave them, and contributes at the same Time extremely to the Health of their Bodies. There are several of these Whites in the Island of *Berro*, *New Guinea*, and *La Terra des Papous*.

^c *Purchas*, *ibid.*

likewise, that a Person who is charged with the Commission of any Crime is obliged to plead his Cause, and clear his Innocence. In the first Place, he falls down on his Knees before *Miramba*, and then, embracing the God with the profoundest Veneration, pronounces these Words; *Behold, Miramba! thy Servant is come to justify himself before thee.* In case he is really guilty, and is impiously perjured, he falls down dead upon the Spot. The Devotees preserve with Care, and carry always about them, some little Images of this *Miramba* in small Boxes, which may be look'd upon, with Propriety enough, as the Relic-Cases of these *Negroes*. Sometimes they wear a *Miramba* about their Necks, or on their Left-Arms. *Miramba* always marches at the Head of their Armies; and he is presented with the first delicious Morsel, and the first Glass of Wine, that is served up at the Governor, or King, of *Matambo's* Table.

THE Natives of the Province of *Bamba* worship an Animal with two Legs only, a long Tail, and a Pair of Wings; an Animal, in short, like a Dragon, according to the Description we have of that imaginary Creature; and as 'tis but seldom to be met with, 'tis on that Account, in all probability, look'd upon and rever'd as a Deity.

THE Blacks of the Province of *Songo*, the *Bramins*, and other Neighbours of the *Anzicains*, worship the Sun and Moon, which they represent, as we are inform'd, under the Figures of a Man and a Woman. They have several other little Deities, however, which they likewise worship; but the Sun, and his Consort, the Moon (for that's the Notion they entertain of these glorious Luminaries) are always their principal Deities.

IN the Island of *Quantalla*^a there is an Idol made of their current Coin, to which the Natives make voluntary Oblations of their most valuable Effects; which all Persons are strictly enjoin'd not to touch on any Account whatever. They let them lie till they decay, through Time and Putrefaction, in an Enclosure, fenced in with ivory Palisades. One Priest alone receives the free-will Offerings of the Devotees, and presents their Homage to the Idol. This Vicegerent of his industriously conceals from every Body the secret Avenues which lead to the Deity; for he never goes twice the same Way. This wondrous Precaution of his, in all probability, is no more than a Piece of Priestcraft, to animate the Zeal of the People, whom he thus keeps ignorant of the God whom they adore. But, however that be, *Plura transcribimus, quam credimus.*

IN short the People of *Congo* pay divine Adoration to Dragons, Serpents, Goats, and Tigers; as also, to a vast Variety of Birds and Plants; being in all Appearance like the antient *Egyptians*, whose Religion principally consisted in *Symbols*, or *Hieroglyphicks*. The People of *Congo*^b have likewise several Images and Figures, made both in Stone and Wood, which seem to bear a very near Affinity to the *Fetiches* and *Talismans* beforementioned; but as they acknowledge a Supreme Being, it must be supposed, that they look upon these Idols as inferior Deities, though worthy of the Esteem and Veneration of Mankind, on account of their relative Power, and their easy Access to that Supreme Being. But be that as it will, the Images of these Idols are certainly honoured with the respective Names of the Divinities they represent, and receive the Vows of their respective Votaries, as their Deputies or Vicegerents. The *Ganga's*, or Priests, when they visit their Sick, present them with these Images, which they set before their Eyes, in order to restore their Healths, and excite their Fervor and Devotion. There are some of these *Negroes*, however, adds our Author here quoted, who are so

^a Dapper's Description of *Africa*.

^b We are inform'd, that at present they are *Christians*, but such Authors as we best can confide in, assure us, that their Notions of our Religion are very superficial; accordingly it frequently happens, that they apostatize, and turn their Backs upon the Deity, and, as Father *Cavazzi* expresses it, return without Reluctance to their old Masters.

^c *Cavazzi* in his *Istoria Relazione*, &c.

rational in their Conduct as to abstain, with the utmost Precaution, from the Worship of a Plurality of Gods, and invoke only the Supreme Being, whom they distinguish by different Appellations, that is *Deuscata*, the only God, and *Desu*, the God of Heaven.

THEIR religious Testimonies of Duty and Respect consist principally in their Genuflexions, Prostrations, and, as we have before observed, Applauses, or Clapping of Hands. To these, however, we must add their Prayers, Vows, and Sacrifices; as also, some particular Gesticulations, which are the peculiar Signatures or Characteristics of Humility and Devotion. Their Priests are all Sorcerers and Magicians.

THE Art of Divination, or Prediction by Birds, is particularly studied, and practised by the Natives of the Kingdom of *Angola*. Their Flight and various Cries are Presages, as they were amongst the Heathens of Antiquity, of future good or bad Fortune.

^a THE *Mokiffos*, or *Fetiches* of *Angola*, are composed either of Wood or Stone; some few whereof are erected in Temples or Chapels, but the much greater Part of them in the public Streets, or the High-ways. They have various Denominations, according to their respective Employments. To them they make their Vows, and to them they offer up their Sacrifices, either to appease their Anger, or obtain their Benediction. Some of these *Mokiffos* are made in the Form of four-footed Beasts; others like Birds, &c. They are, in short, their Oracles; but not the only ones these Idolaters of *Angola* consult: They have a religious ^b Dance which fully answers that Purpose; tho', in all probability, it consists in nothing more than the Art of throwing themselves into enthusiastic Raptures, thro' the Violence of their Agitations. 'Tis in this Situation that the first inspir'd Dancer talks in a sublime and spiritual Language to his Audience, and is listened to with as much Attention as an Oracle. We shall have occasion elsewhere to return to the religious Dances of these *Barbarians*. The *Mokiffos*, of whom we have been speaking, are subordinate to a superior Being, who is call'd by the Natives of *Angola*, *Zamban-Pongo*, and acknowledged to be the God of Heaven.

Their INITIATIONS; *their* RELIGIOUS DANCES; *their* PRIESTS, &c.

IN the Province of *Miambo*, those who solemnly devote themselves to the Service of *Maramba* ^c are shut up by the ^d *Ganga's* in a close, dark Apartment, ^e and there obliged to spend some considerable Time in the Exercise of the strictest Abstinence. After this Retirement, they are likewise directed to observe a profound Silence for several Days together; and not to violate this Injunction on any Occasion whatsoever, not even the hardest Treatment possible, which they generally meet with, in order to try their Patience. When the Term of this Penance is expired, they are introduced into the Presence of their Idol, and there undergo the painful Operation of two Incisions, which are made on their Shoulders in the Form of a Crescent. After this, they are sprinkled with the Blood that trickles down from their Wounds, which completes the

^a *Mokisso* is the general Appellation of all the Idols of this People, if we may give Credit to Travellers, whose Word must be taken till we have some better Authority to depend on. It is no ways inconsistent, however, to look on these *Mokiffos*, as *Genii* and *Spirits*, bearing a great Affinity to the *Fetiches*, *Manitous*, &c. beforementioned. All such Things to which they ascribe any extraordinary Qualities, are comprised, as *Dapper* expresses it, under the general Denomination of *Mokiffos*.

^b This Dance is called *Quimbaroa*.

^c An Idol already mentioned.

^d The Priests.

^e *Purchas's* Pilgrims.

Ceremony of their Consecration to *Miramba*, to whom they are solemnly engaged to be ever true and faithful, and always carry about them one of his Images. After this solemn Dedication, they must not presume to taste some particular Provisions; which are not, however, prohibited alike to all; some ^a being forbidden to eat one Thing, and others another. This is the Ceremony of the Initiation of their Youth of both Sexes, as soon as they are twelve Years of Age.

THE Idolaters of *Congo* describe their Gods as subject to various Passions, who, ^b if we may credit their Account of them, look down with a jealous and angry Eye on the partial Adorations of their Votaries. When a *Negro* imagines that he lies under some more than ordinary Obligations to one particular Idol, he worships it with an uncommon Zeal and Veneration; erects Statues, and consecrates Images to that favourite Deity; which partial Respect of his is not only resented, but severely punished by some other God that thinks himself neglected: The Devotee is sure to feel at long run the dire Effects of his Indignation, which obliges him to consecrate some Image in honour of him, in order to appease his Resentment: But this is not all; for if any other God interposes, and demands a Share of his Respect, he is by no means to be slighted; so that the Devotee is frequently compell'd to consecrate a far greater Number of Images than ever he intended. Such are the Ideas which the *Negroes* of *Congo* entertain of their religious Duties, if we may credit such Authors as have given us a Description of those Countries.

'Tis the peculiar Province of one of their *Ganga's* to consecrate these Images in the Presence of the whole Family, Friends, and Neighbours of the Devotee; the Ceremony whereof is somewhat mysterious; for the Votary is obliged to be duly prepared for it, by Retirement for about a Fortnight into a little Palm-Tree Hut, and by a profound Silence for nine Days. After this Preparation, the *Ganga*, the Devotee, and a numerous Train of his Neighbours and Relations, repair to a spacious Plain, where, being ranged all round a Drum, the *Ganga* sounds forth the Praises of the *Mokisso*, and the whole Assembly dance to the martial Beating of the Drum, in honour to the new Idol. At the Close of the second or third Day, the Devil begins visibly to actuate and possess the Devotee. After that, the *Ganga* mutters some particular mystic Terms, and stains his own Temples, the Corners of his Eyes, and his Breast, with red and white Spots. In the same ceremonious Manner, he paints the Devotee, whose Possession is now conspicuous, by the various Contortions of his Body, the rolling of his Eyes, his wild Grimaces, and convulsive Agitations. We are fully assured, that in these enthusiastic Transports, he handles and eats Fire, without the least Damage or Inconvenience; but the most surprising Circumstance of all is this, that the Devil oftentimes transports the Person, thus possessed, to some solitary Desert, where he is detain'd for three Days together, without any one knowing what is become of him. The Magician and his Relations, therefore, search diligently all over the Country in hopes to find him, and recal him by Beat of Drum; at last, when they have happily found him, they conduct him home with abundance of Formality; but find him so prodigiously fatigued with his Possession, that he is scarce able to stir a Limb.

It is reasonable to suppose, that by long Retirement, Abstinence, and some particular Potions which the Devotee is obliged to take, his Imagination is artfully wrought up to

^a *Libris prophanis temperare iussu, quo rectius ad arcana purissima religionis secreta pervadant, says Apuleius, in Lib. xi. of his Metamorphosis in the Description of the Mysteries of Isis.*

^b *Tangit & ira Deos; at non impune feremus,
Quique inhonorati, non & dicemur inulti.*

OVID. Lib. viii. Metam.

By this Passage, there appears a manifest Conformity between the Ideas of these Pagans of *Congo* and the Antients, In order to avoid the Vengeance of the Gods, the latter had several Solemnities, in which they revered the whole celestial Hierarchy all together.

such

such enthusiastic Raptures, and violent Emotions, as induce the whole Assembly to imagine, that the Devil actuates and informs him: The Quack Sophistry of the Magician, the solemn Beat of the Drum, and the excessive Movements of the Dance, finally complete the Disorder of his distemper'd Brain. ^a And if 'tis true, that the Consecration of those Images is, for the generality, the Result of a solemn Vow, made in Sickness, Adversity, or old Age, what can possibly contribute more to a perfect Possession, and to make a finished Madman of the poor ^b Visionary? But what shall we say with respect to the Fire which the Person so possess'd eats without any manner of Inconvenience? The Answer is very obvious, that 'tis all Artifice and Legerdemain; but so well couched, as easily to impose upon the ignorant, unthinking *Negroes*, in the same manner as our Ancestors were formerly deluded by their *Ordeal* Trials.

DURING the Time that the Devil actually possesses the *Negroe*, he is asked to what solemn Obligations he means to tie him, which when he has publicly declared, a Ring, or Bracelet, is immediately put upon the *Negroe's* Arm, and as often as he takes an Oath, or makes any positive Affirmation, his Veracity must not be called in Question, provided he swears by his Bracelet.

THE Obligations, or religious Duties of the *Negroes* are innumerable. There is not one amongst them all, that does not solemnly engage to abstain from some particular sorts of Fruits, Plants, Herbs, &c. They lay themselves, likewise, under voluntary Restrictions, both publick and private, with respect to their wearing Apparel: As for instance, the Men are obliged to wear the Skin of some particular Beast around their Waists, which must hang down so low, as to cover one half of their Thighs; and always to wear a Cap, or something of the like Nature upon their Heads; or at least a Head-band round their Temples. On the other Hand, the Women go with their Head and Hair always uncovered. The following Custom is still more singular and remarkable: If any one sits upon a Bed-side, in which there are two Persons of different Sexes, tho' legally married, he becomes polluted; and the Master of the House must exhort such Delinquent in a friendly and charitable manner, to go directly and purify himself. His Clothes are accordingly laid before the Fire, and the Party who officiates as Purificator, pursues the Ceremony by hooking his little Finger with that of the Left-Hand of the Party polluted: Thus united, both lift up their Hands above their Heads, and turn themselves round. After this, the Purificator takes two Implements made of Iron, which he clashes one against the other three or four times successively, and then blows in the Palm of his own Hand, as well as that of the Person whom he purifies. During these formal Grimaces and Gesticulations, he mutters a dozen mystic Words, which compleats the Purification. A Person who has any illegitimate Issue is obliged to abstain from the Breast of a *Buffe*, or wild Ox; but is acquitted from that Penance, and acquires a just Title to his Children, by being duly married. All these religious Rites and Ceremonies are confirmed and established, by an habitual Dread of being severely punished by their *Mokiffos*, who seldom or never fail to chastise such as neglect the Observance of them.

SINGING and Dancing are two fundamental Branches of the religious Worship of the *Negroes*; for 'tis at the Celebration of those Solemnities, that the Spirit actuates and possesses their *Ganga's*, and for the most part, those who dance with them. It would be tedious, if not impertinent, to describe all their Follies and Grimaces, which in many respects very nearly resemble the Extasies and Transports of the antient Soothsayers.

^a See *Dapper* in his Description of *Africa*.

^b The Distemper which affects the Imagination of this *Negro* is called *Lycanthropy*. See what *Wier* says of it in his Treatise of the *Lamii*, and what has been before remark'd concerning the *Laplanders*.

THE Sovereign ^a Pontiff, or supreme Head of the Hierarchy of *Congo*, is called *Chitombe*. He is reverenc'd after a very singular Manner, and is look'd upon as a Deity, or at least as a Being somewhat more than mortal. He is presented with the first Fruits of all the Products of the Earth. There are solemn Supplications made to him for his spiritual Benediction on their Harvest; and accordingly he always blesses the Seed, and Ground before they presume to sow it. If he does not perform this Ceremony himself, he does it at least by Delegation of his Vicars, or Assistants. This *Chitombe*, likewise, keeps up a sacred Fire, at which some considerable Quantity of Brands are kindled, and afterwards distributed amongst the *Sovis*, or Governours of their Provinces, who receive them with all the Testimonies of the most profound Veneration and Respect; and are incapable of exercising their public Authority till they are possess'd of them. The People are so far prejudic'd in favour of this their *Chitombe*, or Sovereign Pontiff, and pay him such awful Homage, that they will not acknowledge, or obey their *Sovis*, unless they wait on his Holiness for his heavenly Benediction, and pay their Obedience to this visible God, before they enter upon their respective Posts. This Submission of their *Sovis* is as humble as can well be imagin'd. They attend the Levy of their *Chitombe*, and there prostrate themselves before him; and the People who accompany them, prostrating themselves likewise at the same Time, implore his Holiness to receive their Governors under his Patronage and Protection. After this, the Pontiff sprinkles Water and Dust upon these *Sovis*, and extending them on their Backs, walks over them backwards and forwards several Times, treading upon their Breasts, and making them swear in that humble Posture, that they will always remain dependant on, and be implicitly subservient to, his Orders and Decisions. If the *Chitombe* in the Celebration of this Ceremony shou'd boast of his ^b *walking upon the Aspick, or treading the Basilisk under his Foot*, one should almost be tempted to believe, that he had copied this haughty and imperious Ceremony from the Life of one of our Popes. There are some, however, who in all probability will question the Veracity of the Missionary who has published this Description; ^c and the Reflection which he immediately subjoins, gives good Grounds for such Suspicion. It must be allow'd, to speak of him in the most favourable Manner, that he was not conscious of the ^d Consequences that might be drawn from a Reflection so foreign to the Purpose.

BUT to proceed with our Capuchin. Should the *Chitombe* prove guilty of the most flagrant Crime imaginable, no Person whatever has any Power to judge or correct him. 'Twould be to no Purpose there to appeal to a future Council. When his Duty requires him to visit his Diocese, there must be a general Preparation, by a strict Abstinence from all unlawful Pleasures, to receive him. Such as are married must even refrain from the Conversation of their Wives, whilst he is taking a Review of his Flock, and contribute, by their exemplary Temperance and Chastity, towards the Preservation of their spiritual Pastor. Moreover, the *Negroes* are of Opinion, that should their Pontiff die a natural Death, it would prove of fatal Consequence to the whole Race of Mankind; for which Reason, when they think him past all hopes of Recovery, his Successor is empower'd to strangle him, or dispatch him in such decent Manner as he thinks most proper.

THEIR *Negombo*, tho' less reverenc'd and respected than their *Chitombe*, is notwithstanding extremely valu'd, and at the same Time look'd upon as both a Priest and a Prophet. He not only professes to foretel future Events, but ascribes to himself an innate Virtue or Power of healing all manner of Diseases. He is always sufficiently provided

^a *Cavazzi Istoria de tre Regni Congo, Matamba, &c.*

^b *Super aspidem, & Basiliscum ambulabis & conculcabis, &c.*

^c *From this Ceremony I could not but observe, that Nature dictates to the most barbarous Nations the awful Reverence and Respect which is indisputably due to the Sovereign Pontiffs of all Religions whatsoever.*

^d *If in all Religions whatsoever the same Deference and Respect must be paid to the Sovereign Pontiff, as to this Chitombe, his Decisions must be implicitly submitted to; from whence it follows, that Idolaters must be Idolaters still, and by Consequence, &c.*

with a vast Variety of Medicaments, the Virtues whereof are so deeply impress'd on the Minds of the *Negroes*, that the Miscarriage of the Magician, or his Prescriptions, is always imputed to the Patient. We need not, however, travel so far as *Congo*, to meet with Instances of Prejudice and Prepossession equally extravagant.

THE Priest who assumes the Title of *Negofci* must always have eleven Wives, each of whom is honour'd with the Denomination of some particular *Mokisso*. They burn Straw in the Presence of these Idols, and their Worshippers take peculiar care to hang their Heads over the Smoke; because 'tis a receiv'd Opinion amongst them, that the more they suffer themselves to be blacken'd and besmear'd therewith, the more they ingratiate themselves into the Favour and Affections of the Idols. Such as meditate Revenge on their Enemies make their Applications to the *Negofci*, who cuts off some Locks of their Hair, and after he has bundled them up together, throws them into the Fire. The Magician in the mean while pronounces some formal Imprecations against the Enemy particularly mentioned, and against his whole Family.

THE *Nepindi* styles himself the Master of the Elements, and pretends to over-rule and controul the Thunder, Lightening, Storms, and Tempests: In order to render his Power conspicuous, he erects large Heaps of Earth contiguous to his Habitation: After he has finished the usual Sacrifices and magical Operations, a little Animal, say they, creeps out of the Foot of one of them, which raises itself by slow Degrees, and at last takes its Flight towards the Heavens. Then thick Clouds darken the Skies, and Thunder, Lightening, and Rain immediately ensue.

THERE is a Sect of *Negroes* at *Congo*, who celebrate their Mysteries in particular dark and retired Places, and are call'd by Father *Cavazzi* the *Nequiti*. Every Person that is inclin'd to become a Member of this Society, is obliged to walk too and fro so often on a Rope, that at last he falls down by Virtue of an Incantment, or rather the Artifice of some Member, or, in short, through the Giddiness of his own Head. But be that as it will, as soon as he is fallen down, he enters into an extatic Fit, and is carried into their public Assembly; when he comes to himself, they oblige him to swear, that he will never abandon or forsake their Fraternity. Such as violate this Engagement are sacrificed to their tutelary Gods.

THE Priest, or *Ganga*, who is likewise stiled *Mutinu*, and assumes the Title of *King of the Waters*, makes the *Negroes* believe, that he extracts from thence infallible Remedies, and Antidotes against the most malignant Distempers. He causes all such as are afflicted with any Maladies, to assemble themselves together on the Banks of a River, into which he throws an empty Pitcher, muttering at the same Time a Number of mystic Words. The next Moment he draws it out full of Water, wherein the pretended Remedies, which he distributes amongst the Spectators then present, are all included. But to what Purpose should we expatiate any further on the magical Operations of these *Negro Priests*, since the Account we have already given, will furnish the Reader with an adequate Idea of their Power, which in reality consists in nothing else but the Tricks and Artifices of Empericks and Impostors?

THE Province of *Sondi* has a *Cbitombe* peculiar to itself. He resides on the Summit of a Mountain. He wears his Hair very long, embellished with divers Trinkets, which are the Objects of these *Negroes* Veneration. They pay him such a profound Respect, that they never presume to speak to him without prostrating themselves before him with their Faces to the Ground. 'Tis accounted an Act of the highest Presumption to look this venerable Pontiff in the Face, unless by a peculiar Condescension he gives them that Freedom. When he appears in Public every one bows down before him with Devotion, and when he goes abroad, a wooden Idol is carried before him on a kind of Litter.

THE

THE *Gangas* have their respective Posts or Offices assigned them. *Amobondu* is the Guardian of their Corn, thro' the Aid and Assistance of a ^a *Mokisso*, or *Fetiche*, made of Clay and Feathers, which he buries in the Middle of such Fields as are under his Protection. *Amolocò* restores such to their former State of Health, who had lost it by Virtue of any magical Incantations; for 'tis a receiv'd Opinion amongst the Natives of *Congo*, that no Person is either sick or dies, but by Virtue of some magic Charms, or Fascinations. We shall in the Sequel of this Dissertation treat more amply of the fatal Consequencès that attend this Notion. *Molonga* foretels their good or ill Success in all Distempers. *Necòni* and *Nezali* have the Influence or Power of healing the Sick, *Negodi* cures the Deaf, *Nesambi* cleanses the Lepers, *Embungula* charms the Slaves, and makes them attend him by blowing a Whistle. And lastly, the *Ganga-Metambola*, if we may depend on the Veracity of our Friar, raises the Dead by his magical Incantations.

THE Idolaters of *Angola* pay an equal Regard and Veneration to their *Gangas*. They imagine that their Life, Health, Fortune, and the Preservation of all their Effects, are dependant on them. They have an Order of Magicians, call'd *Chibados*, who always dress themselves in Women's Apparel.

Their solemn OATHS, and METHOD of Examination, or Tryal of their Criminals, &c.

IN our Dissertation on the Religious Customs of the Natives of *Guinea*, we gave a Description of their Tryal, or Experiment by the *Quoni*. That which is generally made use of at *Congo* by the ^b *Imbondo*, or *Bonde*, is of the same Kind. The Prisoner is obliged to drink a stated Quantity of the Juice of this Root. If he be able to make Water freely after he has taken the Draught, he is clear'd, and declar'd to be innocent; but if he has the Strangury, and falls down after it, 'tis look'd upon as an incontestible Evidence that he is guilty, and as such, he is instantly condemn'd to die, without the least Hopes of Pardon or Reprieve. This public Experiment is made before the King, or the *Moni-Boma*, who acts as Judge in these criminal Causes. There is a Fee or Duty to be ^c first paid to his Majesty; after which the Judges, the Prosecutors, and their Relations, meet together in some large Square, or public High-Road, where the Prisoner, with all his Friends and Relations likewise attends. The latter are all seated by one another; for if the Party ^d charged, and suspected, undergoes the Experiment with Success, his Relations, Friends, and Acquaintance, must submit to it in their Turns, till the *Imbondo* has made a Discovery of the pretended Malefactor.

ANOTHER Author ^e adds, that as soon as the Prisoner has drunk this *Imbondo*, the Judge rises, and throws a small Rod, or Wand at his Head; at the same Time making use of the following Form of Words, which doubtless amount to an Imprecation; *If thou art guilty, fall down; if innocent, stand up, and make Water*. After this, he cuts the *Imbondo* into several small Pieces, and throws them on the Ground. All such as are suspected, are oblig'd to walk on these little Bits of the *Imbondo*, and such as have the

^a We have already observ'd, that these are one and the same Thing, and differ in nothing but the Name.

^b This is a Root that is exceeding bitter. *Purchas* assures us, that one of these Roots will serve to make a hundred Experiments. The Juice of it is either squeez'd out, or else the Root itself is grated, and infused in some Liquid. When the Dose is made too strong, the Party prosecuted can seldom, if ever, make Water freely; and the intoxicating Power of it stupifies his Senses, and makes him fall: From whence we may easily conjecture what numberless Acts of Injustice may daily be done, thro' the partial Proceedings of such as preside over these public Experiments.

^c *Dapper's Description of Africa*.

^d *Cavazzi, ubi sup.*

^e *Dapper ibid.*

Misfortune to fall in the Experiment, are look'd upon as absolutely convicted. Notwithstanding the many Frauds and Abuses that are committed on these Occasions, the *Negroes* lay a prodigious Stress on the Practice and Observance of these Experiments. Nay, tho' they have been sufficiently convinced of the Deceit and Folly of these Tryals, 'tis with them, ^a as with many others, the Imposture, even after 'tis detected, is still carried on with Success.

^b The *Negroes* of *Congo* are very strict in the Observance of their Oaths; but if however they should accidentally at any Time break it, in the Heat of their Passion, 'tis customary for them to make a kind of Confession to one of their *Ganga's*, and ask his Absolution. If the Oath has been thus rashly violated but once, a single Confession is sufficient; but if the Crime has been aggravated by a frequent Repetition, the Delinquent must humble himself several Ways before he can procure his full and free Remission. The *Ganga* reduces some particular Roots to Powder, which he encloses in a Phial, and thereupon pronounces several Imprecations against the Person who is perjured. After this, he orders the Penitent to prostrate himself on the Ground, and from the Bottom of his Heart to renounce and detest his Sins; which done, he raises him up, and presents him with a Glass of Water. This salutary Potion being drank with a contrite Heart, the Sinner returns home perfectly pardoned and absolved; having first made the *Ganga* some grateful Acknowledgment for his spiritual Consolation. Sometimes this *Ganga* anoints the Tongue of the Person perjur'd with the Oil of Dates, and accompanies this Unction with sundry Imprecations.

WE shall close this Article with the Ceremony which these People practise before they enter on any warlike Expedition. Curious, and fond of knowing the Consequences of the approaching Engagement, they put a Vessel full of Water, with several other Ingredients, upon the Fire, which must all be first consecrated and duly prepared by a *Ganga*. As soon as the Pot begins to boil, they enter upon their magical Incantations, which, as they imagine, irresistibly attract the tutelar Genius of their Enemies, and oblige him to plunge himself into it. In this painful Situation, they confine him for some considerable Time; but when he has done sufficient Penance, as they conceive, and that the Torments he has endured must indisputably have humbled him, they ask him several Questions relating to the Success of the ensuing War. Whether he gives them any express Answer or not, we are not informed; they always Conjecture, however, that they shall either conquer, or be conquer'd from the peculiar Fermentation of these magical Ingredients, and in all probability the Genius never gives them any other Satisfaction or Reply. Sometimes, likewise, as we are informed, they set an empty Pot upon the Fire, and when 'tis red hot, turn the Bottom upwards, and hovering over it, receive the Heat, which, as they imagine, inspires them with an invincible Courage. A Prepossession of this Nature may often, in all probability, meet with the desired Success, and numberless Instances of the like Nature might be produced from the History of all Ages; but 'twou'd be impertinent, and foreign to the Purpose, to quote them in this Dissertation.

^a The following remarkable Story is extracted from the Author of the *Bibliothèque Universelle*. Tom. ix. Anno 1688. A King of *Macoco*, being very desirous to discover whether such Experiments were really effectual, and might be depended on or not, pretended one Day that some Rogue or other had stole from him a considerable Quantity of Snail-Shells, which are the current Money of the Country. Two of his Domesticks were strongly suspected, and immediately taken into Custody, who underwent with Courage and Resolution a very strict Examination. The King, who declared with seeming Resentment, that he was resolved to discover the Truth, if possible, order'd that they should undergo the customary Trials, and charged the Priest who was to preside over this Affair, to use his utmost Endeavours to do him Justice, and find out the Malefactor. The Dose was accordingly prepar'd, but made so strong, that it had the same Effect on the innocent, as it would have, as they pretend, on the guilty only. The Persons prosecuted were immediately condemn'd, and hurried away, in order to be punished according to their Demerits: But the King, who was then present, starting up, discover'd ingenuously the Stratagem he made use of before the whole Company, and order'd the Judge to be instantly executed, in the Room of his innocent Domesticks.

^b *Cavazzi Istoria Relazione, &c.*

Their

Their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES, &c.

NOTWITHSTANDING the *Portuguese* have introduced Christianity amongst the Natives of *Congo*, yet they have not been able to abolish and extirpate the Practice of Polygamy. ^a The *Negroes*, as well Christians as Idolaters, have not only several Wives that are Free-Women, but a Number of Concubines likewise, who are Slaves. The former live in a separate Apartment from their Husbands. The Principal, or Governante, has the Superintendance of the whole Family, and is allow'd a Deputy to aid and assist her.

WHEN one of these free Wives proves false and inconstant, or is barely suspected, her Husband discards her, without the least Disgrace to either Party: Nay, the Woman herself quickly finds out another Partner with abundance of Ease. As to their Concubines, who are their Slaves, they buy them for the generality when they are very young: Sometimes they bargain for them whilst the Mother is with Child, who, in case she be brought to Bed of a Boy, is obliged to procure the Purchaser a Girl in his Stead. In short, they marry, by way of Trial, according to the Custom of several People on the Coast of *Guinea*. This is the Purport of what we judg'd most material, and worthy of Observance, in our Author before quoted. ^b But we are farther assured, that they are so courteous to any Friend and Acquaintance, or any Stranger, that accidentally pays them a Visit, that one of their Wives is always devoted to his Service.

WE shall now proceed to a more particular Detail of their Customs: 'As soon as their Daughters attain the Age of Maturity, their Heads are shaved all over, except on the Foretop, on which is purposely reserved a little Tuft, like a Crown. After that, their Admirers begin to view them with Transport, and are very importunate in their Addresses to them. If a young Virgin violates her Chastity before she is conscious of her natural Purgations, both she and her Gallant are obliged to undergo a Trial, something like what the *French* call the *Congres*, in the Presence of the King and all his Court. A Wife there is under an extravagant Subjection to her Husband; and if we may rely on the Veracity of some Authors, those who have the most Liberty in *Lovango*, or *Congo*, are much more passive and subservient, than any of our meanest Domestics. Nay, the Kings Consorts themselves in this Country are perfect Slaves, and ^c obliged, however whimsical it may appear, to work for their daily Subsistence. These Wives are lock'd up, and live like Nuns, till his Majesty is graciously pleas'd to make choice of one of them to be the Partner of his Bed. Notwithstanding this Plurality of Wives, neither the King, nor their Subjects, are Strangers to the Torments of Jealousy. When the latter are apprehensive of their Wives Inconstancy and ill Conduct, they immediately put them away; but the former are more severe in their Resentments, and Death is the sure Consequence of Infidelity. Nay, they carry their groundless Jealousies to such an extravagant Pitch, that whenever any of their Wives prove with Child, they are constantly obliged to drink of the *Imbondo*, in order to give a public Demonstration of their Virtue, and unspotted Honour. If they should have the Misfortune, ^e as abundance of innocent Persons have, to be deem'd guilty by such Trial, there are no hopes of Mercy for them; they are

^a *Cavazzi* in his *Istoria Relazione*.

^b This Custom is practis'd also in other Places, and is particularly ascrib'd to *Iceland*. See the Description of *Iceland* in Tom. I. of the Collection of Travels to the North.

^c *Dapper's* Description of *Africa*.

^d *Ibid*; *ibid*.

^e Turn two Pages backwards.

order'd to be burnt, and their imaginary Gallants to be buried alive, without Reprieve : Such is the cruel Fate of the Concubines of these Sovereigns ! But the Lady whom they call the *Macunda*, enjoys a special Privilege at *Lovango*. She is one of the most antient Matrons of his late Majesty's Seraglio, who is elected Regent of the Kingdom, or, more properly speaking, the Superintendant of the Actions of the Prince upon the Throne. This *Macunda*, who is stiled *the Mother of the King*,^a may have as many Admirers as she pleases, and grant them the last Favours, if she thinks convenient. Moreover, she sits as President in their Councils, is Guardian to the Prince, and has an unlimited Power and Authority to pardon any Malefactor, though never so notorious.

THE King of *Congo*'s principal Consort is stiled *Mani-Mombanda* ; that is, *Sovereign of the Wives*, for whose Service there is a public Assessment made which is very singular and remarkable. On her Wedding-Night, every Bed throughout the Kingdom is survey'd by proper Officers, and rated in Proportion to their respective Dimensions. This Queen lives in an Apartment of the royal Palace, with her Maids of Honour, who have free Liberty to spend their Nights abroad with his Majesty, or such other of the Court as they think proper. This Indulgence is owing to the Coquetry of their royal Mistress, who studies all the Ways she can to oblige them.

As the Profession of Christianity at *Congo* appears to be so superficial and insignificant, we shall pass it over, and proceed, for the Amusement of our Readers, in the Description of their Nuptial Solemnities. It must be acknowledg'd, indeed, when they enter into the State of Matrimony, they observe the Form prescribed by the Catholic Church ; but from what we have already related, and what we have still farther to offer on that Topic, it is demonstrable, that they pay very little, if any, Regard to her Laws and Institutions. As for Instance, in case there be three Brothers, all of the same Family, and one of them happens to die, the other two divide his Concubines between them, Share and Share alike. Again, in case one of those two should depart this Life, the Survivor claims them all as his Right and Property. And after his Decease, the next Heir, though it should be his Son, as we are inform'd, comes into the peaceable Possession of the whole Stock.

THE Women of *Lovango* are as subservient, to the Men as our Cattle are to us. All of them in general, in the Month of *January*, are obliged to make their personal Appearance at the King's Palace, in order to be employed in the sowing and manuring of his Lands. The Men likewise give their Attendance along with them ; and each of them is provided with proper Arms for his Service ; not with Intent, however, to work themselves, but to chastise such Women, as are indolent and remiss in their Duty ; and, in short, to be their Superintendants and Directors. As for the rest, they spend their Time in such Amusements as they think most proper. This *Lovango* is situate in one of those unhappy Climates, where the Men are perfect Strangers to that Complaisance, that Tendernefs and Indulgence which we naturally have for the soft Sex. It must be acknowledg'd, indeed, that the Women have sufficient Grounds for Complaint, on account of their ungenerous Treatment ; and yet, in all Probability, they think themselves happy, and never murmur or repine at their abject Condition.

^a The King's own Mother, his Sisters, and all the *Negroe* Ladies of the royal Family, have the same Privilege. So far are they from punishing them in Cases of Incontinency, and Breach of their conjugal Engagements, that they severely correct their Husbands, in case they prefer other Mistresses. 'Tis no small Misfortune, in short, for a Man in that Country to be married to one of the royal Family.

DAPPER assures us, that when the young Maidens of *Congo* begin to be tired of that heavy Incumbrance, their Virginitv, they withdraw into a particular solitary Place, dress'd to the best Advantage, according to the Custom of their Country ; that is to say, their Skins plentifully anointed with Fat, and beautifully varnish'd, and their Cheeks, and such other Parts as are for the generality expos'd to View, besmear'd with red Paint. In this gloomy Apartment they reside for about three Weeks, or a Month, and there, no doubt, though our Author is silent, and leaves us to our own Conjectures, they very seldom, if ever, return without finding some good-natur'd Person or another, who is ready to take their Burthens off their Hands. But be that as it will, they there make choice of such young active Sparks as endeavour most effectually to ingratiate themselves into their Favour, by such particular Services, and such soft Endearments; as are usual before Marriage. In this Particular the *Blacks* agree with the Generality of Mankind.

A WIFE, after she is brought to Bed at *Angola*, has no Conversation with her Husband till the Infant begins to cut his Teeth. There is another Custom in vogue there, which is universal, indeed, throughout all the barbarous Nations, and at this Day practis'd amongst the *Jews*, and that is, the Husband and Wife live apart during her periodical Fluxions. Moreover, the Wife must not presume to touch any one Thing the Husband eats, and neither lies in his House, nor approaches his Bed ; not to mention the Marks or Signatures whereby she is obliged to distinguish herself from those that are in a perfect State of Health, and free from Pollution. Amongst other Characteristics, or Tokens, she wears a String about her Head during the whole Time of her Purgations.

CIRCUMCISION is universally practis'd, where the Christian Religion has not prevail'd. At *Angola*, as soon as ever they discern that the Infant has cut his first Tooth, they dress it up as gayly as possibly they can. Its Friends and Relations dandle it about from House to House, to collect all the Presents they can possibly procure for it. In those Countries which are still idolatrous, as soon as an Infant is brought into the World, a Priest is instantly sent for, who lays it under some particular solemn Obligations ; which, in all Probability, ought to be look'd upon as Preservatives against the numberless Casualties to which the Life of Man is daily expos'd ; or some religious Vows and Duties, by the Observance whereof, the People imagine they ingratiate themselves into the Favour and Affections of their Deities. The Priest takes particular Care to confirm and establish this Notion, which is so naturally imbib'd by the Generality of Mankind, and so beneficial and advantageous to all the sacerdotal Profession in general. He mutters accordingly some certain mystic Terms, as prescrib'd in their Rubrick, and afterwards imposes such Obligation upon the Child as he thinks most convenient ; and what he determines is listen'd to, and regarded as the Voice of an Oracle.

WE shall now proceed to their Funeral Solemnities. Of all the Prejudices and Prepossessions espoused by these People, there are none, says the ^a Author of the *Bibliothèque Universelle*, of more fatal Consequence, than the Notion so generally received, that there is no such Thing as a natural Death, and that the Decease of all Persons whomsoever, is the pure Result of the Charms and Fascinations of their Enemies. The Magician, in their Opinion, raises the Party deceased, transports him to some solitary Desert, and there makes him work like a Slave. He takes peculiar Care to feed him with fresh Meat only ; for should the dead Man taste but the least Grain of Salt, he would grow outrageous, and pursue the Murderer with the utmost Rigour. By virtue only of this groundless and foolish Persuasion, the Death of one Man is generally accompanied with the untimely Fall of many that are innocent. The Natives of *Lovango* begin their Enquiries relating to their Dead, with Spells and Incantations, ^b which consist princi-

^a Tom. IX. Anno 1688. in the Extract from Father *Gravazzi*.

^b *Dapper, ubi sup.*

pally in leaning hard upon a Knife, in the Presence of one of their *Ganga's*, and in rubbing their Hands together with all their Might. During these Operations, they enter upon their Interrogatories. *Such a Person*, say they, *is dead and buried; was he bewitched? or did his Mokisso's take away his Life?* If upon this Query, the Person that makes the Experiment, hasn't Power to command his Hands, 'tis accounted an incontestable Proof that his Friend's Death was the Result of some malicious Enchantment; and from this Interrogatory they run on to another, and the Enquiry always concludes with the Trial by the *Imbondo*.

THESE Natives of *Lovango* are very much divided in their Opinions, with relation to the State of the human Soul after its Departure from the Body. Such as are of the Royal Family maintain a kind of *Metempsychosis*, and imagine, that the Souls of those who depart this Life enter into the Bodies of their Children; others believe them mortal; but the greatest Part think they become their tutelar Gods; in the firm Belief whereof they erect little Chapels, contiguous or adjacent to the Places where they died; thither they resort to pray to them, and make an Oblation, before they sit down to their Meals, both of what they are to eat, and what they are to drink.

CHICOCCA, of whom we have already made mention, is the Guardian of their Dead. His Statue, compos'd of Wood, is erected at some small Distance from their Burying-Ground. He takes effectual Care that no Magician clandestinely removes the Deceas'd, or insults them, or compels them to work, hunt, or fish. Who knows but this guardian God has deserv'd the great Confidence which the *Negroes* repose in him, by as natural an Effect, as that with which ^a *Horace* reproaches his Fig-Tree *Priapus*? Perhaps it were not impossible, if due Enquiry was made, to find Miracles of this Nature in some Parts of *Europe*.

THESE People bury their Dead with all their Cloaths on. The poorer Sort apply themselves to such as are Men of Substance to assist them in the defraying the necessary Expences of their Funerals. At the Decease of the King of *Congo*, all Persons are strictly enjoin'd not to mourn for his Loss, notwithstanding the melancholy News is solemnly proclaim'd, by the Sound of a kind of Cornet, throughout the whole Kingdom. As to the rest, the pompous Funeral of a Prince is solemniz'd after the Manner of the *Roman Catholics*; but such as never were Profelytes to Christianity, or are only such in outward Appearance, strictly follow the Rites and Ceremonies of their Ancestors. They inter with their Dead, a considerable Part of their Effects, several very valuable Presents, and various Sorts of Goods. As this Custom has been universally observed by all Idolatrous Nations, both antient and modern, it would be needless, if not impertinent, to produce Instances to confirm the Truth of it. At the Decease of a Grandee, his Favourites, Clients, and Slaves, carry their Extravagance infinitely beyond what is practis'd in common. Besides the costly Presents and foreign Commodities which are buried with him, they furnish him with Domestics to attend his royal Person, and with several young Ladies for his Amusement in his Journey to the other World, who either through Compulsion, or the Prepossession and Artifice of their Priests, are strenuous Rivals, and contest the Honour of being buried alive with their deceased Monarch.

THERE are several religious Customs likewise observ'd at ^b *Lovango*, that are equally remarkable. Their Funeral Solemnities are always accompanied with Floods of Tears, and incessant Wailings. As soon as they have carried the Corpse out of the House, they

^a *Nam displosa sonat quantum vesica, pepedi*
Diffisa nate ficus. —————

^b *Dapper's Description of Africa.*

dance all round about it, and during that solemn Ceremony, weep most bitterly, and fill the Air with most hideous Lamentations. At proper Intervals they very demurely ask the Deceased a thousand impertinent Questions; such as whether he decamp'd, or remov'd his Quarters, for Want of the Conveniencies of Life, and the like. And tho' the Deceas'd never obliges them with any Answer, they always ascribe his Decease to some Dissatisfaction of one kind or another. This Funeral Concert, and these melancholy Interrogatories, continue for some Hours; after which, they collect every individual Thing the Deceas'd is to carry along with him, and when his Bag and Baggage are all pack'd up and ready, they remove both the Corpse and his Effects, with as much Precipitation, as if they had stole them. One Moiety, or half Part, of his aforesaid Effects is allotted to be buried with him; the other is hung up, and expos'd to public View on Poles, planted round his Sepulchre: But to prevent any clandestine Conveyance of them away by necessitous Pilferers, they either cut into Rags, or tear to Pieces, such Goods as are thus expos'd. In the Evening they renew their Weepings and Wailings, and continue these outward Demonstrations of Sorrow and Concern, every Evening, for six Weeks together, without Intermission.

THEIR Degree of Mourning varies in Proportion to the Quality of the Person deceas'd. When a Grandee dies, their Lamentations are more vociferous and noisy than ordinary, and their Attendance to the Grave more solemn and numerous; for the People assemble themselves together from all the adjacent Towns on such a public Occasion. The Magicians exert their Skill to the utmost, and leave no Charm, no Enchantment whatever unpractis'd, in hopes to restore a sick Grandee to his former State of Health; not but the People too use their utmost Endeavours likewise to prolong his Days, but there as well as here, 'tis his Grandeur that is the principal Attraction, and 'tis out of a self-interested View of being well rewarded for their Pains, that they are thus diligent and attentive. There is no Question therefore to be made, but that such as are well vers'd in magical Operations, are lavish of their most secret and valuable Preparations, when the Lives of such Men as are thus honour'd and esteem'd are in apparent Danger.

THEY hover round the Corpse, which is either extended on a Couch, or supported in a sitting Posture, by one of the Company. Sometimes, indeed, he is rais'd by proper Supporters, artfully dispos'd under each Arm. In one of these Situations, his Head is shav'd; his Nails are par'd; his Body's wash'd, anointed, and painted red. His nearest Kindred; that is, his male Relations, seat themselves at a small Distance from the Corpse; for the Women, who have their Tears always at Command, and are by Nature qualified to excite the Passions, they are employ'd, by their violent Transports and Agitations, to affect the whole Assembly. They dance, or rather fly about, like Persons distracted, from Right to Left, in the utmost Confusion; but in their Intervals they sing Encomiums on the Deceas'd, recite all his virtuous Actions, and trace his Genealogy. This, in short, is his funeral Harangue. To conclude, they bury some Part of his Patrimony along with him, and all the valuable Effects which his Relations and Friends have collected together for his more commodious Settlement in the other World. The usual Place appropriated for the Burial of these *Blacks* is generally call'd the *Kienga*; where on each respective Grave are rang'd, in decent Order, the Bow and Arrows of the Deceas'd, his wooden Platter, his Cup, or rather *Calabash*, for the Convenience of his drinking, when he thinks proper, and a sufficient Quantity of Pipes and Tobacco for his Smoking, &c.

THE same Solemnities are observ'd for their King, but with much greater Pomp and Magnificence. They embellish the Body of the Deceas'd with the usual *Regalia*, according to the Dignity of these black Princes. He is seated in a Chair of State, erected in a Vault, reserv'd for the peculiar Reception of such illustrious Personages, with the

Representations, in Wood or Clay, of such as were his Favourites when alive. Before him are rang'd a sufficient Quantity of Kitchen Furniture, or Utenfils, which were made use of at his Majesty's Table ; such as Cloths, Napkins, &c. A considerable Number of Slaves are sacrific'd, or rather murder'd, for his peculiar Service, who are buried near him, or in some separate Vault, in order to revive with, and wait on his Majesty in his Journey to the other World ; for they entertain some Idea, tho' a very confused and imperfect one, of the Resurrection of the Dead. It was customary, in former Times, to bury twelve beauteous Virgins alive with the King of *Congo*. These young Ladies were all so loyal as to offer up their Lives a willing Sacrifice to the Service of their Monarch. With Warmth and Zeal they disputed their Title of Precedency. Each one was fond of stepping foremost, and intercepting her Competitors. They dress themselves as gaily as was possible on these tragical and solemn Occasions, and their Relations supplied them handsomely with all Sorts of Furniture, and all the Conveniences of Life, which they thought proper for their Accommodation in the other World. This Custom, however, as we are informed, is at present abolish'd, as repugnant to the Principles of the Christian Religion ; and one Branch of their Funeral Solemnities is reduc'd to an elegant Entertainment only, which is renew'd for eight Days together, on the Monument or Sepulchre of the deceased Monarch. Whilst they are partaking of this regal Banquet, they have their Intervals, in which they indulge themselves in all the Demonstrations of the deepest Sorrow and Concern, which, in our Opinion, may justly pass under the Denomination of a Religious Custom.

THERE is but very little Difference between the Funeral Solemnities observ'd at *Angola*, and those of *Loovango* and *Congo*. They wash their Dead, comb them, shave them, wrap them up in a kind of Shroud, and afterwards lay them on a small earthen Bier. The Deceased is always dress'd after the most elegant Manner they can possibly devise, and several Beasts at the same Time are sacrificed, and their Blood spilt in honour of their departed Friend.

IN the Kingdom of *Matamba*, the Corpse is cover'd over with Rosin ; and thus embalm'd, or more properly speaking, besmear'd all over, deposited in a deep Grave, and guarded by Slaves till perfectly reduc'd to Dust and Ashes. This Precaution is taken, as we are inform'd, against the Natives themselves, who are inclined to plunder these Graves, and mangle the Bodies of their dead Countrymen, in order to carry away their Limbs clandestinely, and hoard them up as sacred Relics, which are more or less valuable, according to the Reputation of the Deceas'd.

THE Relations and Slaves, when they go into Mourning, shave their Heads, and besmear their Faces with Oil, and divers kinds of Powder, which serve instead of Glue, to fasten the various Feathers which at such Times they stick about them. To hear their hideous Outcries and Lamentations, any one would imagine that Sorrow and Affliction had deprived them of their Senses ; but, if we may rely on the Veracity of our * Author from whence we extract this Account, they don't so much as shed one single Tear.

WE shall close this Topic with an agreeable Story enough, relating to the Widows of *Congo*. They entertain the Notion, that the Souls of their departed Husbands re-animate their Bodies, unless due Care be taken to keep them at an awful Distance ; and such a Re-animation would be an absolute Bar to any new Alliance. To prevent, therefore, so direful a Disaster, they make their Applications to one of their Priests, who plunges them several Times in some rapid Stream ; after which, as they lie under no fearful Apprehensions of their Return, they boldly venture on their second Nuptials.

* *Gavazzi, ubi sup.*

The RELIGION of the GUAGUAS or JAGES.

WE come now to amuse our Readers with some cursory Remarks on the Kingdom of *Matamba*, and of the *Jages*, who are the Inhabitants of the Country. The Anthropophagy of these People is very remarkable: For they not only eat their Enemies, but publickly vend their human Flesh, as our Butchers do Meat in the Market. We shall give you an Extract of their Religious Customs from two creditable Authors, one an ^a *Englishman*, the other an *Italian*.

THEIR God *Quisango* is represented under the Form of a Giant twelve Foot high. This Idol is circumscrib'd, or shut up, within a small Enclosure made of Elephants Teeth; each embellished with the Scalp of some Slave, or Captive, that has been sacrificed in honour of the Deity. But there are other Oblations made him besides these. Not only the Blood of Goats and Deer is pour'd forth in Plenty before his sacred Feet, but frequent Libations are likewise made with Palm-Wine.

THE Head, or Principal of these *Jages*, who ^b is honour'd with the Title of the *Sovereign Guagua*, is a kind of Priest or Magician, as well as General of their Army. His Hair, which is exceeding long, is adorn'd with some particular Shells, by them call'd *Bamba*, which they have a peculiar Veneration and Respect for; and his Neck with a Collar of other curious Shells, but not of that inestimable Value as the former. At his Girdle hangs a *Chaplet*, the Beads whereof consist of the Eggs of an Ostrich. Such an extraordinary Chaplet as this (if it may properly be term'd one) may stand in Competition with ^c *Garagantua's*, the Beads whereof were as large in Circumference as the Crown of a Hat. This Priest wears a small Vestment round his Waist, which falls down low enough, in all probability, to cover what Modesty requires should be conceal'd. As to his Body, 'tis embellish'd with a Variety of Figures, delineated, as may easily be supposed, after an artless and inelegant Manner. As for the rest, this Chieftain is besmear'd over with red and white Paint, which is made Fluid with dead Men's Fat, with which his Body is anointed. A Piece of Brass, about an Inch in Length, hangs down from his Nose, and two other Pieces at his Ears. He has five and twenty, or thirty Wives; one carries his Bow and Arrows, another waits on him when he is disposed to drink, and presents him with his Cup, or *Calabass*. When he takes it, they all fall on their Knees, clap their Hands, and sing till he has finish'd his Draught. We forgot to observe, that the same Custom, or some Ceremony very much like it, is observ'd by the Natives of *Florida* at this very Day.

Their MARTAIL DISCIPLINE, their INITIATIONS, their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES, &c.

BEFORE the Sovereign *Jage*, or Grand *Guagua*, enters upon any military Expedition, he offers up a solemn Sacrifice to his Idol before the Sun rises; at the Celebration whereof two Magicians attend, one on his Right Hand, the other on his Left, with about forty Women of Distinction round about him, all of them having a wild

^a *Battell*, quoted by *Purchas*, and Father *Cavazzi*.

^b *Purchas*.

^c *Rabelais* in his *Garagantua*, Lib. I. Chap. 21.

Horse's Tail in both Hands. Thus equipp'd, they sing a solemn Service, accompanied with divers Instruments of their Country Musick. In the midst of the Congregation, or Assembly, there is a large Fire, with an earthen Vessel hung over it, in which is contained a particular Composition, wherewith they paint their Temples, Foreheads, Breasts, and Bellies; at the same Time observing sundry Ceremonies, Charms, and Incantations, which continue till the Setting of the Sun. After this the Magicians, in a formal Manner, present their General with the *Casengola*, that is, a kind of Hatchet. At the Delivery thereof they exhort him to be resolute and courageous. Accordingly he gives them an incontestible Specimen of his Valour, by hacking down a Youth presented before him for that Purpose, with his warlike Weapon, and laying him breathless in an instant on the Ground. Four Slaves likewise meet with the same untimely Fate: Two are massacred directly on the Spot, and the other two are, by his Orders, dispatch'd without the ^a *Chilombo*. This human Slaughter is accompanied with the Sacrifice of ten Cows, ten Goats, and as many Dogs. The Blood of these Victims is pour'd forth in honour of their Idol, but their Flesh is reserv'd for the Repast of the Assembly; which solemn Repast is attended with loud Acclamations, and other Testimonies of public Joy.

THE Grand *Jage* never fails to order the *Gongo* to be call'd every Morning before the Sun rises. When his Troops are assembled together, he makes them a very pathetic Harangue, and then orders them to march: These military Orations are frequently repeated to animate the Soldiers, and encourage the Army. These Declamations, as we are inform'd, are deliver'd with that Elevation of Voice, with that Energy, Grace, and Propriety of Diction, as may stand in Competition with those rhetorical Speeches which we meet with in the Accounts of the antient *Grecian* Worthies, and of our most illustrious modern Heroes. The Captains follow the Example of their intrepid General. Thus they animate the Courage, or, to speak more properly, the brutal Fierceness of these *Barbarians*. If any private Soldier discovers the least Marks of Cowardice, or Inclination to desert and run away in the Heat of an Engagement, he is instantly doom'd to the most shameful and ignominious Death, that is, to be cut in Pieces, and eaten up by his Fellow-Soldiers.

ALL ^b such as become Prisoners of War, are eaten either sooner or later. Those who are lean, are reserv'd for a Time, and like our Beasts taken due care of, till they are in good Case. Sometimes, indeed, they content themselves with selling them for Slaves. However, they neither sell, as we are informed, nor eat their Captives, whether Men or Women, till they attain the Age of Maturity; but are particularly indulgent to such Male Prisoners as are very young: For they naturalize them, and train them up in the Practice of their own barbarous and inhuman Customs. They put a Collar, however, round their Necks, as a Badge of their Captivity, and never take it off, till they have produc'd the Head of one of their Enemies before their General, or Sovereign *Guagua*, &c. Then they are made *Denizens*, and honoured with the Title of *Gongo*, the Signification whereof is *Soldier*, or *Warrior*. The *Jages* likewise try the Courage of their young Captives, ^c as we are inform'd, by shooting an Arrow directly over their Heads; and he that Starts, or discovers the least Symptoms of Fear, is kill'd immediately, and eaten without Remission. But be that as it will, they are not naturalized without the strongest Proofs, and even then with a Formality that may properly be look'd upon as a kind of *Initiation*; since those who refuse to comply with it, are treated with Disdain, and even an ^d Aversion, that amounts almost to the utmost Abhorrence and Detestation. This

^a This is the Term Father *Cavazzi* makes Use of, to express the Habitations, or Dwelling-Houses, of these *Jages*.

^b *Dapper* in his Description of the Kingdom of *Ansioko*, which is inhabited by these *Jages*.

^c *Idem*, *ibid*.

^d See *Purchas*.

Ceremony consists in drawing out four of their Fore-Teeth, two from the Upper Jaw; and two from the Under. They likewise bore the Nose and Ears of the Person who is thus to be naturaliz'd; and enjoy all the Privileges of the *Chilombo*.

As we are now upon the *Initiation* of the *Jages*; we shall here introduce a short Account of some remarkable Laws, which one of their Princesses, who, with Propriety enough, may be reckon'd amongst the Number of the ^b *Amazonian Viragoes*; establish'd in her Reign. Such as are conversant with the History of those antient Warriors, will easily discern a great Conformity therein, with the Customs which are ascrib'd to the *Jages*. This Princess not only prohibited the Education of any Male-Child within the Limits of the *Chilombo*, but strictly enjoin'd all Parents to murder them, or expose them to the wild Beasts the Moment they were born. She disinherited, likewise, and branded all such Male Children as were preserv'd from Death, and privately educated by their tender and indulgent Mothers, with the blackest Marks of Infamy and Disgrace. She permitted the Women to intermarry with their Prisoners of War; to whom she granted, by such Alliance, all the Privileges of the *Chilombo*; provided they submitted at the same Time to the Laws of the State, and the Ceremonies which were established for their Naturalization. She charged all Women who were with Child; upon Pain of Death; to avoid being deliver'd within the Limits of the *Chilombo*, lest by their Lying-in there they should any ways pollute it. If in Disobedience to, and Contempt of her Commands, any Male-Child should accidentally be preserved alive as aforesaid, she strictly forbid the Reception of him into the *Chilombo*, unless two of his Teeth were first drawn; but in case the Teeth of his Upper Jaw hung over those of the Under; her positive Injunctions were, that he should be instantly murder'd without Reluctance or Remission. All Twins, Monsters, and such as had any natural or acquir'd Imperfections, were destin'd by her Royal Command to the same unhappy Fate. To conclude, she constituted and appointed proper Judges, and other inferior Officers, to see that these her Laws were duly executed; to put to Death all such Women, as should presume to be deliver'd in the *Chilombo*; to oblige all such Parents as were inclin'd to save one Male-Child, by the Sacrifice of another, to educate him without the *Chilombo*, till he had the Honour conferr'd upon him of being *initiated*, on a certain Day appointed for that Purpose.

IN order to give these Laws a greater Sanction, 'twas absolutely necessary to persuade the *Jages*, that they were the Statutes and Ordinances of their Ancestors; that by the Observance of them, they would become a Terror to their Enemies; that their Power and Authority ought to be confirmed and establish'd by such Examples, as might demonstrate a solemn Renunciation of that Fondness and Affection, so natural to Parents, and which is so visible even amongst the most savage Beasts. What cannot Power, united with that false Fear of the Divinity, called Superstition, with ease accomplish? They

^a *Cavazzi, ubi sup.*

^b The antient *Amazons* inhabited *Scythia*, or the *Asiatic Tartary*. They had Laws and Customs peculiar to themselves; but we shall refer our curious Reader to such Historians, as have treated on that particular Topic. They destroy'd, as we are inform'd, all their Male Children, and kept their Husbands under the most intolerable Subjection. Their Licentiousness and Inhumanity were no where to be parallell'd. In order to gratify their vicious Inclinations, they either cut off or dislocated the Limbs of their Male Infants; because Cripples, in their Opinion, were best qualified for Dalliance, and the soft Offices of Love. There have doubtless been many Fables interspersed amongst the historical Accounts which we have of these antient *Viragoes*. Nay, some antient Authors have not scrupled to assert, that their whole History is a perfect Romance. There are several Narrations, however, published by Modern Authors of indisputable Credit and Reputation, that have done Justice to *Herodotus*, and those other Historians, who have transmitted to us the Customs of these barbarous *Heroines*. As for instance, they inform us, that when the *Spaniards* first came into *America*, the Island of *Martinico* was inhabited by none but Female Warriors, whom the Men on the Continent visited from Time to Time, and carried away with them all the Male-Children that were the Result of their familiar Correspondence. *Van de Broek*, in Tom. iv. of the *Voyages of the Dutch Company to the Indies*, assures us, that in his Time, an Army of twenty thousand Women and thirty thousand Men, all *Usbequians*, made an Irruption into *Candahar*; and that these *Amazons* were no ways inferior to the Men, with Respect to their undergoing the utmost Hardship and Fatigue, their military Discipline, or their merciless and savage Dispositions. He adds, that these *Viragoes* kept their Husbands in awe, and under the most abject Subjection, &c.

imagin'd upon the implicit Faith of their Sovereign, that they should so far ingratiate themselves in the Favour of their Idol, as to obtain the Privilege of being invulnerable, in case they murder'd their Children, and besmear'd themselves all over with a Composition of their dead Infant's Flesh and Bones, all pounded together in a Mortar. The Princess herself was the first grand Exemplar of this unheard of Barbarity. She murdered her own Son, converted his Carcase as it were to Powder, and rubb'd her Body all over with the execrable Ointment. Thus we have given you a transient View of these Laws, which were by far more barbarous and inhuman than any antient Customs ever heard of, whereby Parents were countenanc'd in the Exposition, and Murder of their Children.

As to their Nuptial Ceremonies, there is nothing in them worth our Observance. The *Jages*, who inhabit the Province, or Kingdom of *Anfiko*, never bury their Dead, but, as we are ^a inform'd, always eat them. *Purchas*, after he has acquainted us, that the *Jages* wash their Dead, besmear and anoint them with a particular Perfume, curl their Hair, and dress them to the best Advantage, adds, that they carry them to the ^b Grave or Sepulchre in a sitting Posture, and place them there in the Attitude of a living Person. They allow the Men a proper Attendance. Two of their Wives are always at Hand to supply them with whatever they have occasion for. After this, the Vault, or Monument, is clos'd upon the Living, as well as the Dead. Their Ceremony concludes with their Cries and Lamentations, which continue several Days. This formal Sorrow is monthly repeated, and attended with Sacrifices, and mortuary Entertainments, in Commemoration of the Deceased, which are more or less elegant, in Proportion to the Circumstances of his Relations.

The RELIGION of the Natives of South Cafraria.

THE Author of the Description of ^c the *Cape of Good Hope* observes, that there is a manifest Conformity between the *Cafres* (at least such as reside near the *Cape*) and the *Jews*. In order to justify this Reflection, he enumerates several Customs, which are practis'd alike by both. The *Cafres* make abundance of Oblations, and regulate their Time and Festivals by the Full, or New Moon. They have no Conversation with their Wives during their periodical Pollutions; and if they should happen to transgress, and neglect the Observance thereof, they are oblig'd to purify themselves by some propitiatory Sacrifice. They frequently make use of ^d unleavened Bread, and abstain from all Manner of Salt Meats. They practise the Ceremony of Circumcision, or something very much like it. They eat nothing that's strangled, nor any Fish without Scales. They admit no Women into their Councils. They are allowed to put away their Wives, and ^e give them a Bill of Divorce. From their Conformity with the *Jews*, he proceeds to what they have in common with the *Troglodytes*; as for instance, the giving the Name of an Ox or a Cow to their Children, instead of that of their Father and Mother; their locking up their aged Invalids in a Cottage, with little or nothing to support their Natures, and leaving them to die in that deplorable Condition, without any farther Assistance; their suffering themselves to be parted by their Wives, when engag'd in any Quarrel one with another; their Activity and Judgment in the Pur-

^a *Dapper* in his Description of *Africa*.

^b The Antients have said as much with respect to the *Nasamoneans*.

^c Written in *High Dutch*, by *Kolbens*, and printed at *Nuremberg* in 1719.

^d Their unleavened Bread is no Argument at all; since they had no Bread of any kind, till some time after the Establishment of the *Europeans* amongst them.

^e These are the Words indeed of the Author. But we ought candidly to suppose that the Expression escap'd him thro' Inadvertence. For every body knows, that the *Hottentots* are Strangers to the Art of Writing; or, at least, had no Idea of it till very lately.

suit of the Chase : In all which, with our Author's Leave, we shall venture to assert, that there is as great a Conformity between them and the *Laplanders*. We shall take no farther Notice of his other Resemblances, which are equally incapable of convincing an attentive and curious Reader. We agree, however, with this Writer, that the *Cafres* might very probably be founded by a gradual Assemblage of some People who descended from the Northern Parts of *Africa*, and being establish'd in *Cafraria*, have preserv'd the Practice and Observance of some few *Jewish*, or rather *Mahometan* Ceremonies, and the Rites and Customs of some other *Africans*.

BUT be that as it will, they have some ^a Idea of the antient Deluge; for they have a Tradition, which has been transmitted down from Father to Son, and informs them, that their Ancestors, issuing out of a Door, or Window, establish'd themselves on that Spot of Earth, which they now inhabit, and instructed their Descendants in the Art of Agriculture, &c. They add, moreover, that these their first Parents were call'd ^b *Nob* and *Hingnou*. Some Travellers have peremptorily asserted, that there are no visible Foot-steps of the least Religion amongst these People; others, without making any Enquiry after their Worship, have only said, that they ^c assemble themselves together in numerous Bodies every Morning, take one another by the Hand, and dance to the Praise and Glory of Heaven, or, more properly speaking, of the Supreme Being; for they gaze on the Firmament with stedfast Eyes, and loud Acclamations. Father ^d *Tachard*, speaking of these People, expresses himself after the following Manner. " They have no Idea of the Creation of the World, the Redemption of Mankind, and the Mystery of the ever-blessed Trinity. They adore, however, one Supreme Being, tho' their Notions concerning him are very imperfect and confus'd. They kill several Cows and Sheep in Honour of this Deity, and make voluntary Oblations of their Flesh and Milk, as grateful Acknowledgments of all his Mercies from Time to Time vouchsafed unto them; for 'tis he alone, as they imagine, that sends them Rain, and Sun-shine, in their due Seasons. They have no Idea, or Expectation, of a future State. However, they have some good Qualities to recommend them, and which ought always to secure them from being the Objects of Contempt; for they are more honest, more compassionate, and charitable one towards another, than the Christians themselves. They look upon Adultery and Theft as capital Crimes; and such as are found guilty of either, are always put to Death without Remission. Notwithstanding every Man has free Liberty to marry as many Women as he can maintain; yet, according to this same Father *Tachard*, there is not one, even amongst the richest of them, who indulges himself with more than three." ^e A German Author, however, who was Pastor and Missionary of the *Danes* to the *Indies*, makes a *Hottentot* argue very rationally and clearly on the Existence of a God. He asked one of them what was the general Notion of his Countrymen with Respect to the Supreme Being. The *Hottentot* reply'd, with as much Artifice and Address as the Missionary himself could have preach'd upon the Topic, *Let him that cannot believe there is a God, survey the Heavens, the Earth, and every Object round about him, and then let him deny the Existence of a Supreme Being if he can.* This Air of a Pastoral Declamation gives us good Grounds to suspect, that our spiritual Pastor took the Pains to adjust and dress up the *Hottentot's* Answer in his Closet. 'Tis much better therefore to entertain this favourable Opinion of them, since the *Jesuit* takes the Mean, or Mid-way, between those who treat these People as downright Atheists, and those who allow them to have an adequate Idea of the Supreme Being.

^a *Kolbens, ubi sup.*

^b *Nob*, is a Name that very much resembles *Noah*. *Hingnou* is the Woman's Name.

^c *Kolbens, ubi sup.*

^d First Voyage to *Siam*.

^e The *Sieur Ziegenbalg*, quoted by *Kolbens*.

^a THE Author quoted below says, that they call God, that is, the invisible God, *Gounia Ticquoa*; the Sense and Signification whereof is, *the God, or, Captain of the Gods*. The Term *Gounia*, abstracted from its Epithet, comprehends the Idea only of a visible Deity, such as the Sun or Moon. *Gounia* signifies Captain, which renders their Idea of God conformable to that which they entertain of their Commanders, or Chieftains, whom they call *Gounias*. 'Tis difficult to determine what kind of Worship or Veneration they pay to the Supreme Being; because, notwithstanding the Idea they seem to entertain of him, notwithstanding their ready Assent to those who speak of his Goodness and Loving-kindness towards them, and the grateful Acknowledgments which they appear to make for all the gracious Dispensations of his Divine Providence, they grow tired of the Detail at last, and treat it by Degrees with Coldness and Contempt. To confess the Truth ingenuously, there is nothing but Confusion to be met with in the Sentiments of all the Barbarous Nations in general, when from their Knowledge of the Being whom they call God, and whom, for the generality, they represent under the Character, and with the Faculties of Humanity, we would bring them to the Comprehension of an infinite Being, according to the awful Ideas which Christianity has given us of the Divine Nature. We may add, moreover, that the Accounts of Travellers are for the most Part as dark and confused as the Notions of the People whose Religion they describe.

THE *Cafres* who reside all round about the Cape, pay their Adorations to the Moon, by dancing to her Honour when she changes, or when she is at her Full. This Religious Ceremony lasts all Night, and is perform'd with abundance of Clutter and Hurly-burly. They shout, they clap their Hands; they direct their Eyes upwards, with the utmost Attention; then they mutter, or sing aloud some certain Words, that nobody can understand; they hide their Faces: Sometimes they run into Vaults, where they clap their Hands, whilst they employ themselves in some mental Ejaculations. This Nocturnal Ceremony is attended with extravagant Gesticulations and Grimaces. Sometimes they ^b prostrate themselves upon the Ground; then rise up again, and gazing at the Moon, with loud Acclamations, make the following Address to her: *We thy Servants salute thee. Give us store of Milk and Honey: Encrease our Flocks and Herds, &c.* Some Authors have observ'd likewise, that in these Nocturnal Assemblies they cross each other on the Forehead with some red Paint: But the *German* Author, whom we quote, and who resided for some considerable Time amongst these *Cafres*, assures us, that such red Crosses are Decorations only, like those large Streaks of divers Colours, with which the *savage Americans* adorn their Bodies.

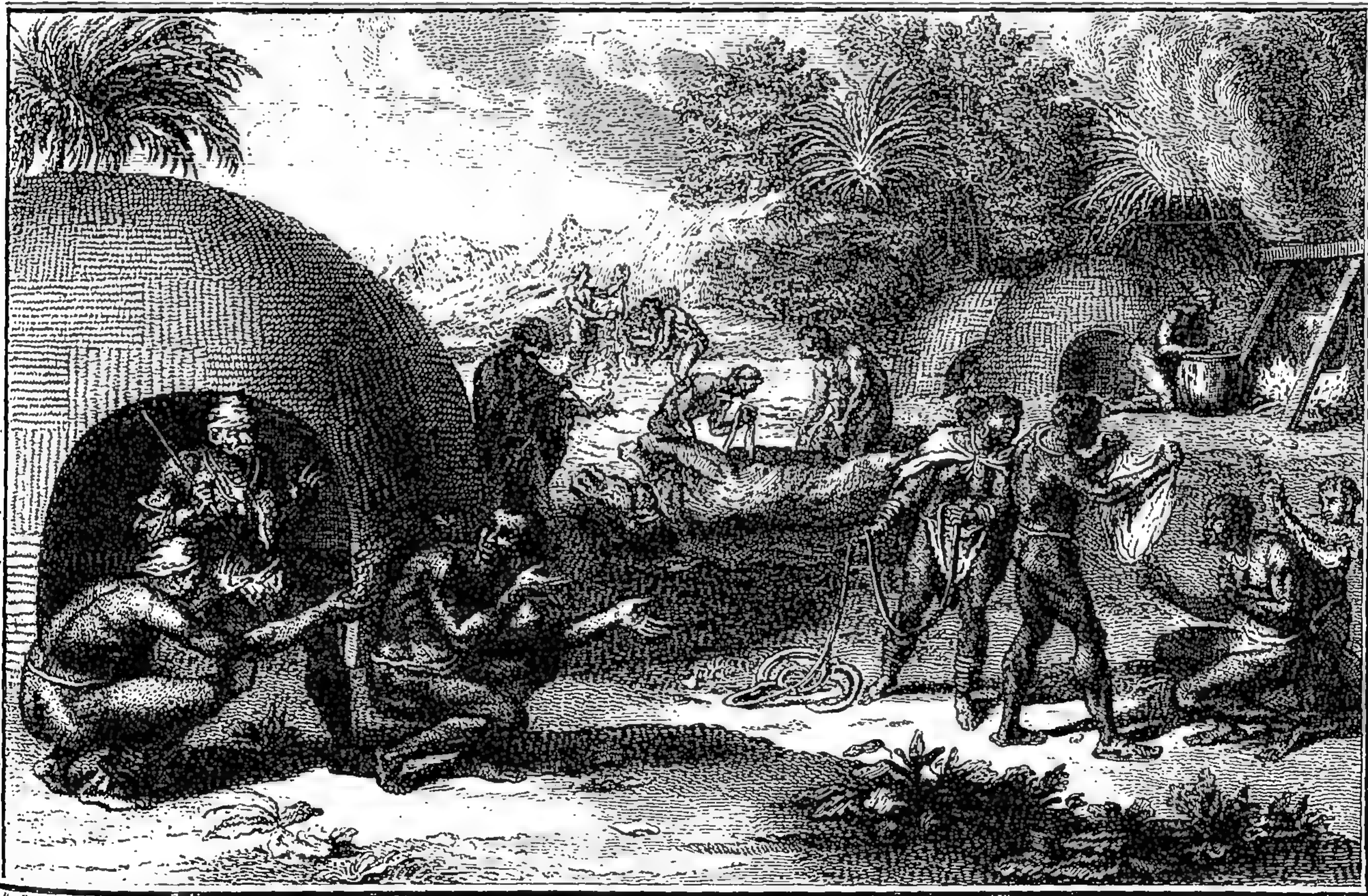
It seems likewise, that they admit, like the *Negroes*, and several other People, of a Being who is Goodness in the Abstract, of whom they ought to stand in no manner of Awe, since, in his Nature, he is incapable of hurting them; as also of an evil, malicious Spirit, inferior to the former, whom on the contrary it is necessary to serve and worship, as he is inclinable, in his Nature, to injure and molest them. This Being, as they say, frequently appears to them in a tremendous Form, not unlike that of the ancient *Satyrs*. If afterward, you should require of them a Reason for such a partial Distinction, so injurious to the beneficent Being, their most rational Answer would be, "That they follow the Tradition of their Ancestors; that their first Parents having sinned against the *Grand Captain*, they were insensibly fallen into such a Neglect of his Worship, that they knew nothing of him, nor how to make their Addresses to him." From whence it appears, that they retain some confused Idea of the *Fall of Adam*.

^a Kolben's Description of the Cape of Good Hope.

^b See the Print.



HONNEURS RELIGIEUX que les CAFRES rendent à la LUNE.



H. Fournier del.

HONNEURS RELIGIEUX que les CAFRES rendent à un HANETON.

THEY pay likewise a religious Adoration to a kind of *May-Bug*. At Sight of this Insect (for, according to their Notion, it always portends some Good to the Family, and obliterates all the Sins of those who belong to it), they sing and dance to its Honour, and strew all round about it, and indeed about the whole House, the Powder of a certain Plant, which they call *Buchu*, and the Botanists *Spiræa*. At the same time they sacrifice two Sheep to this diminutive Deity. This Ceremony is distinguished by a Term that signifies *Regeneration*. If this Insect should fortunately crawl upon any one in the Family, 'tis a strong Indication, that such Person is become a new Creature: He is looked upon as a venerable Saint; two Sheep are sacrificed for his Service; an Ox is slaughtered to his Honour, and he is dress'd with the Intrails of the Beast. The ^a *Omentum* is first well powdered with *Buchu*, and then clapp'd reeking hot about his Neck. This Collar he must wear Night and Day till it rots off; or at least till another *May-Bug* relieves him, by settling upon some other regenerated Person belonging to the House. As to the Flesh of the Ox so sacrificed, the Men regale themselves with it as soon as 'tis dress'd; but the Women, who are present at the Entertainment, are allow'd to touch nothing but the Broth. If, on the other Hand, this sacred Insect settles on a Woman, these *Hottentots* immediately canonize her: In that Case, the Women regale on the Flesh of the Ox, which is sacrificed and dress'd in Honour to the Female Saints, and the Men have no Right or Title to any thing but the Broth.

THEY take all the Care imaginable to prevent the *Europeans* from hurting this their favourite Insect. All the Misfortunes that attend it, inevitably draw down so many Calamities on themselves and their Cattle.

THEY have several solitary Places which they look upon as sacred; more especially their Hillocks, and little Spots of Ground adjacent to their Rivers, which are, as they imagine, and as our *German* Author expresses it, the Abodes of some particular Saints: But we have very good Grounds to surmise, that they think the Souls of their departed Ancestors reside in these holy Habitations; and, in all Probability, there is some Conformity between this Notion of theirs, and that of the ancient Idolaters, who establish'd the Mansions of their *Nymphs*, *Fauns* and *Sylvans*, near Fountains, Rivers, Hills, and Forests. But be that as it will, the *Hottentots* never traverse such holy Ground, without performing some Act of Devotion as they go along; which principally consists in cutting a few extravagant Capers, and singing to themselves some Eulogium of the sacred Inhabitant. If they look on him as a more venerable Saint than ordinary, their religious Ceremonies are more solemn and of longer Duration. In that Case, they stop to clap their Hands, and hum over their divine Airs with more Attention, and a better Grace. In short, such as see through this rude and unpolish'd Deportment, in which the Difference between our Conduct, and that of these savage Nations, principally consists, must acknowledge, that we both act in a manner upon the same Principles.

Their PRIESTS, PHYSICIANS, and INITIATIONS.

EVERY ^b *Cralle* has its peculiar Captain, Priest, and Physician: Of these latter there are sometimes two; and sometimes likewise the Women turn *Doctors*, and prescribe to their Neighbours. The Physician is elected by the Elders of the *Cralle*. His Office or Employment is not hereditary; for when he dies, they proceed to the Choice of another; and in Case there be no Person duly qualified for that important Post in their own *Cralle*, they make a farther Enquiry for some able and experienced Person to

^a This is what the *French* call *la Coiffe*, and we the *Cowl*.

^b The Name which the *Cafres* give their Towns.

fill that Vacancy. This honourable Employ is confer'd by the *Hottentots* upon none but sober, discreet Men; Men of an advanced Age, at least near fifty; for otherwise, they will not confide in their Care, or regard their Prescriptions. These Physicians, as we are inform'd, have very few Patients that die under their Hands; but if such a Misfortune should attend them, they have a Reason always ready at hand for such a Miscarriage. The Patient, say they, was indisputably bewitch'd; a Circumstance sufficient at all times to support the Credit and Reputation of their Faculty.

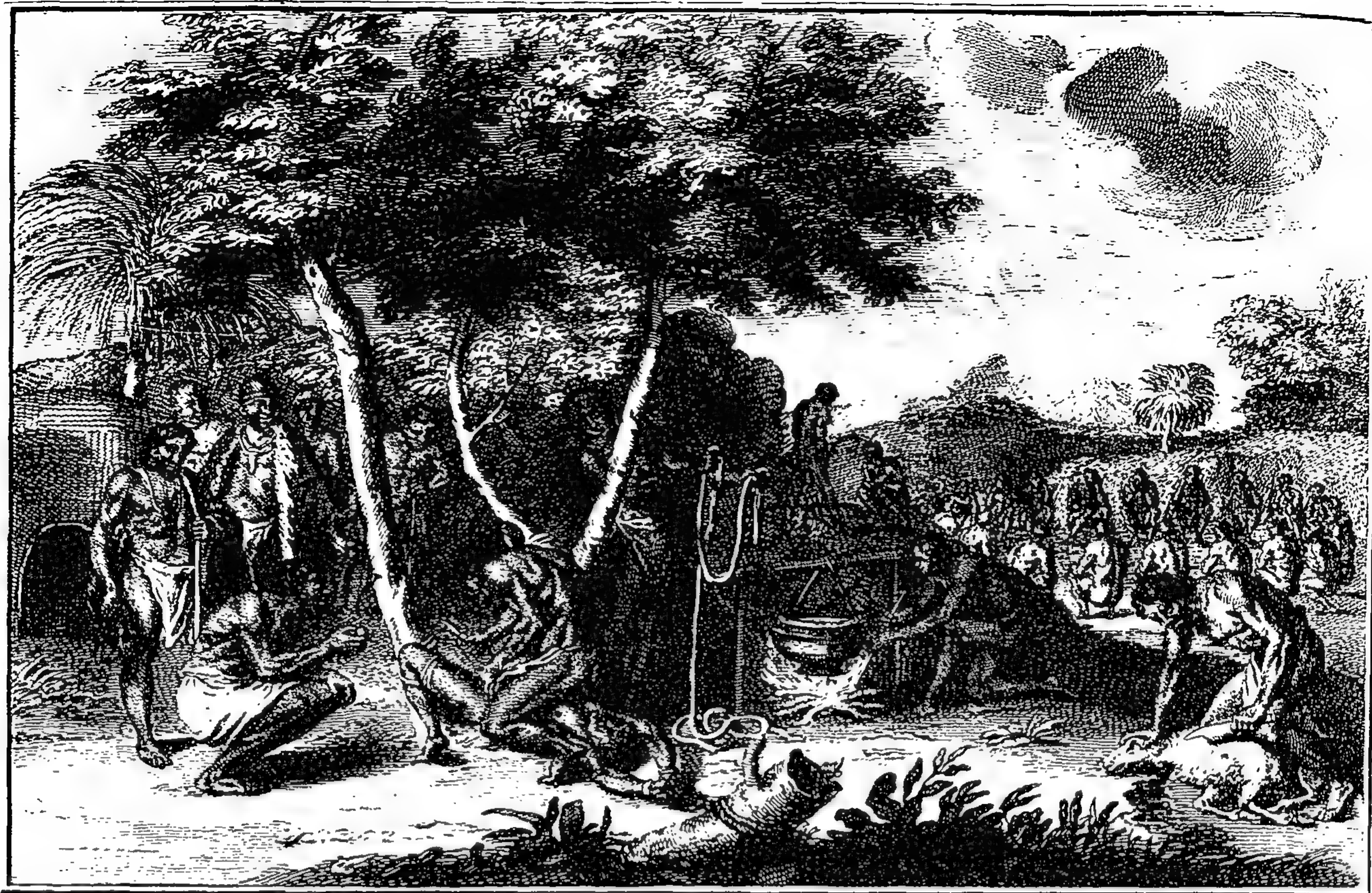
WE proceed now to the ^a *Suri*, who is the Spiritual Physician of these *Hottentots*, and whose Function is likewise Elective. He is Inspector-General of their Manners, Customs, and religious Ceremonies. Whether he has the same Dexterity and Address as his Countrymen the Physicians, or not, or the Artifice and Quackery of the *Boias*, and all such as officiate as Priests amongst the Savages, we are at a Loss to determine; but in all Probability, how unpolish'd soever these *Suris* may appear to Travellers, they have their Manner of Infination as well as others of their Profession. The Fees of these Physicians, both Civil and Spiritual, consist in the Presents which are made them; sometimes of a Lamb, and sometimes of a Sheep; and the Dignity of both Functions entitles them to a free Participation of all the public Entertainments of the *Cralle*.

WE shall now amuse our Readers with a short Account of their Manner of ^b Initiation, and Admission into their Civil Society, which is far more whimsical and extravagant than any hitherto mention'd. The *Hottentots* cut out the Left Testicle of all their Male-Children, as soon as they are nine or ten Years old at farthest. For which Reason Father *Tachard*, speaking of these People, calls them a kind of *Half Eunuchs*. They are not, however, indispensably obliged to fix this Operation to the Age before mentioned; since some Persons more advanced in Years are thus castrated; but none under Eight. The Introduction to this Ceremony is their tying the Arms and Legs of the Patient very fast; and moreover, they kneel upon his Breast, that they may command him at Pleasure, and at the same time prevent him from seeing an Operation which amongst us would be submitted to with the utmost Reluctance, and in all Probability be look'd upon as a Diminution of our Manhood. The Operator having thus secured his Patient, takes out his Lancet, makes the proper Incision, takes away the Testicle propos'd, and artfully conveys a little Ball of the same Size, compos'd of Sheep's Fat and the Powder of *Bucku*, into the Wound, and then closes it up. This *Lythotomist* is always one of the Spiritual Directors before mentioned, and Master of the Ceremonies in their respective *Cralles*. As a Preliminary of this Operation, some of the *Hottentots* kill a Sheep for the Entertainment of the Company at the close of the Ceremony. One Circumstance we had like to have forgot, which is very material, and ought not to be omitted. The Patient immediately after the Operation, is very plentifully anointed all over his Body; and to compleat the Initiation, the Reverend Doctor honours him with a plentiful Profusion of his Urine, and then leaves him extended at his full Length upon the Ground. But as soon as the tormenting Pain he has been put to, begins to abate, he must crawl, as well and as soon as he is able, to a little Hut erected for that Purpose, where he is order'd to continue for three or four Days together. The Entertainment provided on this Occasion for the Assembly, is a Sheep as before mentioned; but both the Person initiated, and the Women then present, are obliged to abstain from tasting the least Morfel of it.

THE Reason which some give, though without the least Foundation, for the Observance of this ridiculous Custom is this, that the *Hottentots* become thereby more sprightly and active, and better qualified for the Chase. On the contrary, there are the Traces

^a The Name they give their Priests.

^b If it may be properly term'd one.



L'INITIATION des JEUNES GENS reçus au rang des HOMMES.



H. P. 1844

Les FUNÉRAILLES des CAFRES et HOTTANTOTS.

of Religion conspicuous in this Practice. The Sheep that is kill'd and eaten, exclusive of the Women, is manifestly a kind of Sacrifice. The Time generally fix'd for this Operation, is when the Person to be initiated attains the Age of Maturity; and the peculiar Care which the ^a Women take not to have any familiar Conversation with such as have not undergone it, is a strong Argument likewise, in our Opinion, that there is a kind of religious Mystery in this Operation. There is another Reason, pleasant enough, given for the Observance of this Practice, *viz.* that the Women are thereby secur'd from having Twins. But be that as it will, we are credibly inform'd, no young Fellow must presume to marry till he has thus parted with one of his precious Stones.

ANOTHER Custom which is very singular, is the Reception of a Youth, who has attain'd the Age of Maturity, into their civil Society. No young Person is permitted, till after this Ceremony is complied with, to keep company with those who are already admitted Members, or indulg'd so far as to eat even with his own Father; and he who neglects to procure his Admission, when he comes of Age, exposes himself to the Contempt and Ridicule of all his Countrymen. For the Solemnization of this Ceremony, one of the Elders of the *Cralle* convenes a general Assembly, who form themselves into a Circle. Every Member supports his Body upon his Knees, in such a Manner, as that his Posteriors may not rest upon the Ground, and in the Posture delineated in the Print hereto annexed. The Youth who is to be admitted does not enter as yet into the august Assembly, but plants himself at a modest Distance in the same Attitude with the rest. The Principal, or Elder, opens with a short Harangue, which turns directly on the Business of the Day; after which, he asks the Consent of the whole Assembly, for the Admission of the young Man. Upon their general Approbation, he advances towards the Youth, and very gravely does that to him which ^b *Rancune* did to the Merchant, with more Spleen, but less Formality. However, before such Asperision, he acquaints him, in as comprehensive Terms as may be, that from henceforth his Actions ought to speak the Man; that he is now no longer under his Mother's Eye, and that he must take care by his prudent Deportment to merit the Honour he has obtain'd, of being enter'd a Member of their Assembly. During the whole Time of this Asperision, the young Man, who receives it with all the Testimonies of the profoundest Veneration, bathes his Body all over with the holy Water sprinkled upon him. The Ceremony concludes with the Celebrant's hearty ^c Congratulations of the young Man, in the Name of the *Cralle*, and his friendly Wishes for the Prolongation of his Life, and the Increase of his Family, &c. After that, they are regaled with a whole Sheep, at the Expence of their new Member, who, notwithstanding, is not permitted to taste a Morfel till the whole Assembly has first eaten what they think convenient.

WHEN one *Hottentot* insults another, and treats him with opprobrious and abusive Language, he robs him, according to their Notion, of his Honour. The Party injur'd, therefore, must take care to redeem his Credit, by presenting his Companions with a fat Sheep for an Entertainment, who partake of it at his Expence, but allow him the Fat to anoint his Body with, and the Guts for his Decoration. Should he refuse to make this Peace-Offering, which doubtless is look'd upon as a Purification, the Party insulted would be abandon'd, and become the Object of universal Contempt. From hence 'tis plain, that the Point of Honour is quite another Thing with the *Cafres* than what it is with us, though it all tends indeed to the same End, with this Difference

^a *Kolbens* assures us, that such as throw themselves into the Arms of a *Compleat Man*, if we may be allow'd the Expression, run the Risque of their Lives, as well as their Reputations.

^b See *Scaron's* Comic Romance.

^c The Term which these *Cafres* make use of, bears a near Affinity to the *Ave* of the *Latins*. They repeat it likewise when they sneeze.

only, that the *Hottentots* are so wise, as not to cut one another's Throats to gratify their Resentments.

WHEN they have defeated their Enemies, or destroy'd a considerable Quantity of wild Beasts; when they are recover'd from a tedious Fit of Sickneſs, or eſcaped ſome imminent Danger, they ſolemnize a Feſtival after their Country Faſhion, on account of their good Succeſs. The firſt ceremonious Act on theſe Occaſions is the Ereſtion of a Hut in the Middle of the *Cralle*, which, as it denotes, in their Opinion, the Rege-neration or Purification of the Builders, the Materials ought to be all perfectly new, and never made uſe of in any previous Fabrick whatſoever. The Foundation is always laid before Sun-riſe. The Women, and ſuch Youth as have not as yet been admitted amongſt the Men, cut down the Boughs and Branches of Trees, and collect a large Variety of Flowers for the Decoration of their new Hut; and then they kill a Lamb or a Sheep for their public Entertainment. Who can tell, but that this Ceremony we are now ſpeaking of, is much the ſame Thing as our Dedication of a Church? And 'tis very probable, that the Ereſtion of this Hut is tantamount to our Acquital of a ſolemn Vow for the Foundation of a Chapel. They obſerve the ſame Ceremony at their Settlement in any new Habitation; but before they remove from their old Places of Abode, they offer up the cuſtomary Sacrifice, or make the uſual Collation. Should there be a Murrain among their Cattle, they employ themſelves in Sacrifices for three Days together, to avert the Judgment; and if after ſuch ſolemn Acts of Devotion the contagious Diſtemper does not ceaſe, or at leaſt viſibly abate, they generally decamp, and remove their *Cralle* to ſome other Place, in hopes to find more healthful Paſture-Grounds, which they ſanctify, however, before they enter upon them, in the Manner before deſcrib'd. Moreover, they make their Cattle paſs through the Fire, by way of a Purification, which they receive, as they pretend, by Tradition from their Anceſtors; which, in their Opinion, is a ſufficient Juſtification of their Conduct. A *Hottentot*, who was a Man of better Senſe than the Generality of them are, aſſur'd the ^a Author from whom we extract this Account, that 'tis a Charm or Preſervative againſt wild Dogs, which would otherwiſe devour their Flocks, and prove more deſtructive and injurious to them than even the Tigers or the Lions. Before ſuch Purification as aforeſaid, the Women are oblig'd to drain their Cows as dry as poſſible, and give the Milk to the Men to drink, without preſuming ſo much as to taſte one Drop of it themſelves. Should it be known that they tranſgreſs'd in the leaſt Point, the whole Ceremony, which is always perform'd without the Limits of the *Cralle*, and in the Manner delineated in the Print hereunto annexed, would be entirely uſeleſs, and of no Manner of Effect.

Their NOTIONS *with Reſpect to* SORCERY, *and the* RESURRECTION.

THESE barbarous illiterate People are of Opinion, like the reſt of their Neighbours, that the Living are daily expoſed to the Miſfortune of being charmed, and the Dead of being raiſed by magical Incantations. Every Tranſaction which ſurpaſſes their weak Comprehenſions, is look'd upon by them as the Reſult of Sorcery and Faſcination: The moſt regular Effects of Nature they aſcribe to the irrefiſtible Force of Magick, and can by no Arguments, how cogent ſoever, be prevail'd on to ſwerve from their eſtabliſh'd Notions on any new Emergency. But why ſhould we ſo loudly inveigh againſt the Perverſeneſs and Obſtinacy of a People, who have for ſo many Ages been deprived of all the Advantages of a liberal Education, when we have flagrant Inſtances

^a Kolbens, *ubi ſup.*

much nearer home, of Persons who are confirmed in as great Stupidity, and are infinitely more inexcusable? ^a A manag'd Horse, that had been taught a few surprising Pranks, was condemn'd to die for his too profound Learning not many Years ago, as an impious Practitioner of the *Black-Art*, by that supreme Judge of the Christian Faith, the *Court of Inquisition*. The *Greek Testament*, likewise, was look'd upon by those very Judges, whose Ignorance was their only Plea, as an infamous magical Dissertation. The *Cafres* ascribe all their Distempers to the Spells, or Charms of their Enemies, and by consequence, such Physicians as they apply themselves to for Relief, must be Adepts, as it were, in Magic. Nay, the Patient's Cure consists in nothing more, than a stronger Enchantment to repel a weaker. For the generality, however, they try the Effect of Purification, before they enter on such supernatural Expedients. Their first Operation, therefore, is the Sacrifice of a fat Weather; after that, the Doctor very gravely examines the *Omentum* of the Victim, strews the Powder of *Buchu* very plentifully over it; and then hangs it reeking-hot about the Neck of his Patient, with this formal Declaration; *You are enchanted, 'tis true, but I'll engage you shall be well again in a short Time; for the Charm you lie under is but weak, and will easily be dissolved*. The Patient is order'd to wear this Collar, till it rots off his Neck; but if this Prescription proves ineffectual, the ^b Physician enters on a new Scheme, exerts all the Skill he is Master of another way, and has recourse to the secret Virtue of a Variety of Simples, or medicinal Herbs, which he collects in some remote and unfrequented Places.

FROM their magical Practices, and their confirm'd Notion of Spirits, we may rationally ^c conclude, that they entertain some confus'd Idea of the Immortality of the Soul, a future State, and the Resurrection of the Dead. For, in short, it seems impossible, that they should have any Conception of the Dead returning to Life, without believing that Souls are immortal. Yet, if the *Hottentots* have any Notion of a future State, 'tis very imperfect and obscure; since one of them was so impertinent, or rather ignorant, as to ask a Traveller, ^d *If there were any Cows, Oxen, and Sheep in Paradise*. But as to the Resurrection, according to our Notions of that Doctrine, there are not the least Footsteps of it to be discern'd in any of their Dissertations. A few rambling Expressions, dropp'd accidentally, or borrow'd from the Christians, and collected and refined by Travellers, are not sufficient to fix and determine the Sentiments of any barbarous Nation: 'Tis very remarkable, that if we regard with Attention the Arguments which the greatest part of the Idolaters of *Africa*, *India*, &c. make use of, we shall find, that all their Funeral Solemnities owe their Rise to this Notion; *That the Soul, tho' immortal, being material, is subject to the same Inconveniences as attend the Body, and that, by consequence, she has Occasion, even after her Separation, for the same Accommodations of Life, as when united to the Body here on Earth*. The *Hottentots*, being fully satisfied in their Way, of the Necessities of the Dead, abandon the Huts which they resided in when living, and remove none of the Household Goods they were possessed of, that, at their Return, they may have no Occasion to rove about for new Habitations, or to seize clandestinely on those of their Survivors.

^a See the *Historical and Political Mercury*, Anno 1690.

^b *Kolbens, ubi sup.*

^c *Idem Ibid.*

^d *Idem Ibid.*

Their CUSTOMS, with regard to their new-born
INFANTS, &c.

WHEN a Woman that is with Child draws near the Time of her Travail, two or three grave Matrons of her Friends and Acquaintance look after and nurse her till her Pains come on; then the Husband is oblig'd to withdraw; or if he should unfortunately be present, he must purify himself; that is, sacrifice two Weathers, or two Lambs, in the Manner beforementioned. In case she proves difficult to be laid, they prescribe a Decoction of Milk and Tobacco, which has a wondrous good Effect on these *Africans*, notwithstanding the Medicine would be as fatal as Poison to our *European* Ladies.

If the Infant happens to be still-born, 'tis accounted a fore Disaster, and a general Affliction; but a still greater, in case it be a Male. After its Interment, the Father purifies, or rather sanctifies himself, according to the usual Custom. The Hut he resided in is pull'd down, and the Ground abandon'd to the sole Use of the unfortunate Infant, and a more propitious Spot is fix'd upon for a new Habitation.

A new-born Infant is laid directly on the Floor, upon the Skin of some Beast or other, and there besmear'd all over with Cow's Dung, by way of Purification. In this blessed Pickle 'tis expos'd to the open Air, in the Manner as delineated in the Print, without the least Shelter from the Injuries of the Weather. This Ordure, when dried by the Sun, comes easily off, without any Pain or Prejudice to the Infant. After this, the good Women take some particular Leaves, and squeeze out the Juice of them betwixt two Stones. With this Liquid they wash the young Child all over, in order, as they imagine, to make him robust and hardy. After this Ablution, they anoint him sufficiently with Mutton or Lamb Fat, and then well dust him with the Powder of *Buchu*. The former, as they say, not only makes his Limbs strong and supple, but secures his Skin from receiving any Impression from the excessive Heat of the Sun; the latter is made use of principally as an Ornament, or kind of Dress, though it is allow'd at the same Time to have an innate corroborating Virtue.

THE Fortune of Twins is very precarious. If, however, they both prove Boys, their Lives are not only preserv'd, but the Joy of the whole *Cralle* is considerably augmented. The Father and Mother are congratulated on their extraordinary Abilities; and it frequently costs the former a Sacrifice of two or three Oxen. If, on the contrary, the Infants should happen to be Girls, they meet but with a very cold Reception; and the poorest Sheep in the Flock is look'd upon as a sufficient Sacrifice for such Encrease of their Family; and in case either of them appears infirm, or too feeble and tender; if the Mother has not Milk sufficient to supply them both; if, in short, the Father should be unwilling to bear the Expence of their Education, they are either dropt, without any Reluctance, in the open Fields, or half-buried, or tied to the Branch of a Tree. If the Twins prove of different Sexes, the Male Infant is always prefer'd, and the Female expos'd, unless she can be rear'd without any Prejudice or Inconvenience to the former; so hard is the Lot of the weaker Sex! The *Antients*, 'tis well known, treated them with the same barbarous Partiality; Nay, the *Greeks* and *Romans* themselves, tho' so wise, and a People polite, never scrupled to expose them, when their Circumstances were narrow, and they could not well bear the Expence of their Education. We have already given you an Account of the Customs of the *Chinese* and *Japanese* hereupon.

* See the Print

WE have before mentioned the Names which the *Cafres* or *Hottentots* give their Children. The Husband is oblig'd to retire from his House during the whole Time of his Wife's Lying-in; and if he violates this establish'd Law, he must purify himself, by making the usual Oblation. As soon as her Time is expired, and he has free Liberty to revisit her, he anoints himself all over, and dusts him with the Powder of *Buchu*. At his first Entrance into the House, he takes a Pipe of ^a *Dacha*, without saying a Word, and observes a profound Silence, till the Smoke begins to intoxicate his Brains, and makes him gay and wanton; in this merry Mood he flies into the Embraces of his impatient Spouse; and 'tis easy to conceive the good Effects of such an amorous Rencounter.

Their NUPTIAL CEREMONIES.

A GALLANT and his Mistress are oblig'd, before they enter into any solemn Contract, to ask the Consent of their nearest Relations, or, in default thereof, to consult their most faithful Friends; at least 'tis absolutely necessary, that the Approbation of both the Fathers should first be procured. Before that, there is no familiar Intercourse, no Ground to suspect the least Correspondence between them; nay, they are so cautious of their Reputation, as we are inform'd, in this Particular, that some more refin'd and polite People than they are, might blush at their prudent Deportment. As soon as a young *Hottentot* has cast his Eyes on the dear Object of his Affections, the Fathers on both Sides, and several other Relations, assemble themselves together, and the young Lover entertains the whole Company with their darling *Dacha*. When the Smoke of this their Tobacco begins to exhilarate their Spirits, and make them gay, the Parents come to the Point in Hand, and make their Proposals. The Father of the intended Bride consults for a Minute or two with his Wife before all the Company, and then frankly declares either his free Assent to, or absolute Refusal of the Match. In case of the latter, they all rise immediately, and go home without any farther Ceremony; but in case the intended Bridegroom is approv'd of, he is addressed in the following Manner: *Sir, take the Girl, she's at your Service*. Upon this, he is allowed to speak freely to his Mistress, and make as warm Declarations of his Passion for her as he thinks proper. Herein consist all the Preliminary Engagements: Consummation immediately ensues. But in case the young Virgin happens to answer his Passion with Coldness and Disdain, he must win the Heart of his cruel Beauty by Force of Arms, and fight all his Rivals, till she relents, and submits to his superior Power. It may justly therefore be said of these *Casfrarian* Gallants, that *they make Love, like true Sons of Mars, with Sword in Hand*.

As to the public Entertainment at the Solemnization of their Nuptials, the Bridegroom treats the whole Company with one, two, three, or more Oxen, according as his Circumstances will admit of the Expence. All the Guests in general, anoint themselves with the Fat of the Beasts, and then cover themselves all over with the Powder of *Buchu*, in which all their Finery principally consists. But the Women, who are, for the generality, somewhat more vain and affected, not only anoint themselves, but paint their Foreheads, Cheeks, and Chins, with large Spots, and strong Streaks of Scarlet, or some other Colour that nearly resembles it. This Assembly of Friends and Relations divide, and form themselves into two Circles. In ^b that of the Women, the Bride sits at a small Distance from the rest; and the Bridegroom follows her Example, and sits apart from the Men. After this, the Principal, or Head of the *Cralle*, whose peculiar Province it is to celebrate their Nuptials, walks round about three Times successively, making the same solemn Aspersions on each of them as we have already de-

^a A Plant which they smoke, as we do Tobacco.

^b See the Print.

scribed when a Youth is admitted into the State of Manhood. This Asperſion is attended with a kind of Nuptial Benediction.

THEY generally indulge themſelves in marrying as many Wives as their Circumſtances will well admit of: Immediate Death, however, is the inevitable Conſequence of either ^a Adultery or ^b Inceſt. They have their formal Divorces likewise, when they ſee convenient. A Widow, as we are ^c inform'd, cuts off a Joint of one of her Fingers, whenever ſhe marries a ſecond Husband; and, in caſe of more, continues the like Operation, beginning at the little Finger. Each Joint thus cut off, is a Pledge or Compliment which ſhe is oblig'd to make to her new Partner. If to this barbarous and inhuman Teſtimony of their Affection, we ſhould add the Toils and Fatigues they undergo in all their Family Affairs, which are their peculiar Province, their abject Condition, their Slavery and paſſive Obedience, which obliges them to work in the Woods, and provide for their Huſbands, without taſting of any thing but their Fragments or Remains, it muſt readily be granted, that either the Motives to Marriage, or the Ideas which thoſe entertain, who have never taſted the inexpressible Pleaſure that attends that State, are impetuous, and beyond all Reſiſtance. We are willing to grant both, ſince the moſt experienced Widows themſelves with Pleaſure ſupport the galling Yoke.

Some other SUPERSTITIOUS CUSTOMS.

IT is remarkable, that the ^d *Cafres* (at leaſt thoſe who go under the Denomination of *Hottentots*) eat no Swines-fleſh, nor Fiſh without Scales; from whence it is generally concluded, that theſe *Barbarians* are the Deſcendants either of the *Jews* or the *Mahometans*. But be that as it will, they have no other Authority, but Tradition, for the Obſervance of that Cuſtom, or that other of the Men's abſtaining from Sheep's Milk, Hares, and Rabbits. The Women, on the other hand, are enjoin'd not to taſte one Morſel of any thing that has Blood in it. As to ſuch Beaſts which die thro' Age or Infirmity, they eat them without any Scruple or Reluctance, like the antient *Troglodytes*.

THE Men never eat with the Women; and the principal Occaſion whereof is the Apprehenſion which the former lie under of being accidentally polluted thro' the periodical Courſes of the latter. For the Men are ſtrictly enjoin'd, by Tradition, or otherwiſe, not to have the leaſt Intercourſe or Familiarity with Women in that Condition.

THEY ſing and dance to the Muſick of their *Gongom*; as alſo to another Inſtrument made in the Form of a Pot, both which are ^e delineated in the Print hereto annexed. The former is made in the Shape of a Bow, of a peculiar Wood, that is very ſolid and ſubſtantial, the String whereof is the ſmall Gut of ſome Animal, like thoſe we make uſe of for our Violins. At the Top of this String is fix'd a Quill, thro' which they blow, and at the ſame time hold the Tip or extreme part of the String in their Mouths, that the Sound, ſo form'd by their Breath in the Quill, may, by that means, affect the String, and that the Concord, if I may be allow'd the Exprefſion, which there is be-

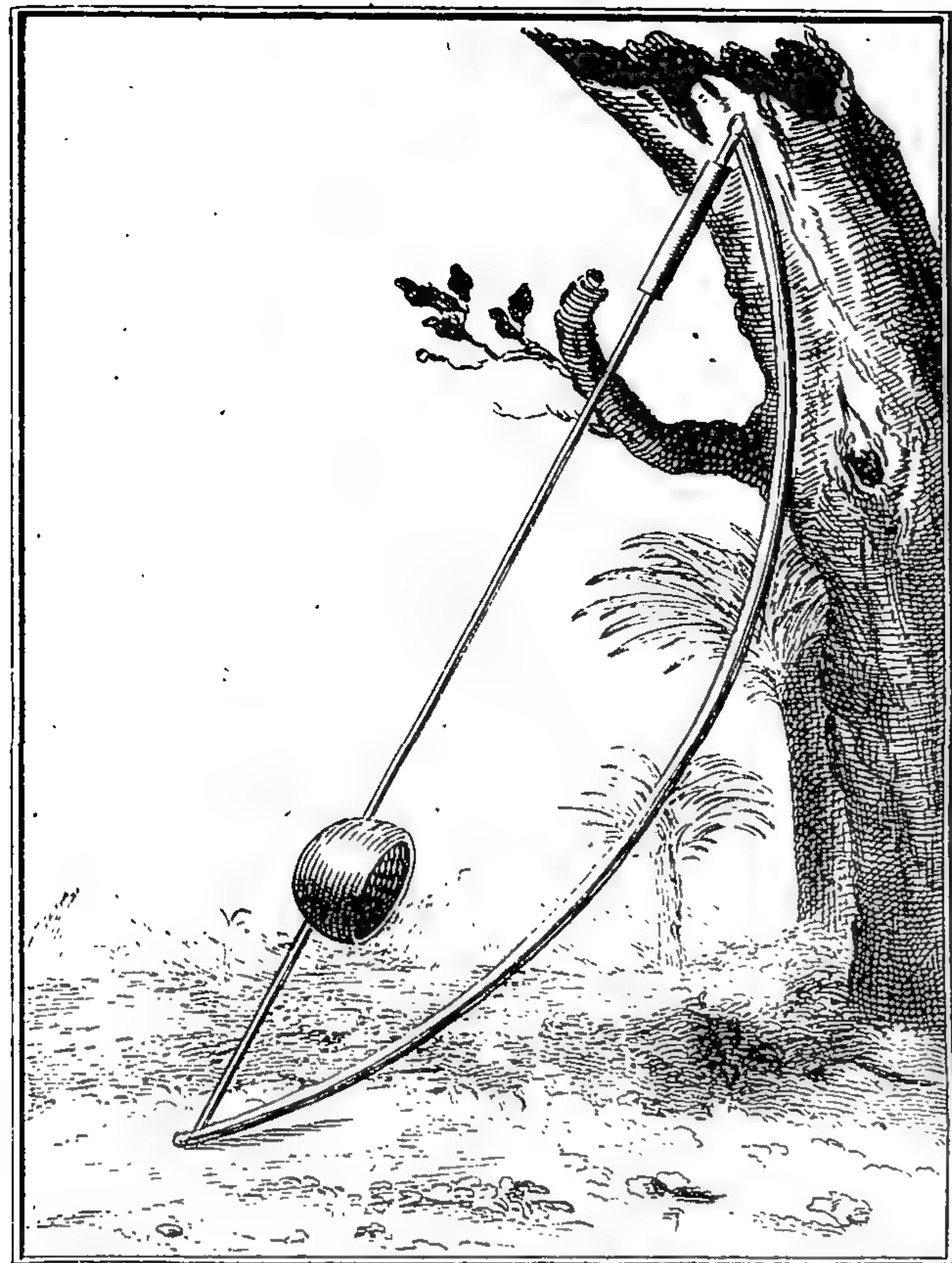
^a Kolbens's Deſcription.

^b The Offenders are bound Hand and Foot together, and thrown into a Grave, where they are left in that help-leſs Condition four and twenty Hours. The next Day, the Gallant is hung on the Arm of a Tree, and there demolish'd and mutilated Limb after Limb. The Woman, bound as aforeſaid, is, according to *Dapper*, ſurrounded with a large Heap of dry Faggots, and burnt alive. They diſlocate the Knees of ſuch as are guilty of Murder, and faſten them to their Shoulders, and leave them to expire in that mercileſs, painful Situation. From all which auſtere Proceedings, it manifeſtly appears, that theſe *Barbarians*, notwithstanding their invincible Ignorance, have preſerv'd ſome Regard for Virtue and Juſtice.

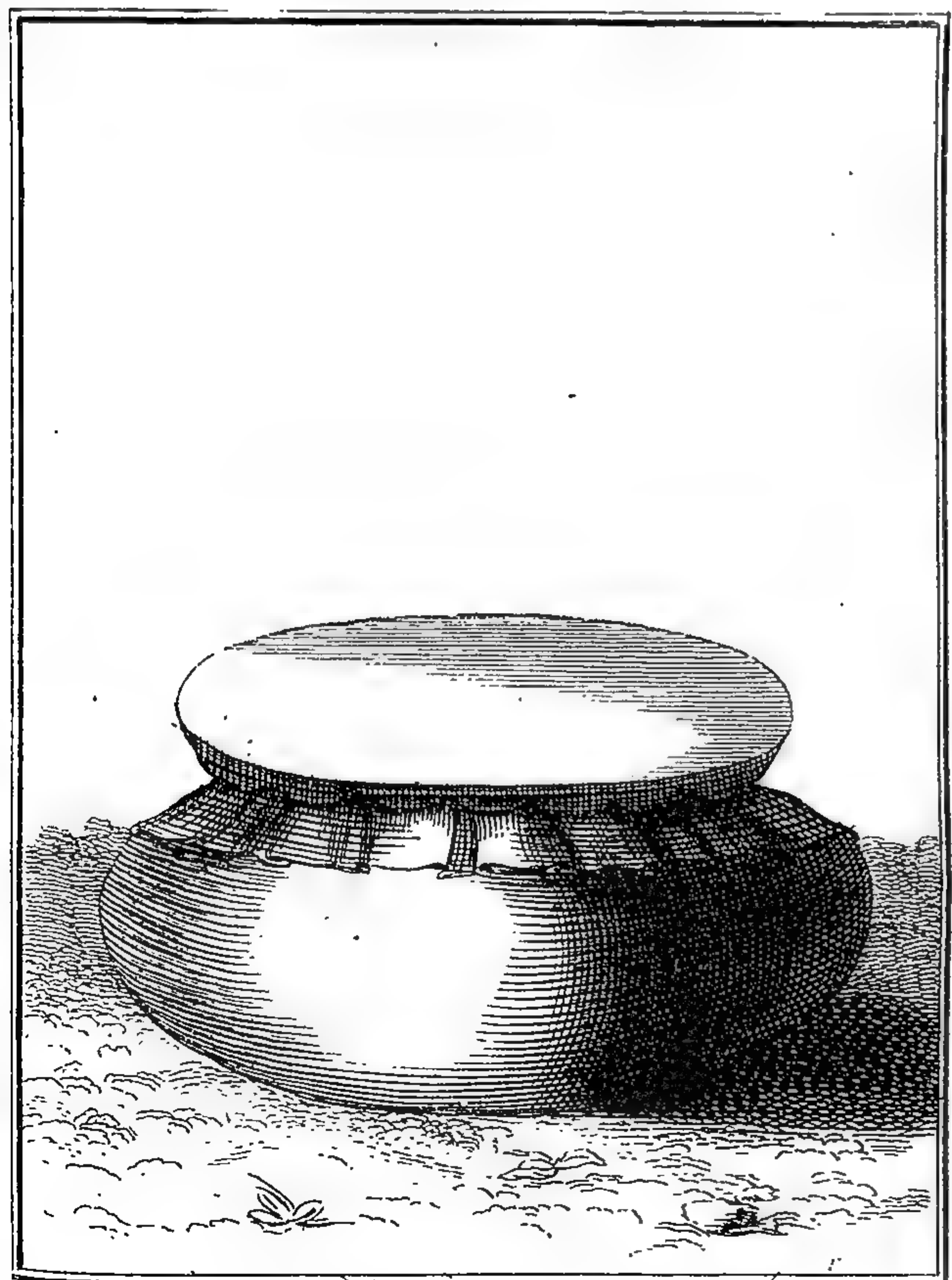
^c *Tachard* and others.

^d *Kolbens, ubi ſup.*

^e See the Print.



INSTRUM. de MUSIQUE dont les CAFRES jouent.



INSTRUM. de MUSIQUE dont leurs FEMMES jouent.

tween them, may make that Sound still more melodious. When they are ambitious of making their *Gongoms* more musical than generally they are, they take half a Coco-shell, scoop'd very clean and neat, and dispose it in such a manner on the String, as that by moving it higher or lower, it shall create a Variety of Tones or Modulations; which strike the Ears agreeably enough, even of those who are good Judges of far better Musick than that of the *Cafres*. They make use of another musical Instrument, in the Form, as we have before observ'd, of a Pot, or, if you please, one of our Kettle-drums; which, as 'tis cover'd with a Lamb-skin, brac'd tight, makes much the same Sound as that martial Instrument. The Women beat this Drum with their Hands.

WHEN they have occasion to cross any River or running Stream, they never fail to wash themselves either before they plunge themselves into it, or at least as soon as ever they are arriv'd safe on the farther Shore. This Ablution is always attended with capering and dancing; which ceremonious Movements, in all probability, are grateful Acknowledgments to the Supreme Being, for their Deliverance from the Perils and Dangers of the Waters.

Concerning their DISTEMPERS and their FUNERAL SOLEMNITIES, &c.

AS long as their antient People are in a Capacity to do any manner of Business, they encourage them to proceed, support them under their Infirmities; nay, charitably relieve them, if there be any visible Hopes of their maintaining themselves for any time without being burthensome to their Friends and Acquaintance. Notwithstanding the shameful Treatment which the Women in general meet with, notwithstanding they are universally despised by these *Barbarians*, yet the same Patience and Forbearance is exercised towards them, how old, disagreeable, or infirm soever they may be, provided they can but cut their Wood, or gather their Roots and Pot-herbs. But for those that are so far advanc'd in Years, so infirm and feeble, that they are incapable of all manner of Work, and that there are no Hopes of future Advantage from their Labour, they take an effectual Method to discharge themselves of the Incumbrance, by an Action, which they look upon as charitable, tho' we should account it, and not without good Reason, very barbarous and inhuman. They erect a Hut at some Distance in the Fields for such an antient and useless Invalid, and after that convey him, on the Back of an Ox, to his last Habitation. The whole *Cralle*, in a very formal Manner, attend him on this Occasion, and after having left him some small Pittance to subsist on for a few Days, they take their last farewell, and never concern themselves about the poor unhappy Creature any more. The best Fortune after that which can possibly befall him, is to be speedily devour'd by some savage Beast. The rich as well as poor, when old Age has rendred them thus useless and decrepid, meet, as we are told, with the same merciless Treatment. The *Troglodytes*, however, were if possible, they say, still more inhuman. Those antient Savages of *Africa*, strangled their disabled old Men that could not travel, with a Cow's Tail; but not till they had refus'd to be their own Executioners. A formal Exhortation accompany'd the Dispatch of the poor Wretches; for they look'd upon the Murder of a Man, when Life became a Burthen to him, as a Deliverance from all his Troubles. They accounted such as were fond of Life, when they could no longer enjoy the Sweetness of it, as very unhappy. On this establish'd Notion they charitably dispatch'd all sick Persons, whose Maladies, in their Opinion, were incurable. We beg leave to make this cursory Observation, that this Deportment, how barbarous soever it may appear to us, and which no doubt in reality was such, was founded nevertheless on a specious Principle of Humanity, and with Intent to free their Fellow Creatures at once from all their Sorrows and Afflictions.

As to the Cure of their Distempers, they sometimes make use of some particular Simples, the extraordinary Virtues whereof, as we are ^a inform'd, they are well acquainted with: At other times they have Recourse to Uñction and Friction; for which Purposes they make use of the same Fat wherewith they anoint and polish their Skins: And sometimes again they try the Effects of Uñction with the same Grease wherewith they anoint and varnish their Bodies, or of Incision and Scarification; the Method whereof is this. They take an Ox's Horn, which is so smooth, and so well polish'd at the Bottom, that they can apply it directly, and press it likewise as hard as they see convenient, on the proper Part of the Body: After this they make several Incisions in the Flesh, which by the violent Pressure of the Horn, is so benumb'd, that the Patient is insensible of the Operation. This is repeated sometimes for two Hours together; till there is some visible Amendment. The Time, however, is shorter or longer, according as the Incisions are deep, or the Constitution of the Patient will enable him to bear them. During the Operation he is laid upon his Back. If he finds no Relief, they have Recourse to a Potion, extracted from some medicinal Herbs; and if after all these artful Applications, the Patient's Pain continues, they then try the Force of Friction, which, if it meets not with the desired Success, is follow'd by a fresh Scarification.

WE shall take no Notice of their Method of Bleeding, since there is nothing in it particular, or worth our Attention. They heal any infectious Bite, or envenom'd Wound, by Antidotes, which they very artfully prepare, and oblige the Patient to swallow down a proper Quantity, and at the same Time make an external Application of it, particularly near the Heart. This Operation is perform'd by Incision. They pour a *Quantum sufficit* of their Antidote into this fresh Wound, that it may incorporate with the Blood by the Virtue of its Circulation, of which doubtless they have some Notion, tho' they are not duly qualified to talk in such a Philosophical Manner as we are, on so curious a Topic. They make use of Friction and Uñction, when any Bone happens to be dislocated; as also a violent Agitation of the Part, or Member so dislocated; and keep it in perpetual Motion, till 'tis replac'd in its natural Socket.

THE *Hottentots*, and indeed all the Natives of *Cafraria*, shave their Heads and Beards, as a public Testimony of their Sorrow and Concern for the Loss of their near Relations; but this Custom is only comply'd with by such as are in but mean Circumstances, and incapable of offering up so much as a Sheep by way of Sacrifice, or Purification.

IN order to discover whether a Patient will die or recover, they take a Weather, or an Ewe, which they slay alive, and then let loose, permitting it freely to take its own Course. If it never attempts to run away, 'tis a bad Symptom, and the Patient's Life is despaired of. In that case they resign him to the Will of Fortune; for they prescribe no more Remedies after that, but let him eat and drink whatever his own Inclination prompts him to. But if the Ewe or Weather, after 'tis slay'd, frisks away, they look upon it as a happy Prefage of his Amendment.

WHEN a Patient is given over, they have no Recourse on that Account to the Supreme Being, nor any Act of Devotion whatsoever. They content themselves with flocking round about him, and waiting for his Dissolution. However, they flatter the poor Man, tho' just expiring, and give him hopes of finding Relief, either from some Sovereign Medicine, or some resistless Charm. For that's the Name, we have already observ'd, which they give all the Medicines prepar'd by their own Physicians, or those prescribed to them by the *Europeans*. When the sick Man is just giving up the Ghost, the whole Assembly weep, howl, and make such hideous Lamentations, that the Patient

^a Kolbens, Father Tachard, &c.

sometimes is restor'd by Virtue of the shocking Sounds. Let what will be the Cause however, he must offer up the customary Sacrifice in case he recovers. If the Patient be a Man, those Friends and Acquaintance only that are Men, partake of the Flesh of the Victim, and the Women sup the Broth; on the other Hand, if the Person thus restor'd be a Woman, the Men only sup the Broth, and the Women eat the Flesh.

^a To conclude, when the Patient is actually expired, they devote one Quarter of an Hour only to their Lamentations; but they are so extravagantly clamorous and noisy, that they may be distinctly heard at a prodigious Distance. The whole *Cralle* sob, groan, and howl to that excessive Degree; and moreover their Expressions of Sorrow are accompanied with such extravagant Distortions, and such a violent Clapping of their Hands, that a Man must stop his Ears, or be stunn'd with the tumultuous Noise. We know no Instance to be given, of such an external noisy way of Mourning, except that of the Women of *Languedoc*. Without entering into the Sincerity of either, the latter are, in their Demonstrations of Sorrow, as in all other Things in general, ostentatious, vain, and conceited to the last Degree. Such as are not acquainted with their hypocritical Deportment, would really imagine, by the seeming Violence of their turbulent Passions, that, like the *Epheſian Matron*, they would bury themselves alive with their deceased Husbands; and, in all probability, *Petronius*, when he wrote that celebrated Story, copied it from these notorious Originals. But to return to the Mourning of the *Cafres*. 'Tis one very happy Circumstance, says our *German Author*, to whom we are indebted for all the particular Circumstances of these their Funeral Solemnities, that this excessive Sorrow continues but a Quarter of an Hour; for every one contributes towards the speedy Interment of the Dead, and cheerfully makes use of any Thing that he has in his own House, that will be serviceable, and testify his last Respects to his departed Friend. In the first Place, the Principal, or Head of the *Cralle*, dispatches several *Cafres* to prepare his last Lodgings for him, and particularly to take care so to order Matters, that when he is laid in the Ground, the wild Beasts shall not be able to grub him up, and devour his Carcase. Whilst these are performing their good Offices abroad, those at home bend the Corpse double, lay his Arms across his ^b Breast, and his Head upon his Knees; or, to give you a more clear Idea, they set the Deceased in the very same Situation he once lay in his Mother's Womb. In this Attitude they wrap him up tight in the very Skin which he wore in his Life-Time; and always bury him within six Hours after his Decease. Three or four Bearers, who are nominated and appointed for that Purpose by the Principal of the *Cralle*, take him on their Shoulders, and convey him directly to the Place of his Interment. They have one Custom with Relation to their Dead, which is very remarkable, and that is, they never carry the Corpse out of the House through the usual Door-way; but break down a Passage for that particular Purpose backwards, directly over against it. Our *German* is of Opinion, that this Ceremony owes its Rise to the awful Ideas they entertain of departed Souls. For they imagine, says he, that they are mischievously inclin'd, and apt to injure the Living as they go along, destroying their Cattle that are left all Night on the spacious Green; which is situated in the Center of the *Cralle*. In order therefore to prevent any such Disaster, they cause the Deceased to be carried out of that Part of the House which fronts the Fields. ^c Whilst the Corpse is thus upon the Removal, the Relations of both Sexes form themselves into two Circles, and, according to Custom, as near the Door-way as possible. The Men howl on one Side, and the Women on the other. Every one gives a loose to his Sorrow, and 'tis difficult to determine, whether the Male or Female Circle is the most extravagant. As soon as ever the Corpse is carried away, they immediately shut the House up close, and abandon it for ever, for fear any who come in should accidentally meet with the Soul of the Deceased. The whole *Cralle* attend the Funeral to the Place of Inter-

^a Kolbens, *ubi ſup.*

^b See the first Print.

^c See the second Print.

ment, but without any Regularity or *Decorum*. However, to make ^a amends, if we may rely on the Veracity of our *German Traveller*, they walk along like perfect Antics, and are more extravagant in their Gestures and Grimaces, than can possibly be conceiv'd. After that they ^b deposit the Corpse in a Vault, which they either cover with large, cumbersome Stones, or entire Trees, to prevent the Beasts of Prey from coming near it. As they return home, they repeat their noisy Lamentations, their extravagant Gesticulations and Grimaces, and the Name of the Deceased without Intermision, as if they would recall him from the Grave. However, this is not all. At their return to the *Cralle*, they seat themselves round about the House of the Deceased, and renew with some Regularity their Weepings, Wailings, and Grimaces. Nay, sometimes they set apart eight Days successively for this mournful Solemnity; especially if the Deceased was well beloved by his Friends and Relations. About an Hour after the Return of the Company, the Principal, or Elder of the *Cralle*, rises, and very gravely obliges them all with the above-mentioned Asperision, ^c for their good Offices to their deceased Townsman. This first Asperision is succeeded by a second, which the Reader will imagine, we presume, not so fulsome and preposterous, and more conformable to the Practice of some other Nations. This venerable old Gentleman strews the Ashes, which he has collected with his ^d own Hands out of the House of the Deceased, over the Heads of the whole Assembly. The first Asperision, so inconsistent with Decency and good Manners, has no other Foundation than its Antiquity, for the Observance of it. This Ceremony, however, is peculiar to themselves; in this they are perfect Originals; whereas in the second, there are the visible Footsteps of a Custom, religiously observ'd in Times of Sorrow and Affliction by all the Eastern Nations. In short, some of the most disconsolate carry the Point still farther, and add Cow-Dung to their Mourning in Dust and Ashes.

THE Day after the Interment the whole *Cralle* decamps; every one packs up his Bag and Baggage, and pulls down his Tent, or little Cottage. There is not one single Edifice left standing, but that of the Deceased; which they leave behind them; as also the Furniture, and other Appurtenances thereunto belonging, in order that if he should accidentally think proper to return, he may find his own Appartment ready for his Reception; without which Precaution, he might possibly resent his ill Treatment, and seize upon their new Habitations. But before they decamp, they take care to purify themselves, by offering up some Animal, great or small, for a Sacrifice, according as their Circumstances will permit. Being arrived at the Place appointed and agreed on for pitching their Tents again, and settling at least for a while, they purify themselves a second Time. The Flesh of the Victims is made use of for an Entertainment, as it is on all the other public Occasions before-mentioned. The nearest Relations to the Deceased, as for Instance, his Children, are oblig'd to wear the ^e Cawl of the Victim, especially if it be a Sheep, for a Collar round about their Necks. That is their usual Mourning for one so near akin. We have already observ'd, that such as are in mean Circumstances, and incapable of offering up any Sacrifice, by way of Purification, sit down contented with shaving their Heads and Beards, as a public Testimony of their Affection and Concern.

^a See the third Print.

^b See the fourth Print. *Dapper* is very much mistaken in his Description of their Funeral Solemnities. The greatest Part of it is a direct Contradiction to our *German's* Account, who resided amongst these *Cafres*, and was an Eye-Witness of their Customs. For Instance, *Dapper*, relying on the Veracity of those Travellers from whom he made his Extracts, asserts, that the *Cafres* bury their Dead naked, and in a sitting Posture; that the most distant Relations, in case they claim any of the Effects of the Deceased, are oblig'd to cut off the little Finger of their Left Hand, and bury it with him. Now there is no Conformity between this Account and ours.

^c Turn a few Pages Backwards.

^d See the Print.

^e See the Print.

The RELIGION *of the* People *of* MONOMOTAPA.

ALL the Natives of this Kingdom are Idolaters. They acknowledge one God, the Creator of the Universe, whom they call *Maziri*, or *Mozimo*, and *Atuno*. They reverence likewise, or adore, according to *Dapper*, a particular Virgin, whom they dignify and distinguish by the Title of *Peru*. They have some peculiar Days in every Month more solemn and holy than others; besides the Anniversary of their Sovereign's Birth-Day; to which if we add the awful Homage and profound Veneration which they pay him by their new Fires, it will convince the Reader, that there is a religious Worship observ'd amongst them, tho' we have no full Account of it. No one will, we hope, be surpris'd, that we introduce the Adoration of a Prince amongst our Religious Rites and Ceremonies; since all Travellers in general, who have treated of the Customs of *Africa*, assure us, that all Monarchs in this Quarter of the Globe are so many visible Deities. As to the new Fires, the Practice whereof is establish'd at *Monomotapa*, 'tis, as we are inform'd, a Mark, or Testimony, of Homage and Allegiance, which every Subject, from the highest to the lowest, is oblig'd to pay to his Sovereign. The Emperor sends annually some of the principal Officers of his Court throughout all the Provinces of his Kingdom, in order to supply the Inhabitants therewith. These Commissioners instantly extinguish all their old Fires, and every Person is obliged to attend, in order to have them renew'd; whereupon they pay an Acknowledgment to the Commissioners, as a Fee for their Trouble and Expences. Such as presume to transgress this Duty are accounted Rebels, and Enemies of the establish'd Constitution. Who knows, after all, if this be not a kind of Excise or Tax, as heavy and insupportable, as that which some of the Provinces of *France* actually labour under? Tho' this may possibly be Matter of Fact, yet it cannot fairly be concluded from thence, that it is a meer Civil, and in no Respect a Religious Rite. Nay, 'tis highly probable, that Fire is look'd upon by these People as a grand and sacred Element. When the Emperor encamps at any Place, a Hut or Tent is immediately erected, wherein a Fire is kindled, and kept up with all the Precaution imaginable. We beg leave to introduce here this short Remark, that the *Sophi's* of *Persia* had some sacred Fire always carried in State before them; and we have before^a observ'd, that all the Oriental Nations testified the most profound Veneration for this their favourite Element.

THEY always bow their Knee before the Monarch, and never presume to speak to him in a standing Posture. There is a profound Silence strictly observ'd in his Presence; but when he drinks, each Glas is accompanied with such Huzza's, that Eccho repeats the joyful Sounds, and carries them from the Palace to the City; and whenever his sacred Majesty happens to sneeze, the Public are acquainted with the News by the like public Acclamations.

NOT only the Sovereign, but all his Subjects too; as we are^b inform'd, are very superstitious, and repose an extraordinary Confidence in Charms and Fascinations. We are, moreover, credibly inform'd, that his Majesty has a House erected on Purpose for hanging up the Carcasses of all those who have suffer'd Death as Malefactors. Such dead Bodies are never buried whilst any radical Moisture remains in them, which is received in a Vessel, appropriated to that, and no other Purpose whatsoever. From this Distillation they compose a Sovereign Elixir for his Majesty's Use, which, in their Opinion, is not only an infallible Preservative against the Power of Magic, but an invaluable Medicine for the Prolongation of his Life.

^a In the Dissertation on the Religion of the *Gairis*.

^b *Purchas*.

The NUPTIAL CEREMONIES *and* FUNERAL SOLEMNITIES *of this* Empire; *their other* CUSTOMS, &c.

THE young Virgins go naked till they are married, and cover no Part of their Bodies, but what Modesty directs all Nations to conceal. When they are Wives and Mothers, they hide their Breasts, and dress themselves in decent Attire. These People, as we are farther informed, have likewise their Convents, in which their Virgins, like our Nuns, are lock'd up and confin'd.

^a THEY indulge themselves in Polygamy, or a Plurality of Wives; but here, as in several other Places, there is one Favourite, who is the Governante, and Superior to all the rest. They are not allow'd to marry a Virgin before she has her periodical Courses; but as soon as ever those Tokens of her Maturity appear, they testify their Joy in the most solemn Manner, and congratulate her on the Capacity she is in of being serviceable to the Public. To conclude, 'tis look'd upon as an enormous Crime to seduce a Maid, and rob her of her Honour before she is of Age. As to their old Women, indeed, they shew but little Regard for them: However, they have a peculiar Veneration, as we are inform'd, for the Sex in general; but, in all probability, they mean thereby their Sex in their Bloom. From whence we may reasonably conjecture, that these People value their Women as a Husbandman does his Lands: And most of the Nations which we have hitherto spoken of, have consider'd them in the very same Light. Travellers assure us, that 'tis usual for the Sovereign of this Kingdom to be in actual Possession of a thousand Wives.

As to their Funeral Solemnities, by what we can learn from the Accounts given of them, they are no better circumstantiated than their Nuptial Ceremonies. They preserve, with the utmost Care and Circumspection, the Bones of their nearest and dearest Relations, and for eight Days successively pay them a kind of religious Worship. On such solemn Occasions they dress themselves all in White, and present such departed Souls with a large Quantity of Provisions, spread on a Table in a very decent Manner. After this, they implore their Benediction on his sacred Majesty and themselves; and then sit down, and regale on the various Dainties that lie before them.

WHEN these People are engag'd in a War, they never wash their Hands or Faces till a Peace is concluded. This Custom, in all probability, is the Result of a solemn Vow or Engagement, which they voluntarily lay themselves under, out of a laudable Concern for the Welfare of their Country. There is another Ceremony in Vogue amongst them, some Footsteps whereof may be met with amongst the Antients, and that is, (to clothe it in as modest a Dress as may be) the *dismembring* their Captives, and making Presents of the Spoils of their Enemies, to their Wives, who are proud of wearing such Necklaces, as glorious Signatures of their Husbands Conquests. This Relation very naturally reminds us of that remarkable Circumstance in the sacred Story of King *David*, that *Saul* would not acknowledge him as his Son-in-Law, till he had produc'd, as a Nuptial Compliment, ^b *a hundred Foreskins of the Philistines*.

^a *Dapper*.

^b *Josephus* has chang'd these one Hundred *Foreskins* into six hundred *Heads* of the *Philistines*. See his *History of the Jews*, Lib. VI. ch. xi.

To conclude, the last Custom we shall take notice of, as a religious Rite or Ceremony, is the Oath they take on the most important Occasions. When a Man is charg'd with being guilty of a Crime, and the Evidence against him is not full and strong enough to convict him, he is oblig'd to take a medicinal Potion, which absolutely clears his Innocence; if the Operation is not immediately conspicuous, and he does not throw it up.

The Religion of some Adjacent Countries, dependant on the Emperor of Monomotapa, generally known and distinguish'd by the several Names of Agag, Tocoka, the Kingdom of Quiteve; the Metropolitan City whereof, as we are inform'd, is Symbaœ, and was known to the Antients, as some pretend, by the Denomination of Agisymba, &c.

WHAT we have to offer with relation to the Natives of these Kingdoms, is all uncertain and obscure, and not to be depended on altogether, as real Facts; although some of the Accounts which we have already given our Readers, on the Veracity of several Travellers, may be look'd upon as fictitious and romantic, yet here we shall not trespass that Way, having few or no Materials to the Purpose. ^a These People, as we are inform'd, have a confus'd and imperfect Idea of the Supreme Being, whom they call *Molungo*; but they never ask any Favours at his Hands, and by consequence neither pray to, nor lay themselves under any solemn Vows or Obligations to him. When they are in any Distress, whether public or private, 'tis to their Sovereign that they make their most humble and submissive Applications for Redress. They invoke these visible Gods only for all the Blessings and Conveniencies of Life; for Deliverance from Famine, for Health in Time of Sickness, and for Rain and Sun-shine, according as the Season requires it. The Emperors of *Mexico*, as we have already observ'd, in the preceding Volume, at their Accession to the Throne, take a solemn Oath, that the Sun, during their Reign, shall never shine, but when his radiant Beams shall be useful and agreeable; that the Rain shall descend, and make the Earth fruitful as Necessity shall require, &c. This Custom, though to all outward Appearance so very whimsical and extravagant, had a very plausible Plea for its Establishment; and the Reason whereon it was grounded, in short, seems to be this: The Emperor, or Monarch on the Throne, is the Image and Representative of the Deity; he is constituted and ordain'd for the sole Rule and Dominion over his Subjects; his Dignity and Authority presuppose his extraordinary Endowments both of Body and Mind. The former likewise presupposes his superior Sanctity and Justice. It may reasonably be conceived, therefore, that his Majesty has a peculiar Interest in, and a familiar Intercourse with, the Being whose Image he bears, and, by consequence, has the Ear of the Supreme Being. On this establish'd Principle the People make their Addresses to him, as our ^b Devotees to the blessed Saints. But be that as it will, when these *African* Idolaters

^a *Purchas's Extracts.*

^b The Comparison must not be carried too far; for, upon strict Examination, we shall find it will not bear the Test.

^c *Pomponius Mela* gives us the same Account of the *Augilant*, or, more properly speaking, the *Nasamoneans*, whose Metropolitan City was call'd *Augila*. These *Africans* worshipped the *Manes* of their Ancestors. *Augilas Manes tantum*

laters approach their Princes, 'tis with Oblations in their Hands; and these Acknowledgments are so frequently repeated, that they procure at last, through the Intercession of their Prince, those Favours which they sue for and expect from the Souls of their Ancestors, who are the Gods whom he addresses on their Behalf. A tedious Drought is necessarily followed by long impetuous Showers; and so the like in all other Respects. The People, who are easy and incurious, imagine, that their Monarch works these marvellous Miracles, and never make any Researches into, or Enquiries about them.

THIS Monarch is for ever surrounded with a Set of Men, whom we may look upon as Musicians and Poets, who make it their whole Study to flatter, and make a God of him. They sing nothing but the Eulogiums of their Prince, and in their Compositions bestow on him all the pompous Epithets, and swelling Titles, that their Imaginations can devise. They stile him, *Lord of the Sun and Moon*, the *King of Earth and Sea*; and as they imagine, in all probability, that every Action, whether good or evil, which approaches nearest to a Pitch of Perfection, deserves the Character of Great and Magnificent, they call their Monarch the *Grand Robber*, the *Grand Magician*, as we do one of our Princes, the great and mighty *Conqueror*. These, as we are inform'd by very credible Travellers, are their favourite Appellations: But may not the Title of Robber, however, be ambiguous, and admit of another Sense and Interpretation? May it not rather signify the Art of invading the Rights and Properties of their Neighbours, as some of the *Tartars* and *Americans* do; and a peculiar Knack of living upon any accidental Booty, like intrepid Highway-Men? An ^a Art and Manner of Address which several of the Antients were perfect Masters of, and daily practised.

SINCE they offer up their Prayers to the Souls of the Dead, they must hold, we humbly conceive, the Immortality of the Soul. They entertain awful and tremendous Ideas of the Devil, whom they call *Mesucca*, and look upon him as the inveterate Enemy of all Mankind. As to Hell, they have no Notion of it; but flatter themselves, that after their Decease they shall enter into a Paradise, where they shall indulge themselves with their Wives and Children, in all sensual Enjoyments. They are perfect Strangers to the Creation of the World; for either through the natural Weakness of their Capacities, which are too shallow to comprehend so intricate a Topic; or through a confus'd Tradition, which has been transmitted to them from some People, who reside on the Confines of *Asia*, they hold the Eternity of Matter. But as none of our Authors have taken the least Notice of their Opinion in this Particular, we shall say no more about it.

ALTHOUGH these People, ^b as we are inform'd, have no religious Assemblies, no Priests, no Sacrifices, no Idols, they have notwithstanding several Festivals, and other Solemnities, which are all regulated according to the sole Will and Pleasure of their Prince. The first Day of the Month is always a Holiday. Their *Musimoes*, which are Festivals appointed, as all other solemn Days are, by his Majesty, are celebrated in honour of their Dead, or, to make use of their own Terms, ^c *of the Souls of departed Saints*. These are the only Deities which they seem to admit of; and they have an implicit Faith in some particular Oracles, which, as they pretend, are delivered by them. Of these we shall speak more at large in another Place. We shall conclude, therefore, with one Remark, which we will not extend too far, or overcharge with useless Criticisms, *viz.* that the religious Worship which the most antient Idolaters paid to the Dead, was not to all of them in general, without Distinction. These divine Honours were paid to the Virtuous only, in

sum Deos putant. Lib. I. Cap. 9. We shall not take any Notice in this Place of the nice and critical Distinction which some learned Men have made between the *Souls* of the Dead and these *Manes*. We have offered before some Hints on this Topic, in our Dissertation on the Religion of the *Indians*, and elsewhere.

^a The *Lacedemonians*, *Egyptians*, *Persians*, and *Romans*. See what *Celsus Rhodig.* has collected on this Topic. *Leç. Antiq.* Lib. xviii. cap. 1.

^b *Purchas*, *ubi sup.*

^c *Idem Ibid.*

order that after their Decease they might become ^a Mediators between the Supreme Being and the whole Race of Mankind. But in Proceſs of Time this Diſcrimination, as well as the Motive of it, met with abundance of Exceptions.

Their OATHS ; their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES ; as alſo ſeveral other CUSTOMS.

THEY have three ſeveral Sorts of *Trials*; one of which bears a very near Affinity to that practiſed at *Congo*, and in *Guinea*. That which goes under the Denomination of *Lucaſſe*, conſiſts in the Malefactors ſwallowing a certain Quantity of Poiſon. The ſolemn Adminiſtration of it is attended with a formal Denunciation of ſeveral heavy Curſes, which threaten no leſs than immediate Death. If theſe Maledictions, and the Poiſon, have no extraordinary Effect on the Perſon proſecuted, he is immediately acquitted, and declared not guilty; the Proſecutor thereupon is ſeverely puniſh'd, by a Confiſcation of all his Effects, ev'n his Wife and Children. The ^b *Xoqua* is a kind of Trial or Experiment by a hot Iron. The Perſon proſecuted is oblig'd to lick it, and if he burns his Tongue, 'tis an Indication of his Guilt. The ^c *Moors* likewise make uſe of this judicial Experiment. The *Calano* is another kind, and manifeſtly the very ſame with the *Bondo* practiſed at *Congo*, and in *Guinea*. 'Tis an extreme bitter Potion, which the Party accused is oblig'd to take at one Draught, and throw up again the next Moment, without one Drop remaining behind. If he does not diſcharge it at once, and with eaſe, he is look'd upon as guilty. 'Tis likewise the very ſame Experiment in all appearance as is made uſe of in the Kingdom of *Monomotapa*.

THEY purchaſe their Wives for ſo much Money, or ſo many Head of Cattle: So that in this Country, if we may credit the Veracity of our Travellers, he is the moſt ſubſtantial Man that has the moſt Daughters. If the Purchaſer makes any Objection to the young Laſs after he has bought her, he returns her to her Relations, who for ſome ſmall Deduction or Allowance on that Account, take her again, and ſell her to the next beſt Chapman. With Reſpect to thoſe Women who are poor, they have no hopes of a Return; for they are never allow'd to abandon their Huſbands, or, more properly ſpeaking, their Maſters, after they have been once purchaſed. The Preliminaries to their Marriages, and the actual Celebration of them conſiſt, as in many other Places, in Feaſts, Collations, Dances, and Nuptial Preſents. The Friends and Relations are all invited Gueſts; every one brings his Diſh with ſome little Delicacy or another in it for the new married Couple. We ſhall here introduce one cuſſory Reſlection on theſe Ceremonies, which may poſſibly have been amplified and enlarged, or not rightly comprehended by our Travellers. Have ſuch as talk of ſo extravagant a Cuſtom as that of the Purchaſe of Wives, duly diſtinguiſh'd between a lawful Wife and a Concubine? Can we imagine, that even in the moſt barbarous Countries, there are no Matches that are the Reſult of pure Love and Affection? This ſeems to admit of no Diſpute, eſpecially ſince theſe Po-

^a The Cuſtom of conſulting the Dead is very antient; for *Mofes* himſelf ſpeaks of it in *Deut.* xviii. 11.

^b *John de Santos*, quoted in Abbot *Renaudot's* Remarks on the two Accounts of *China*, gives us the following Deſcription of it. "The ſolemn Oath which they call *Xoca*, is adminiſtered with a *Hough*, which is put into the Fire, and when red hot, taken out with a Pair of Pincers, and preſented to the Mouth of the Party to be ſworn. The Perſon who adminiſters the Oath, directs the Juror to lick this burning Iron; for if he is innocent of the Crime laid to his Charge, the Heat will have no manner of Influence over him; he'll neither burn his Tongue, nor bliſter his Lips; but if he is guilty, his Tongue, Lips, and Face, will all immediately feel its fatal Effects. Moreover, adds he, the *Moors* make uſe of it as well as the *Cafres*; and the *Chriſtians* themſelves, with reſpect to ſuch Slaves as are charg'd with any felonious Action."

^c *Purchas*, *Ibid*.

lygamists, as well as those already mention'd, make choice of one Wife that is their Favorite, and superior to all the rest. No one is allow'd to marry his own Sister, or Daughter, but their Sovereign himself. Such an Act of Incest is not imputed to his Majesty, indeed, as a Crime; but the Consequence of such an Offence in a Subject is inevitable Death.

SUCH as are very antient, and afflicted with any incurable Distempers, are treated like those miserable Wretches amongst the *Cafres*, who reside near the *Cape of Good Hope*. Those who are under either of these unhappy Circumstances, are totally abandon'd: They have no Friend to prolong their Lives, or hasten their Deaths, and end their Miseries. 'Tis true, they extend their Charity so far, for the generality, as to convey them into some Desert, and give them some small Pittance to subsist on for a short Time; but after that, leave them entirely to become a Prey to the savage Beasts. Nay, the poor helpless Wretches themselves, being conscious of their approaching Dissolution, take it as an act of Indulgence, and beg to be so exposed.

THE Burial of their Dead, either with or without Clothes, is left entirely to the free Will and Pleasure of those who survive them. In short, they are interr'd, for the generality, in the same Plight and Condition, good or bad, as they are in at the Moment of their Expiration. A large Grave is immediately dug for them, and the Bodies of the Deceased are deposited therein, together with proper Provisions for their Subsistence in their Journey to the other World. Some Earth is then thrown over them, and the Chairs or Beds in which they dy'd, are laid over their respective Graves. They are so superstitious, as not to touch, on any Account whatever, such Chairs or Beds; or, in short, any other Thing whatsoever that has touch'd the Persons either expiring, or actually expired. Their Mourning continues for eight Days successively, from the Rising to the Setting of the Sun, or about an Hour after, which consists of a Medley of Tears, Songs, and Dances. After that, they eat and drink, in honour of their deceased Friends and Relations.

TOWARDS the Month of *September*, at the new Moon, the Emperor, who, as we have already observ'd, is the visible God of the Country, or at least the Vicar and Vicergerent of the Deity, sets out with a numerous Retinue from *Simbaœ*, his Metropolitan City, and repairs in great Pomp and Solemnity to a particular Hill, which is the Sepulchre of their Kings,^a and there performs a nine Days Devotion, in honour to the Souls of his illustrious Predecessors. As soon as they are arriv'd on the sacred Spot, they open the Ceremony with an elegant Funeral Entertainment, and there intoxicate their Brains with a^b spirituous Liquor, which they call *Pombo*. This Entertainment holds eight Days. 'The *Pomberar*, which falls on one of the nine Days, is set apart for their Exercise at Arms, or a kind of Tilt or Tournament, at which the King and Court make a very splendid Appearance. After these eight jovial Days are expir'd, there are two others devoted to Grief and Sorrow. At this melancholy Conjunction, the Devil, if we may rely on the Veracity of the *Negroes*, enters the Body of one of the Courtiers, and publicly declares that he is the Soul of the late King, the very Soul for whose Honour and Glory this Funeral Solemnity was intended. The Person thus possess'd

^a We shall here quote the Sequel of the Passage from *Pomponius Mela*, Lib. I. c. 8. relating to the *Angilans*. (*Angila*) per eos (*Manes*) dejerant, eos ut *Oracula* consulunt, precatique quæ volunt, ubi tumultis incubuere, pro Responsis Somnia ferunt. The Conformity between these Customs is very obvious.

^b This Liquor is compos'd of *Maize*, or some other of that Country Grain.

^c All this long Narrative bears a visible Affinity to the nine Days Devotion, and anniversary Festivals, of the Antients; as also to the Description which *Virgil*, in his fifth *Æneid*, has given us thereof, viz. of Funeral Entertainments, a Tournament, a Conjunction of, and a solemn Address to, the *Manes*. Compare the Description we have given you above with the following Passage in *Virgil*.

*Salve, sancte Parens: iterum saluete recepti
Nequicquam Cineres, Animæque, Umbraque Paterna, &c.*

falls down, and rolls upon the Ground, and the Devil, by his Mouth, delivers himself in an unknown Tongue; but soon after he comes to himself, grows more gentle and tractable, and talks in the Language and Stile of the late King. His Imperial Majesty, imagining that he perfectly recollects his royal Predecessor, approaches and salutes him. Immediately the whole Assembly retreat, and testify their Respect at an awful Distance. His Majesty being thus alone with the Demoniac, consults him as an infallible Oracle, on all his Affairs of any Importance, both public and private. As soon as this Oracle has deliver'd such Answers as he thinks convenient, the Devil withdraws, and the poor harass'd Demoniac, as we are inform'd, for the generality sits down contented all his Life after, and thinks himself sufficiently recompenc'd for all his Fatigue, by having had the Honour of such a miraculous Conference with his royal Master. This Intrigue, in all probability, is owing to the Delusion and Imposture of some Person who professes himself an able Magician, and that is all we can say of it with any Certainty. 'Tis well known, by the way, that a thousand Instances may be produc'd from the Antients; of Spirits that have been rais'd by their Necromancers on the like Occasions.

WHEN the King dies, his Wives poison themselves the Moment he expires, in order to die with, and wait on him in his Progress to the other World. As soon as his Soul is departed, he is instantly convey'd to the Sepulchre of his Ancestors, and his Successor the next Morning takes Possession of the royal Dignity, and all the Concubines of the Deceas'd. He then exposes himself to public View, but in such a Manner, that a Curtain conceals both him and his Wives from being discern'd by the Populace. He is immediately proclaim'd throughout the Kingdom, in order that the Nobility and Gentry may recognize his Authority, and pay him Homage. This Ceremony is perform'd with all that passive Obedience and abject Deportment which is so conspicuous all over the East, and so agreeable to their imperious Monarchs, who look upon themselves as Deities, or at least as something more than human, when they see their Subjects creeping and cringing with such awful Fear at the Footstool of their Thrones, and addressing themselves with all Humility to their Persons, without presuming to lift up their Heads, and look them in the Face. Thus the Subjects of *Africa* pay their Submission and Allegiance to their Monarch, who graciously condescends to answer them, but still behind the Curtain, which, however, is soon after drawn, and then his Majesty obliges them with a full View of his sacred Person. Every one immediately claps his Hands, and rends the Air with loud Acclamations. In a few Minutes the Curtain conceals him again, and the Nobility and Gentry withdraw; cringing and crouching in the same abject and submissive Manner as when they came. The whole City celebrate the Festival of his happy Accession to the Throne; and testify their Joy by loud Huzza's, and a vast Variety of their Country Music.

THE next Day his Imperial Majesty causes a Proclamation to be made of his Accession to the Throne by proper Officers, who at the same Time give a general Invitation to all Persons whomsoever, without Distinction, to see their new Sovereign break the Bow. This Ceremony is sometimes observ'd when there are several Competitors or Candidates for the royal Dignity; and there are divers^a Instances of the like royal Contentions

^a The new Monarch, in all probability, complies with this ceremonious Act, in order to give the People a Specimen of his Strength and uncommon Abilities. There are so many Instances that may be produc'd from the Antients, to demonstrate, that such as were appointed to be Sovereigns and Rulers over the People, were by them required to have a larger Share of Strength of Body, as well as Sagacity and Penetration, than the Generality of Mankind, that it would be needless, if not impertinent, to quote them. We shall content ourselves therefore with extracting one shining Example from the Annals of *France*, to prove that our Ancestors gave into the same Notion, and expected to find in their Princes the very same Accomplishments.

Pepin the Short, perceiving himself the Object of Contempt amongst a particular Set of his Courriers, who on account of his Figure, which was both thick and low, entertain'd but a mean Idea of his personal Abilities, invited them, by way of Amusement, to see a fair Battle between a Bull and a Lion. As soon as he observ'd that the latter had got the Mastery over the former, and was ready to devour him, "Now Gentlemen, says he, who amongst
" you

tions to be met with amongst the antient Inhabitants of *Eutrope* and *Asia*. When the *Quiteve* understands there are several Rivals, and that his Title is precarious, he must make all the Interest he is capable of with the Wives of the late Monarch; for he alone, whom they admit into the royal Palace, is his true and lawful Successor. To get Possession by Force, would be of no manner of Service; for all Acts of Violence, in that Case, are repugnant to the Laws of the Land. The Competitor, whoever he be, forfeits all his Right and Title to the Crown, that is guilty of such rash Proceedings. The best Method therefore that he can take to maintain his Claim, is to make his Court to, and ingratiate himself as much as possible in the Interest and Favour of, the Ladies before mentioned.

WE have already observ'd, that a considerable Number of the King's Wives are their own voluntary Executioners the Moment he expires. There is likewise, as we are assur'd, a numerous Retinue of their Grandees selected to attend him, under Pretence that he has Occasion for their Service in the other World; and the Successor, for the generality, makes a shrewd Choice of such as he has just Apprehensions would be factious and disaffected to his Government. Formerly the King himself, they say, was not exempt from that barbarous and inhuman Law, whereby it was enacted, that all such as were afflicted with any incurable Distempers, should hasten their Death by violent Means. In that Case their Kings themselves submitted to their Fate, as soon as they had nominated and appointed the Person whom they best approv'd of to succeed them. Any conspicuous Deformity, Crosses, Misfortunes, Adversity, or in short, the Loss of two of their Fore-Teeth, oblig'd them to the like voluntary Submission. "A King, say they, should have no natural Imperfections. If 'tis his Misfortune, had not he much better quit the World with Disdain, and fly to another, where he will be for ever free from all Infirmities?"

IN Process of Time, however, their Monarchs grew more in Love with Life, and protested against such false Principles, how heroic soever they might seem to be at first View. One of them preferring the certain Enjoyment of this Life before the Hopes of absolute Perfection in the next, caus'd a Proclamation to be issued out, "That though he had the Misfortune to lose one of his Teeth, he was determin'd to live for the Good of his Subjects, and wait with Patience for the Day of his Dissolution."

^a SEVERAL particular Days are instituted and appointed by this Prince for the royal Diversion of Hunting, on which alone the Lion is allow'd to be run down; which Presumption is at all other Times look'd upon as a capital Offence, because the *Quiteve* is dignified and distinguish'd by the honourable Appellation of the *Grand Lion*.

THESE People never engage in any Affair of the least Importance, till they have first consulted whether they shall meet with Success, by Lot, with a kind of Dice, or by some mystic Lines or Characters trac'd out upon the Ground. Notwithstanding Sorcery is prohibited on Pain of Death, or at least on the Confiscation of their Wives, Chil-

"you all has Courage enough to interpose between these bloody Combatants? Who of you all dare rescue the Bull, and kill the Lion?" Not one of the numerous Spectators would venture to undertake so dangerous an Enterprize; whereupon the King instantly leap'd into the Area, drew his Sabre, and at one Blow sever'd the Lion's Head from his Shoulders. Returning without the least Emotion or Concern to his Seat, he gave those who had entertain'd but a mean Opinion of him, to understand, in a jocular Way, *That though David was low of Stature, yet he demolish'd the great Goliath; and that though Alexander was but a little Man, he perform'd more heroic Actions than all his tallest Officers and Commanders put together.* David, though he met with the like contemptible Treatment from Saul on the very same Occasion, was notwithstanding remarkable for his Strength, and *was number'd amongst the valiant Men of Israel.* He says himself in one of his *Psalms*, *That by the Strength of his Arm he broke a Steel Bow asunder.* Mr. Le Clerc, indeed, in his Annotations, seems to intimate that this Expression is only a *Poetical Hyperbole*; yet there are other Commentators, in all probability, to be met with, who give this Passage quite another Gloss, who look upon it as real Fact, and a public Testimony, which *David* was willing to give the People of his extraordinary Abilities.

^a Purchas, ubi sup.

dren, and Liberty itself, yet they have a strong Propensity that way. Adultery and Theft are subject to the same Penalties as the Practice of Magic.

WHEN the King has any Negotiations to transact with his Neighbours, he nominates and appoints four Ambassadors for that particular Service. The first only represents his sacred Person, and must be treated with the same Dignity and Respect as his Majesty himself. The second is called the *King's Mouth*, and 'tis his peculiar Province to declare the Purport of his Commission. The third is the *King's Eye*, whose Business is to inspect and pry into all that passes. The fourth and last is the *King's Ear*. He is oblig'd to listen with the utmost Attention to all that is said both on one Side and the other, and to make an impartial Report thereof to his Royal Master.

The RELIGION of the Natives of Sofala, and their particular Customs.

ALL that we can learn of these People is, that they are Idolaters. As to their nuptial Rites and Ceremonies, they are much the same as their Neighbours; the following Circumstance excepted, which is very singular and remarkable. The^a Bridegroom procures a Friend to carry him upon his Back to the Place appointed for the Solemnization of his Marriage. This friendly Service must be done at one Stretch; for if he rests, 'tis look'd upon as an impropitious Omen, and the Wedding must be deferr'd till another Opportunity. Sometimes the Match is intirely broke off without any farther Ceremony on the like unhappy Disaster.

As to their Funeral Solemnities, they, as well as all those of whom we have been before speaking, furnish their Dead with a Variety of Provisions. They erect two Stones, one at the Head, and the other at the Foot of the Grave, and rub them with *Sandal*. They are mightily addicted to Dreams; and altho' the Credulity of these ignorant People is for the generality imposed upon, yet they cannot be persuaded by any means to deviate from this their favourite Superstition: There is no occasion to travel as far as *Sofala* to find out People of the same Stamp, and idle Disposition.

^b SOME particular *Cafres*, who reside in these Parts, convey their Dead into a Cavern, which abounds with a vast Number of Crocodiles, in order that the Souls of the Deceased may enter into these Animals, and purify themselves by that Means. They have such a peculiar Veneration for these Crocodiles, that they leave proper Provisions for them at the Mouth of their Dens, which are look'd upon as Holy Ground.

WE have reduc'd this Article into as small a Compass as possibly we could to avoid Tautologies, and numberless Absurdities, which a long Detail thereof would inevitably lead us into. 'Tis no difficult Task to make a Collection of the numerous Contradictions which are to be met with in the Accounts of Travellers on this Topic; but it requires a world of Judgment to distinguish what is true from what is false.

^a *Purchas, ubi sup.*

^b *Purchas, ubi sup.*

The RELIGION of the People who live on the Coasts of Quilimanca, Loranga, Quizungo, and as far as Cuama towards the Borders of Sofola.

THOSE who reside near the first River are some Part of the antient *Troglodytes*. Some of these People have no Idols; and if they have, there are several of them, we are informed, that they worship but one God, and acknowledge his divine Providence, his Goodness, and the Immortality of the Soul. They believe, likewise, the Existence of evil Spirits. But all this notwithstanding, does not prevent them from blaspheming the Deity, if their Affairs run counter, and give them the least Provocations. They observe some particular Festivals and Days of Abstinence with extraordinary Strictness; but the next Day they always make themselves amends by excessive Drinking. They debauch themselves with the heady Liquor of *Maize*, and a kind of sweet Wine, made of their own Country^a Fruit.

MOMBASA is inhabited by Mahometans and Idolaters. There is so trivial a Difference between the Religion of these People, and the others before mentioned, that it is not worth our Observation. The King is, as it were, a kind of visible^b God, who assumes to himself an absolute Power here on Earth. They carry Fire before him when he takes the Field.

THE People of *Melinda* testify an equal Veneration and Respect for their Sovereign. They carry him on their Shoulders, and prostrate themselves before his Litter, without presuming so far as to look him in the Face. Several Officers, plentifully provided with the most exquisite Perfumes, march before him; and for fear he should meet with any Disaster upon the Road, the Moment he sets out from his royal Palace, cut open a young *Hind*, the Entrails whereof their idolatrous Priests very curiously examine; in order to find the good or ill Success of this Expedition. The People rend the Air with loud Acclamations of Joy. Their most beautiful Women present themselves before his *Moorish* Majesty, some singing his Eulogiums, and others offering up, or burning their Perfumes before him. When they are upon any important Debate, they always take care to cut open a *Hind*, and make the curious Inspection before mentioned. His Majesty is oblig'd to walk three times successively over the *Hind*, and the^c *Labis*, after such Incision, practise several magical Experiments, in order to ascertain the Success.

THESE People are, for the generality, addicted to the Practice of Magic, which principally consisting in some certain Charms, and being accompanied with a Dance that is very tiresome and fatiguing, affects at last one of the Company then present, who, in this Situation, discovers the Secret they want to have revealed.

Their NUPTIAL CEREMONIES.

THEY indulge themselves in a Plurality of Wives. On the Wedding-day two or three female Neighbours, or Relations of the Bridegroom, march out at the Head of a numerous Train, and, betimes in the Morning, attend at the Door of the

^a In *Purchas*, *ubi sup.*

^b The very same thing is related of the *Ethiopians*. *Quem Regem creaverunt, veluti Numen insit, aut ad minus, a divina providentiâ eis datus, vulgo adorant.* *Johan. Boëmius* in his Treatise entitled *Mores, Leges, &c.*

^c The Name of the Priests in that Country.

Bride's Habitation, and there dance and sing, till the whole Company, both Men and Women, have made the usual Marriage Presents, which principally consist in Maize, Flower, &c. Before these Testimonies of their Respect are paid, the female Dancers are presented with a handful of Maize, and have their left Eye and Cheek dusted over with Flower. The Day concludes with Joy and Rejoicing, and in the Evening the Bridegroom conducts his Partner to his own House, which closes the Ceremony.

THE young Maidens, on the Borders of *Quizungo*, when they are on the Point of Marriage, depart from their Habitation, and repair into some^a barren Field, there to bemoan themselves for the Space of an Hour on the melancholy Prospect of resigning their Virgin Honours. This Ceremony is observ'd in the Day-time before a great Number of Friends and Relations, who come to visit them on this Occasion. At Night they return home, and as soon as ever the New Moon appears, the Marriage Feast begins, and the next Morning the Damsel is delivered to her Lover; who takes her to his warm Embraces without any farther Ceremony.

THEIR Mourning is accompanied with long Lamentations, and with Weeping and Wailing as loud as ever they can stretch their Throats. They cover their Dead, or rather wrap them up in black swaddling Cloths. They bury them with their Fire-Arms, their Equipage, and all other proper Accommodations for their Journey. The Mat on which the Person deceas'd lay, the Chair or Stool on which he sat, and the Utensils or Implements of Household which he made use of in his Life-time, nay his very Habitation, are all burnt immediately after his Interment. The Loss, however, as is presum'd does not amount to any considerable Value. For these People are not ambitious of erecting any pompous and magnificent Fabricks. The same Customs are observ'd by the major part of the Inhabitants on this Coast: 'Tis a fundamental Article with them; that the living must not touch the dead, nor any thing belonging to them; for such Action would be an immediate Pollution; and this unfortunate Person must not re-enter his House, nor have any Intercourse or familiar Converse with his Countrymen, till he has first wash'd and purify'd himself. The Ashes of every thing burnt about the dead are collected together, and thrown into their Graves with them. Their Mourning continues two Hours a Day for eight Days together. However, about Midnight one of the Company set the Tune to their Lamentations, and the whole Assembly strike up immediately in the same melancholy Key. In the Morning they visit the Grave, in order to supply the Deceased with proper Provisions. Those who undertake this friendly Office dust their left Eye and Cheek with Flower, in the same manner as at their nuptial Solemnities. They mutter some certain Words over the Graves of their dead; but whether they are Prayers to them for Success in their Harvest, or Requests to have them in their Remembrance, we are at a loss to determine. They never wash their Faces till the Time of their Mourning is expired.

ON the Coast of *Melinda*, and the Parts adjacent, the young Men; nay the Boys of seven or eight Years of Age, wear about six or seven Pound Weight of Clay around their Heads, till they have given some visible Proof of their Valour in War, or in single Combat. They are obliged to produce some Tokens of their Victory, and some Effects of their Neighbours. They are under the same indispensable Obligation, as the Natives of *Monomotapa*, to produce some undeniable Testimony of their Conquest and their Courage. Such a Certificate must be had; and, doubtless, such peremptory Injunction, and the Scandal those lie under, who are indolent and inactive; and neglect the Duty incumbent on them, are irresistible Motives to the frequent Practice of bold and heroic Actions.

^a *Matos*.

We shall conclude with this cursory Observation, that there are a^a Set of notorious, despicable Fellows, between *Angola* and *Monomotapa*, who are addicted to *Sodomitical* Practices, and are a scandal to their Sex; by gratifying the inordinate Lusts and Passions of their brutal Companions. These effeminate Debauchees, in all probability, are a Species of the ^b*Floridan* Hermaphrodites.

The RELIGION of the ETHIOPIANS and the GAULS.

NOTWITHSTANDING they live under a Christian Government, there are numberless Idolaters in this extensive Empire. They are Vagabonds and Barbarians, says *Ludolphus*, ^c *who profess no Religion, are under no legal Restrictions, nor subservient to any King.* They are, in short, a kind of *Troglodytes*. ^d Their Language is very confus'd, rough, and unpolish'd. These barbarous People are ^e reckon'd amongst the Number of the *Cafres*. Besides these, there are the *Agawas*, who inhabit the High-lands of *Goiam*, the *Gonguas*, the *Gafates*, the *Gauls*, who, in all probability, are the same with the *Guagas*, or *Jages*, whom we have already describ'd, and several others too tedious to enumerate. We shall begin with the *Gauls*.

^f THEY have no Idols, no outward Form of Divine Worship; at least, no Customs, wherein there are any visible Prints, or Footsteps of Religion. They make no Distinction between the Heavens, and the Supreme Being, the Creator and Preserver of all Things. Though 'tis he, as they say, who comprises all Things within his own infinite Immenfity; yet they pay him no manner of Adoration. However they are, as we are inform'd, very tractable, and might with ease be made Profelytes to the Christian Faith.

THE Natives of *Zender* worship Idols, or Devils, and are extremely addicted to the Practice and Study of the *Black Art*. As to the others, we have nothing to offer concerning them that is worth the Reader's Attention.

Their CUSTOMS, &c.

THE *Gauls* observe the Ceremony of Circumcision, and indulge themselves in a Plurality of Wives. Their young Men are not permitted to cut off their Hair, 'till they have signaliz'd their Courage in some warlike Expedition, by the Death of an Enemy, or in the Chase, by hunting down and killing some Savage Monster. 'Tis not the Heads of their Enemies that they produce as Testimonials of their Valour, but some other very remarkable Member, which the Reader will readily discover, when he is inform'd, that they must give ocular Demonstration ^g of the slain Person's Sex. These honourable and distinguishing Marks of their Prowess are hung up as Trophies, at the Head of their Camp. Once in Eight Years they elect a new General, or Commander, who is obliged to notify his Accession to the Government, by an Irruption on some of the *Ethiopian* Territories.

^a *Ghibadi*.

^b See the first Part of the Religious Customs of the Idolatrous Nations.

^c *Hist. Æthiop.* l. i. c. 14.

^d *Strident, non loquuntur.*

^e *Ludolphus ubi sup.*

^f *Nulla Idola, & via sacra habent. Id. ibid.*

^g *Postquam de sexii imberbium dubitaretur, turpissimam partem viris amputavere.*

THE Natives of *Zender* hunt all around their Woods, in order to find out a King, or Ruler over them, amongst the Savage Beasts, who by the prevailing Influence of his Incantations allures them to him, as *Orpheus* did of old, by the Melody of his Musick. None but the Grandees, or Nobility of the Kingdom, have any Right, or Title to elect a Prince, after the Decease of his Predecessor. In order to find out his Haunts in the Forest, they take a Bird of the *Eagle kind* for their Guide, that by his Cries discovers the Mighty Hero, who is to be their Sovereign. There have been People much more polish'd and refin'd, who have rely'd on as precarious Guides for the just Object of their Choice. ^a *Darius* King of *Persia*, the first of that Name, had the good Fortune to be elected King, for no other Reason, but that his Horse neigh'd before any of those belonging to his Rivals, and Competitors for the Crown, who had unanimously agreed after the Death of *Smerdis* the Impostor, that he, whose Horse neigh'd first, should be elected King without further Ceremony. But to return to the King of *Zender*. That innate Modesty, or rather that establish'd Rule amongst these Savages, which induces him to conceal himself, obliges him to oppose those who are ambitious of electing him; and he carries the Ceremony so far, as to fight with, and wound them, if possibly he can. For which Reason, the Electors are obliged to treat him roughly, to provoke and torment him, in order to bring him to Compliance, and accept of the Crown: But he must not suffer himself to receive the least Wound from any of his importunate Electors; for in that case, he is look'd upon as an Object altogether unworthy of that high Dignity; nay his Subjects, as we are inform'd, are permitted to murder him, in case he happens to be wounded in this affected Opposition and Resistance. But be that as it will, even after he has submitted to his Electors, he is once more subject to the Insults of those who meet him on the Road, and who endeavour by Force to mount him on their Shoulders, ambitious of the Honour of conducting him to his Throne. This Regal Seat, we may easily imagine, is none of the most pompous and magnificent; nor is his Palace any thing more than a thatch'd House, or at best, than a common Tent or Pavilion.

The RELIGION of the ISLANDERS of SOCOTORA.

THE *Islanders* of *Socotora* are *Beduins*, who copy after, and are the Successors, or Descendants, of the *Troglodytes*; for like them, they reside in Caverns, and hollow Rocks. ^b There are some Authors who have attempted to palm them upon us for the Converts of *St. Thomas*. ^c However, they have no Knowledge, as we are credibly inform'd, either of *Jesus Christ*, or of the Christian Religion: Though 'tis true, indeed, they seem to pay an extraordinary Veneration to the Cross, and deposit it on their Altar.

THEY worship the Moon, as the Parent and Cause of all Things. When they have been afflicted with a long Series of dry Weather, they make their earnest Applications to her for a Supply of Water, in the following extraordinary manner. They make Choice of one of their Assembly, whom they enclose and shut up, as it were, in a kind of Circumvallation, from whence he must not presume to stir, on pain of Death. This Devotee thus confin'd, is obliged to make his humblest Addresses to the Moon for ten Days together, to implore the Blessing of her refreshing Showers. If it be matter of Fact, that they cut off the Hands of such Devotee, in case, at the Expiration of the Term before mentioned, the Moon should reject his Prayers, and with-hold her Rain, we may with Ease conceive, that the Zeal of this Devotee is as warm and conspicuous, as that of any other Professors whomsoever, who, on the like emergent Occasions, implore the

^a *Herodotus*.

^b *Incole partim Christiani qui a divo Thoma cognominantur. Commentar. Rerum à soc. Jesu in Oriente Gest.*

^c *Dapper*, in his Description of *Africa*; he quotes no Authority.

Assistance and Mediation of the Celestial Beings, with the most surprising Austerities, and under the galling Yoke of the most barbarous and inhuman Discipline: But we are not sufficiently apprised of all the Circumstances that attend this extravagant and cruel Ceremony, to be able to discourse upon it, without being liable to Mistakes.

AT some particular Seasons, and before some remarkable Fasts, the Observance whereof is very strictly enjoin'd, the Elders, or Principals of the Island, assemble themselves together, and offer up ^a a Hundred Bucks, or Goats, as a publick-Sacrifice. This is a kind of *Hecatomb*. To these superstitious Rites they add several Christian Ceremonies; such as the Celebration of *Christmas*, which they keep Holy threescore Days successively, by the Observance of a kind of Fast, or religious Abstinence from Milk, Butter, Fish, and Flesh. In short, they are so rigid and severe, that should any one unfortunately be discover'd to neglect, and break through this Ordinance, the Penalty for the first Offence, would be the Loss of two Fingers from his Right-Hand; for the second, his Hand itself; and for the third his whole Arm.

THEY have a considerable Number of *Moquamos*, a Term by which they distinguish their Temples. These *Moquamos* are very small, and very low. They have three little Doors, and in order to enter any of them, a Person must be obliged to stoop almost to the Ground. In each of these Chapels stands an Altar; on which are deposited a Cross, and several Sticks formed like Flower-de-luces, which have something of the Resemblance likewise of the Cross. Every Chapel has its peculiar Head, Principal, or Priest, called *Hodamo*, who is annually chosen, and the Signatures or Marks of his Function are a Staff and a Cross, which he must not presume to give away, on any Pretence whatsoever, or suffer any Person so much as to touch it, on pain of losing one of his Hands. The usual Time set apart for Divine Service in these Chapels is, when the Moon sets, or when she rises; and the visible Marks, or external Testimonies of their Devotions are, for instance, the striking three times a Day, and thrice every Night, a stated Number of Blows on a long Staff, with a shorter one; and afterwards the taking three Tours all round the Chapel, and turning themselves thrice successively, at every Tour. This Ceremony is accompanied with an Oblation of some Odoriferous Wood, put in an Iron Basin, that hangs by three Chains over a large Fire. After that, the Altar is cens'd three Times, and the Doors of the Temple as many; and the Devotees make the most solemn Vows, and earnest Supplications to the Moon, with exalted Voices, not only within, but all round the Yard, or sacred Enclosure. They implore her Protection, and beg that she would vouchsafe to confine her Favours to them alone. During this Part of their Divine Service, the *Hodamo* sets on the Altar a lighted Taper made of Butter; the use of all other Fat being prohibited; and for that Purpose, they always take particular Care to have a Vessel in the Chapel full of Butter. But not for that Purpose only; for they besmear their Crosses, and Staves, which they make use of in their religious Ceremonies, with this their favourite Grease. On some certain Days of the Year they make a solemn Procession round the Temple. At which public Times they constitute one of their Principals, or Chief Men in their Country, to carry the most cumbrous Sacred Staff. After the Procession is over, they cut his Fingers off, and put a smaller Staff into his Hand, which, by Virtue of some mystic Marks, serves him as a Buckler and Defence from all manner of Insults; not to mention those singular Honours which are paid him on Account of his being possessed of such a sacred Implement; and that Odour of Sanctity which the Opportunity of carrying it in Procession confers upon him. The Reader no doubt very clearly discerns, by the Account we have here given, what a monstrous Medley there is of *Mahometanism*, *Christianism* and *Paganism* in this

^a All this may, in all probability, be some very corrupted Remains of *Sabeism*, of which we shall speak more at large hereafter. The *Sabeans* made an Oblation of a Goat to the New Moon.

Religion. They have likewise borrow'd; as some Authors pretend; several of their Rites and Ceremonies from the *Nestorians*.

Their NUPTIAL CEREMONIES; *their* FUNERAL SOLEMNITIES, *and other* CUSTOMS.

AFTER the Relation of so extravagant a Religion, the Reader may well expect to hear of a Variety of idle and ridiculous Customs. They marry as many Wives as their Circumstances will permit them to maintain; and put them away again at pleasure; that is, they dismiss them without the least Formality whatsoever. They exchange likewise their Partners, and take in others for a Time limited and agreed on; perhaps, till Absence has whetted their pall'd Appetites. But nothing surely can be more singular and remarkable, than the Method a Father takes to assign and set-over his Child to his Friend or Acquaintance. When he is dispos'd to discharge himself of such an Incumbrance, he nominates this or that Person to be his Guardian; and such Father, by Adoption, is obliged to maintain and bring the Boy up as if he was his own. Children thus transferr'd, are call'd the *Sons of Fire and Smoak*; because these poor barbarous Creatures, observing that the Procreation of Children is the natural Result of that Union to which the Indulgence of their sensual Appetites alone inclines them, determine, after they have gratified their Passion, to transfer and make over the Fruits of their Labour to some other Person; and for that Purpose, he who is so disposed, kindles a large Fire in his Cavern, and throws some particular green Wood upon it. As soon as the Smoak begins to rise, he runs out of his little Cottage or Cave, and proclaims, as loud as he can stretch his Throat, that the Child with which his Wife is pregnant, is the Right and Property of such a Neighbour. He accordingly brings up the Child thus presented to him; and pays the like Compliment to some other Acquaintance. Irregularities of this Nature were very common amongst the ^a *Troglodytes*.

THERE is no manner of difference, in the Opinion of the *Islanders*, between a dying Person, and one actually deceas'd. For which Reason, such as lie at the point of Death, are carried directly to their Graves. Their nearest and dearest Relations perform this last friendly Office for them; and those who are thus expiring, having, as we may reasonably suppose, shewn the like Indulgence to others, never murmur at such Treatment, or think it any ways cruel or unjust. As soon as they perceive their Diffolution drawing nigh, they call their Relations, as we are inform'd, round about them, in order to exhort them not to renounce the Religion of their Forefathers; nor to have any familiar Intercourse or Correspondence with Strangers, and to avenge them of their Enemies. Nay, sometimes the Person thus giving up the Ghost, produces a long List of those who have injur'd him, with the particular Causes of his just Resentment. Having thus vented his Spleen, he departs this Life with all the Calmness and Serenity imaginable. This is generally the Lot of those who are Ignorant, and incapable of serious Reflection. They sink into the Arms of Death without the least Reluctance or Concern, when Life becomes an Incumbrance. And so do all such as are afflicted with any incurable Distempers, plung'd in inextricable Difficulties, or harraß'd with implacable Persecutions.

THEY observe the Ceremony of Circumcision. If any one should reside amongst them that has the Misfortune not to be circumcised, he would have his Hand cut off as soon as he was discover'd; and his own Wife, on such an Occasion, would make no scruple to betray him. An uncircumcised Person must not presume to enter into any of their

^a *Troglodyta uxores et filios habent communes*, says *John Boemius*, in his Dissertation on Customs, &c.

Moquamos, or Temples. As to the Perpetration of any particular Crimes, the Delinquents are punish'd by their *Hodamos*, according to the Nature and Enormity of the Offence. A Thief, though pursu'd, is secure, if he has the good Fortune to fly for Refuge into a *Moquamo*, and finds there upon the Spot some Friend who is willing to be his Guardian and Protector; such Person is look'd upon as Godfather to, or Surety for, the Criminal. But if no such Friend appears in the Temple, he is dragg'd away from his Asylum, and his Hand is immediately cut off.

THE greatest Act of Complaisance that is practis'd amongst these *Beduins*, is, to kiss the Shoulder of the Person whom they intend to honour. The same Ceremony is observ'd in several Provinces of *Abyssinia*.

To what we have already remark'd, we beg leave to add, That, if we may rely on the Veracity of some Missionary *Jesuits*, there is abundance of ^a *Judaism* comprised in the Religion of these People. These Fathers, however, ought to have descended to Particulars; for there are no *Jewish* Rites and Ceremonies, as we can find, in vogue with the *Beduins* but that of Circumcision. These *Jesuits*, moreover, add in their Narration, that the *Beduins* are strictly enjoin'd, not so much as to ^b touch, or taste, any Hens, or other Fowl, of what Species or Kind soever. ^c Another Relation assures us, That *they observe the Evangelical Law*; that St. Thomas converted them to the *Christian* Faith; that they are very tractable, and fond of being instructed; and that they are well affected to, and have a peculiar Regard for, the Catholic Religion, and the Ceremonies of the *Romish* Church. This Relation adds likewise, that these Islanders have a peculiar Veneration for the Cross, that all of them in general wear them about their Necks, and in conclusion, that they make use of the *Chaldee* Language in their Divine Service.

The RELIGION of the Islanders of Madagascar.

ALL the Account we shall give you of the Natives of this Island, will be extract^d from the *Sieur Flacourt*. Tho' they are all ^d Pagans; there are notwithstanding the Prints, or Footsteps, of *Mahometanism* and *Judaism* to be visibly discern'd amongst them. They acknowledge one God, the Creator of all Things. They honour and revere him, and speak of him with the profoundest Veneration and Respect. Tho' they have no Idols, or Temples, yet they offer up Sacrifices to the Supreme Being. However, to ingratiate themselves into the Favour of the Devil, ^e *They compliment him with the first Morsel of their Victims*; and so make him a Partner with the Deity. From whence 'tis evident, that these Islanders acknowledge two Principles, one Good, and the other Evil. This Notion was transmitted to them by the Natives of the Continent, who, in all probability, had it from the Inhabitants of *Asia*. But be that as it will, those of *Madagascar* acknowledge, that God created the Heavens, the Earth, the Spirits, and all living Creatures. According to their Account, there are seven Heavens. They are of Opinion, that God is the Cause of all Good; and the Devil, on the other Hand, the Author of all the Misfortunes that attend Mankind. For which Reason, they fear him,

^a In the *Comment. Rerum à Societ. Jesu in Oriente Gestar.* it is said, *Complures Judaicos ritus ac ceremonias retinent.*

^b *Gallinam, aut quamlibet avem manu contingere, nedum gustare est religio.*

^c In *Purchas.*

^d *Hist. of Madagascar*, printed at Paris 1660. This Author's Account of the Manners and Customs of these Islanders is very prolix and particular; but it is not only incorrectly compos'd, but there are abundance of Contradictions, and Obscurities interspersed throughout the whole Performance; as for instance, in Page 22. he informs us, that they have no Knowledge of *Jesus Christ*, no Prayers, nor any Fasts. And yet in Page 59. he says, they acknowledge *Jesus Christ* under the Denomination of *Kabissa*, as the Son of God; and in Page 67. he treats of their Fasts. However, these Contradictions arise from the unhappy Manner in which he expresses his Thoughts.

^e These are the express Terms of *Flacourt*.

make their Oblations to him, and even with respect to their Sacrifices, give him the Preference before the Deity. 'Tis a Principle, as we have before observ'd, which we find for the generality true, that Mankind are not so vigorous in their Pursuit after that which is good, as they are cautious how to avoid that which is evil. *Dian-Mananb* is likewise the Object of their divine Worship. He is the God or Vice-Deity of Riches, and by consequence bears a very near Affinity to the *Plutus* of the Antients. ^a "Gold
" is the Symbol, or Hieroglyphic, of this Divinity. Upon seeing it, they take it directly
" in their Hands, and hold it above their Heads, with all the Veneration and Respect
" imaginable, and then salute it. Nay, there are several of them, who, conscious of
" having committed some particular Sin, dip a Piece of Gold in a Cup full of Water,
" and then drink it up, imagining, that by such religious Act their Sin is pardoned
" and forgiven."

THEY are of Opinion, that there are divers Orders of Genii, or Spirits; that some of them govern and direct the Motion of the Heavens, Stars, and Planets; that others have Dominion over the Air, the Meteors, the Sea, and all Mankind: The Doctrine relating to the Genii was maintain'd, and supported, by all the ^b Antients. We have already shew'd, that it is a receiv'd Notion at this day amongst the idolatrous Nations, even amongst those of the *North of Europe*, and those of the *New World*. Besides these Genii, they admit of another Order of Spirits, who are as invisible as the former, but assume a Body, whenever they think proper, and appear to those whom they love and respect. These Spirits are both Male and Female: They intermarry, have Children, and stand in need of the necessary Supports of Life, and yet partake not of the Infirmities of our Nature. ^c However, they die, and are punish'd or rewarded after their Decease, according to their good or bad Conduct in this Life. These Spirits foretel future Events, and perform abundance of surprising Things, which bear a very near Resemblance to what our antient Writers of Romances ascribe to the *Fairies*. They imagine, likewise, that there are Hobgoblins, Phantoms, and Ghosts. They stand in great awe of the *Saccare*, that is, the Devil, and all the other evil Spirits, which they distinguish under different Denominations. The *Saccare*, if we may believe what they assert, appears to them in the Form of a *fiery Dragon*, and frequently enters into, and possesses them for fifteen Days together. In order to deliver themselves out of his Clutches, or at least to relieve them under their Misfortune, they take a Javelin, or long Spear, in their Hands, and dance and caper about, wreathing their Bodies in a thousand antic and ridiculous Postures. All the whole Town dance to the Beat of Drum, round about such Persons as are so possess'd, observing the same Gesticulations as they do, under Pretence of affording them, by that Means, some Comfort and Consolation.

THEY have some Knowledge of the Fall of Man, the terrestrial Paradise, and the Flood; but their Ideas thereof are clouded, and obscured, by a Multitude of ridiculous

^a *Flacourt's History*, Chap. xvii.

^b This is so well known, that it would be impertinent to enlarge upon it.

Quisque suos patimur Manes —

Virg. *Æneid*, VI.

That is to say, we have all of us our particular Genii.

^c See what we have before observed, in the second Chapter of our Dissertation on the Natives of *America*, and in the Sequel of this. See likewise what we have said in this Volume, with relation to the *Laplanders*, &c.

^d The ancient Poets, who in their Fables compris'd a considerable Part of the Pagan Theology, asserted likewise, that their rural Deities, such as their Nymphs, &c. were mortal; but were of Opinion, notwithstanding, that they existed for several Ages.

^e These *Fairies* were the Remains of Paganism. Their Denomination is generally deriv'd from the Latin Term *Fari*, or the Greek Word *φᾶω*; or from *Fatua*, which was the general Name of their Nymphs, as *Fatua* was that of the *Fauns* and *Sylans*. We have already discours'd on this Topic in this Volume. These *Fairies* were mortal; as for Instance, the Fairy *Melusina*, who resided at *Luzignan*, and died, as we are inform'd, in the sixteenth Century. They foretold future Events, as you may see in the History of *Melusina* just before mentioned. Near *Dompré*, on the Coast of *Orleans*, there is still to be seen the Tree of the *Fairies*, which was their favourite Place of Rendezvous.

Fables. The same Misfortune attends them with respect to some other Ideas, which their Ancestors might probably have borrow'd from the true Religion; but by insensible Degrees have been most shamefully corrupted. They are of Opinion, that the Devil is the Author of Sin, and the Corruption of human Nature. Their Faith, as to this particular Article, is comprised in a kind of *Apologue*, the Sense and Meaning whereof is, that the Devil had seven Children, who committed so many Outrages upon Earth, that Mankind implored the Deity to deliver them from this perverse and wicked Generation. God heard their Supplications, &c. These seven Children establish'd seven capital Sins in the World, *viz.* Theft, Licentiousness, Lying, Gluttony, Murder, Pride, and Laziness.

THEY have their Feasts and Fasts, which are solemnized without any Regularity, sometimes at one Time, and sometimes at another, as Occasion offers. ^a They meet together with their whole Family very early in the Morning, and then regale themselves with a small Quantity of Rice, and after that fast till Midnight. In this Interval they employ themselves in rehearsing and singing the heroic Atchievements of their Ancestors. At Midnight they refresh themselves, and after that *pay their Respects to the Devil and the Deity*. They wash themselves, but more particularly their Feet, and chew *Betel*; after which, they lay themselves under some particular Vows and Obligations, with relation to some particular Circumstances, which are of the utmost Importance to themselves. One Thing, which is the most remarkable in these Feasts and Fasts, is, that they sacrifice an Ox, and sprinkle the whole Assembly with its Blood, and then make their Children lay their Hands upon it, imagining, that such Ceremony will preserve them the ensuing Year from all Distempers. The Sacrificator cuts the Victim all in Pieces, and throws the first on his Right Hand, saying, *This is the Devil's Portion*; after this, he takes another Piece, and throws it on his Left Hand, saying, *This is devoted to the Service of the Deity*. To conclude, they take a small Quantity of the Hair of the Victim, and tie it round their Necks, pronouncing at the same Time ^b some mysterious Words three Times successively.

It seems, likewise, according to the Account of the Author before quoted, that these Islanders practise a kind of Libation, in honour of God and the Devil, before they drink; and that they offer up their Sacrifices of Thanksgiving on their Prospect of a plentiful Harvest. Their Rice being ready to be gather'd in, they sacrifice a black Cow, and throw one Part of it into the Field, pronouncing at the same Time a short Form of Thanksgiving. During the Continuance of these festival Days, they never shed any human Blood; but in case any Person commits a Crime that merits Death, he is sentenc'd to be drown'd.

IN order to have the Honour of sacrificing any of their Victims, they are obliged to learn a certain ^c Prayer, and pronounce ^d some particular Words over the Instrument, lifting up their Eyes at the same Time to Heaven, which is a lively Expression of the Intent of the Sacrificator. They are likewise so scrupulous in this Particular, that they would rather die with Hunger, than partake of any Beast whatever, slaughter'd by a Christian.

THEY likewise offer up Sacrifices when they take Possession of any new House, when they are any ways indispos'd, when they marry, when their Wives lie in, and when any of their Friends or Acquaintance are buried. Before they depart this Life, they make a thorough Confession of their Sins. Such Persons as are advanced in Years,

^a Extract from *Flacourt*, Part I. Cap. i.

^b Or suppos'd to be such, for *Flacourt* takes no manner of Notice of them.

^c Id. p. 22. This Prayer is called *Mivoreche*.

^d Id. Ibid. p. 307.

and draw near the Time of their Dissolution, make so general and full Confession, that they take particular Care to mention each individual Sin one after another. After this, they order a Sacrifice to be made of several Oxen, for the Expiation of all their Transgressions. All this is accompanied with a solemn Benediction on their whole Family, and an Exhortation, as is customary with old People, and Men just dropping into their Graves, to lead better Lives than they have done before them.

THE confused and imperfect Idea which they entertain of *Noah*, *Abraham*, and *Moses*; and of *David* and ^a *JESUS CHRIST*; their Circumcision, Observance of the Sabbath, their Fasts, their Confession, and their Scruples which we have already mentioned, are all incontestable Demonstrations that their Religion is a Corruption of *Christianity* and *Judaism*, intermingled with *Mahometanism*, Idolatry, and Superstition:

Their CIRCUMCISION, &c.

^b **T**HEY expose such Children as happen to be born on Tuesday, Thursday, or Saturday, or in the Month of *April*, or in their *Lent*; the eighth Day of the Moon; or, in short, in any Hour that is over-ruled by any malignant Planet. The Ceremony of their Circumcision is for the generality performed in the Month of *May*, in the Presence of the Friends and Relations of those who are to be circumcised. A Bull is the usual Fee for every Infant so circumcis'd. Several Days immediately preceding this Ceremony, the Vigils only excepted, are spent in a Variety of Amusements, and concluded, for the generality, in Riot and Excess. 'Tis look'd upon as an Honour to be drunk on such Occasions. The Circumciser himself makes one amongst them in these public Diversions, &c. The Vigil of the Festival is not attended with such Intemperance and Excess. Fathers and Mothers suspend the legal Pleasures of the Marriage-Bed, and prepare themselves for the Celebration of this Ceremony with their Children. The Mothers lie by them in the *Lapa*; which is a Hut, or Cottage, which their Relations erect, and consecrate by the Performance of some particular Ceremonies therein, a Month before the intended Day of Circumcision. The Prohibition of Love-Enjoyments does not extend to the Relations only of such as are to be circumcis'd; but all Maids or Wives, married Men or Batchelors, who are conscious of having indulg'd themselves in such sensual Pleasures, must not presume to draw near to, or be present at, this holy Ordinance; for these People imagine, that should any Person so defiled prophane that religious Ceremony, the Blood of the Prepuces of such as should be circumcis'd would never stop, and that certain Death would be the fatal Consequence of such a Presumption. Another superstitious Custom of theirs is, never to wear any Thing red about them on these solemn Occasions.

ON the Day appointed for the Circumcision, all those who are to be present at the Operation, bathe themselves betimes in the Morning, and turning themselves towards the East, beating their Drums, and sounding their Country Cornets, pronounce some particular Form of Words, the Sense and Signification whereof we are at a Loss to determine. The Celebrant, or Operator, makes a short Prayer, adapted to the Solemnity of the Day. The whole Congregation being assembled together at the *Lapa*, about ten in the Morning the Drums begin to beat to give Notice of the approaching Ceremony; and the Circumciser, having a Skain of white Cotton Thread twin'd round about his Waist, and another on his Left Arm to wipe his Instrument clean with, approaches the Children.

^a See *Flacourt*, p. 59. They say that *Jesus Christ* is the Son of God, born of the Virgin *Mary*, whom they call *Ramariam*.

^b *Flacourt*, *ubi sup.* p. 307.

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Thereupon, each Father takes his own Child into his Arms, and all together make a kind of Procession round the *Lapa*, going in at the West-Door, and coming out at the East. After this, they walk again in Procession before the Oxen, that are appropriated for the Sacrifice on this solemn Occasion, and are laid on the Ground with their four Feet bound fast together. Each Infant, in the next Place, touches the Right Horn of every Beast with his Left Hand, and sits down a Moment or two on the Backs of these Victims. After these Processions are over, the Circumciser cuts off the Children's Fore-skins, and the Uncle, or nearest Relation of each respective Child, takes the Prepuce, and swallows it down in the Yolk of an Egg. This Relation stands in the Capacity, as it were, of Godfather to the Child. The Foreskins, however, of such as have no Relations, are thrown upon the Ground. The Circumciser having thus performed his Office, the Sacrificator cuts the Throat of as many Cocks as there are Children circumcised, and lets the Blood of the Fowls trickle down on the mutilated Parr, mingling the Juice of Trefoil, or Clover-Grass, with the Blood.

SUCH Women as draw near the Time of their Travail, confess all the Sins they have been guilty of during their Pregnancy, to some Female Confident; and moreover, as our Author assures us, invoke the Virgin *Mary*, in hopes that she will lend her Aid and Assistance at a Time of Need, and contribute towards their safe and speedy Deliverance.

THEY are oblig'd to watch the proper Times and Seasons for erecting their Houses, cutting down their Timber, covering their Roofs, &c. When the Building is finished, they wait for the Moon, and some propitious Hour for the Consecration, or, if you please, the Dedication of it, which they call *Miffavatsi*. The Proprietor invites all his Friends and Relations to come and grace the Ceremony with their Presence. Each of them makes him some Present or another, more or less valuable, in proportion to his Circumstances. They take three formal Tours all round the Tenement; and the whole Company, after such Procession, enter into the House, congratulate the Proprietor on this joyful Occasion, and wish him all the Success and Happiness in it that he can wish for, or desire. This Ceremony is accompanied with the Oblation of one or more Heifers, the Flesh whereof is distributed amongst the Company, and intended as a friendly Entertainment.

Their NUPTIAL CEREMONIES *and* FUNERAL SOLEMNITIES.

THESE Islanders are all Polygamists, and, what is very singular and remarkable, is, that to have a Plurality of Wives is express'd in their Language by a Term which signifies, *To create Enemies*; because several Wives of the same Husband cannot have a natural Love and Affection for one another. This is no doubt as demonstrable an Axiom, as any in all *Euclid*. Moreover, their Wives, as we are inform'd, act without any Thought or Discretion before, as well as after, Marriage: They exceed the Bounds of all such as would conceal their Vices, and have not the least Regard to Decency or good Manners. The repeated lewd Practices of a lascivious Woman with one or more young Fellows, are look'd upon only as so many Specimens of their Dexterity and Address; and in short, they never will marry a Man till they have had divers undeniable Proofs of his Strength and Manhood, without doubt to be well assured, that he well never degenerate or grow indolent, but be the same Man to the very last.

ADUL-

ADULTERY is look'd upon as a ^a Robbery, and fin'd and assess'd as such; but no Disgrace attends the Payment of such Amerciament.

THE Children of a Wife that is brought to Bed after she has been divorc'd from her first Husband, are his Property; at least, if she does not return him his *Tacque*, that is, the Purchase-Money which he advanc'd on the Day of Marriage.

THEY have amongst them several effeminate, or impotent Fellows, either through some natural Infirmity which they brought with them into the World, or through their vicious Familiarity and Converse with other Men. But be that as it may, these *Half-Men*, these *Limberhams*, whom they call *Tjécats*, act inconsistently with their Sex, dress in Women's Apparel, and allure young Fellows by Artifices, Endearments, and Presents, to their lustful Embraces. We have already mentioned, more than once, divers Instances of the like Obscenity and Uncleaness; for we cannot clothe it in softer Terms, at least, if we judge of it in the Light it presents itself to us at first View. The only Plea or Excuse that can possibly be made for such a Course of Life, is, that which those Islanders themselves have found out for it; who assured our ^b Author, that these *Tjécats* were ^a People who, from their Infancy, had made a solemn Vow out of Love to the Deity, to continue in the State of Celibacy all their Lives; that Women were the Objects of their Aversion; that they avoided, with the utmost Precaution, all familiar Converse with them; and that they were guilty of no Immodesty in their Caresses with those of their own Sex. This Correspondence of theirs, in all probability, may be much of the same Nature with the *Athenrofera*, which Father ^c *Fitau* speaks of, and of which there are several Instances to be produc'd from the ^d Antients

We have made mention but very cursorily, in the preceding Article, of the Exposition of their Children; a barbarous Custom, too much practis'd, and tolerated amongst the Antients. The *Ombiaffes*, who are the Astrological Physicians, and, in all probability, the Priests likewise of the Natives of *Madagascar*, authorise, and give a Sanction to this irregular Practice, by their pretended Knowledge and Skill in casting the Nativities of such Children as are just come into the World, or even of such as are but in Embryo, and just conceiv'd, and by their false Predictions, and Observations of the Planets, on such Occasions. This Barbarity, however, is not always without Exception. Some Parents, after they have thus expos'd their Children, engage their Slaves or Relations to bring them up; and in such Case, those Children belong to their respective Guardians. Others perform their *Falis* for such Children as are born under a malignant Planet, and on that Account have deserv'd Exposition; that is, offer up their Sacrifice for them of Cocks, or some other living Creatures, by Way of Expiation. After this, they confine them for half a Day within a Hen-Coop, in order to accomplish their Purification, and free them from the Malignity of some dangerous Constellation, or the fatal Influences of their unhappy Star. Without these necessary Precautions, the Child might be a Parricide, a Thief, and the most profligate and abandon'd Vagabond in Nature. Wilful Miscarriages, or Abortions, are very common in this Island; but how should we expect them otherwise amongst a People, who are so ignorant and unpolish'd; since such Expedients are

^a There is nothing new, or singular in this Idea.

*Guerre, guerre mortelle à ce Larron d'honneur,
Qui sans misericorde a souillé notre honneur.*

Moliere's Cocu Imag.

We will never forgive this *Rogue*, who has thus unmercifully robb'd us of our Honour.

The ancient Poets likewise express themselves after the same Manner.

After all, 'tis very conformable to the Character of Love.

^b The *Sieur Flacourt*.

^c The Customs and Manners of the barbarous *Americans*. Tom. I. publish'd in 4^{to}.

^d See the Extract from the same Customs, &c. Tom. IV. first Part of the *Bibliothèque Francoise*.

too often practised by the Christians themselves, who have much more Light and Knowledge of their Duty than these Barbarians? But such is the Effect of the Crime which reduces the Female Sex to this Extremity; it exposes them to the everlasting Contempt of Mankind, which is more shocking to loose Women, than the Loss of their Virtue and Integrity.

WE shall conclude with one more Custom, as barbarous and inhuman as the former. When a Woman dies in Child-Bed, they bury the new-born Infant with its Mother; for, say they, is not it much better the Babe should die, than not to have a Mother to nurse and bring it up?

Their FUNERAL SOLEMNITIES.

IN the first Place, they wash their Dead, and then dress them as agreeably as the Circumstances of the Persons deceased, or of the Relations who survive them will admit of. Their usual Decorations are Collars of Coral, Gold Medals, Gold Ear-Rings, &c. They furnish each of their Dead with seven *Pagnes*, that is, Vestments made of Cotton, which are worn from the Waist downwards, that he may have a sufficient Change of Suits. After he is thus duely washed, and adorn'd, they wrap him up in a large Mat, in order to convey him to the Grave: But before the Performance of this last friendly Office, all the Relations, Acquaintance, and Slaves of the Deceased, flock round about the Corpse, to mourn over it in Form. As there is a large Candle placed at his Head, and another at his Feet, he may, with Propriety enough, be said to lie in State. Whilst those before-mention'd are drown'd in Tears, there are other Persons present, who are employ'd in beating a Kind of Drum, to the Sound whereof both the married Women and the Maidens join in a solemn Dance, and then take their Turn to mourn over the Deceased. Their Sighs and Tears are mingled with his Praises, and repeated Lamentations for their Loss. We must not omit making mention of the many Questions which they ask him with respect to his Decease; Questions in Fashion with divers other Nations, which principally consist in enquiring of the Deceased, Whether he wanted the Necessaries, and even the Conveniencies of Life; in short, whether he was easy and contented or not in his State and Condition. These Interrogatories are repeated till the Evening, and then they slaughter several Heifers, which are intended both as a Sacrifice, and a Funeral Entertainment. The next Day they put the Corpse into a Coffin, made of the Stumps of two Trees, dug hollow, and artfully joined together, and then carry it to the Grave, which is made in a wooden Hut erected for that Purpose, and dug six Foot deep. There they inter the Corpse, with a sufficient Quantity of Provisions in a Basket, some Tobacco, a Chafing-Dish, an earthen Porringer, some *Pagnes*, or Changes of Raiment, and several Girdles. When all Matters are thus far adjusted, they shut up the Hut, and plant a large Stone, about twelve or fifteen Foot in Breadth as well as Height, before the Door; and then sacrifice some living Creatures, and divide them into three equal Parts or Shares; one for the Devil, another for the Deity, and the Remainder for the Deceased. 'Tis customary to hang the Heads of the slaughter'd Victims upon Stakes, planted round this *Mausoleum*. For several Days together after his Interment, his Kinsfolks send him in Plenty of Provisions, pay their Respects to him, nay, offer up divers Oblations to him, and consult him about their own private Affairs. In Sicknss or Adversity they apply themselves to him by the Mediation of an *Ombiaffe*, who making a small Breach or Hole in the Hut, conjures up the Spirit of the Deceased, and implores such Assistance as he thinks he may reasonably require of him, by virtue of that Intimacy and Friendship which the Deceased has contracted with the ^a Supreme Being.

^a The Form of their Addresses to him begins thus: *Thou, who art the Friend of God.*

WHEN a Person of Distinction dies at a considerable Distance from his Family, his Head is cut off, and sent to the Town where he was born; as for his Corpse, 'tis interred in the Place where he died, be it where it will.

THE Men are shav'd and go bare-headed on these melancholy Occasions; but the Women are allow'd Hats, or Caps.

Their PHYSICIANS and ASTROLOGERS.

THEIR Physicians, whom our Author calls *Ombiaffes*, are Astrologers, and, in all probability, Priests likewise, Soothsayers, and Magicians; for all these Qualifications center in one Man, amongst several idolatrous People, both ancient and modern. The Medicines which these *Ombiaffes* make use of are principally Decoctions, or Broths made of Physical Herbs and Roots; but besides these natural Means, they make use of Billets, or Notes written in particular Characters, and hang them round the Necks, or tie them to the Girdles of their Patients, in order to charm, and suspend their agonizing Pains. They draw several Figures, and make use of abundance of Astrological Projections, either to find out when the Patient will recover, or know what Medicines will prove most effectual and convenient for him. To all this Quackery, they add the Consultation of some *Aulis*, of whom we shall presently give a farther Account, and make use of some *Talismans*.

THERE are several Orders of *Ombiaffes*; but without entering into a Detail of their Hierarchy, as *Flacourt* calls it, we shall only observe, that in their different Subordinations, they seem all in general to be subservient to one Sovereign Pontiff. They have public Schools or Seminaries in this Island, where all such as are desirous of being numbered amongst the *Ombiaffes*, or the Priesthood, are instructed in all the Arcana of their sacred Profession. There are some of them who boast more particularly of their Knowledge of, and Judgment in, the Aspects of the Stars, and Influences of the Planets. They have several Dissertations on the Efficacy and prevailing Power of every individual Day throughout the Month.

THE secret Virtue of their Notes or Billets, which they prescribe as Restoratives to their Patients, consists in writing some mystic Characters on a Piece of Paper, and afterwards washing off the Ink. The Patient is directed to drink the Water with which such Operation is perform'd. If he is not restor'd immediately to his former State of Health, it is wholly owing, as they imagine, to his Neglect of some Formality requir'd; so that the *Ombiaffe* is secure, and never suffers in his Reputation through any unexpected Disappointment.

THE *Aulis* bear a very near Affinity to those airy Beings, which are generally call'd *Familiar Spirits*. These *Aulis* are carefully enclosed in little Boxes, embellish'd with a Variety of Glass Trinkets, and Crocodiles Teeth. Some of them are made of Wood, and fashion'd like a Man. In each Box they put a sufficient Quantity of Powder of some particular Roots, mixt with ^a Fat and Honey, which they replenish from Time to Time as Occasion requires. They wear these *Aulis* at their Girdles, and never venture to take a Journey or Voyage without them. They consult them three or four Times a Day, and converse with them as freely as if they expected some suitable Answers from them; but in Case they meet with a Disappointment, an Answer that thwarts their Inclinations, they load them with all the opprobrious Language they can think of. The Method generally

^a Oil, Fat, and Honey, are also made use of in the magical Operations of our Sorcerers, if we may credit such Authors as have written on those Topics, viz. *Loier*, &c.

used in their Consultation of these *Aulis* is to take a Nap, after a familiar Intercourse with them for two or three Hours, and the Purport of the Dream, which strikes the Imagination of the Person during his Slumbers, is look'd upon as the Oracle's Reply.

THE *Hiridzi* are Girdles embellish'd with a Variety of mystic Characters, and these superstitious Islanders ascribe a peculiar Virtue to them. These unintelligible Marks or Signatures are the Hand-writing of some of their *Ombiaffes*, who embrace the Opportunity of some particular Days in the Year, and some propitious Hours, in those Days, for the Composition of them. Moreover, they are oblig'd to sacrifice a considerable Number of Oxen of a particular Colour. From whence 'tis evident, that there is a great Conformity between these *Aulis* of theirs and the *Talismans*; but be that as it will, they preserve them with the utmost Care and Precaution in their respective Families, and transmit them down from Father to Son, as a valuable Inheritance.

THESE Islanders have their mercenary Poets, who sing the heroic Exploits of their Grandees, and intrepid Warriors. Their Poetry is, for the generality, instructive and sententious, after the Manner or Style of the Easterns. However, they don't scruple to compose a Variety of gay Madrigals, or Love-Sonnets, on some particular Occasions.

Their OATHS ; their CONDUCT in PEACE and WAR.

THEY have various Ways for the Administration of their Oaths. When they lay a Person under the most solemn Engagements, they oblige him to eat a small Quantity of Bull's Liver. In some Parts of the Island they sprinkle their Jurors with Water, who imagine, that if they should depose a Falsehood after such Asperision, some heavy Judgment would immediately overtake them. In order to discover a Thief, or any other Delinquent, they touch the Tongue of the Party suspected seven Times successively with a red hot Iron; and if no Pain attends the frequent Repetition of this Trial, he is acquitted, as we are inform'd, and declar'd not guilty. Sometimes the Prisoner is obliged to eat Bull's Liver, and a particular Root which is Poison, and the same, in all probability, as is made use of on the like Occasions in *Guinea*, and at *Congo*. Sometimes, likewise, they oblige the Party suspected to plunge his Hand into a Pot of scalding Water, and take up a Stone that lies at the Bottom for that Purpose. But may not these Customs, after all, which we call Trials, be only so many different Methods of putting such Criminals to the Rack, in order to extort from them a Confession of those Facts whereof they are accused?

THEY swear by Bull's Liver, for the Ratification of a Peace. On the Day appointed for the Conclusion of it, both Parties appear in Arms, on the Banks of a River. Each of them slaughter a Bull, and mutually exchange a Morsel of the Liver of their Victims, which is eaten in the Presence of their respective Deputies, or Envoys, accompanied with this solemn Oath or Imprecation, *May the Liver which we have eaten burst us, if we violate our Engagements!* If one Army reduces the other to the Necessity of suing for a Peace, the vanquish'd Party only eat the Liver, which is admitted as an Oath of their Fidelity and Allegiance to the Victor.

THEIR *Tinbouchenu* is a Compact, or Obligation, by virtue whereof they become indebted to one another; and the Form of it is this: An Islander kills some well-fed Beast, divides it into as many Shares as he thinks proper, and then distributes them. Such as receive any Part or Portion thereof, are oblig'd to deliver the Proprietor a Calf at the Year's End.

THEIR warlike Discipline consists principally in Ambuscades, and falling on their Enemies by Surprise. They send out their Scouts or Spies all round about, not only well.

well furnish'd with Weapons of Defence, but fortified with Spells, Charms, Poisons, and enchanted Billets. The Maids and married Women dance all Night and Day, as long as the War continues, imagining, that thereby they inspire their Soldiers with Strength and Courage.

THOUGH we have already given you several Instances of their Superstitions, yet this that follows is more remarkable than any before mention'd, and the Result of a Precaution, which we could never have expected from Women, who are, as we are inform'd, so dissolute and abandon'd. They are honest, and on their Guard, whilst their Husbands are engag'd in the Field of Battle, because they are fearful, lest their Amours should prove of ill Consequence to them when abroad, notwithstanding they shew so little Affection or Regard for them when at home. Whether this Circumstance is real Fact or not, we shall not determine; for who would pretend to justify all that Travellers relate for Truth? but this at least we may venture to say with Safety, that our Ladies are not so prudent and cautious in the Absence of their Spouses.

THUS we have given you the best Collection we could meet with of the religious Ceremonies of these Islanders, and of some other Customs which seem to be establish'd on a religious Foundation. All of them, however, may not probably be practis'd with equal Strictness, nor after the same Manner, throughout the Island, since 'tis inhabited by several petty Nations, and each of them observe some Ceremonies peculiar to themselves.

The antient RELIGION of the CANARIES.

THESE People were formerly Idolaters, or, as a certain Traveller expresses it, ^a acknowledged no other God than Nature. He adds, moreover, that they spilt no Blood, not so much as that of Beasts, for their Sacrifices. They were very superstitious, and their Wives lived in common. They had always two Kings, one living, and the other dead; the latter they placed in a standing Posture, in a Cavern, with a Staff in his Hand, and a Pot of Milk by his Side, for his Subsistence in the other World. At present the *Guancho's* are the Remains of the antient Islanders; and, in all probability, observe privately some Part of their antient Customs. But be that as it will, they still mingle so much Superstition with the Veneration and Respect which they pay to their Ancestors and their Sepulchres, that no Stranger presumes to visit them without their Permission, or the Hazard of their Lives.

THEY sometimes embalm their Dead; but the Composition which they made use of on such Occasions, and by virtue whereof they preserved their Dead from Putrefaction for several Ages, was a Secret known only to some particular Families, who were strictly enjoined to have no Intercourse, or Correspondence with the rest of the Islanders. Their Priests were always some Branch of these Families.

AFTER they had embalmed their Dead, they sewed them up very neatly in Buckskins, well dress'd and prepared.

THESE *Canaries* were known to the Antients by the Name of the *Fortunate-Islands*. They were of Opinion, that ^b the Virtuous resided there after their Decease.

^a Herbert, an English Traveller.

^b *Sicut fortunatorum memorant Insulas,
Quo cuncti, qui atatem egerunt castè suam,
Conveniunt* ————— *Plautus in Trinummo.*

HERE I shall conclude my Descriptions of all the modern Idolaters. I have related the whole with all the Care and Impartiality imaginable; and, in order to testify to my Readers, that I would not in the least impose on their Credulity, I have all along quoted the Authors from whom I have made my Extracts. As I was thus confined from any Invention of my own, I thought myself obliged to embellish my Dissertations with several additional Hints and Observations, in which very frequently I have spoken my Mind freely, and laid myself under no manner of Restraint. The Work, however, is not without its Defects; and I am so conscious of them, that I heartily wish it was much more complete, more correct, better composed, and better digested throughout the whole. I am not so happy as to be number'd amongst those, to whom God, according to Father *Garasse*, has given the Satisfaction of being contented with their own Compositions, as an Equivalent for the Contempt and Censure which they meet with from the Public. However, I flatter myself that I have advanc'd nothing that is idle and extravagant, or inconsistent with common Sense, which is at least a tolerable Plea in an Age wherein the Profession of compiling or composing Books is so much discouraged and contemned. After all, though I am ready to acknowledge my Weakness, yet I must take the Liberty to object against two Sorts of Cavillers; that is to say, First, those supercilious Precisians, who affect to have Religion and Virtue imprinted on their Countenances, and who disapprove all Writings, but such as have the mystical Stamp, as it were, of Inspiration upon them; and Secondly, not only against those Critics, who are Strangers to the Manners and Customs of *France*, but such as are *Frenchmen* by Birth or Extraction, and yet have but an imperfect Idea of their own Language, and imagine, notwithstanding, that in order to write, and talk well, it is absolutely necessary that all Authors should copy them. These Gentlemen unreasonably require, that we should write in *French*, like School-Boys in *Latin*, and embellish our Works with such Flowers of Rhetoric as they have pick'd up, without any Life or Spirit, in that foreign Nursery into which they have been transplanted. Such Critics as these, in my Opinion, may without Offence be compar'd to those *Jews*, who under their Captivity in *Affyria*, *Egypt*, and *Persia*, admitted, by insensible Degrees, the Idioms of all those Nations, and compos'd a new Jargon, quite different from the pure *Hebrew* of their Forefathers.



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THE
CEREMONIES
AND
RELIGIOUS CUSTOMS
OF THE
GREEKS and PROTESTANTS.

VOLUME the FIFTH.

THE
CEREMONIES

AND

RELIGIOUS CUSTOMS

Warren OF THE *Fastings*.

VARIOUS NATIONS of the KNOWN WORLD:

Together with

HISTORICAL ANNOTATIONS,

And several

CURIOUS DISCOURSES

Equally Instructive and Entertaining.

VOL. V.

Containing the CEREMONIES of the GREEKS and
PROTESTANTS.

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PLATES, all beautifully Designed

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MDCCXXVI.



A D V E R T I S E M E N T.

TH E Reader is desired to take notice, that I have made some little Alteration in the Method and Disposal of this, and the subsequent Volume, contrary to the Plan, laid down in the GENERAL PREFACE. Thus I have introduced into this Volume, the Religious Customs of the *Greeks*, and the most predominant Sects amongst the *Protestants*. And shall transfer to the sixth and last, the Account of the *Anabaptists*, *Quakers*, with several other particular Sects amongst the *Christians*, *Mahometans*, &c. The Reader is likewise desired to correct an inadvertent Mistake which occurs in the GENERAL PREFACE, wherein mention is made of the *Christians* of *St. Thomas*, whereas it ought to have been those of *St. John*.

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C L'Eveque tenant le Chandelier a trois & a deux Branches
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 1. Prêtre Armenien en habit Sacerdotal
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Fille Armenienne qui se va marier conduite a l'Eglise par deux vieilles Matrones
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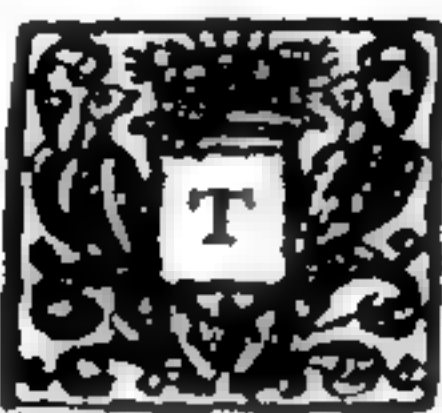
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D Paranimphes qui vont au devant des Dames & les présentent aux Fiancés

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G Confitures que l'on présente de tems en tems aux Dames

H Homme destiné dans les Ceremonies Nuptiales pour servir les Confitures le Vin & le Hipocras

Ceremonie apellée chés les Hollandois Palmknoopen, qui consiste à nouer & assortir des fleurs & des feuilles de trainasse qu'on jette aux Mariés le jour de leurs Noces, de jeunes gens de l'un & de l'autre Sexe & invités à la Ceremonie font cet assortiment deux jours avant le mariage on y mêle des feuilles d'or & d'argent & on en applique aussi sur les feuilles de la trainasse

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Les Correspondents des Synodes Savoir.

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Congratulation made to the betrothed Couple at Amsterdam

A The Bridegroom and his Bride under a Looking-glass

B The Bride's Mother and Relations

C The Bridegroom's Mother and Relations

D Paranimphs, who go to meet the Ladies, and present them to the betrothed Couple

E Those who after having done their Compliments place themselves in both sides of the Room

F Apartment where the Men go to congratulate the Relations after they have complimented the betrothed Couple

G Sweet-meats presented now and then to the Ladies

H A Man whose Office in Nuptial Ceremonies is to serve up the Sweet-meats, the Wine, and the Hipocras

Ceremony called by the Dutch Palmknoopen, which consists in tying and setting Flowers and Leaves together which are thrown at the married Couple on their Wedding-day, young People of both Sexes who are invited to the Ceremony, prepare them two Days before; they intermix also some Leaves of Gold and Silver, and will stick some of these on the other Leaves.

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A The Bridegroom and his Bride

B A Servant-maid throwing Flowers at them

C A Sledge for the betrothed Couple

D A Coach for the Paranimphs and Friends who accompany them to the Church

E A Man who throws Sugar-plumbs to the Populace

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E The Deputy of the Magistrats of Amsterdam

F Two Deputies of the Synods

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G Of Alkmaar. H Haarlem. I Amsterdam. K Hoorn. L Enkuisen. M Edam.

The Correspondents of the Synods, viz.

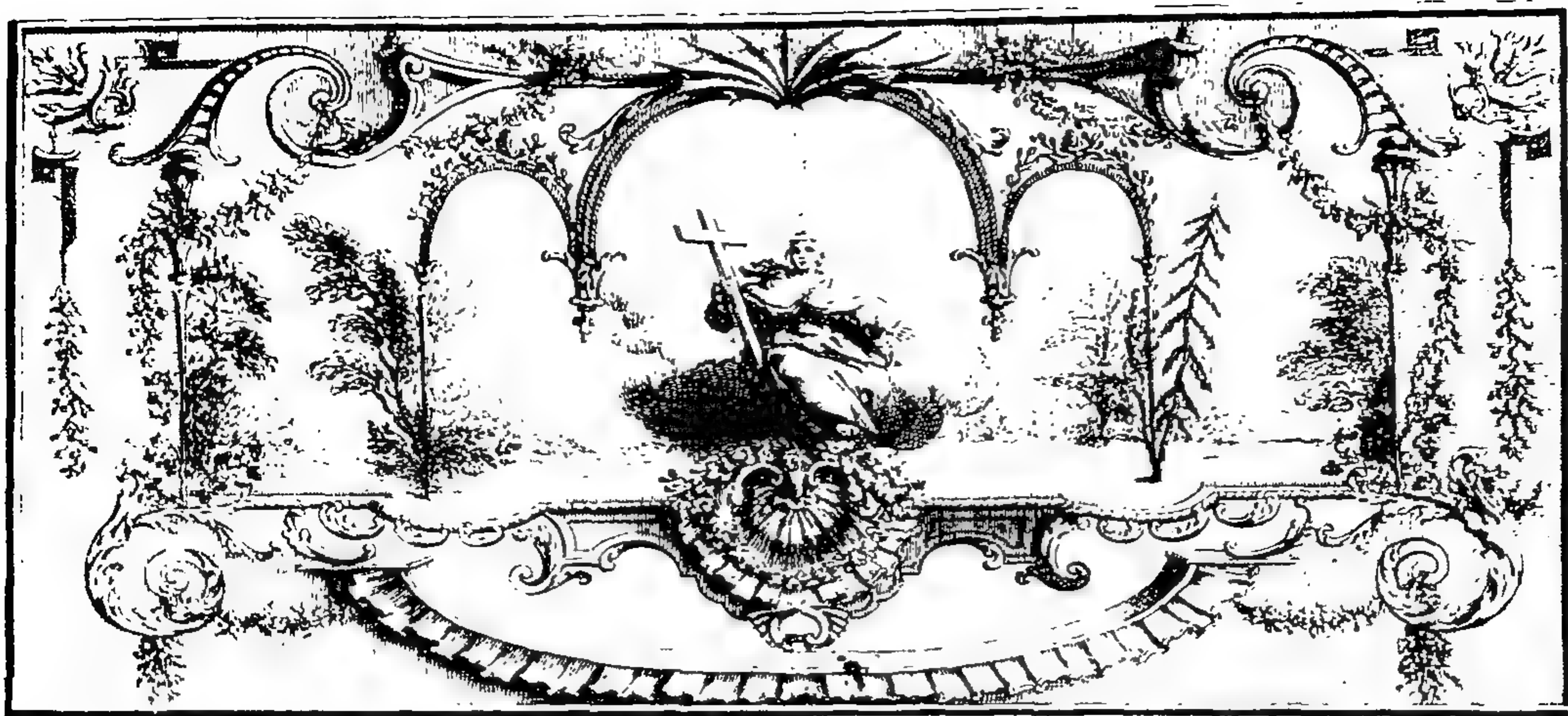
1. Of Guelderland, 2. South Holland, 3. Utrecht, 4. Friesland, 5. Overissel, 6. Groningen

The Imposition of Hands on a Student in Divinity received Minister in a Walloon and French Church in Holland

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The Baptism of the Reformed

The Communion of the Reformed



B. Picart del.

C. Du Bosq. sc.

S E V E R A L

DISSERTATIONS

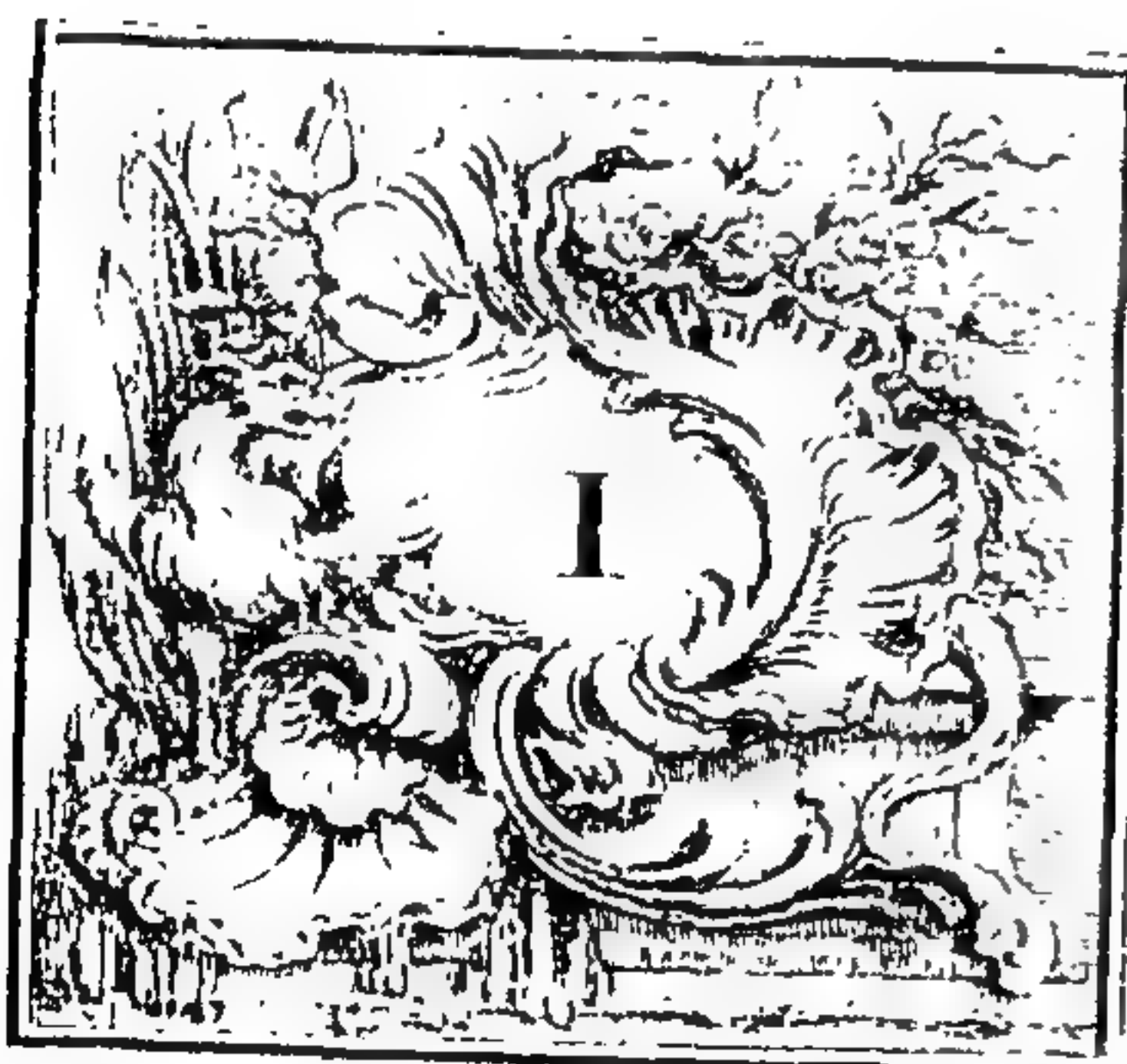
O N T H E

RELIGION and CEREMONIES

Of such particular

C H R I S T I A N S,

As hold the **TENETS**, and observe the **rites**, now generally known and distinguished by the Name or Title of the **RELIGION** of the **GREEKS**.



DON'T propose to engage my self in any of those numerous controversial Points, wherein each Party, for the generality, find abundant Reasons to maintain their Prejudices, assert their private Opinions, and gratify their darling Passions. All that is incumbent on me is, to give the Reader an Historical Detail of the Doctrines of the *Greek* Church, and a Description of the Rites, Ceremonies, and religious Customs observed by them in their Celebration of Divine Worship. If the

Method I have observed should happen to offend some Readers of profound Learning; if they should look on it, for its Plainness and Simplicity, with an Eye of Contempt,

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yet

2 *A* DISSERTATION *on the* RELIGION

yet I flatter my self it will meet with a favourable Reception from many others, who are less curious in Point of Literature. This Satisfaction I shall have at least, that no one can with Justice complain, *that I have ensnared the simple and unwary; that by setting Matters in a false Light, or by fallacious Arguments, I have cast a Mist before the Eyes of such as are too dim-sighted to pry into the dark and profound Mysteries of Antiquity; that I have deluded the unlearned by any artful and unfair Commentaries in favour of my own Religion, or thrown any disingenuous and pragmatical Reflections on any other Profession whatsoever; that I have opened and confuted the fundamental Articles of another's Faith according to my own Ideas, and conformable to those Notions which I have imbibed through the Force and Prejudice of Education; or in short, that in the Detail of a long and laboured Confutation, I have had less Regard for the Glory of God, than the Applause of Men, and that I have not been so ambitious of making Profelytes to him, as of displaying my own Ingenuity, and Skill in advancing such subtle Arguments, as should absolutely prove, or overthrow, to all Intents and Purposes, the Matters in Debate.* It must be acknowledged, that Blemishes of this Nature are too often conspicuous in controversial Dissertations; and shall I venture to add, that considering the Frame and Bent of human Nature, they are, as it were, unavoidable? Obstinacy and Perverseness are the natural Result of religious Debates, and implacable Hatred instantly ensues: From whence proceed those voluntary and premeditated Estrangements, which are so frequent between different Sects; that reciprocal Aversion which makes them look on each other, as Beings, one would imagine, of a quite different Species; from whence likewise arise those Doubts and Difficulties, which are insuperable to all such as would not willingly be biassed by any Prejudices or Prepossessions whatsoever; and that unstable and wavering Faith, which terminates in Lukewarmness, or Indolence, and too often in the open Contempt of all Things serious and sacred.

WERE we only to reflect cursorily on the Practice of the ancient *Pagans*, we should be apt immediately to acknowledge their Religion more pacific, more indulgent and charitable than that of the *Christians*. Those Heathens freely imparted to each other, not only the respective Gods whom they adored, but the Principles too which they profest. They made, as it were, an Exchange of their Sentiments, and fundamental Articles of their Faith, which never exposed them to any dreadful *Excommunications thundered out against them by their Church*, or to the *Anathemas of their general Councils*. In the Divine Worship which they paid their Gods, tho' so different from each other in their respective Functions and Attributes, they all seemed unanimously to aim at one and the same great End, and excluded none out of their *Elisan Fields*, but such as were notoriously impious, and in Contempt of all Moral Obligations, abandoned themselves to the open Commission of the most enormous Vices. The various Modes of Worship amongst the *Pagans* was no Bar to their Love and Friendship for each other, though of different Persuasions. Why should Christianity then, may some be apt to say, deprive us of so glorious a Privilege? To whom I answer, that she is so far from taking it away from us, that she grants it to us, in its utmost Extent. God forbid, that to be a Christian should imply any thing else “ than
“ to be affable and courteous, charitable and pacific, in Conformity to those Rules and
“ Principles of Morality which our Blessed Saviour has laid down for our Practice of
“ Humanity, Charity, and brotherly Love, to which Religion adds that entire Con-
“ fidence, and pure Faith, which the Dignity, Excellence, and Authority of our great
“ Lawgiver requires of us” without any Intermixture of such complex and perplexed

Ideas, such subtle Definitions, as have gradually multiplied Opinions, created new Sects, and destroyed all Patience and Forbearance, all Charity and Loving-kindness towards such of our fellow Creatures, whose Understandings God Almighty has not as yet thought fit to enlighten. Herein true Christianity principally consists. JESUS CHRIST, when he preach'd the Gospel to his Disciples, requir'd nothing more of them than duly to compare his Precepts with his Practice, and his Mission with the ancient Prophecies. As for mysterious Truths, he requir'd only an humble^a Acquiescence, since there is no manner of Proportion between them and our weak Reason. In vain has it been attempted to reconcile them by some new-invented Terms and far-fetch'd, affected Definitions, which have been transmitted by Divines from Age to Age, and given Birth to various Opinions. Through the Adoption of such new Terms and Expressions, our Reason has entertain'd new Ideas, and been encumber'd with Prejudices and Passions, which have produced *Heresy*, *Schism*, and *Divisions*. But hold. . . . I must stop here, without making any farther Enquiries into the Disorders which these *three Children of Darkness* have, and doubtless will create as long as the World endures. I must remember that I am to act the part of an impartial Historian; and therefore shall only beg the Liberty to offer three cursory Reflections here, which every Reader must acknowledge to be perfectly just: First, *That Divisions in Religion, like Insurrections in a State, terminate for the generality in Tyranny and Oppression*. New Laws are impos'd; new Taxes rais'd, which are never taken off or diminish'd. Secondly, That after these Divisions have begun to break out and be apparent, the Breaches which they made in Religion have been attempted to be repair'd by mere external Honours and hyperbolical Expressions, not unlike those made use of by fawning Sycophants, when they would cajole and flatter their deluded Princes; whereas the Re-establishment of simple Ideas, and the Revival of easy, natural Expressions ought to have been the sole Point in view. Lastly, That in consequence of such pretended Reparation, we are become as inviolably attached to these various Expressions, as to the Essentials of Religion it self, whereby Difficulties and Objections multiplying *ad infinitum*, brotherly Charity has gradually dwindled away, till the only Means of Reconciliation, has been rendered altogether impracticable.

THE Reader is at liberty to apply these Reflections as he thinks proper; for my part, I shall open my Thoughts no more upon this Subject. I only wish from my Heart, as a Christian, for the Accomplishment of that Reconciliation which divers Sects amongst us have for a long time laboured at in vain; and the Reason is, each Party put themselves into a *Posture of Defence*, stand arm'd with their own Ideas, with a full Resolution to establish their own Prejudices without Restraint, or at least to insinuate them with such soothing Restrictions, as prevent their yielding up any one essential Article in Debate. From whence it generally happens, that after such controversial Points have been warmly handled, their Aversion for each other is increased; each Party publish new Dissertations to justify their Conduct, and represent with Energy all the prudent Measures which, in their Opinion, they have taken towards a Reconciliation. And though they understand one another less than ever, yet each of them fondly ascribe to themselves an imaginary Triumph.

^a *Nescire velle quæ Magister optimus
Docere non vult, erudita est Inscitia.*

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ALL these partial Proceedings are conspicuous in the Compositions both of the Catholics and Protestants, wherein each Party use their utmost Endeavours to prove that the *Greeks* are of their own Persuasion. The voluminous Dissertations which both Parties have published, in order to restore to its pristine Purity a Religion dishonour'd and deformed thro' the Ignorance and Unbelief, not only of those who preach, but those who profess it, have met with a very favourable Reception. The Authors, in hopes to ingratiate themselves into the good Opinion of their respective Readers, have mutually stigmatiz'd each other with being guilty of disingenuous Cavils, Subterfuges and Evasions: Nay, sometimes they have not scrupled to cast the most malicious Reflections, and treat each other with the most indecent and opprobrious Language. And what, pray, has been the mighty Result of all this religious Squabble? Why both Authors and Readers have retain'd their Prejudices, and remain'd better satisfied than ever with their first Ideas.

THESE Prepossessions, and these Ideas which are so difficult to be removed, because they are so strenuously maintain'd by the Partizans of our own Persuasion amongst whom we live, and who never fail to improve, and lay the utmost Stress upon them, are the two Rocks which I shall endeavour to avoid with the utmost Precaution in the following Abridgment of the Opinions of the *Greek Church*: But before I enter thereupon, it may not be improper to give the Reader a transient View of the Origin of their Schism, and the Continuation of it to the present Time. Notwithstanding the Controversy relating to the Procession of the Holy Ghost, which is generally allowed to be the principal Cause of the Schism of the *Greeks* from the *Latins*, began to be canvass'd in the Sixth Century, it remain'd, as it were, confin'd within the Limits of the School Divinity then in vogue, in spite of the *Anathemas* of some Councils against all those, who would not acknowledge and believe that the Holy Ghost proceeded from the Father and the Son. In the middle of the Ninth Century this controversial Point became more solemn and of greater Importance, on account of the Jealousy and Ambition which at that time were blended with it. *Photius*, exasperated against the Pope, and imagining himself, as being Patriarch of *Constantinople*, in all respects his Equal, reviv'd a Proposition, which would not have been insisted on, in all Probability, so strenuously at any other Time. Thus *Photius*, who was elected Patriarch of *Constantinople* in the Year^b 858. must be look'd upon as the true and genuine Author of their Schism: But I must beg leave to add, that he liv'd in those Days when the Laity and Clergy were as ignorant as they were licentious and debauch'd. *Photius* himself, though a great Scholar and a Man of the brightest Parts, was^c one of those political, fawning Ecclesiasticks, who never scruple to cajole and sooth the Vices of their Sovereign, provided he maintains the Privileges and Authority which they assume; but in all other respects zealous Advocates for the Cause of Religion and the Orthodox Faith. To this servile, vicious Complaisance, he added abundance of Artifice and Hypocrisy, which one of his Sense and Elocution well knew how to manage to Advantage. This was the Character of *Photius*, if we may rely on the Veracity of the most celebrated Historians. He was advanced, tho' but a Layman, to the See of *Constantinople* in the room of *Ignatius*, through the Interest and Mediation of *Bardas*, Uncle to *Michael* the Third, who then sat on the Throne. Within the Compass of six Days only, he became^d Monk, Reader, Sub-Deacon,

^b Christmas Day.

^c See *Fleury's Eccles. Hist.* Tom. XI. published in *Duodecimo*, and others.

^d According to the Manner of Ordination in the *Greek Church*.

Deacon, Priest and Patriarch, notwithstanding *Ignatius* absolutely refus'd to renounce his Claim, which drew down the Vengeance and Persecution of *Photius* and all his Enemies at once upon his Head. Out of a kind of Compliment, however, or rather, in hopes the better to justify his Conduct, the new Patriarch thought it a Duty incumbent on him to send Legates to *Rome*, to acquaint the Pope with all the Transactions that had pass'd between him and *Ignatius*. A Letter written by *Photius* to his Holiness apparently demonstrates to what a Pitch that Patriarch could strain his Imposture and Hypocrisy. The better to confirm the Deposition of *Ignatius*, by some *Romans* being present at the Solemnity, he begg'd the favour of the Pope to send his Legates thither for that Purpose; who though they set out with Instructions, not absolutely in favour of *Photius*, yet they were intimidated by the Menaces and ill Treatment they met with, in order to oblige them to comply with the Will and Pleasure of the *Grecian* Emperor. They were Eye-Witnesses of the Compulsion and the Indignities which were offer'd to *Ignatius*, in a Council of three hundred and eighteen Bishops, conven'd by *Photius* at *Constantinople* for the Deposition of that Prelate. The *Roman* Legates acted there with as much partiality as the other Prelates without the least regard to Religion and Justice, or the Dictates of their own Conscience. Nothing could any ways palliate and excuse their Conduct but Compulsion, though even that ought never to give a Sanction to any thing illegal. *Ignatius* was accordingly degraded with all the Marks of Infamy and Contempt, and persecuted by *Photius* with the utmost Malice and Resentment; insomuch that he compell'd his Antagonist to make a Cross on a Piece of Paper, and wrote over it, *The Renunciation of Ignatius*. However, even This being deemed insufficient, he press'd the Emperor to oblige *Ignatius* to read his Deposition in publick, and *anathematize* himself: In consequence whereof, his Eyes were to be put out, and his Hand cut off; but he happily escaped falling a Sacrifice to the implacable Malice of his inhuman Persecutors.

NOTWITHSTANDING *Photius* pleaded his Cause before the Pope with all the Dexterity and Address, all the persuasive Eloquence he was Master of, and notwithstanding he wrote several Letters which demonstrate how artfully he could play the Hypocrite for the Accomplishment of his own Ends, his Holiness was displeased with the Conduct of his Legates, and confuted by Letters, wrote in very warm Terms, the Proceedings of *Photius* and his Council. By another Letter which he wrote to the *Eastern* Churches, he declared the Deposition of *Ignatius* and the Ordination of *Photius* null and void. After that, he convened a Council at *Rome*, wherein he censured the Prevarication of his Legates, deposed and excommunicated *Photius* and his Adherents, and restor'd *Ignatius* to the See of *Constantinople*. These bold Measures were attended with the severest Menaces on the part of the *Grecian* Emperor; but Pope *Nicholas* replied with abundance of Spirit and Resolution. It must be acknowledg'd, that he argues justly and very learnedly, and distinguishes between the Rights, the Privileges, and the Authority of both Powers, in one particular Letter, which is very well worth perusal; but he wrote another to the same Emperor afterwards, which is far from deserving the same Encomium. The Legates who carried this Letter and several others directed to *Photius*, and some of the principal Nobility and Clergy, were treated

^c *Nicholas* the First.

^f That which he wrote to the *Grecian* Emperor. He does not talk so learnedly on the Obedience due to Princes, in a Letter to *Adventius*, Bishop of *Mets*.

^e The first was written in 865, the second in 866, and deliver'd to the three Legates, whom the Pope sent to *Constantinople*.

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after a very disrespectful manner by the express Order of the Emperor, and obliged to return to *Rome*.

PHOTIUS had hitherto observed an outward Decorum void of Offence; but a particular Incident offered him an Opportunity of unmasking himself at last. The Legates, sent by the Pope to the *Bulgarians*, who had lately been made Profelytes, had rejected the Chrism of *Photius*, and prepar'd a New Unction for the Nobility and the People. The Patriarch of *Constantinople* was conscious of the Shock which this Transaction of the Pope would give to the Patriarchal Authority; and this Shock was by him deem'd already a Step towards Heresy. *Photius*, to be reveng'd of *Nicholas*, determin'd, at all Adventures, to depose him himself: For which purpose, he conven'd, or, more properly speaking, pretended to convene an *Oecumenical Council*, wherein all the Artifice and Hypocrisy of *Photius* was openly discovered. *Nicholas* was therein in the most solemn Manner impeach'd by some Persons, who piteously lamented his enormous Crimes, but at the same Time demanded Justice of the Council. *Photius* pretended to be his Advocate and justify his Conduct, but was confuted. He afterwards acquiesc'd, listen'd with Attention to the Accusations which were laid to the Pope's Charge, and weigh'd the Merit of his Cause. Upon mature Deliberation, he condemn'd him, pronounc'd the Sentence of his Deposition, and excommunicated not only him, but all his Adherents. The Records of the Council were subscrib'd by one and twenty Bishops, but *Photius* is said to have manag'd matters so well, that the number of Subscribers amounted to a thousand. After that, *Photius* having no farther Concerns with *Nicholas*, made his Applications to the *Eastern Churches*, and wrote a circular Letter, which he sent to the Patriarch of *Alexandria*, and to several others, wherein he inform'd them, that^a after all Heresies had been suppress'd, at least to all outward Appearance, and the true Faith seem'd daily to gain ground, and extend it self from the Imperial City to distant Nations that were before all Infidels and Unbelievers, the *Armenians* having desisted from the Heresy of the *Jacobites*, and the *Bulgarians* from the Superstitions of the Heathens to embrace the Faith of JESUS CHRIST, there were some ill-designing Persons sent from the dark Corners of the West to nip these tender Plants in the Bud, and corrupt the Purity of the Faith by their false Doctrines, instituting *Saturdays* to be kept as solemn Fasts. cutting off the first Week in *Lent*, permitting Milk-Meats and Cheese to be eaten during all that Time, following the erroneous Practices of *Manes*, abhorring all such Priests as were legally married, *though it was common in their Country to see Daughters become Mothers without Husbands, and several Children who were utter Strangers to their Fathers.* They make no Scruple, adds he, of repeating the Unction of the Holy Chrism on such as have receiv'd it from the Priests, alledging they are Bishops, and that the Unction of Priests is useless and of no Effect. and that the Measure of their Iniquity may be full, they are so presumptuous as to add new Terms to the Sacred Creed, authoriz'd by all the Councils, asserting that the Holy Spirit does not proceed from the Father only, but also from the Son. A Doctrine, which, in his Opinion, establishes two Principles in the sacred Trinity, confounds the Properties of the Divine Persons, and, in a Word, is repugnant to the Gospel, and the Opinions of all the Fathers.

^a These are the Words of Abbot *Fleury*, but somewhat abridg'd.

THIS Detail of false Doctrines is accompanied with extravagant Exclamations, and such hard Names as are for ever in the Mouths of such Divines as are bigotted and prepossessed with Passions. These extravagant Heresies, however, had been connived at, as Matters of an indifferent Nature, had the Pope but espoused the Interest of *Photius*. The Account of the Deportment of this *Greek* Patriarch, and his Adherents, is a sufficient Proof of the Truth of this Assertion.

THE Death of the Emperor *Michael*, whom *Basil*, his Associate, caused to be murdered, and the Deposition of *Photius* subsequent thereupon, seemed to have restored the Peace. The Emperor *Basil* was very much inclined to a Reconciliation; heⁱ immediately made all the Advances that could be desired of a true *Son of the Church* to Pope *Adrian*, the immediate Successor of *Nicholas*. His Holiness convened a Council, wherein all the Records of that which *Photius* had projected, as convened at *Constantinople* against *Nicholas*, were publicly^k burnt. In that Council, held likewise at *Constantinople* in the Year 869, and which is called the eighth *Oecumenical Council*, every Thing was transacted almost to the entire Satisfaction of Pope *Adrian*. There seemed nothing wanting to establish the Reunion, but to gain over *Photius* and the Bishops of his Party, which however, could not be accomplished. On the other Hand, the Pretensions which the Pope made to *Bulgaria*, to the Prejudice and Disadvantage of the *Greeks*, in imperiously insisting by his Legates, with as much Warmth as if he had been contending for a fundamental Article of Faith, that that Country was dependant on the *Roman* Church, alienated the Affection of the *Grecian* Emperor. Thus the Schism was only smothered and suppressed for a while. To what has been said we must add likewise, that 'twas a great^l Hardship for the *Greeks* to be obliged to subscribe to the Definition of the Council according to the *Roman* Form prescribed by the Pope, since it made the Church of *Constantinople* dependant on that Church, and set his Holiness himself above an *Oecumenical Council*.

PHOTIUS's Party, and all the Enemies of the *Latins* knew very well which Way to make an Advantage of the Discontents and Complaints which the *Greeks* pretended to make against the Latter. But above all the Pride and Haughtiness of the *Roman* Court gave Distaste: And as their Deportment seemed to insult his *Imperial* Majesty, it entirely alienated the Affections of the Emperor *Basil*. In the Year 878, Pope *John* the VIIIth, without any Regard to Formality or Complaisance, threatened to excommunicate, and afterwards depose the Patriarch *Ignatius*, if all such Persons as he had ordained Bishops, Clerks, &c. did not, within the Space of one Month as he had limited and prescribed, abandon *Bulgaria*. The same Year *Photius* found out the Secret to ingratiate himself into the Favour and Affection of the Emperor *Basil*, by soothing him with a fictitious, ^m ill-contrived Genealogy; the Vanity, however, of the Prince whom he proposed to flatter, and the Ignorance of the Age contributed to conceal the artless Imposture, and render it successful. *Ignatius* in the mean time died, and ⁿ *Photius*, who was thought to have poisoned him, resumed the Patriarchal See. If we may rely on

ⁱ In 868.——

^k The Decrees of this Heretical Assembly of Divines were burnt before the Door of *St. Peter's* Church. "The Fire was so far from being extinguished by a heavy Rain which fell just at that Time, that it burnt with more Fierceness and Violence than before; as if the Water had been all on a sudden converted into Oil." Thus *Maimbourg* expresses himself, in his first Book, on the *Schism* of the *Greeks*.

^l See *Fleury* and *Maimbourg* ubi supra.

^m *Fleury's* Eccl. Hist. *Maimbourg* Nat. Alex. Hist. Eccles. &c.

ⁿ *Natalis Alex.* Hist. Eccles. Tom. VI.

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the Veracity of several Historians, particularly the *Latins*, he continued to persecute *Ignatius's* Party, and all such as were attached to the last Occumenical Council. Either the Necessity of the Times, or some other Motives induced the Pope at last to acknowledge *Photius* to be legal Patriarch, under some Restrictions; the most important Article whereof was, that he should ask Pardon before all the Council, and upon this Submission his Holiness should abolish and destroy the Council that had condemned him. Another Council held in the Year 879 at *Constantinople*, generally known and distinguished by the Name of the *Sham Eighth Council*, disannulled, in the most solemn Manner, that in 869, together with all the Proceedings against *Photius*. Some will pretend to assert, that this Patriarch forged and counterfeited not only the Pope's Letters, but the Instruction of the Legates sent to the Council, and the Records of the Council themselves: Be that, however, as it will, 'tis certain, that in the Conduct of one Part of these Apostolical Gentlemen, convened for *Peace and Reconciliation*, there were such apparent Impostures, Equivocations, Quirks and Evasions as have rendred more than once these Kind of Assemblies useless and abortive, as well before, as since the Schism. I must not omit here to acquaint the Reader, that the *Greeks* approved, and signed in this Council, a Profession of Faith, conformable to the Creed of their own Church, with Respect to the Article of the Procession of the Holy Ghost. There is likewise a Letter extant of Pope *John* the VIII's to *Photius*, wherein he talks in very warm Terms against those who admit of the Addition made to the *Nicene* Creed, in order to express the Holy Ghost's Procession from the Son, as well as from the Father; and it must be farther acknowledged, that this Letter has given an Opportunity to the *Greeks* to take an Advantage of the *Latins*. Such, however, as are willing to justify the Pope, ascribe this Letter to the Necessity of the Times, and to that Complaisance which he was obliged to shew both to the *Grecian* Emperor, and his Patriarch. The Letters which he wrote in 880 to the same Emperor, and to *Photius*, may be ^o looked upon as a Sort of Salvo for what had been transacted to the Prejudice of the *Latins*.

MARTIN, Successor of *John* the VIIIth, did not think himself under any Obligation to maintain and defend what his Predecessor had done, in direct Opposition to the Ordinances and Institutions of the Church. He condemned *Photius*, and *Adrian* the IIIrd, who succeeded him, followed his Example. The Patriarch of *Constantinople* at that Time wrote a Letter against the *Latins* concerning the Procession of the Holy Ghost. *Leo* the Philosopher, Son of *Basil*, and his Successor, turned *Photius* out of his See: This, however, contributed nothing towards a Reconciliation of the *Greeks* to the *Latins*, but on the contrary, the ^pDecisions of the *Roman* Legates relating to the fourth Nuptials of *Leo*, still farther alienated the Affection of the *Greeks*. That Ignorance likewise, which was more and more confirmed by their mutual Intercourse with several barbarous Nations, and for want of Application to Study, still enhanced the

^o If our Legates, says he to the *Grecian* Emperor, have presumed to do any Thing whatever contrary to our Sentiments, we neither admit of it, nor judge it to be of any Manner of Force. To *Photius* he declares, that he admits the Council of *Constantinople*, but with some Restrictions; after having made some Complaint that his Orders had not been obeyed &c.

^p However, according to Father *Alexander*, in the VIth Tom. of his Eccles. Hist. the Schism was smothered and suppress'd by the Death of *Photius*, and did not break out again till the Time of *Michael Cerularius*. The fourth Nuptials of the Emperor *Leo* did not any Ways interrupt the Union of the two Churches; the Opposition of *Nicholas the Mystic*, that is to say, the Privy-Councillor, or rather the Confessor, the Patriarch of *Constantinople*, his Deposition and the Election of another in his room, tho' they formed two Parties in the Clergy, were nevertheless no Impediments to the Bishops of either Side from joining in Communion with the See of *Rome*. The several Incidents which afterwards occurred till *Cerularius's* time never interrupted this Communion. As a long Annotation on this Topic would be very improperly introduced here, I shall refer the Reader to the Eccles. Hist. of Father *Alexander*.

Aversion. Thus new Motives for their Estrangement were established, and it must be allowed, the Writers of those Times magnified, and made those Motives appear greater than they really were, prompted thereto either by that misguided Zeal, which admits of no Moderation, or by that Obstinacy and Perverseness, mixt with Pride, which the unthinking Vulgar often mistake for the natural Result of true Religion. Jealousy likewise still added Fuel to the Flame. The two Emperors contested their Titles and Superiority: The nearer the *Grecian* Empire drew to her Destruction, the more jealous she grew of that Shadow of Grandeur which remained. This was manifest in 968 with Respect to the Title of *Emperor of the Romans* which the Pope conferred on *Otho*, in the Letters which he sent to the Emperor *Nicephorus* by his Legates, who were treated by the *Greeks* with all the publick Marks of Detestation and Resentment. Much about the same Time *Nicephorus* published the Celebration of the Holy Mysteries in *Latin* both in *Apulia* and *Calabria*, wherein the *Greeks* still preserved some small Domains.

TOWARDS the Middle of the eleventh Century *Michael Cerularius*, Patriarch of *Constantinople*, opposed the *Latins* with Respect to their making use of unleavened Bread in the Lord's Supper, their Observation of the *Sabbath*, and their Fasting on *Saturdays*, charging them therein with living in Communion with the *Jews*. To this Pope *Leo* the IXth replied; but in his Apology for the *Latins*, declaimed very warmly against the false Doctrines of the *Greeks*, and interposed at the same Time the supreme Authority of his See. Cardinal *Humbertus* likewise made another very handsome Apology for them. I think it requisite in this Place to inform the Reader of the several Abuses wherewith the last mentioned Author charges the *Greeks* of his Time, *viz.* with rebaptizing the *Latins*; burying the Remains of the Eucharist; with indulging their Priests in Marriage; with refusing to baptize, or give the Sacrament of the Lord's Supper to Women in a dangerous Condition during their Child-Bed; with not baptizing their Children till they were eight Days old; with condemning such Monks as wear Drawers, or eat Flesh in Time of Sickness. The aforesaid Cardinal, likewise, answered one *Nicetas Peñtoratus*, who charged the *Latins* with the same erroneous Principles as *Cerularius*, and concluded it with an Anathema against *Nicetas*, who afterwards made a solemn Recantation of his Conduct in the Year 1054 in the Presence of three of the Pope's Legates, amongst whom *Humbert* was one. These Legates had the Assurance to excommunicate the Patriarch *Cerularius* in *Santa Sophia*, and deposit the Record thereof on the High Altar, in the Presence of the Clergy and all the People; after which they shook the Dust off their Feet, crying out with a loud Voice; *May the Lord see and judge.* This Excommunication was accompanied with an Anathema against all such as should receive the Communion from the Hands of a *Greek*, not reconciled to the *Latin* Church. On the other Hand, the Patriarch encouraged the *Greeks* to rise up in Arms against the *Roman* Legates, and Matters were carried on with that Heat and Resentment, that the *Grecian* Emperor was apprehensive of some Danger, at the same time, from the Insurrection of the People whom that Patriarch had likewise incensed against his own Person. I shall not take upon me either to justify or condemn that remarkable Excommunication, which gave the last Shock to the Reconciliation, attempted a long time after, but to no manner of Purpose. All I think proper to say is, *Michael* was therein charged with Simony; with ordaining Eunuchs, and even advancing them to the Episcopal See; with rebaptizing Persons that had been before baptized; with maintaining that out of the *Greek* Church, there was

no Sacrifice, no Baptism ; with indulging those who serve at the Altar in Marriage ; with speaking disrespectfully of the Law of *Moses* ; with denying the Procession of the Holy Ghost from the Son ; with believing the Animation of all Things that had Leaven in them ; with imitating the Purifications of the *Jews* ; with refusing to administer the Sacrament of Baptism to Children under eight Days old, and that of the Lord's Supper to Women in Child-Bed ; with not admitting to the Holy Communion such as shaved their Heads and Beards according to the Custom of the *Romans* ; for which erroneous Practices their Excommunication ranged them in the same List with the *Simoniacs*, *Valesians*, *Arians*, *Donatists*, *Nicolaïtes*, *Severians*, *Macedonians*, *Manicheans*, and *Nazarians*, and at the Conclusion thereof the *Greeks* were anathematized together with this long Train of Hereticks. The Abbot *Fleury* has made the following judicious Observation ; *that these Heresies, thus ascribed to the Greeks, were for the most part nothing more than some Consequences drawn from their Doctrines and their Conduct, but not their avowed Doctrines themselves.* This Reflection may very properly be applied to the greatest Part of the fundamental Articles of Religion in general which at present divide us Christians. Did but the Spirit of Peace and Charity preside in the Discussion of Religious Tenets ; did we but animate Christians to live according to the Precepts laid down by our Blessed Lord and Saviour with that Warmth and Zeal which every one shews for the true Members of his own Communion, a Reunion of all the Professors of Christianity, and a perfect Reconciliation between its various Sects, might possibly be effected.

Michael Cerularius opposed this Excommunication by a Decree which treated the *Latins* as severely, as that had done the *Greeks*. He reiterated his Complaints against the *Latins*, and gave a long Detail of their Heretical Tenets, in a Letter to the Patriarch of *Antioch* ; wherein, however, the Footsteps of the most consummate Ignorance were plainly to be discovered. Moreover, in Imitation of their own Way of proceeding he charges them with trivial Niceties, as if they were really capital Errors. As for instance, their Ministers of the Altar, says he, embrace one another when at Mass ; their Bishops wear Rings to denote that their Churches are their Spiritual Spouses ; their Baptism is administered by single Immersion ; the *Latin* Bishops are Military Gentlemen, and are slain in Battle, after they have murdered their Souls. The judicious Author above quoted, upon this last heavy Imputation, makes an agreeable Reflection on the Origin of an Abuse so repugnant to the true Apostolic peaceable Temper. The Patriarch of *Antioch* replied to that of *Constantinople*, to this or the like Effect, that he ought indeed to avoid all essential Errors, but to excuse and overlook the little imaginary Abuses of the *Latins*, and have an Eye to their good Intentions, especially when the Faith was no ways in Danger, in which Case, Peace and brotherly Love one towards another ought as much as possible to be promoted. He explains himself with the same Coolness and Moderation on the other Motives for their Estrangement urged by *Cerularius* ; of whose second Letter to the same Patriarch I shall take no manner of Notice here.

AFTER the Death of *Michael Cerularius* in the Year 1058, nothing considerable happened with respect to the Schism of the two Churches till the Year 1078, when

^a Hist. Eccles. Lib. LX.

^r As for instance, charging the *Latins* with *Jewish* Transgressions by eating unclean or strangled Meats.

^f See *Fleury's* Dissertation on Eccl. Hist. at the Beginning of the XIIIth Tom.

Gregory the VIIIth held a Council at *Rome*, wherein *Nicephorus Botaniatus* was excommunicated for usurping the Throne of *Michael Parapinaceus*: An Impostor who assumed the Name of *Michael*, arriving in *Italy* for military Succours, served for a Pretext to transport Troops into *Greece* in order to assist that injured Prince and reinstate him on his Throne, and the Pope thereupon in 1080 absolved the Sins of all those Troops. The Misfortunes of the *Grecian* Empire, on the one Hand, which was ruined and laid waste by the Progress of the Religion and Arms of the *Mahometans*; as also, by the frequent Depositions of the Emperors and Patriarchs of *Constantinople*; and the Commotions, on the other Hand, in *Italy*, and the Broils and Disturbances between several Popes and the Emperors of *Germany*, prevented any considerable Progress, one way or other, towards a Reconciliation of the two Churches. Another Obstacle, which was sufficient to support this great Schism, was the Superstition of the Age, and the Barbarousness of their Learning, mixt with vain Subtleties, and a Kind of mis-called Piety, which substituted a Dread of Anathemas, and a servile Obedience in the Room of Religion. It was absolutely impossible that a Taste so fatally calculated to destroy all Peace and Charity should ever contribute towards a Reconciliation of two different Parties. In 1094 the Emperor *Alexis Comnenius* made his Applications to the Pope, and the *Latin* Christians to aid and assist him against the Infidels: But we don't find, that the least Step was taken towards a Reconciliation between the two Churches. In 1097 the Troops of the *Cruzade* against the *Mahometans* committed such prodigious Outrages all round *Constantinople*, that the *Latins* gave the *Greeks* fresh Occasion to abhor and detest them. I shall not take notice of the Dissertation of St. *Anselm*, Archbishop of *Canterbury*, on the Procession of the Holy Ghost: For in all Probability that Treatise, which was composed about the Beginning of the twelfth Century, fell not at that Time into the Hands of the *Greeks*.

THERE might probably be some Shadow of a Reconciliation in the Proposition which *Alexis* made Pope *Pascal* the II^d in the Year 1112 either to go himself, or send his Son to *Rome* to receive his Crown from the Hands of his Holiness. But says Abbot *Fleury*, we can't tell with what View *Alexis* made such an Offer, and there was no Consequence of any Moment, that we can find, which attended it. But be that as it will, 'tis asserted that *Alexis* was all along in Communion with the Church of *Rome*; which supposing it to be really so, was in Effect no more than the Reunion of a single Person, whose Example contributed very little, if any thing, to a general Reconciliation. It must be looked upon, no doubt, either as a Consequence of the Calamities and Ignorance of those Times, or as the Result of the usual Hypocrisy of the *Greeks*, that *Basil*, Archbishop of *Theffalonica*, should answer Pope *Adrian*, who exhorted him to bring about and accomplish, if possible, this Reconciliation; "that there was no Separation between them and the *Latins*; that they held the same Faith of St. *Peter*; " offered up the same Sacrifices, tho' there lay between them some little Stumbling " Blocks and Rocks of Offence &c." But may we not imagine that the Archbishop spoke with Sincerity, according to the Dictates of his Conscience, and that he formed a rational Judgment of the Motives which are generally made use of to authorize Schisms and Divisions? As to the solemn Promise made by an Ambassador of *Comnenius* to the Court of *Rome*, that there should be a firm and lasting Reconciliation between the two Churches, as there had been formerly, it dropt, and was attended with no Manner of Success. Upon this Proposition the Emperor of *Greece* insisted that the

Imperial Crown should be delivered to him and not the Emperors of *Germany*, which rendered the Reconciliation absolutely impracticable.

IN the Year 1177, one *Hugo Eterianus* presented Pope *Alexander* the III^d with a Dissertation against the Errors of the *Greeks* with Relation to the Procession of the Holy Ghost. Some important Queries which *Manuel Comnenius* proposed to *Hugo* thereupon, was the Occasion of his writing a particular Treatise on that Topick.

THE Massacre of the *Latins* in the Year 1182 at *Constantinople* under *Alexis Comnenius* the Younger, was as much owing to the Jealousy which the *Greeks* had conceived of the *Latins*, as the Aversion which the Difference of Principles in Religion naturally creates. The specious Pretence for it was the too great Authority which the latter had assumed under the Reign of *Manuel Comnenius*, who had been extravagantly indulgent to the *Roman* Church. The *Latins*, taking Advantage of this Protection, treated the *Greeks* with all the Disrespect and Contempt imaginable, and took every Opportunity they could possibly lay hold of to advance their own Church, at the Expence of that of the *Greeks*.

THIS mutual Aversion of the two Churches considerably encreased by the Barbarities, and scandalous Actions which the *Latins* were guilty of in *Thessalonica*, after they had taken it from the *Greeks* in the Year 1185. 'Tis manifest from the Writings of those Times, that the *Latins* were ever after more odious in the Eyes of the *Greeks*, than either the *Arabians* or the *Turks*. Give me leave here to make this one cursory Reflection, that the first Instance of a formal Schism between the *Greeks* and *Latins* is to be met with in a Treatise of *Theodorus Balsamon*, who was then living; and Mr. *Fleury* insists likewise, that the Schism is of no later Date than the taking of *Constantinople* by the *Latins*: but without engaging my self in any Controversy for or against the Assertion, or without fixing the real Epocha of the Schism, it will be sufficient for me to inform the Reader, that Passion, and Views altogether temporal, augmented and maintained it; so that some Controversial Points which were perfectly arbitrary, and which ought for ever to have been buried in Oblivion or confined to the Schoolmen, were only a Colour or Pretence for this wide and unhappy Breach. If the Schism was not so openly declared before the taking of *Constantinople*, it cannot be denied, but that the *Greeks* and *Latins* lived in an utter Abhorrence and Detestation of each other. The former from the Time of *Photius* never acknowledged the Pope, as Head of the Church¹; and that Article alone, in an Age wherein Ignorance had so far prevailed as to superadd a temporal Authority, superior to that of Princes, to the Apostolic Power of the Head of the Church, could never fail of becoming in Time the just Grounds for a Separation. And accordingly the *Greeks*, in their Declension, were not so blind, but that they could foresee the dangerous Consequences of a Mixture of Authority so repugnant to the Maxims of our Blessed Saviour. This Medley struck too great a Terror in them, not to keep at a Distance an Authority so detrimental to that of Princes, which these Patriarchs of the *Greeks* never ventured to oppose, but were punished for their Presumption.

BUT to resume the Subject I have begun.—In the Year 1199 Pope *Innocent* the III^d, giving in to the Measures which were taken by his Predecessors, wrote to the "Em-

¹ See *Fleury's Eccles. Hist.* Tom. V.

² *Alexis Angelus*, and *John Comnenus*.

peror of Greece, and the Patriarch of *Constantinople* to join the *Latins* in the *Crusades* in order to take by Force the *Holy Land* from the *Makometans*. At the same Time he talked to them about a Reconciliation, remonstrating that the *Greeks* by withdrawing themselves from the Unity of the *Holy See*, formed a new Church, and broke likewise the Bond of Christianity. He not only insisted with the Patriarch on the Unity of the Church, but laid a great Stress on the Primacy of *St. Peter*. To which the Emperor replied, that in order to procure a Reconciliation between Churches, the Members whereof ought to live in Love, and be of one Mind, which was a Happiness never to be expected, till the Prelates themselves should set a good Example and renounce the Dictates of worldly Wisdom. The Patriarch's Answer was little more than a Recrimination against the *Latins*. The Pope answered their Allegations, and in all his Apologies strenuously maintained his own universal Jurisdiction; artfully making use of all the subtle Quibbles and Distinctions then in Vogue: The better to enforce and illustrate the Superiority of his Right, he compared the spiritual Power to the Soul of Man, and the temporal to his Body. In short, these two Powers resembled, according to him, the two glorious Luminaries in the Firmament; that of the Pontif being compared to the Sun, and that of the secular Prince to the Moon. As Pope *Innocent* the III^d grounded the Power of his See on the very same * Authorities that his Predecessors had established before him; he pursued the same political System, the Maxims whereof tended to blend and confound the temporal Interests with the spiritual, and by that means to constitute the *Roman* Pontifs supreme Arbiters and Judges of all such Interests, as being the sole Vicars of *JESUS CHRIST*, who is Lord of the Universe; to extend beyond all reasonable Bounds the Immunities and Privileges of the Clergy; to multiply *ad infinitum* the Appeals to the Tribunal of *Rome*, and to withdraw the Ecclesiasticks from their Obedience to the secular Power. These political Maxims contributed very much towards the Foundation of several new religious Orders, the Establishment of numberless Ceremonies in the publick Acts of Devotion, voluntary Retirements, and the severest Penances. The Pope reaped the chief Benefit and Advantage of all these new religious Customs; for they withdrew the Allegiance of Subjects from their rightful Sovereigns, and so absolutely subjected their Consciences to his own Power, that at that Time nothing appeared in Nature so dreadful and shocking as the Papal Excommunication. But as the Eastern Church were perfect Strangers to the greatest Part of this System, instead of its contributing towards a Reconciliation of the *Greeks* with the *Romans*, it was a great Means of widening the unhappy Breach between them, and making them more inveterate Enemies than they were before; so that the pretended Reconciliation, promised by *Alexis* the Younger with the *Latins*, who had undertaken the Crusade, on the Condition of his Re-establishment on the Throne of *Constantinople*, had met with the same Obstacles and Impediments as before, even tho' it had been more hearty and sincere than in Reality it was.

THE Historical Accounts which are still extant of the *Latins* retaking, and plundering *Constantinople*, about two Months after the Decease of *Alexis* the Younger, plainly demonstrate that the *Greeks* had no Thoughts of, nor were in the least inclined to a

* The Donation of *Constantine*, and the false Constitutions of the Popes.

† In the Year 1203. He reigned but six Months, and in that short Interval of Time he neither gave Satisfaction to the *Greeks* nor the *Latins*. *Nicetas* says, "that for the Ambition of wearing a Crown, he made himself a Slave to the *Latins* . . . that he espoused the Innovations which the *Latins* made in the ancient Faith, and renounced the old Customs of the *Romans* (that is to say of the *Greeks*) to follow the new Institutions of the Pope."

14 *A* DISSERTATION on the RELIGION

Reconciliation, after they had been Eye-Witnesses of the Devastations and Havock which the *Latins* made in that City. How could the *Greeks* be ever able to reconcile that Zeal and Devotion, which ought to have inspired the *Crusades* with the Outrages which they committed in the East? The Plunder of *Constantinople* supplied the Western Churches with Plenty of Relicks of all Sorts of Saints, amongst which there were abundance of fictitious Ones, adopted upon the Credit and Reputation of the *Greeks* who presented them, the *Latins* who received them, and the Monks, who knew how to make use of them to advantage, and to ingratiate themselves thereby into the Favour and Esteem of the Devotees.

UNDER the Reign of the *Latin* Emperors, ^a there was a Kind of a Half-Reconciliation; but even that was only external; and scarcely extended farther than to the *Latin* Clergy and a few *Greeks* who had some private Reasons for their Renunciation of the Schism, or else were reduced to it through the unhappy Situation of their Affairs. For such as were the most attached to, and confirmed in their Schism, carried the ^a Aversion which they always had conceived for the *Latins*, so far as to rebaptize such as had been by them baptized before, and to account that Altar where a *Latin* Priest had celebrated Mass, as polluted and prophaned. But be that as it will, the stanch *Greeks* set up a Patriarch of *Natolia* at *Nice*, where *Theodore Lascharis* was likewise constituted Emperor. It must be acknowledged, that these *Greeks* did seem somewhat inclinable to a Reconciliation, and that even *Germanicus* their Patriarch wrote a Letter to the Pope and Cardinals in the Year 1232 upon that Topick; but in all Probability, such new Advances were the Result only of their Fear of the *Latins*, who were still in Possession of *Constantinople*, and threatened the *Greeks* of *Nichea*. However, *John de Briennius*, the *Latin* Emperor who sat on the Throne at the same Time that *Vatadius* reigned at *Nichea*, was then in no great Capacity to injure or oppress the *Greeks*, who on their Parts aimed at nothing but to gain time, and by Artifices and Delays to ruin that little Power which the *Latins* had remaining. The Conferences held by the Ecclesiasticks were altogether unsuccessful; for the Pope's Deputies would not in the least forego their Right, nor the *Greeks* recede one Jot from their Principles; and the Consequence of the Council which was held at *Nymphaea*, in order to treat on a Reconciliation, was only this, that they parted more implacable Enemies than ever, and looked upon each other as excommunicated Hereticks. *Vatadius* pretended to be very much concerned at the Continuation of the Schism; but the Laity in fact rejoiced at the Miscarriage of a Negotiation, the Success whereof would have made them perfect Slaves to the *Romish* Church; for they looked upon all the Western Christians as such.

THE Reconciliation again set on foot in the Year 1249 by ^b *John* of *Parma*, General of the Franciscan Order, whom Pope *Innocent* the IVth sent as Legate into *Greece* upon some promising Hopes which one *Laurentius*, another Friar of the same Order, had conceived, seemed at first to portend a happier Issue, since the Emperor *Vatadius*, and the Patriarch *Emanuel Caritopolus* sent their Deputies to the Pope on that Occasion; but

^a But if we may rely on the Veracity of *Maimbourg*, it was no such Difficult Matter to reduce the Schismatics to the Obedience of the Church, on account of their Natural Dispositions . . . Besides that they were for the Generality inclined to adhere to the Religion of their Prince . . . when under the Government and Authority of the *Latins* and an Emperor, remarkably zealous for the Cause of Religion, they complied with the Times, &c. that is, they pretended to acquiesce, because it was to no purpose to resist. See *Maimbourg*.

^a *Nicetas*, in his History, speaks of them as the Fore-runners of Antichrist. This Historian was an Eye-Witness of the Outrages and Disorders, and has given us a full Account of them.

^b Thought to be the Author of the *Eternal Gospel*, and deposed from the Generalship in 1256.

they were never so happy as to procure an Audience. His Holiness's Death, and the Decease of the Emperor *Vatacius* some Months after, absolutely destroyed all the Measures that had been taken towards a Reconciliation. In vain did Pope *Alexander* the IVth attempt to revive the Negotiation with *Theodorus Lascaris*, which *Vatacius* had begun: For that dropt, and proved as unsuccessful as all the others had done before it. By the Demands of the *Greeks*, 'tis very evident, that this Negotiation like the former was set on Foot with a political View only, and aimed at nothing but the Recovery of the Empire of *Constantinople*. A Reconciliation grounded on such Motives had been as precarious, no doubt, as all partial and self-interested Conversions are, where Religion is always the Sport of either Avarice or Ambition.

THE last *Latin* Emperor of *Constantinople* was *Baudouin* the IIId. The *Latins* lost that City after they had been in Possession of it for fifty seven Years. ^c *Michael Paleologus* retook it in the Year 1261, when it was destitute both of Men, Money, and Provisions. 'Tis easy to imagine, that the Pope used his utmost Endeavours to recover this Empire; and made it his peculiar Care to animate the *Latins* to take upon them the Cross for carrying on the Holy War against the *Greeks*: The Friars of the Minor Orders, who were inviolably attached to King *Lewis*, preached all over *France* in Defence of the *Crusade*. *Michael Paleologus*, however, foreseeing that on the one Hand, he should inevitably be engaged in a War with the *Latins*, and dreading, on the other Hand, the fatal Consequences of the Excommunication which *Arsenes* was thundering out against him, determined to write to the Pope, and ^d sue for Peace and Friendship, as the most effectual Means, in his Opinion, to bring about and accomplish the long wished for Reconciliation. The Pope accordingly sent his Nuncio's with a Letter, which extolled to the highest Degree the Power of the Holy See; the unspeakable Advantages that attended his Mediation in the Contests between Princes; his Protection of such as were oppressed, and unable to defend their own Rights and Privileges; but above all, his awful Power and Authority by Vertue whereof he obliged all such Princes as presumed to dispute and assert their Titles, by Dint of Sword to submit, and lay down their Arms: For in this Light must we view the Cognizance, which the Court of *Rome* at that time took of the temporal Concerns of Princes; a Cognizance, which was ever attended with *Anathemas* and Excommunications against those who refused to submit to his Decisions. Whether the Obstinacy and Perverseness with which *Arsenes* refused to absolve *Michael* disposed the Prince in Favour of the Pope; or whether such Disposition was the Result of that awful Apprehension he had of the Preparations which the *Latins* were making to recover the Empire of *Constantinople*, I shall not determine: But however that be, a Reconciliation seemed to be set on foot in earnest between the Emperor and the Pope, ^e who represented it to him as an easy Method to rid him of all his Fears. The Pope insinuated at the same Time that he ought not to blame his Clergy for Refusal of that Obedience which was due to him; for says he, *You have too great a Power over them already*. *Michael* ^f persisted in soothing his Holiness, and promised to be ^g indefatigable in his Endeavours to put a Stop to the Schism, disbursing in the mean time divers large Sums to bribe and ^h corrupt the Cardinals; but the *Greek* Clergy did not relish *Michael's* ⁱ Scheme as he ex-

^c He was Governor at that Time instead of *John Lascaris*; but he deprived that young Prince of his Sight, in order to supply his Place. The Patriarch of *Arsenes* excommunicated him for that inhuman Action.

^d *Urban* the IVth. ^e *Clement* the IVth 1267. ^f In 1272. ^g See *Pachymerus* Lib. V. Chap. viii.

^h Speaking to *Them*, as being the *Hinges*, whereon the Pope, who is as it were the *Door*, turns himself. *Pachymerus* *id.*

ⁱ See *Pachymerus*, who asserts that the Clergy made but a faint Opposition to the Project, hoping, as before, there would arise some Obstacles to the Reconciliation.

posed; they flattered themselves that his Project would prove as abortive as those of his Predecessors, and that by that Means they should not become dependent on the *Latins*. The Project, notwithstanding, was pushed forwards with the utmost Warmth and Vigour: The Patriarch *Joseph*, a ^k blunt, honest, illiterate Prelate, according to *Maimbourg*, opposed it openly.

As the Emperor seemed to be sincere in his Wishes for a Reconciliation; so likewise he used his utmost Endeavours to persuade the Clergy to come into the same Measures. In short, he left no Stone unturned to accomplish what he aimed at. In the first Place he had a Conference with the Patriarch, in which it was agreed, that the latter should absolutely resign his See, in Case the Negotiation took effect; but be immediately reinstated, if the Project proved abortive. Till this important Affair should be decided, which was referred to the Council of *Lions*, convened in the Month of May 1274, the Patriarch was to withdraw from his See, and retire to a Convent. After that *Michael* used all the fair Means, and all the plausible Arguments he could possibly devise, to bring the rest of the Clergy into his Measures. When he found such gentle Methods to be ineffectual, he not only threatened, but oppressed, with the utmost Severity, all such as ^l contumaciously opposed him. The Schism was abjured in the Name of the Emperor *Michael*, and the Reconciliation in full Council confirmed after the most authentick Manner, and made as conformable to the Notions of the *Roman* Church, as possibly could be wished. 'Twas plain, however, that the old Leaven still remained. At the very Time of this absolute Reunion, *Michael* insisted that the Creed should be rehearsed in the same manner as before the Schism; and that the Ceremonies and Modes of Worship before observed, should still be continued. Moreover, so many Schisms and Divisions were formed amongst the Clergy, as in a short Time rendered all the Deference and Submission of the Emperor to the Will and Pleasure of the Holy See entirely useless and ineffectual. Besides 'tis very observable, that there was abundance of Artifice and Design in all the Steps which were taken by *Michael*, and his Patriarch, *John Peccus*. The latter wrapped up in a Multiplicity of idle and obscure Terms the Grand Article relating to the Procession of the Holy Ghost, in the Confession of Faith which he sent to Pope *John* the XXIst. In the mean Time he excommunicated all such as refused to acknowledge the *Holy Roman Catholick Church, as the Head and Mother of all other Churches*. *Nicholas* the IIIrd, who succeeded *John* the XXIst in the Pontificate, insisted that the Patriarch and the Prelates, nay the Clergy in every City, Town, and Village, should read their Confession of Faith according to the Form prescribed by the Church of *Rome*; that the *Greeks* and *Latins* should rehearse the Creed after the same Manner and with the same Addition; that the Clergy should be obliged not to teach or tolerate any Doctrine, that was repugnant to the abovementioned Profession of Faith; that no Ceremonies which were established in the time of the Schism should be observed, but such as the *Romish* Church deemed proper to be continued, as being neither repugnant to the Faith, nor to the Canons of the Church. *Nicholas* insinuated, likewise, that the *Greeks* ought to be absolved from the Censures which they had incurred on Account of the Schism; that the Patriarch and Prelates who were reconciled ought to petition the *Roman* Church to be confirmed and re-established in their Dignities; and in fine, that the Presence of a Cardinal Legate, *invested with full Authority*, would be indispensably necessary at *Constantinople*.

^k *Pachymerus*, who is as valuable an Historian as *Maimbourg*, gives *Joseph* a much better Character.

^l See the Outrages and Disorders of *Michael*, in *Pachymerus*, Lib. V.

THE Emperor maintained a running Fight, and whether he was really apprehensive that his Relations and Subjects would rise in Rebellion, or whether he was glad of having a plausible Pretence for preventing too large Concessions, he declared in the Presence of his Clergy, that he would not suffer the least Variation in their religious Customs, nor the least Addition to be made to the Creed.

To this cautious Deportment which was so plausible, and so manifestly the Result of Fear justly grounded on the Obstinacy and Perverseness of the *Greek* Schismatics, the Emperor added, with abundance of Dexterity and Address, an external Deference and Regard for the Pope, which seemed to confirm, in a very visible Manner, the supreme Authority of the See of *Rome*. To all this his *Imperial* Majesty subjoined the severest Treatment of all such as charged him with the Subversion of Religion, or shewed the least Discontent at the Reconciliation. On the other Hand Pope *Martin* the IVth was conscious enough how little Advantage the Apostolic See would reap from a forced and affected Reconciliation, which comprehended only *Michael*, his Patriarch *Veccus*, and some other Ecclesiasticks of their Party; and therefore ^m judging such a Reunion merely fallacious, refused to give that Prince's Embassadors any Audience, and excommunicated him in Person in 1281.

Michael Paleologus dying in the Year 1282, in the Communion of the ⁿ Church of *Rome* notwithstanding his Excommunication by the Pope, *Andronicus* his Son in the first Place renounced the Reconciliation made with the *Latins*; then they made a solemn Purification, as if by that Reunion the *Greeks* had been polluted and prophaned: Divers Ecclesiasticks were afterwards suspended, others deposed, and the Laity obliged to do Penance. *Veccus* was condemned, and deposed in a Council held at *Constantinople*. All these Proceedings were accompanied with the Deposition of several Bishops, and abundance of other Outrages and Disorders in the *Greek* Church, which would be too tedious here to enumerate. The perpetual Divisions which were daily fomented in this Church, and the unhappy Posture of Affairs with respect to the State, which was surrounded on all Sides by formidable Enemies, continued to fill their Minds with dangerous Doubts, and a World of Perplexities.

THE Project for a Reconciliation was revived by the Aid and Assistance of one *Santo* in the Year 1326; but met with no Encouragement or Success. Some Years afterwards, the ^o Emperor *Andronicus* the Younger shewed some Inclination to be reconciled. Pope *John* the XXII^d accordingly sent Nuncios to *Constantinople* in order to treat about an Accommodation; but by the Advice of *Nicephorus Gregoras*, there was no Conference held about it; so that his Holiness's Nuncios lost their Labour. Another Attempt was made in the Year ^p 1337, but met with no better Success than any of the former Negotiations.

Two Years afterwards *Barlaam* was likewise sent to Pope *Benedict* the XIIth on the Part and Behalf of the Emperor *Andronicus*. He made new Proposals for the Establishment of the Reunion, which this Pope was as ready to hearken to as his Predecessor, provided they were advantageous to the Authority of the Holy See: But by the Steps

^m See *Pachymerus*, Lib. VI. Chap. xxx.

ⁿ *Maimbourg*, on the Schism &c. Lib. V. *Pachymerus* says nothing of it.

^o In the Year 1333.

^p Under the Pontificate of *Benedict* the XIIth.

taken by the Emperor's Envoys, it appeared plainly, that he was no farther inclined to make any such Proposals but as they should prevail on the Pope to assist him against the *Turks*, and his other Enemies. Such Dispositions must necessarily procure but a precarious Reconciliation at best, and create new Obstacles against a lasting and solid Peace; which happened accordingly: for the People, according to *Maimbourg*, *fatigued with incessant Troubles, most heartily wished for a Reconciliation*; not out of Conviction, for that was not to be expected from the Populace, but because they flattered themselves that the Aid and Assistance of the *Latins*, together with a Reconciliation, would deliver them out of all their Troubles. *Barlaam* therefore in the first Place proposed that a general free Council should be convened with the Approbation of the People, and the four Eastern Patriarchs, which could not be said of the Reconciliation settled and adjusted at *Lions*; for that was privately adjusted by the Emperor alone: But he insisted at the same Time on Succours for the retaking *Natolia* from the *Turks*, as a Means, as he pretended, to open a Way to the Holy Land, and to dispose the *Greeks* to hearken to the Proposals which the Pope's Legates had to make. By this Means, continued he, the Emperor would be enabled to assure the *Greeks* of the Fidelity and Friendship of the *Latins*. Thus, therefore, the ill Posture of Affairs and the impending Ruin of the Empire were the sole Advocates for their Religion. This was evident, from what *Barlaam* declared to his Holiness, *viz. That he was not sent by the People of Greece, but by the Emperor Andronicus alone, who neither could, nor would venture to declare for the Reconciliation, unless the Latins should send him sufficient Succours before-hand.* The Pope neither approved of the Expedient of a general Council, nor of a strict Enquiry into the Controversies between the *Greeks* and *Latins*, nor of the Tolleration proposed by *Barlaam*; under the Pretence *that not to oppose an Error, is in some Measure to assent to, and approve of it.* He offered to send his Commissioners to confer with those of the *Greeks*; not to *dispute with them*, but to *instruct* the Schismatics. By all that *Barlaam* said afterwards, it plainly appears, that there was nothing farther aimed at by that Project, than to prevail on the Pope to send them Succours.

In the Midst of those Distractions which harassed and embroiled the City of *Constantinople* after the Death of *Andronicus* the Younger; those Troubles and Disturbances which were partly owing to the false Speculations of some ¹ Quietists that started up at that Time amongst the Monks of Mount *Athos*, *John Cantacuzenus*, who usurped the Throne, revived the Project for a Reconciliation, with a View to ingratiate himself into the good Will and Favour of Pope *Clement* the VIth. There were accordingly Embassadors and Nuncios sent on both Sides. A Council was proposed to be held at a Place equally convenient for both Parties, and approved of, but by the Death of his Holiness the Project miscarried and proved abortive. As his *Imperial* Majesty was surrounded with his Enemies, the ill Posture of his Affairs obliged him to write to the immediate Successor of ² *Clement* upon the same Topick. 'Twas upon much the same emergent Occasion that *Paleologus*, the Successor of *Cantacuzenus*, proposed likewise a Reconciliation, accompanied, on his Part, with all the Solemnity, Submission and Obedience that could possibly be paid to a Sovereign. He sent one of his Sons as an

¹ The Emperor *Michael Paleologus*.

² They were called *Palamites* from one *Gregory Palamas* who was their Head. See *John Cantacuzenus's* Hist. of *Andronicus* Lib. II and IV. Consult likewise *Fleury's* XXth Tom. and *Maimbourg* on the Schism &c.

³ *Innocent* the VIth elected 1352.

Hostage, and a Guarantee of his Allegiance to the Pope. He conferred on his Holiness's Legate an almost absolute Authority in all Ecclesiastical Affairs; he solemnly promised to bring the *Greeks* under a perfect Subjection to the Church of *Rome*; and in short, declared that in Case he did not make good his Engagement, that the Empire should be assigned and set over to his Son *Andronicus*, and his paternal Authority to the Pope; so that his Holiness should be entitled to take Possession of the Empire, as Guardian in the Name and Behalf of his Son &c. Such was the Obligation which the Pope's Internuncio advised the Emperor to enter into, who was surrounded by his Enemies, and harassed by the various Factions of the *Greeks* that destroyed one another; insomuch that the *Turks*, taking Advantage of their intestine Divisions, advanced their Conquests even to the Gates of *Constantinople*. However, 'tis very remarkable, that even that extraordinary Submission and Obedience met with no manner of Success; no Succours were sent, and the Negotiation proved fruitless and of no Effect. All the other Advances which from time to time were made to the Pope after this solemn Engagement of *Paleologus*, had nothing more in view, than to procure his Aid and Assistance, which yet he never granted.

IN the Year 1369, the beforementioned *Paleologus* went to *Rome* to solicit for Succours from the *Latin* Princes against the *Turks*, who oppressed him on all Sides. His Imperial Majesty made a Confession of Faith entirely Catholic, and in all Respects conformable to the Pope's Interest, and I must needs say, to that of *Paleologus* likewise; considering the unhappy Posture of his Affairs at that Time. *Paleologus* returned home plentifully provided with Letters of Recommendation from his Holiness, and honoured with abundance of his spiritual Favours: In all Probability, the Politicks of those Times would not permit him to grant any temporal ones, as standing in too great need thereof himself. Nay 'tis very reasonable to imagine, that his Holiness was not in a Capacity to be over liberal and munificent, in the midst of those Feuds and Animosities which then embroiled the West. To conclude; that unfortunate Prince returned home much ' poorer and in a more distressed Condition, than when he set out.

I SHALL take little or no Notice of the Embassy of *John Paleologus* to Pope *Urban* the Vth, nor of the several Letters which passed between *John Cantacuzenus*, then a Monk, and Pope *Gregory* the XIth. on the Subject of this Reconciliation of the *Greeks*: Neither shall I amuse the Reader with the Letters which *Emanuel Paleologus*, the Successor of *John*, wrote to Pope ' *Boniface* the IXth, nor of the Journey which that Emperor was " obliged to take; in order to solicit Succours from the Western Princes, being reduced to the utmost Extremity, and having no City but *Constantinople* left, which was blocked up at the same Time by *Bajazet*: All these Steps and Proceedings proved entirely abortive; and met with no manner of Success, either with respect to his temporal or spiritual Affairs. The Schisms of the Eastern Church, and heavy Weight of a War which raged in *France*, *England*, and *Germany*, deprived him of all Means of Succour; and all the Favour he received from *France*, was a small Pension only. This was the Time when several learned and ingenious Men began to fly for Refuge into *Italy*, which compleated the Ruin of the *Greeks*, who were once so justly admired for their profound Skill in all the liberal Arts and Sciences.

* We are credibly informed that his Creditors caused him to be arrested at *Venice*, and that his Son *Emanuel* borrowed a considerable Sum in order to ransom him.

† In the Year 1396.

" Towards the Year 1400.

IN the Beginning of the Year 1418, *Emanuel Paleologus* sent Embassadors to the Council of *Constance* with Proposals for a Reconciliation, which were attended with no Manner of Success, notwithstanding some Historians pretend to assert, that this Embassy met with a very favourable Reception. *Emanuel*, however, resolutely persisted in his Attempt to bring about a Reconciliation, and even to engage his Subjects to acquiesce in it, by Means of a solemn Council. He might then perhaps have acted with the utmost Sincerity, and yet 'tis probable likewise, that he might conform thereto with no other View but self-Interest. But be that as it will, the Patriarch *Joseph* and he went hand in hand in the Affair together. *Martin* the Vth sent a ^x Legate to *Constantinople*. The Emperors *Michael* and *John Paleologus* proposed on their Parts that a free œcumenical Council should be held in that City; but the Pope insisted that those Princes should defray all the Disbursements and Expences of the *Latin* Prelates, which rendred the Proposal impracticable. On the other hand, the *Greeks* peremptorily insisted that the Council should be held at *Constantinople*, declaring at the same Time, that their Resolution was to submit only to the fair and impartial Decisions past therein, and not blindly to adhere to *Rome* and the Doctrines of the *Latins*. From whence 'tis evident, that the same Jealousy and Distrust continued on both Sides; that Policy, and the Emergency of Affairs were the principal Motives that biased the one, and the Ambition of being absolute Lords and Masters in Points of Controversy, swayed the other.

By the Advice and Persuasion of the Fathers of the Council of *Basil*, ^y *John Paleologus* sent his Embassadors to treat with them on the Reconciliation of the Church. There were several preliminary Articles agreed upon, whereof the most material were, that some City in *Italy* should be pitched upon for the Congress, as near the Sea, as conveniently might be; or else *Buda* in *Hungary*, or *Vienna* in *Austria*; that the *Grecian* Emperor with his Patriarchs, Metropolitans, &c. to the Number of seven Hundred, should all meet there, whose Disbursements, till their return into *Greece*, should be defrayed by the Council; that the same Council should likewise defray all the Charges that attended the Meeting of the *Greek* Clergy who were to be assembled at *Constantinople*, for the Election of Deputies to attend the Congress; and should fit out Men and Gallies for the Defence of *Constantinople*, in the Emperor's Absence. The Council of *Basil*, and after them Pope *Eugenius* ratified and confirmed these Articles. There were several Flaws or Deficiencies, however, in the Terms, and in the Formalities; several Quibbles, Evasions, and Amendments started on the Part of the *Greeks*; several Misunderstandings between the Council and Pope *Eugenius*, all which tended to overthrow the Negotiation of *Basil*, but were finally so far adjusted that 'twas agreed to hold another Council at ^z *Ferrara*, which was afterwards transferred to *Florence*.

THE *Greeks* arrived at *Ferrara* in *March* 1438. After the Formalities between the Pope and the Emperor *John Paleologus* who was personally present at this Council, were settled and adjusted, it was opened in *April*, and till the ^a first Sessions, which was in *October* following, the *Greeks* and *Latins* disputed warmly on the several Articles in Debate. The sixteen Sessions of this Council produced nothing but long Harangues, impertinent Cavils, and idle, fruitless Contentions, which determined nothing, and converted nobody. The Council was opened again at *Florence*, and the first Sessions

^x In 1420 the Cardinal of St. Angelo.

^y In 1434.

^z In 1438.

^a That is to say, with the *Greeks*; for the Council had begun their Sessions in the Month of *January* 1438.

was held there about the latter End of *February* 1439. There were ten of them in all with the *Greeks*. The Conference was carried on with abundance of Spirit and Vigour; but the Arguments therein offered making no Impression on the wilful and perverse Minds of most of the *Greeks*, new Measures were taken for a Reconciliation, which the Emperor was determined, if possible, to accomplish at any rate. Divers moderate Means were afterwards proposed but all proved unsuccessful. The various Artifices and subtle Notions which each Party had recourse to, either to defend or explain the different Ways of conceiving the Procession of the Holy Ghost, were surprising, beyond all Expression. But it was manifest enough, that there was but very little of the Inspiration of the Holy Spirit in all their trifling Sophistry.

HOWEVER, they agreed at last to an *external shew of a Reconciliation*: I give it that Denomination, because it was no more universal than the former; and in short only served to augment the Divisions amongst the *Greeks*. A Confession of Faith was drawn up in the Presence of the *Grecian* Emperor, in order to be common both to the *Greeks* and *Latins*, with Relation to the Procession of the Holy Ghost. This Draught was read, signed, and approved by both Parties in the Month of *June*. *Joseph* the Patriarch of *Constantinople* died that very Month in *Florence*, perfectly reconciled to the *Latin* Church, or at least, according to the last Declaration of his which is extant.

THE other Points wherein they differed were not contested with such Warmth and Opposition, except that of the Supremacy of the Pope which the *Greeks* could never be prevailed on to acknowledge or admit of. It was accommodated, however, at last, with some few Restrictions, which were no Ways detrimental or injurious to the Pope's supreme Authority. The Decree of Reconciliation was signed the sixth of *July* in the same Year, and at the same time that Pope *Eugenius*, who was, if I may use the Expression, the very soul of that Reunion, was deposed at *Basil*.

THE Decree whereby the *Armenians* were reconciled to the Church of *Rome* was made in *November* following. The *Jacobites* were united about the Beginning of the Year 1441. On the other Hand, the greatest Part of the *Greeks*, who had signed the Union at the Council of *Florence*, made a publick Recantation of what they had done at *Constantinople*. The Reflections of the People, the numerous Evils which they dreaded, and were threatned with by the Cabal of Monks, and other Ecclesiastical Schismatics, in short their own ^bunstable Temper induced them to recant; nay, inclined many of them to write against the Reconciliation. To these Treatises were added abundance of groundless Jealousies and numberless Invectives against the *Latins*, for corrupting the *Greeks*, ^cpurchasing their Votes, falsifying, counterfeiting, or altering the Records, and the Hands of the Subscribers. All these Complaints together with the old Grudges of the *Greeks* against the *Latins*, confirmed the Schism as strong as ever; and even the Emperor himself, who by such Reconciliation, flattered himself that he should engage the *Latins* in this Interest, and make them zealous in aiding and assisting him against the *Turks*, grew cold and indifferent, as soon as he found his Expectations frustrated. The Murmurs and Discontents of the People, animated by the Clergy,

^b See the Account which *Ducas* has given of this Recantation in the 31st Ch. of his Hist. of the *Palæologus's*.

^c There were some of the Archbishops, who, upon subscribing the Decree, said, "We will not set our Hands, till you pay us down the Money with which you promised to supply us; &c. *Ducas ibid*."

absolutely broke all his Measures: But what terrified him the most was, the Excommunication with which he was threatned by three Patriarchs of the East. This bold Stroke made all the East, *Russia*, and great Part of *Constantinople*, as wilful and stubborn Schismatics as ever. At the same time these Prelates pronounced Sentence of Deposition against the Patriarch of that City, and against all the Ecclesiastics that were ordained by him.

^d The Loss of the Battle at *Varna*, near the *Euxine* Sea, which was fought between *Ladislaus*, King of *Hungary*, and *Amurath* Emperor of the *Turks*, utterly destroyed all the Hopes of *John Paleologus*, who till that time flattered himself that he should be able at last to bring over the *Latins* to his Interest by a Reconciliation of the *Greeks* to the Doctrines of their Church. It were to no Purpose on this Occasion to exclaim against those false Notions and ambitious Views in Religion, which have too often destroyed the Christian Interest, Views which had rendered it absolutely necessary a long time before not to aid and assist the *Greeks*, unless they would conform as well in their religious Rites, as Doctrines to the Will of the supreme Head of the *Latin* Church. It was easy enough one would think to have foreseen that the Destruction of the Eastern Empire, and the Progress of the *Mahometans* there, must necessarily weaken and depreciate the Christian Interest in the West. But all Considerations of this Kind were stifled by that impetuous Passion, disguised under the Name of Zeal, which submitting neither to the Exigences of the State, nor to the Interests of the People, regards nothing but adding Numbers to the Faithful, and leading their Souls captive at its Pleasure. The Loss of the Battle at *Varna* was owing to this hot, misguided Zeal, which shamefully violated a Treaty, made with the *Turks*, tho' sworn to in the most solemn Manner on the Holy ^e Evangelists. Cardinal *Julianus*, with consummate Assurance, varnished over this perfidious, dishonourable Action so directly repugnant to the Maxims of true Christianity, and removed all the Qualms of Conscience which disturbed the Repose of some scrupulous Christian Princes, by an Absolution given in the Name of the Successor of him, who has taught and commanded us to be just and righteous, and never to swerve from our solemn Engagements, though never so detrimental to our Interest, or entered into, with our most implacable Enemies. *John Paleologus*, despairing of all future Succours from the *Latins*, either would not or durst not any farther make mention of a Reconciliation.

THE Reunion of the *Syrians*, *Chaldeans*, *Maronites*, and their Patriarchs with the *Latins*, which is said to have happened in the Year 1444, was neither more solid, nor more universal than that of the *Greeks*.

ALL that was transacted under the Reign of *Constantine Paleologus*, the last Emperor of the *Greeks*, in order to support and sustain the Reunion signed at the Council of *Florence*, was meer Policy, 'Diffimulation, and Deceit. 'Tis true, indeed, this Prince accepted of the Decree for the Union, and prevailed on several Ecclesiastics of his

^d About the latter end of the Year 1444.

^e We are informed, that *Amurath*, drawing the Treaty which he had made with the Christians out of his Bosom, addressed himself to JESUS CHRIST in the following Terms. Behold, O Lord, the solemn Alliance which the Christians have made with me in thy Name. If thou art God avenge thy Wrongs and mine. Cardinal *Julianus* lost his Life in this Action. Some say that after the Loss of this Battle, he fell into the Hands of some Highway-Men who murdered him.

^f The greatest Part of the Ecclesiastics, says *Ducas*, in the 36th Chapter of his History of the *Paleologus's*, did not consent. The greatest Part did I say nobody consented, and the Emperor himself only play'd the Hypocrite in that Affair &c.

Court to receive it ; but besides that Necessity alone urged him to such a Compliance ; the Obstinacy of the People still continued as confirmed as before ; and the State of Affairs could now less than ever admit of any Compulsion to sooth their Minds, and duce them to an Obedience to the Sec of *Rome*. No sooner had *Gennadius* the Monk, who was Head of the Party that opposed the *Latin* Church, threatened to punish such as received the Reconciliation made at *Florence* with the utmost Severity, but the *Latins* were immediately looked upon, as a Cabal of Excommunicated Hereticks ; nay the Devotees themselves joined with him, and took the Liberty of pronouncing Anathema's against all such as testified their Approbation of the Decree for the Reunion.

THE Reader may conceive an adequate Idea of the Aversion of the *Greeks* to the *Romish* Church from a remarkable Expression of the *Grecian* Admiral, who when he saw the Army of the *Turks* besieging *Constantinople*, said, *we had better have one with a Turbant for our Sovereign, than one with a Cardinal's Cap*. And this Aversion rather augmented than decreased after that Capital was surrendered to the *Turks*.

HERE we might and perhaps ought to have closed our Historical Abridgment of the Schism ; it being sufficient, we presume, to have traced from Age to Age the various Treaties which were set on Foot ever since the Schism began, for reconciling the two Churches, and the Measures which the *Grecian* Emperors have taken on the one Hand, and the Popes on the other for that Purpose ; tho' neither of them for the Generality had any thing more at Heart than a political View, and an Eye to the Advancement of their own temporal Interest. The Ignorance of the *Greeks*, after they once groaned under the *Turkish* Yoke, prevented them from busying themselves any longer with the trifling Controversies which for so long a Time had divided the two Churches, and the Venality of the Patriarchate, which began about eight Years after the Surrender of *Constantinople* to the *Turks* ; and from that Time had been always the Property of the best Purchaser, seemed to destroy all Hopes of any future Reconciliation. There were still, however, some Patriarchs who held the same Opinions as the *Latins*, notwithstanding the implacable Aversion of the People to the Pope and his Communion. But all the Projects for a Reconciliation were absolutely laid aside, or at least suspended by the Dissentions and Disorders, which the numerous Sects and Heresies created amongst the *Western* Christians during the sixteenth Century. I shall now proceed to some other essential Points of History, in order to clear up what remains to be said on the Schism of the *Greeks*.

WE are informed that *Jeremias*, Patriarch of *Constantinople* in the Year 1572, was solicited by the *Lutherans* to adhere to their Confession of Faith made at *Ausburg* ; but that not being able to gain him over to their Interest, they found Ways and Means to compass his Deposition. *Jeremias* on the other hand heartily inclined to a Reunion with the *Latins* (*Romish*) ; at least the Answer which he made to the Confession of Faith approved at *Ausburg* is an incontestible Argument, that their Doctrine, with respect to the Eucharist, seemed to him very dark and obscure ; and his second Reply demonstrates likewise, that he was no *Lutheran*, in several other fundamental Articles. Several Disputants have exerted their *Chicanry* on the Profession and Belief of this *Greek*.

Cyril Lucar, who was constituted Patriarch of *Constantinople*, as is pretended, by the help of *Dutch* Money, and the Intrigues of the *Calvinistical* Party, attempted a Reconciliation

ciliation with this Sect. He drew up for that Purpose a Confession of Faith which according to my Author was ^r, *in every Respect conformable to the Principles of Calvin*, and *prodigiously astonished the Western Church*. To set this Circumstance in a fair Light we must inform the Reader that this ^h *Cyril Lucar* had made several Voyages to *Holland* and *England*, where he first imbibed the Tenets of the Protestants, by reading their Discourses, and conversing with them. This familiar Intercourse with them and their Books might in all Probability ⁱ furnish him with a Scheme for a Reformation, and produce that Confession of Faith, in a great Measure suitable to the *Calvinistic* Principles, which was printed at *Geneva*, as an authentic Testimony of the ^k Conformity there was between the Faith of the *Greeks* and the *Protestants* with respect to the fundamental Articles of the Christian Religion. Each Party has represented *Cyril* in a different Light, according to their own Ideas, and their own Prejudices. If we may rely on the Veracity of the ^l *Catholicks*, he was a profest *Calvinist*, an inveterate Enemy of the Pope, a pensionary Hypocrite of the Protestants, whose Principles he profest for Interest Sake, and not through Conviction, and got himself promoted to the Patriarchate by the Assistance of their Money and their Factions. If, on the other hand, we may credit ^m the Protestants, he was an Enemy indeed to the *Latins*; but much more inveterate to the false *Greeks*, that is to say, such as were reconciled to the *Latins*. The *Latins* detested and abhorred him, because he looked down with a generous Disdain on the advantageous Offers which they made him, as well as the Menaces with which they endeavoured to intimidate him, and gain him over to their Party. His Views were those of a sincere Christian, and his whole Conduct was an incontestible Proof, that he thought it a Duty incumbent on him to endeavour, as far as in him lay, to re-establish a perfect Sanctity in his Church, by opposing to the utmost the Progress of Errors and Superstitions, &c. that he had not made Religion a Cloak for Injustice, nor any Ways acted inconsistent with the Dictates of his own Conscience &c. To conclude, that he lay under no Ties or Obligations whatever to the Embassadors of *England* and *Holland*, than what were contracted through their mutual Acquaintance, which was afterwards

^r *Gautier Lesly's* Embassy to the *Porte* in 1665.

^h He flourished about the Beginning of the Seventeenth Century. The *Turks* put him to Death in 1638.

ⁱ See what *Ricaut* says of *Cyril*, in the Preface to his Treatise, entitled, *The State of the Greek Church*, according to the Translation printed in 1688 at *Amsterdam*. "I am not insensible . . . that *Cyril* having spent some considerable Time in *England*, was extremely pleased with the flourishing State in which he found Religion there at the Beginning of the Reign of King *Charles* the 1st, . . . and conceived a high Esteem for the Church of *England*, which in all probability furnished him with the Plan or Platform for the Reformation of the *Greek Church*, for the Contraction of their tedious Offices, numberless Ceremonies, and too frequent Festivals; for the Settlement of the Doctrine relating to the State of Souls after Death, for the retrenching of some particular superstitious Customs, which favoured too much of Idolatry, for the Establishment of an awful Regard for the Sacrament of the Lord's Supper, without prying into the unfathomable Abyss of that sacred Mystery"

^k The *Greeks*, says *Ricaut*, in the Preface before quoted, *detest and abhor this Confession* . . . what follows I take for an Historical Paradox. *The Jesuits are charged*, says he, *with being the Authors of this Confession, who having a mortal Aversion to this worthy Prelate, persecuted him with the most inveterate Malice, and used thir utmost Endeavours not only to make him odious to the Turks and Jews, but obnoxious to the Thunder of the Romish Church, both old and new*. It will appear in the Sequel, that the Confession of Faith was really *Cyril's*.

^l *Arnaud's* Perpetuity of the Faith &c. Father *Simon* infra.

^m See *Claudius's* Answer to the Perpetuity of the Faith, Lib. III. Chap. xii. where he relates some curious Particulars relating to the Veneration and Respect which the *Greeks* of *Constantinople* paid to *Cyril*, and the Sorrow which they expressed for the Loss of him after his Decease. As for the rest, I can't perceive that this Esteem and Concern of theirs are any substantial Proofs of the Conformity of *Cyril's* Belief with that of his own Church. Besides that the Aversion of the Populace is very fickle and precarious, and with ease converted to Pity and Compassion; the Ignorance of the *Greeks*, that is, of the Populace, was so invincible that none of them could be acquainted with their Patriarch's Confession of Faith; nor could that be any Motive for either their Hatred or Separation. 'Tis not impossible therefore but that the Commonalty might retain an uncommon Veneration and Esteem for *Cyril* without concerning themselves in the least one Way or other with this Confession: Besides this extraordinary Regard, which is insinuated to be universal, is very likely to have been peculiar to those of his own Party.

improved to an intimate Friendship, when they were sent to *Constantinople* and found him there, &c.

WITHOUT mentioning any further Particulars, it is evident from several of *Cyril's* Letters, that he ⁿ had taken upon him without any other Commission than that of his own Head ^o to join with the Protestants, or rather the *Calvinists*; that he has mingled his own private Tenets with those of his ^p Church; that notwithstanding, his Notions were far from being strictly *Calvinistical*, at least at the Time when he wrote to a celebrated ^q *Armenian*; that he advanced several Untruths, as for Instance ^r, that the *Georgians*, *Chaldeans*, and several others whom he particularly specifies, persevere without wavering in the Faith of CHRIST, and that he did not perceive the least Innovation amongst them in any fundamental Doctrines; that he was a very ignorant Man as appears by his asserting the *Copti* were so called, because they observed the Ceremony of Circumcision; whereas he ought to have known that the Term *Copte* or *Cufte* is a Corruption only of the Word *Egyptus*. To this may be added, that this *Greek* was a Man that set no Bounds to his Passion, as appears by his everlasting Invectives against the *Romish* Church, the *Jesuits*, *Monks*, &c.

^r THE Instruction given by the Court of *Rome* to *Camacchio Rossi* proves, that *Cyril* was a perfect *Calvinist*. 'Tis he in particular whom they charge with heretical Principles, with sending young *Greeks* to pursue their Studies in *England*, with propagating *Calvinism* in the East, with dispersing Heretical Catechisms amongst the Bishops, containing such Doctrines as are not only condemned by the Apostolical See, and the Council of *Trent*, but also by his own Predecessors^s. In all probability his true political Intention was to erect *Altar against Altar*. The Interest of the Protestant Powers required an Establishment of their Reformation amongst the *Greeks* upon the Ruins of the Missions and Seminaries of the Catholics. They employed *Cyril* therefore who was an implacable Enemy to the Pope, and made an Advantage of his Aversion to him, and his natural Inclination to *Calvinism*, in hopes to compass their Design.

WE shall here drop the Subject of the Reconciliation of the *Greeks* to the Protestant Communion through the artful Management and Interest of *Cyril Lucar*: We shall resume it, however, once more, when we come to speak of the particular Tenets of

ⁿ See *Authentick Memorials* of the Religion of the *Greeks*, by Sir *Aymon* in his first Letter to the Republick of *Geneva*; *I receive your Doctrine &c. I detest and abhor the Principles of the Church of Rome &c.*

^o Quella (Confessione) ho scritto per dichiarazione di me stesso e far palese al Mondo quel che credo e Professo, &c. Letter the 2d to Mr. *Diodatus*. As to that Passage in his Letter, wherein he says, *that as to Religious Concerns, his Church would have no Communion with Papists*, it has Reference only to the Schism.

^p In the *Memorials &c.* Letter the 2d to Mr. *Diodatus*, he has this Expression. *La Confessione mia e de la Chiesa Greca*. Some nevertheless have made the following Remark, that divers Articles in this Confession are repugnant to the Principles of a considerable Number of the *Greeks* who were never suspected to have been reconciled to the *Latins*. *Claude* says in Lib. III. Chap. xii. of his *Reply* to the Perpetuity, that there is nothing determined for certain with respect to these Points &c. But by the Sequel of this Discourse it will more plainly appear, wherein this Confession is inconsistent with the Doctrine of the *Greek* Church. It's well worth observing, that in this very Letter, quoted in the preceding Note, *Cyril* says, *that he compiled that Confession of his own Accord &c.* 'Tis equally observable, that in the Fragment of a Letter, written by *Cyril*, and quoted in Tom. III. of the Perpetuity, he declares, *that he abhors and detests the Superstitions of the Greeks*; which is another Proof that his Belief was not absolutely, and in all respects conformable to that of his own Church. This likewise may be further proved from what he says of the *Greeks*, at the End of his Letter to *Uytendegart*.

^q *Uytendegart* in 1613. See likewise a Letter which he wrote to Mr. *Wilhem*, in the *Authentic Memorials*, &c.

^r *Ibid.* we shall find the Reverse, in the Sequel of these Dissertations.

^s See the *Authentick Memorials*, &c.

^t See *Ibid.* The Account of the Intrigues of the *Jesuits*, &c. such as peruse that Narrative with Attention, will find there the very same Position, which is advanced here.

the several Christian Sects in the *East*. In the mean Time supposing it to be true, that the *Greeks* are more inclined to the *Protestant* than the *Romish* Church, yet we should find it an easier Matter, in all Probability, to win them ^u over to the Church of *England*, than to *Calvinism*. However, after all, there would be still two Obstacles which would prevent their Reconciliation, and make it as precarious, as the various Projects proposed for the Union of the *Greeks* with the Church of *Rome*. One whereof is the profound Ignorance of the People, who are so obstinately attached to their old Superstitions, that *Cyril* himself was forced to ^x acknowledge it. Now this strong Propensity to Superstition must necessarily give them a Dislike for a Religion, which, under Pretence of banishing Superstition, prohibits all external Ceremonies in the Celebration of their Divine Worship, and only admits of such spiritual ones in their stead, as are scarce able to command the Attention even of such as have Capacities superior to the Vulgar. The other is the ^y extreme Ignorance of their Priests and Pastors. And to these we may add a third, *viz.* the Jealousy of the *Turks*, which would effectually prompt those Infidels to distrust that intimate Acquaintance which the *Greeks* should attempt to contract with the *Protestants*.

ON the other Hand, that their Aversion for the See of *Rome* in particular, is so inveterate, that being ignorant to the last Degree, *they will believe*, ^z says a particular Historian, *any thing how false soever, provided it be not required of them to submit to the Holy See*. But as that Imputation is fixt only on adult Persons, or such as are grown old and confirmed in Prejudices and Prepossessions, we ought to make our Applications to such as are young, and open to Conviction. It must therefore be acknowledged, that if 'tis ever possible to reconcile the *Greeks* to the Church of *Rome* it must be done by erecting Schools and Seminaries for Catholick Missionaries to instruct and inform their Youth. As they improve them in the liberal Arts and Sciences, they may instruct them likewise in the Grounds of their own Religion, and imprint on their Minds their own Sentiments and such as are favourable to the See of *Rome*, which as we have before observed, is to the *Greeks* the principal Stumbling-block and Rock of Offence. There are some Seminaries of this Kind erected at *Rome* for the Education of *Grecian* Children. *Gregory* the XIIth founded a ^a Church for them, and a beautiful College which are still subsisting. Such as are desirous of knowing by what Means a Way might possibly be opened for the Accomplishment of a general Reconciliation between the two Churches, without any further Care or Trouble, than that of diligently instructing the *Grecian* Youth who reside in this Seminary, and those of *Constantinople*, &c. may gratify their Curiosity, by the Perusal of a Passage ^b very remarkable in several Respects, to which I have referred them in the Note below.

^u *Ricaut* in his Preface to the *Present State*, &c. says, " One Thing which makes the *Easterns* inclinable to shake off their old Prejudices, is, that they observe the *English* have a well regulated Liturgy, are very exact in their Ecclesiastical Discipline, and pay a profound Veneration for all Sundays and Festivals; but otherwise, they could scarcely be prevailed on to believe the Protestants to be Christians, or at best only such Christians as had preserved none of the Institutions of the Primitive Church.

^x *Io se potesse riformare la mia Chiesa lo farei molto volentieri, ma Idlio sa che trattatur de impossibili.* Letter to Dr. *Wilhem* in the *Authentick Memorials*, &c.

^y *Mihi displicet Pastores & Episcopus nostros tenebris ignorantiae obmergi &c.* Idem ubi supra.

^z *Poulet's* Account of the *Levant*.

^a Every thing there is conformable to their Customs. The High Altar is erected after the *Grecian* Fashion. The Service is read in the *Greek* Language, a *Greek* Bishop always officiates, and ordains such as are qualified to receive Holy Orders. A great Number of Missionaries are sent to the *Levant* from this Seminary. The *Jesuits* are the Directors of it.

^b The Passage is taken from *Thomas a Jesu*, and quoted by *Claude* the Minister in his *Apology* &c. Lib. IV. Chap. vi. 'tis too prolix to be inserted in this Place.

A General IDEA of the STATE of the GREEK CHURCH.

“SINCE the numerous Sects, which are now subsisting in the *Levant*, are of
 “ *Greek* Original; and since their Principles and Ceremonies, except in some
 “ few particular Points, are all much the same, it will be very proper, in our Opinion,
 “ to treat on the *Religion* of the *Greeks* (properly so called) before we descend to the
 “ different Branches that have issued from it.

“ The *Greek* Church, which is now dependent on the Patriarch of *Constantinople*,
 “ was not formerly so extensive, as it has been since the Emperors of the East have
 “ thought proper to lessen or reduce the other Patriarchates in order to aggrandize that
 “ of *Constantinople*, which they could accomplish with the greater Ease, as they were,
 “ in that respect, much more powerful than the Emperors of the West, and had
 “ little or no regard to the Consent of the Patriarchs in order to create new Bishop-
 “ ricks, or confer new Titles and Privileges. Whereas in the Western Church, the
 “ Popes have by slow Degrees, made themselves the sole Arbiters in all Ecclesiastical
 “ Concerns; insomuch that Princes themselves are at present obliged to have Recourse
 “ to them, and be subservient to their Directions on all such Occasions.

“ There are several Catalogues, or Lists now extant of the Churches which are de-
 “ pendent on that of *Constantinople*, but as most of them are very antient, and do not
 “ sufficiently illustrate the vast Extent which that Church at present boasts of, we shall
 “ content our selves with producing of a modern Date the first as we find it quoted from
 “ ^d *Nilus Doxopatrius* an obscure *Grecian*, by *Leo Allatius* the second, as 'tis inserted
 “ in Dr. *Smith's* Letter concerning the present State of the *Greek Church*, for which he
 “ assures us, he was indebted to the *Greeks* of *Constantinople*. It is proper to observe
 “ in this Place, that the greatest Part of the Metropolitans and superiour Clergy
 “ amongst the *Greeks* retain to this Hour some particular Marks of Distinction,
 “ some

^c This is an Extract from Father *Simon*. I have borrowed the first Chapter of his *Critical History on the Doctrines and Customs of the various Nations of the Levant*. The Reader is desired to observe that whatever he finds throughout these Dissertations on the Religion of the *Greeks* distinguished by Commas reversed, is copied from the beforementioned Father *Simon*.

^d As the two following Catalogues may possibly prove an agreeable Amusement to some of our curious Readers. I have inserted them verbatim in the *Latin* Version only, just as I found them annexed to Father *Simon's* Dissertation.

A CATALOGUE or LIST of the several CHURCHES which are dependent on the Patriarchate of Constantinople, taken by Nilus Doxopatrius, and quoted by Leo Allatius, Lib. 1. de Conf. Eccl. Occid. & Orient. cap. 24.

1. Cæsarea Cappadociæ habens Episcopatus	8	12. Amasea Helenoponti habens Episcopatus	7. cujus
2. Ephesus Asiæ habens Episcopatus	34	Episcopatus erat & ipsa Iberia.	
3. Heraclea Thraciæ in Europa, habens Episcopatus	15	13. Melitene Armeniæ habens Episcopatus	9. ex quibus est & Episcopatus Cucusus, quo in exilium missus est aurea lingua Joannes.
4. Ancyra Galatiæ habens Episcopatus	8	14. Tyana secundæ Cappadociæ habens Episcopatus	3
5. Cyzicus Hellesponti habens Episcopatus	12	15. Gangra Paphlagoniæ habens Episcopatus	3
6. Sardes Asiæ habens Episcopatus	25	16. Thessalonica Thessaliæ habens Episcopatus	8
7. Nicomedia Bithyniæ habens Episcopatus	12	17. Claudiopolis Honoriadis habens Episcopatus	5
8. Nicea ejusdem Bithyniæ habens Episcopatus	6	18. Neocæsarea Ponti Polemoniaci habens Episcopatus	7
9. Chalcedon ejusdem Provinciæ sine subditis		tus	
10. Side Pamphylæ habens Episcopatus	16	19. Pisinus secundæ Galatiæ habens Episcopatus	7
11. Sebastia secundæ Armeniæ, habens Episcopatus	7	20. Mira	

“ some Titles of Honour whereby they are respectively dignified and distinguished; in-
 “ somuch that the Patriarch of *Constantinople*, when he writes to the Archbishops, or
 “ any particular Bishops, never fails to insert their proper Additions, notwithstanding
 “ the necessitous Circumstances to which they are reduced. The *Greeks* Time out
 “ of Mind have been peculiarly fond of such honourable Distinctions, such pompous
 “ and magnificent Appellations, which most People ascribe to the natural Pride and
 “ Ambition of the Eastern Nations; but such as are more favourable and candid,
 “ would rather chuse to look on them as the Result only of Courtesy and Complai-
 “ sance. Altho’ the Church of *Constantinople* can now no longer boast of that flourish-
 “ ing State it once was in under their Catholick Emperors; yet their Ecclesiasticks are
 “ still as vainly fond as ever of their pompous Titles and Marks of Distinction. Nay,
 “ their very Recluses are not entirely free from this Vanity and Ostentation. And it
 “ is owing to this haughty Disposition that the modern *Greek* Writers generally insert
 “ some additional Titles of Honour in the Front of their Dissertations, such for in-
 stance

20. Mira Liciæ habens Episcopatus	53	calorum. 9. Acragantis. 10. Tyndarii. 11. Carines.	
21. Stauropolis Caræ habens Episcopatus	26	12. Leontines. 13. Aleiæ. 14. Gaudi insulæ. 15.	
22. Laodicea Phrygiæ Capatianæ habens Episcopatus	21	Melitæ insulæ, quæ dicitur Malta. 16. Liparis in-	
23. Synada Phrygiæ salutaris habens Episcopatus	20	sulæ. 17. Vulcani. 18. Didymi. 19. Ustinæ. 20.	
24. Iconium Lycaoniæ habens Episcopatus	15	Tenari. 21. Basiludii.	
25. Antiochia Pisidiæ habens Episcopatus	21	46. Catania, quæ cum Syracusani esset Episcopatus,	
26. Perge, sive Sylæum Pamphyliæ, habens Episco-	17	propter Sanctum Leonem in Archiepiscopatus dig-	
patus		nitatem provecta est.	
27. Corinthus Peloponnesi habens Episcopatus 7. 1.		47. Ammorium Phrygiæ habens Episcopatus	5
Damalorum. 2. Argi. 3. Monembasiæ, sive Te-		48. Camachus Armeniæ habens Episcopatus	8
narusiæ. 4. Cephaloniæ. 5. Zacynthi. 6. Zemenes.		49. Cotyæum Phrygiæ habens Episcopatus	13
7. Mainæ.		50. Sancta Severina Calabriæ habens Episcopatus	5
28. Athenæ Græciæ habens Episcopatus 11. 1. Eu-		51. Mitylene Lesbi insulæ habens Episcopatus	6
rypi. 2. Dauliæ. 3. Coronæ. 4. Andri. 5. Orei.		52. Novæ Patræ Græciæ habens Episcopatus	4
6. Scyri. 7. Caristi. 8. Porthmi. 9. Aulonæ. 10. Sy-		53. Thebæ Græciæ habens Episcopatus	3
raæ & Seriphi. 11. Cei & Thermiorum.		54. Serræ Thessaliæ habens Episcopatus	57
29. Mocyrius Cappadociæ habens Episcopatus	4	55. Æonis.	
30. Crete habens Episcopatus	10	56. Corcyra.	
31. Rhegium Calabriæ habens Episcopatus	13	57. Melæmbria.	
32. Patræ Peloponnesi habens Episcopatus 5. 1. La-		58. Amastris Ponti.	
cedæmonis. 2. Methonæ. 3. Coronæ. 4. Bolenæ.		59. Conæ Phrygiæ.	
5. Olenæ.		60. Pompeiopolis.	
33. Trapezus Ladicæ habens Episcopatus	15	61. Atalia a Sylæo avulsæ.	
34. Larissæ Græciæ habens Episcopatus	17	62. Paronaxia a Rhodo avulsæ.	
35. Naupactus Nicopolis habens Episcopatus	9	63. Lacedæmonia a Patris Peloponnesi avulsæ.	
36. Philippopolis Thraciæ habens Episcopatus	10	64. Madyta ab Heraclea avulsæ.	
37. Trajanopolis Rhodopes habens Episcopatus	7	65. Abydus a Cyzico avulsæ.	
38. Rhodos Cycladum Insularum habens Episcopatus	12	Archiepiscopatus item qui Throno Constantinopolitano	
39. Philippi Macedoniæ habens Episcopatus	7	subjacent, nulli tamen Metropolitanorum obnoxii,	
40. Adrianopolis Hæmi montis habens Episcopatus	11	neque sub se habentes Episcopatus, omnes sunt 1.	
41. Hierapolis Phrygiæ Capatianæ habens Episcopa-	9	Bizya. 2. Leontopolis. 3. Parium. 4. Proconesum.	
tus		5. Caus. 6. Aspros. 7. Cypsela. 8. Psice. 9. Nea-	
42. Rhodostolum, seu Distra Hæmi montis, habens	5	polis. 10. Selga. 11. Cherso. 12. Mefenæ. 13. Ga-	
Episcopatus		rela. 14. Brysis. 15. Dercus. 16. Carabyza. 17.	
43. Dyrrachium habens Episcopatus	4	Lemnus. 18. Leucas. 19. Miithia. 20. Padachtoc.	
44. Smyrna Asiæ habens Episcopatus	5	21. Perme. 22. Kosporus. 23. Cotradia. 24. Co-	
45. Syracusæ Siciliæ habens Episcopatus 21. 1. Ca-		dræ. 25. Carpathus. 26. Corro. 27. Rhizæum.	
tanæ. 2. Taurominæ. 3. Messenæ. 4. Cephaludii.		28. Gothia. 29. Sugdia. 30. Phulli. 31. Ægina.	
5. Thermorum. 6. Panormi. 7. Lilybæi. 8. Tro-		32. Pharfala. 33. Anchialus. 34. Heraclei. Hæ	
		omnes civitates & Provinciæ Throno Constantino-	
		politano annumerantur.	

The next Catalogue being somewhat more Modern, is much more conformable likewise to the present State of the Greek Church.

“ stance, as *Doct̃or of the great Church* * Protosyncellus, and the like, by which, how-
“ ever, they are not always able to disguise or conceal their native Ignorance.

THE *Greek Churches* at present deserve not to be called so much as the Shadows of what they were in their former flourishing State, so remarkably distinguished for the learned and worthy Pastors that presided over them; whereas nothing but Servitude, Ignorance, and Poverty is now visible amongst them. “ I have seen Churches, says
“ *Ricaut*, which were more like † Caverns, or Sepulchres than Places set apart for
“ Divine Worship; the Tops thereof being almost level with the Ground. They are
“ erected after this humble Manner, for fear they should be suspected, if they raised
“ them any considerable Height, of an evil Intention to rival the *Turkish Moschs*.” It is very surprising indeed that in the abject State, to which all Historians agree the *Greeks* are reduced at present, the Christian Religion should have the least footing amongst them: but doubtless this Happiness ought wholly to be imputed to the infinite Goodness of Divine Providence. Their Notions of Christianity, ’tis true, are principally confined to the Traditions of their Forefathers and their own received Customs. Among other Things we are assured that they are very much addicted to the external Acts of Piety and Devotion, such as the Observance of Fasts, Festivals, and Penances: They revere and dread the Censures of their Clergy; and are bigotted Slaves to their Religious Customs, though demonstrated to be never so absurd: And yet it must be acknowledged, that although these Errors cast a great Scandal and Reproach on the Holy Religion which they profess, they prevent it notwithstanding from being intirely lost and abolished amongst them ‡. A Fire, which lies for a Time concealed under a
Heap

Another LIST or CATALOGUE of the Churches which now depend on the Patriarch of *Constantinople*; taken from Dr. *Smith’s* Dissertation upon the present State of the *Greek Church*.

Catalogus Provinciarum, seu Metropolitum & Episcopatum Throno Constantinopolitano hodie subiacentium.

CÆsaræa, cujus Metropoli dicitur *excelsus dignitate inter excelsos, & Exarcha totius Orientis*. Ephesus, Heraclea, penes cujus Archiepiscopum consecrandi Patriarcham jus usque manet. Dicitur *Exarcha Thraciæ & Macedoniæ*. Habet sub se quinque Episcopos, Calliopoios, Rodosti, Tyriloes, Metrorum, Myriophyti. Ancyra, Cyzicus, Philadelphia, Nicomedia, Nicæa, Chalcedon, Thessalonica, cujus Metropoli *totius Thessaliæ* dictus: habet sub se novem Episcopatus, Citros, olim Gydrizæ, Serviorum, Campaniæ, Petræ, Ardamerii, Hierissi & Sancti Montis, sive Athonis, Plantomonis, Polianinæ. Athenæ, sub quibus continentur Episcopatus quatuor, Talantii, Scirri, Solonis, Mindinitzæ. Prusa, Trapezus, Philippopolis, Philipporum & Dramæ, Thebæ, Methymna. Lacedæmonia habet sub se Episcopatus, Cariopoios, Amyclarum, Brestenæ, Larissæ, cujus Episcopatus sunt Demetriadis, Zethunii, Stagonis, Thaumaci, Gardicii, Radobisii, Schiathi, Loidoricii, Letzæ & Agraphorum. Adrianopolis, cui solus subjacet Episcopatus, Agathopoios. Smyrna, Mitylene, Serræ, Christianopolis, quæ & Arcadia. Amasia, Neocæsarea, Iconium. Corinthus, sub qua solus Episcopatus, Damalonis. Rhodus, Novæ Patræ, Ænus Drystra, Tornobus, cujus Metropoli dicitur *Exarcha Bulgaricæ*: habet sub se Episcopatus, Lophitzi, Tfernobi, Presilabæ. Joanninorum Metropoli habet Episcopos, Bothronti, Bellæ, Chimarræ, Drynopoios. Euripi, Artæ. Metropoli Monembasiæ habet Episcopos Eleos, Mainæ, Rheontis, Andrusæ. Nauplii, Phanarii & Neochorii Archiepiscopus. Sophiæ Metropoli, Chii. Paronaxiæ, Tziæ, Siphni, Sami, Carpathi, Andri, Barnæ, Cous, Leucadis, Veterum Patrarum Metropoli habet Episcopos Olenæ, Methonæ, Coronæ, Proconnessi, Gani.

Sunt adhuc Episcopi & Metropolitæ,

Mediæ, Sotopoios, Prælabi, Caphæ, Gotthiæ, Bindanæ, Didymotichi, Lititzæ, Buziæ, Selymbriæ, Zychnarum, Neurocopi, Melenici, Berrhææ, Pogogianæ, Chaldææ, Pifidiæ, Imbri, Myræ, Santorinæ, Æginæ, Ungarovalachia.

In Moldavia quatuor tantum Episcopi regimini Christianorum Ecclesiastico præsunt, Metropoli Cretensis cum tribus ipsi subjectis Episcopis Sedem Constantinopolitanam agnovit.

* *Protosyncellus*, is much the same Title as that of our *Grand Vicar*.

† The present State of the *Greek Church*.

‡ Such as are Admirers of close Reasoning, will perhaps censure this as too general and inconclusive. But ’tis not our Province to demonstrate in this Place, that *the Christian Religion alone and the Truth are in all Respects equal*; and that therefore the Harmony and Agreement that there is between them can no more be rendered uncertain than Mathematical Evidence; and that by Consequence, neither the one nor the other can ever be destroyed, tho’ their Authority may be suspended for a Time by Sophistical Arguments, and foreign Additions. And altho’ there

Heap of Embers, may revive and burn again as bright at ever : The same Hopes may be conceived of Truth, when obscured by the dark Clouds of Ignorance and Error.

*A General IDEA of the fundamental DOCTRINES and
other TENETS of the GREEKS.*

I Never was so conscious, as I am on this occasion, of the Danger that attends him, who consults a Multiplicity of Books, in order to illustrate any Topic, and has not either Capacity, Time, or Opportunity to search narrowly into the original Spring from whence it flows. In order to form an adequate Idea of the true Principles of the *Greeks*, it is absolutely necessary for us to consult the *Greeks* themselves, to be curious in our Enquiries, and to examine and compare them with their proper Authors with that Candour and Impartiality, which is inconsistent with the usual Prejudices that all controversial Dissertations endeavour to establish and augment. There have been numberless Volumes published on this Subject within these two hundred Years last past, and all of them have made mention of it as a fundamental Point in which the Catholics and Protestants are equally concerned. And yet all the Endeavours of these laborious Authors, tho' each exerts his utmost Skill to ward off the Blows of his Adversary, and to return them with Advantage, have only served to puzzle the Cause and render the Principles of the *Greeks* obscure, and the Terms which they make use of to express them unintelligible. Nay, they have confounded these last to that Degree, that they themselves are not able to understand them ; inasmuch that, in order to explain their Meaning, they have called in several new Ideas and Expressions to their Aid, which are much more intricate and perplexed than the old ones. If therefore, in a Point so incumbered with subtle Evasions, slight Quirks, and forced Constructions, we content our selves with the Performances of such particular Authors, who have only copied and compiled the Works of others, and yet been more bold and peremptory in their Decisions than the original Writers themselves; we shall doubtless entertain very wrong Ideas of the Subject before us.

PURSUANT to these Positions, I shall endeavour by exploding all those accessory Ideas, which conceal the real Principles of the *Greeks* from us, to produce such an Historical Abridgment thereof, as shall be as plain and particular as may be, without incumbering it with any Critical Reflections, or swelling it with obscure Passages, and unnecessary Quotations. I shall introduce no more of these, than what, in my Opinion, will be absolutely necessary to justify this ^h small Treatise, which I have inserted in these Dissertations, or to supply my Author's Omissions. Nothing, I conceive, can oblige the Reader more, than an Abstract of this Discourse so justly admired by the Learned, and the Insertion of such Parts of it only, as to me appears most pertinent to the present Purpose. One cannot honour an Author more, or be more just to his

there are some Articles of Faith in this Religion which are incomprehensible, and not to be explained by the mere Dint of Reason, yet it must necessarily subsist thro' the Purity of its fundamental Doctrines which are inseparable from the eternal Truth.

^h *The Critical History of the Principles and religious Customs of the various Nations in the Levant*, published by *Sieur de Meni* at *Frankfort* 1684. Several Years afterwards the Bookseller willing to vend the Copies which he had by him undisposed of, substituted, as is customary with that artful Fraternity, the following Title Page in the room of the Former. *A Critical History of the Doctrines, Ceremonies, and religious Customs of the Eastern Christians*, written by *Richard Simon of Treves*, and sold by *Lewis Ganeau* 1711. This *Ganeau* was an imaginary Bookseller.

Merit, than to revive him under a new Form, without altering or maiming his Work in its various divisions. In this State and Condition he is able to know his own Compositions again, and has no room to complain, that the Sense of his learned Reflections has been perverted, or the least injustice done to his Discourse by the Cur-tail of it.

“ THE *Latins*, since the *Greek* Church has fallen into that deplorable State and Con-
 “ dition in which it lies at present, have several times insulted them without any just
 “ Occasion, and the Missionaries have frequently treated them as Hereticks, without the
 “ least Foundation. But, in fine, there lived several learned Men at *Rome* in the Time of
 “ Pope *Urban* the VIIIth who were very conscious of the Ignorance of some *Latin* Di-
 “ vines who condemned every Tenet as heretical, which they had not heard of in their
 “ own Schools. The same Observation has been made by the Author, who has pub-
 “ lished an Edition of Travels to Mount *Libanus*, with long Annotations, whcerin he
 “ undertakes to illustrate the Theology of the Eastern Nations. This Author alleges
 “ ⁱ that the *Latins* charge the *Greeks* with divers Innovations, but frequently without
 “ any Foundation ; and that if their Theology was duly traced to its Fountain-
 “ Head, it would appear more conformable to the Antients ^k than that of the *Latins*.

“ THE Publick has been lately favoured with a very learned Discourse on this To-
 “ pic, which seems to be composed by the ^l Author of the *Perpetuity of the Faith*, who
 “ very learnedly confutes all the Arguments that have been offered on this Subject by
 “ the most able Protestants of *France*. In my Opinion, however, the ^m Author of the
 “ Annotations on *Gabriel* the *Philadelphian*, comes nearest the Truth, as he always
 “ keeps a Medium between the two Parties, and distinguishes the modern *Greeks*,
 “ who have either read the *Latin* Authors, or studied in their Seminaries, from those
 “ who never had any Intercourse or Acquaintance with them: And he readily admits,
 “ that the Former are more conformable to the *Latins* than the Latter, at least with
 “ respect to their Manner of Expression. The Author of the Remarks on the Tra-
 “ vels to Mount *Libanus* has carried this Notion still much farther. For he affirms,
 “ that the modern *Greeks*, for the Generality, do little more than copy the *Latin* Au-
 “ thors without strictly adhering to the Opinions of their Forefathers; and moreover,
 “ that not being able to soar above the Verge of popular Traditions, they do not give
 “ themselves the trouble to trace their Theology from its original Source. Nay, he
 “ peremptorily affirms, that the Dissertations of *Gabriel*, Archbishop of *Philadelphia*,
 “ notwithstanding he is one of those who dissents from the *Latin* Church, are no-
 “ thing but a Compound of the *Greek* and *Latin* Divinity, which must be understood,
 “ principally, with respect to his Method and Manner of Expression. Father *Mor-*
 “ *mus* likewise seems to be of the same Opinion in his Discourses on the Penance and
 “ Ordinations of that *Philadelphian* Prelate.

“ If we keep close to this Position, which these two Authors have sufficiently esta-
 “ blished, we shall easily discover, what the religious Principles of the *Greeks* are, and
 “ shall find it no difficult Task to reconcile the different Opinions of those who have

^l See Father *Simon*'s Remarks on *Dandini*'s Travels to Mount *Libanus*, Pag. 202, & seq. and 339, & seq. published in 1685.

^k See *Ibid.* Father *Simon*'s Remarks.

¹ *Arnaud* Doctor of the *Sorbonne*.

^m Father *Simon* himself, who published in the Year 1671, and 1682, the Works of *Gabriel*, Archbishop of *Philadelphia*, with Annotations under the Title of *Fides Ecclesiæ Orientalis* &c.

“ treated

“ treated on this Topick. I have not been able to devise any better Method to explain
 “ the Doctrines of the modern *Greeks* than by producing the List, or Catalogue of
 “ Errors, which are charged upon them by *Caucus*, Archbishop of *Corfou*; and by
 “ adding at the same time some necessary Reflections, in order the better to distinguish
 “ what is true from what is false; since their Tenets have been set in different Lights,
 “ by different Authors.

“ “ *Caucus*, a *Venetian* Nobleman, and Archbishop of *Corfou*, in his Dissertation on
 “ the erroneous Doctrines of the modern *Greeks*, dedicated to Pope *Gregory* the XIIIth,
 “ has digested their Errors under the following Heads °.

“ I. THEY rebaptize all such *Latins*, as are admitted into their Communion.

“ II. THEY don't baptize their Children till they are three, four, five, six, ten, nay
 “ sometimes eighteen Years of Age.

“ III. THEY exclude *Confirmation* and *Extreme Unction* out of the *Seven Sacraments*.

“ IV. THEY deny there is any such Place as *Purgatory*, notwithstanding they pray
 “ for the Dead.

“ V. THEY do not absolutely acknowledge the Pope's Supremacy, nor that of the
 “ Church of ^p *Rome*.

“ VI. THEY deny by consequence, that the Church of *Rome* is the true Catholick
 “ Mother Church. They even prefer their own to that of *Rome*, and on *Holy Thurs-*
 “ *day* ² excommunicate the Pope and all the *Latin* Prelates, as Hereticks and Schif-
 “ matics.

“ VII. THEY deny that the Holy Ghost proceeds from the Father and the Son.

“ VIII. THEY refuse to worship the Host consecrated by *Latin* Priests with unlea-
 “ vened Bread, according to the ancient Custom of the Church of *Rome*, confirmed by
 “ the Council of *Florence*. They wash likewise the Altars where the *Latins* have cele-
 “ brated Mass; and will not suffer a *Latin* Priest to officiate at their Altars, pretend-
 “ ing that the Sacrifice ought to be performed with leavened Bread.

“ IX. THEY assert that the usual Form of Words, wherein the Consecration, ac-
 “ cording to the *Latins*, wholly consists, is not sufficient to change the Bread and
 “ Wine into the Body and Blood of CHRIST, without the Use of some additional
 “ Prayers and Benedictions of the Fathers.

[°] *Caucus* in Hist. de Græc. recentiorum Hæresibus. This Book was never printed.

² These Articles are inserted in the *Authentick Memorials* of the Religion of the *Greeks*, printed at the *Hague*, in Quarto, in the year 1708, with several false Comments and Glosses, in Imitation of the Author's Manner, and with several considerable Alterations.

³ The *Greek* Church looked upon that of *Rome* as fallen from her Supremacy, because, as a *Greek* Schismatick Historian expresses himself, *she had abandoned the Doctrines of her Fathers*.

⁴ See below. In the Office of *Holy Thursday*, we find the following Imprecation. *May all such as offer up unleavened Bread in the Celebration of the Sacrament be covered with Confusion !*

“ X. THEY insist that the Sacrament of the Lord’s Supper ought to be administered
 “ in both Kinds to Infants, even before they are capable of distinguishing this spi-
 “ ritual Food from any other; because ’tis a Divine Institution. For which Reason,
 “ they give the Sacrament to Infants immediately after Baptism, and look upon the
 “ *Latins* as Hereticks for not observing the same Custom.

“ XI. THEY hold, that the Laity are under an indispensable Obligation, by the
 “ Law of God, to receive the Communion in both Kinds, and look on the *Latins*
 “ as Hereticks, who maintain the contrary.

“ XII. THEY assert, that no Members of the Church when they have attained to
 “ Years of Discretion, ought to be compelled to receive the Communion every Easter;
 “ but should have free Liberty to act according to the Dictates of their own Con-
 “ science.

“ XIII. THEY shew no Respect, no religious Homage, or Veneration for the Holy
 “ Sacrament of the *Eucharist* even at the Celebration of their own Priests; and use
 “ no lighted Tapers when they administer it to the Sick. Moreover, they keep it in
 “ a little bag or Box, without any further Ceremony than fixing it to the Wall, where
 “ they light up Lamps before their Images.

“ XIV. THEY are of Opinion, that such Hosts as are consecrated on *Holy Thursday*,
 “ are much more efficacious than those consecrated at other times.

“ XV. THEY maintain that the Sacrament of *Matrimony* is a Union which may
 “ be dissolved. For which Reason, they charge the Church of *Rome* with being guilty
 “ of an Error, in asserting that the Bonds of Marriage can never be broke, even in
 “ Case of Adultery, and that no Person upon any Provocation whatsoever can law-
 “ fully marry again. But the *Greeks* preach up a quite different Doctrine, and prac-
 “ tise it daily.

“ XVI. THEY condemn all fourth Marriages.

“ XVII. THEY refuse to celebrate the Solemnities instituted by the Church, and pri-
 “ mitive Fathers in Honour of the Virgin *Mary*, and the *Apostles*, and to keep several
 “ other Saints on the same Days with the *Latins*: And besides their different Manner
 “ in the Celebration of them, they wholly neglect and despise the Observance of se-
 “ veral Saints-Days which are of antient Institution. They reject likewise the reli-
 “ gious Use of graven Images and Statues, altho’ they admit of Pictures in their
 “ Churches.

“ XVIII. THEY insist, that the Canon of the Mass of the *Latins* ought to be
 “ abolished, as being full of Errors.

“ XIX. THEY deny that Usury is a mortal Sin.

“ XX. THEY deny that the Subdeaconry is at present a Holy Order.

34 *A* D I S S E R T A T I O N *on the* R E L I G I O N

“ XXI. OF all the General Councils that have been held in the Catholick Church by
 “ the Popes at different Times, they pay no Regard to any after the sixth, but reject
 “ the seventh, which was the second held at *Nice*, in order to condemn those who re-
 “ jected the use of Images in their Divine Worship, and all that have succeeded it, re-
 “ fusing to submit to any of their Institutions.

“ XXII. THEY deny auricular Confession to be a divine Precept, and pretend it is
 “ only a positive Injunction of the Church.

“ XXIII. THEY insist that the Confession of the Laity ought to be free and vo-
 “ luntary ; for which Reason they are not compelled to confess themselves annually,
 “ nor are they excommunicated for the Neglect of it.

“ XXIV. THEY insist, that in Confession there is no Divine Law which enjoins
 “ the Acknowledgment of every individual Sin, or a Discovery of all the Circumstances
 “ that attend it, which alter its Nature and Property.

“ XXV. THEY administer the Sacrament to their Laity both in Sicknefs and in
 “ Health, tho’ they have never applied themselves to their Confessors ; and the Reason
 “ thereof is, because they are persuaded that all Confessions should be free and volun-
 “ tary, and that a lively Faith is all the Preparation that is requisite for the worthy
 “ receiving of the Sacrament of the Lord’s Supper.

“ XXVI. THEY look down with an Eye of Disdain on the *Latins* for their Obser-
 “ vance of the *Vigils* before the *Nativity of our Blessed Saviour*, and the Festivals of the
 “ *Virgin Mary* and the *Apostles*, as well as for their Fasting in *Ember Week*. They
 “ even affect to eat Meat more plentifully at such Times than at any other, to testify
 “ their Contempt of the *Latin Customs*. They prohibit likewise all Fasting on *Satur-*
 “ *days*, that preceding *Easter* only excepted.

“ XXVII. THEY condemn the *Latins* as Hereticks, for eating such Things as have
 “ been strangled, and such other Meats, as are prohibited in the *Old Testament*.

“ XXVIII. THEY deny, that simple Fornication is a mortal Sin.

“ XXIX. THEY insist, that it is lawful to deceive an Enemy, and that ’tis no Sin
 “ to injure and oppress him.

“ XXX. THEY are of Opinion that in order to be saved, there is no Necessity to
 “ make Restitution of such Goods as have been stolen or fraudulently obtained.

“ XXXI. To conclude, they hold, that such as have been admitted into Holy
 “ Orders may become Laymen at Pleasure. From whence it plainly appears, that they
 “ don’t allow the Character of the Priesthood to be indelible. To which we may add,
 “ that they approve of the Marriage of their Priests, provided they enter into that
 “ State before their Admission into Holy Orders, tho’ they never indulge them in
 “ that Respect after their Ordination.

“ * T H U S

“ * THUS have I run through the several Articles wherein the *Greeks* differ from the
 “ *Latins*, if we may credit *Caucus*, who ascribes these erroneous Principles not only
 “ to the *Greeks* of *Corfu*, but all the other *Greeks* in general who dissent from the
 “ *Latin Church*.

“ BUT this *Caucus*, according to *Leo* [†] *Allatius*, was a very illiterate Prelate, an
 “ egregious Calumniator, and a Man of a very shallow Capacity, who fondly hoped
 “ to ingratiate himself into the Favour of the Pope, by multiplying the Errors of the
 “ *Greeks*, and charging all of them in general with holding the same false Doctrines
 “ as he either knew, or was informed, were embraced by some Particulars of *Corfu*.
 “ It is no difficult Matter, however, to justify *Caucus* in most of his Allegations against
 “ the *Greeks*, except perhaps in such Points, as relate to their moral Duties, the De-
 “ pravity whereof is rather owing to the degenerate Practices of particular Persons,
 “ than the Result of their universal Belief. And it is much to be feared, that *Alla-*
 “ *tius* deserves justly to be censured for mollifying several Articles, with Relation to the
 “ Principles of the *Greeks*, and setting them in a more advantageous Light than he
 “ ought, out of a partial Regard for a Reconciliation between them and the *Latins*, and
 “ with a View to sooth and cajole Pope *Urban* the VIIIth, who had at that Time
 “ formed a Project for the Accomplishment thereof, by fair and easy Methods. In
 “ short, if we carefully examine those Errors which *Caucus* ascribes to the modern
 “ *Greeks*, we shall find, that there are few Historians who have in that Respect been
 “ more particular and exact. Besides, what he did was in compliance with the Pope’s
 “ express Orders, and it cannot reasonably be supposed, that he would wilfully deceive
 “ his Holiness in an Affair of so great Importance. As he knew very little of the
 “ Theology of the Antients, he adhered religiously to the scholastic Divinity and De-
 “ cisions of the Councils of *Trent*, which he imagined to be the infallible Rule by
 “ which he ought to condemn, as erroneous, all such Opinions as were not conform-
 “ able thereunto, and this was an additional Proof of his Integrity ; for he had taken
 “ a considerable time to inform himself before-hand of those Opinions which they
 “ held in common with the *Romish Church*, and those also which were peculiar to
 “ themselves; tho’ he condemned, indeed, too dogmatically all such as were repugnant
 “ to the Customs of his own Church. But let us now see in a more particular

* What I have added here is extracted from a particular Catalogue of their Errors and Heresies, which a zealous Missionary, one Father *Francis Richard* a Jesuit ascribes to the *Greeks* in his Account of the Island of *Sant-Erini*, printed at *Paris* in 1657. The *Greeks*, says he, upon their dissenting from the Church of *Rome*, began to make the Sign of the Cross from the Right Hand to the Left. They still persist in this Error, and I very well remember, that a *Latin* one Day asked me Why do you make the Sign of the Cross from the Left to the Right? to whom I replied, the Intention thereof was, to intimate, that by Vertue of the Cross we were turned from *Darkness* unto *Light*, and from the Power of *Satan* unto *God* that in short, we hope, thro’ the Death and Merits of his Son, when he shall come to judge the World at the last Day, and separate the Righteous from the Ungodly, to be called from the Left Hand to the Right, and be admitted amongst the Number of the Saints in Glory. A *Greek* who was present, being extremely pleased with this Explication why then, said he, do we act just the reverse? to whom one of our Scholars, embracing so favourable an Opportunity, very smartly replied. You, Sir, have free Liberty to make your Cross from the Right to the Left, to denote, that ever since you have dissented from the Church of *Rome*, you have deviated from the Paths of Truth, to walk in *Darkness* and *Error*; you have gone astray from *Virtue* to *Vice*, and from *Grace* to *Sin*; and it is very much to be feared, that whilst we shall appear at the Right Hand of our Blessed Saviour, you will stand at his Left, when he shall come in all his Glory to judge both the Quick and the Dead. Such a sharp, and solemn Reproof, one would imagine, was sufficient to have converted the most obdurate Schismatick in all *Greece*. Our Missionary, however, only informs us, that the *Greek* was so thunder-struck, that he never offered to make the least Replication . . . There are some *Greeks*, continues he, who never make a perfect Sign of the Cross, but lay their Hands on one Shoulder only, to denote, that the Holy Ghost does not proceed from the Father.

† *Caucus Venetus Archiepiscopus Coreyrensis, vir nullius plane doctrinae vel judicii libello edito de Graecorum recentiorum Haeresibus, Graecos omnes non sine evidenti calumnia diffamavit an mendacio, an scelere, an fraude, an fallaciis summorum Pontificum gratia demerenda est?* See *Leo Allat. Lib. III. de Consens. Cap. x.*

“ Manner

“ Manner whether *Caucus* has so unjustly defamed, or so grossly imposed on the
 “ *Greeks*, as *Leo Allatius* has endeavoured to insinuate.

“ IN the first Place, as to their rebaptizing of the *Latins*, it is well known, that
 “ the same religious Custom was observed in other Places as well as *Corsica*, on Account
 “ of the inveterate Enmity they bore the *Latins*; which made them look on all their Ce-
 “ remonies as abominable and profane. And for the very same Reason, they condemn
 “ likewise their Mass, and wash their own Altars after the Celebration of Divine Service
 “ performed thereon by a *Latin* Priest, as if they had been thereby polluted, and
 “ deem it a Profanation to consecrate unleavened Bread, as practised amongst the
 “ *Latins*. Ample Testimonies of their Conduct in this Respect are not only to be
 “ seen in our Historians, but likewise in the Oriental Law, and particularly in that
 “ Part of it, entitled, the ‘ *Reply of the Patriarchs*, wherein most of the Cases which
 “ regard the Ceremonies of the *Latins* are stated and resolved against those who
 “ showed so strong an Aversion to the religious Customs of the *Latins*. From
 “ whence it is manifest that most of the *Greeks* rejected the Ceremonies observed in
 “ the *Latin* Church as impure and profane; and that none but a few learned Men
 “ amongst them have endeavoured to moderate and mollify their implacable Aversion
 “ for all their religious Ceremonies. And this is not so much to be wondered at,
 “ since the *Latins* have been equally severe with respect to the Baptism, and leavened
 “ Bread of the *Greeks*, as appears by several * Letters of such Popes as have written in
 “ their Favour: Not to mention the Opinions of several scholastic Divines, who, as
 “ it may easily be proved, have disputed the Validity of their Baptism and their other
 “ Sacraments.

“ SECONDLY, as to *Caucus*’s Charge, that the *Greeks* do not acknowledge the Sacra-
 “ ments of Confirmation, and Extreme Unction; the Reason of it is, that he has con-
 “ sidered them with an Eye to the Affinity which they bear to the Practice of the Church
 “ of *Rome*, where the first of these Sacraments is administered separate from that of Bap-
 “ tism; nay ’tis one of the most essential Duties peculiar to the Bishops even at this
 “ Day to perform this Institution at their Visitations: The Latter is never ad-
 “ ministered in the *Romish* Church but to such only as are at the Point of Death,
 “ from whence this Sacrament derived its Title of *Extreme Unction*. But the *Greeks*
 “ administer the first of these Sacraments at the same Time that they confer that of
 “ Baptism, which Custom the Orientals have all along observed contrary to the Practice
 “ of the Western Church. Moreover, this Sacrament is administered amongst the *Greeks*
 “ by their Priests, as well as in all the other Parts of the *Levant*, as is evident from
 “ the Dissertation written by *Lucas* † *Holstenius* on this Subject, and published at
 “ *Rome* by Cardinal *Francis Barberini*. This learned Author assures us, that this
 “ Custom is very antient in the *Greek* Church, and that the Power of administering the
 “ Sacrament of Confirmation is become so usual amongst the Priests, that it is looked
 “ upon as the indisputable Right of their Office. As to what regards the Sacrament of
 “ *Extreme Unction* the *Greeks* do not wait as is customary in the Church of *Rome*, till
 “ the sick Person is at the Point of Death; neither do they give this Sacrament the
 “ Name of *Extreme Unction*; but on the contrary, such as are sick go to Church

* *Ref. Demetrii Archiep. Bulg.*

† *Epist. Clement VII. apud Allat. Lib. de Interest.*

‡ *Luc. Holsten. Dissert. de Sacr. Confirm. apud Græcos.*

“ to receive it if they can conveniently do it ; and it is administred to them every
 “ Time they are sick ; because they are of Opinion, that St. *James* in his Epistle,
 “ speaks of the sick in general, and not of such only as are giving up the Ghost.

“ As for the rest, Father *Simon*, in Tom. I. of his *Biblioth. Crit.* demonstrates from
 “ their *Euchologium* and several of their Authors, that the *Greeks* acknowledge seven
 “ Sacraments.

“ THIRDLY, as to their not paying Adoration to the Holy Sacrament after the
 “ Consecration, this must not be understood in general neither ; because it is manifest,
 “ that they do worship it ; but only with Respect to that Adoration which the *Latins*
 “ pay to the Host, as soon as ever the Priest has pronounced these Words, *This is my*
 “ *Body*. As the *Greeks* do not make the Consecration to consist in these Words, but
 “ in some particular subsequent Prayers, it is no Wonder that *Caucus*, who, in order
 “ to judge of the Errors of the *Greeks*, had taken the Custom of his own Church for
 “ a Standard, should say, that they did not worship the Host ; besides, even after they
 “ have consecrated it, that is, according to their Opinion, after their Invocation of the
 “ Holy Ghost, they do not pay such a ceremonial Adoration to it as is practised in the
 “ *Latin* Church, but they content themselves with worshipping JESUS CHRIST, who
 “ is presented to them by the Elevation of the Host, after their Manner, some short
 “ Time before the Communion. *Caucus*, however, would have been altogether in-
 “ excusable for being guided entirely by the Customs of his own Church, had he not
 “ in all probability been directed to reform every thing according to that Standard.

“ FOURTHLY, It is very well known, that the Easterns receive the Communion in
 “ both Kinds, and that they insist at the same time, that they have the Words of
 “ JESUS CHRIST to justify that Practice. *Jeremias* the Patriarch, in his first Reply
 “ to the Divines of *Wittemberg*, expresses himself in the following Words, *You assert*
 “ *that we ought to take the Communion in both Kinds, and in that Particular you say right :*
 “ and this they extend even to Infants, to whom they administer the Sacrament after
 “ Baptism, by giving them in a Spoon the Blood of our LORD JESUS CHRIST, which
 “ they take out of the Cup wherein this Blood is mingled with Pieces of the conse-
 “ crated Bread which contain his Body ; and it is by vertue thereof that they are said
 “ to receive the Communion in both Kinds. In short, this is the constant Practice of
 “ the Eastern Church in general, and even our most eminent scholastic Divines agree,
 “ that this Custom of administering the Sacrament in both Kinds was strictly observed
 “ in the *Latin* Church, till a few Centuries ago, when she thought proper, for very
 “ substantial Reasons, to decline it.

“ FIFTHLY, with respect to Confession, we ought not to think it strange, that
 “ they should look on it as an ecclesiastical Injunction only, since they are fully per-
 “ suaded that there were properly * speaking no other Sacraments than Baptism and
 “ the Lord's Supper, instituted by our Blessed Saviour himself, and that the others
 “ were the Ordinances only of the Church ; which is evident from the second An-
 “ swer of the Patriarch *Jeremias* to the Divines of *Wittemberg*. *Caucus*, therefore,
 “ has advanced nothing on this Subject, but what is in every Respect conformable to

^m *Jeremias* the Patriarch. *Cyril*, in the XVth Article of his Confession, acknowledges two Sacraments only
 as instituted by JESUS CHRIST. This Article is entirely *Calvinistical*.

“ the religious Principles of the *Greeks*. It must, however, be acknowledged, that au-
 “ ricular Confession is practised in the *Greek Church*, and that the *Grecians* make a
 “ particular Confession of all their Sins in order to have a Penance enjoined them con-
 “ formable thereunto; and by consequence they must discover the Nature and Pro-
 “ perty of them to their Confessors. *It is requisite*, says the Patriarch *Jeremias*, after
 “ *St. Basil*, to discover all our Sins to our Confessors; and this is confirmed more at
 “ large in the Treatise of *Christopher Angelus*, on the Discipline of his Church. There
 “ is this difference, however, to be observed, if we may credit *Metrophanes Critopulus*,
 “ that the Confessor never enquires into the Place where the Sin was committed, nor
 “ after the Persons with whom it was transacted, nor into the Manner of it; because,
 “ according to that Author, such Inquiries would be altogether useless, and be too cu-
 “ rious and impertinent: All which is a sufficient Justification of *Caucus*. For as to
 “ the receiving the Communion at *Easter*, which is enjoined to be annually observed
 “ by the *Latins*, that is an Ordinance peculiar to their Church alone.

“ SIXTHLY, *Caucus* ascribes nothing to the *Greeks* with respect to Matrimony,
 “ but what they strenuously maintain, and pretend to be conformable to the New-
 “ Testament, the Fathers, the Oriental Canon Law, and the Decrees of the Empe-
 “ rors. They insist, that there is nothing more plain and manifest than these Words
 “ of the Evangelist, “ *Whosoever shall put away his Wife, unless it be for Adultery,*
 “ *and shall marry another, commits Adultery.* It is evident, therefore, say they, that
 “ the Gospel in such Cases allows it to be lawful to dissolve such Marriages; and with-
 “ out having any regard for the Authority of *St. Austin*, and some other of the *Latin*
 “ Fathers, they assure us, that all the *Greek Fathers* put the same Construction on this
 “ Passage. And, moreover, that the whole Eastern Church in general agrees with the
 “ *Greeks* in that particular. Nay, ’tis very easy to prove, even from the Historical Ac-
 “ counts of the Councils both of *Florence* and *Trent*, that the *Greek Church* in general
 “ approve this Custom. And it was for this Reason, that the Embassadors of *Venice*
 “ put in their Petition to the last mentioned Council, in order to procure some Alle-
 “ viation and Amendment in the Canon, which was ready to be published against such
 “ as asserted, that Adultery dissolved the Bands of Marriage. And the Motive which
 “ induced the Republic of *Venice* to interpose in this Affair was, the *Greeks* of *Candia*,
 “ *Cyprus*, *Corfu*, *Zante*, and several other Places, who observe this Custom, in Oppo-
 “ sition to that which the Council was inclined to condemn, were all her Dependants.
 “ In short, the Embassadors succeeded in their Attempt, their Arguments being al-
 “ lowed, as Cardinal *Palavicini* has acknowledged in his History of that Council, to be
 “ very solid and substantial. It is true, however, that the *Greeks* too easily dissolve their
 “ Marriages, not only in the case of Adultery as before-mentioned, but many others;
 “ and they pretend to be warranted in that Particular by the Civil and Canon Laws,
 “ which ought, however, to be regulated and restrained, as being too loose and in-
 “ dulent in such Cases. But as *Caucus* has made mention of the Case of Adultery
 “ only, he seems to have been modest and reserved; forasmuch as he might have pro-

^y *De Statu Hodierno Græcorum*, cap. 22. Notwithstanding all the *German’s* Tattle mixt with Invectives and Chicancry, who has commented on *Angelus*, the Confession of the *Greeks* is very little different from that of the *Latins*. It is much more strict, ’tis true, and for that Reason, some assert, the *Greeks* avoid going to Confession; besides, their Ghostly Fathers hold up their Absolutions at a very high Price. Poverty is the best Plea that can be made for their Priests making a Trade of it, and their Laity neglecting the Practice of it.

^z *Matth.* Chap. xixth and the 19th Verse.

^a *F. Paolo nella sua Istoria del Concil. Gard. Palavic. nella sua Istoria del Concil. di Trent.*

“ duced several other Cases of much less Importance wherein the *Greeks* make no
 “ Scruple of dissolving their Marriages.

“ SEVENTHLY, It is no matter of Surprise that the *Greeks* should refuse to eat
 “ Blood and suffocated Meats, and such other Eatables as are not only prohibited in
 “ the *Old Testament*, but likewise in the *New*, as appears from the *Acts* of the *Apostles*.
 “ And this Practice is not peculiar to the *Greeks* of *Corfu* only, but common to all the
 “ Eastern Nations in general; nor is it very long since it has been totally abolished
 “ throughout the West.

“ EIGHTHLY, As to that Article which relates to the Supremacy of the See of
 “ *Rome*, it is very surprising that *Leo Allatius* should on that Account be so far ex-
 “ asperated against *Caucus*, as to represent him to be one of the greatest Impostors the
 “ World ever produced. It is but too true, that not only those *Greeks*, who were
 “ never reconciled to the *Latins*, but all the rest of the Eastern Nations refuse to own
 “ this Supremacy of the *Roman* Pontif above the other Patriarchs, in such a Manner
 “ as 'tis acknowledged by the Western Church. ^b *Metrophanes Critopulus* assures us,
 “ that the Eastern Church admits only of JESUS CHRIST, as duly qualified in all re-
 “ spects to be the Head; that there is no Difference in Point of Dignity between the
 “ Patriarchs, but barely with Relation to their respective Sees. The Patriarch of *Con-*
 “ *stantinople* sits first indeed; that of *Alexandria*, second; that of *Antioch*, third; and
 “ that of *Jerusalem*, last; and yet none of them claim the least Superiority over
 “ the rest. Each is Head in his own See; and if they happen accidentally to meet to-
 “ gether in one Place, they kiss one another's Hands, appearing in all their Deport-
 “ ment upon a Foot of Equality. But none of them, says the same *Critopulus*, pre-
 “ sumes to claim the Title of Head of the Catholick Church, on which Account he
 “ pretends to condemn the Pope as guilty of Vanity and Ambition. As to what *Leo*
 “ *Allatius* adds, with respect to ^c *Caucus's* Imposition on the *Greeks*, by asserting, that
 “ they excommunicate the Pope and *Latin* Prelates on *Holy Thursday*; that Obser-
 “ vation which he makes of those at *Corfu*, is not peculiar to them, but has been made
 “ by several other Historians who travelled into different Parts. *Dandini* the Jesuit
 “ who travelled to Mount *Libanus* in the Quality of Nuncio to *Clement* the VIIIth,
 “ in his *Account of the Island of Candia*, makes mention of the *Greeks* in the follow-
 “ ing Terms. ^d *It would be an endless Task to enumerate all the Prevarications of*
 “ *the Prelates, Priests, and the inferior Clergy of this Nation; their Separation from the*
 “ *Latin Church, the Imprecations and Excommunications which they thunder out against*
 “ *her on their most sacred Festivals, and at such Times as we set apart to implore the Di-*
 “ *vine Majesty to be gracious unto them, and open a Way for their* ^e *Conversion.*

NINTHLY,

^b *Metroph. Critop. in Epit. Doctr. Ecc. Orient.*

^c *Leo Allat. de Consens. Eccles. Occid. & Orient.*

^d *Girolamo Dandini in Miss. Apost. Cap. 5.*

^e To what has been quoted from Father *Simon*, on the Subject of Excommunication, we may add the following Extract from *de la Croix's State of the Greek, Armenian, and Maronite Churches*, printed at *Paris* 1695. “ The Ceremony of the Holy Fire is preceded by another, which is the Result of that mortal Hatred which the *Greek Church* and her Patriarchs bear to that of *Rome* and the Pope; which the Patriarch (of *Jerusalem*) dressed in his Pontifical Robes, excommunicates at the Door of the sacred Sepulchre in the most shameful and opprobrious Language. An indecent childish Action immediately ensues, which testifies nevertheless the Excess of their Malice. The Patriarch drives a Nail into the Ground with a Hammer, as a Mark of his Malediction, and then excommunicates all such as shall offer to remove it under severe spiritual Penalties, as well as a heavy Fine, and five hundred Bastinado's. There are abundance of these Nails to be seen before the Door of the Holy Sepulchre, which the *Greeks* durst never presume to touch, and the *Latins* very seldom if ever remove to avoid Contention.” To this Excommunication I shall add one Ceremony more which very much resembles it, and may justly be looked upon as an absolute
Anathema.

“ NINTHLY, It is natural to suppose, that the *Greeks* should range the Office of
 “ Subdeacon amongst the Number of the inferior Orders of the Church, and to make
 “ use of the *Latin* Phrase, look on it as no Holy Order; for 'tis not very long ago
 “ since the *Latins* themselves have defined it to be such.

“ TENTHLY, It is evident from the Writings of the *Greek* Historians, that the
 “ Acknowledgment of seven general Councils only, is not a Thing peculiar to the
 “ *Greeks* of *Corfu*; nay it would have a very ill Grace to compel them to ac-
 “ knowledge any of the *Latin* Councils, wherein they were not Parties concerned,
 “ any more than those who declared they assisted by meer Compulsion, and more out
 “ of Regard to the Interest and Advantage of the State, than that of Religion. Such
 “ as are of this Persuasion in the Republick of *Venice*, enjoy the free Exercise of their
 “ Religion by a Toleration from the States.

“ To conclude, As to Feasts, Fasts, and several other Ecclesiastical Institutions of
 “ the like Nature, the *Greek* Church differs without dispute from the *Latins* in the
 “ Observance of them; and *Caucus* might very justly assert, that they regard them no
 “ more than they do the greatest Part of the *Romish* Saints whom they look upon
 “ with an Eye of Contempt in whatever Churches they meet with them, as plainly
 “ appears from the History of the Council of *Florence*, published by *Syropulus*. When
 “ *Leo*, says he, into a *Latin* Church, I never pay my Respects to the Crowd of Saints
 “ that I meet with there, for I am a perfect Stranger to them all: Nay, I am very much
 “ at a Loss to distinguish CHRIST himself from amongst them; so that I worship him no
 “ more than the Rest, because I know not under what Form he is represented.

“ WHAT I have already offered, will be thought, I presume, a sufficient Justifica-
 “ tion of *Caucus*, with respect to those false Doctrines which he has ascribed to the
 “ *Greeks*; and if he has sometimes taken a secret Pleasure in aggravating their Errors,
 “ and imposing on them, it must be acknowledged, at the same Time, that *Leo Al-*
 “ *latine* has been too zealous and perfectly extravagant in their Defence. I must own,
 “ the Scheme which he has pursued for the Reconciliation of this Church with that
 “ of *Rome*; is much more preferable and more likely to succeed in my Opinion, than
 “ that followed by the Missionaries who have multiplied their Errors; and who in-
 “ stead of reducing them, still continue to augment them: But after all, we need not
 “ be for ever Strangers to the real Principles of the *Greeks*, if we would but shake off
 “ some usual Prejudices, and distinguish those who join in Communion with the
 “ *Latins* from those who do not.

“ We have hitherto taken no Notice of those Articles of their Faith, which relate
 “ to Purgatory, Hell, and Paradise. Not only *Caucus*, but several other Historians

Anathema. I have extracted it from the solemn Renunciation which one *Paisius Ligaridius* made at *Jerusalem* on the Doctrines of the *Latin* Church, when he was installed Archbishop of *Gaza*, in the Year 1652. The Patriarch of *Jerusalem* who was the Celebrant, sat on a Kind of Throne erected on an Eminence. The Metropolitans, Bishops, and the Rest of the Clergy were ranged in their proper Order, according to their respective Degrees, below the Patriarch. During the Service *Paisius* rehearsed the Confession of Faith as used in the *Greek* Church, but before his Consecration he trampled under Foot two or three several Times a Picture, in which was represented a City, situate upon seven Mountains. On the Top whereof stood conspicuous an Eagle having two Heads. They who assisted at this Ceremony very well knew, that the *Greeks* did thereby trample under Foot the City and Church of *Rome*; but *Paisius*, in order to evade, or conceal such an odious Construction, pretended that this Ceremony denoted that a Bishop ought to tread under Foot the Poms and Vanities of this wicked World, represented by that City, seated on seven Mountains. Nothing can be more forced and unnatural than this Explication.

Caucus, *ibid.* ac *supra*.

“ affirm

“ affirm that the *Greeks* deny a Purgatory, and yet offer up their Prayers for the Dead;
 “ This, however, must be understood, with relation to that Idea which the *Latins*
 “ entertain of it, who, for the Generality, point out the Place, and admit of a Fire
 “ that torments such Souls as reside therein. The *Greeks*, indeed deny both the one
 “ and the other, tho’ they acknowledge there is a certain State of Purgatory, and for
 “ that Reason, pray for their Dead. It cannot be denied, but such a religious Cu-
 “ tom has been established in the Church time out of Mind, as appears from *Tertul-*
 “ *lian*, and several of the primitive Fathers, as well as the most antient Liturgies.
 “ It is very probable, indeed, that she was indebted for this Ceremony to the *Jews*,
 “ who pray for their dead, and observed that Practice in their Synagogues long before
 “ Christianity appeared, and ever since they were first under the Power and Domi-
 “ nion of the *Greeks*. There is this Difference, however, between the *Greeks* and the
 “ *Latins*, with respect to their Prayers for the Dead; the Latter are much more plain
 “ and open in their Expressions; whereas the former, and indeed all the Eastern Na-
 “ tions in general, are more reserved, and make use only of general Terms. The *La-*
 “ *tins*, nevertheless, in their Mass for the Dead, have retained the antient Form,
 “ which is analogous enough to the Ideas which the *Greeks* entertain of Hell, Pur-
 “ gatory, and Paradise. The express Words in that Office are these. *Domine, Jesu*
 “ *Christe, libera animas omnium Fidelium defunctorum de Pœnis Inferni, & de profundo*
 “ *Lacu; libera eas de ore Leonis, ne absorbeat eas Tartarus, ne cadant in Obscurum, &c.*
 “ These Terms seem to favour the Notions of the *Greeks*, and other Christians of the
 “ *Levant*; for they are of Opinion, that there is but one Place, that is, Hell, wherein
 “ Souls are confined, as in a dark Prison, and pray that such Souls may pass from this
 “ Place of Darkness to that of Light and Repose, which is Paradise: All which is
 “ exactly conformable to that Prayer which the Priest repeats at Mass, called *In die*
 “ *obitus*.

“ As to the second Place, called Hell, we shall take no Notice here of what *Origen*
 “ thought of it, though several *Greek* Doctors, ’tis true, gave into his Opinion; and
 “ have regard only to those Notions which were most universally received amongst

“ The Reader may compare the following Abstract from *Ricaut’s State of the Greek Church*, Chap. xiv.
 with this long Detail extracted from Father *Simon*. “ They are of Opinion, *says he*, that there are two
 “ Classes, or Degrees of Souls which go down to Hell: One consists of such, as having departed this Life
 “ under the heavy Weight of the Almighty’s Displeasure, are immediately plunged into everlasting Tor-
 “ ments; the other, of such as indeed descend into Hell, but without suffering those Torments,
 “ which the damned endure for ever and ever. The *Greek Church* conceives, that the latter die with some
 “ strong Propensity, or Inclination to Repentance . . . and that such pious Resolutions have been strengthened
 “ in them by the salutary Aid and Assistance of Confession and Absolution.” Altho’ Grace has not fi-
 “ nished her Operation in them, forasmuch as these good Intentions were not attended with good Works; yet
 the Prayers of the Church, the Intercession of the Living, their Alms and Oblations might possibly render
 these Resolutions effectual and meritorious. “ This, says our *English* Author, is the true and genuine Sense of
 “ that Prayer. *Grant, O Lord, that his Soul may be at Rest in those Mansions of Light, Consolation and Re-*
 “ *pose, from whence all Grief and Sorrow are for ever excluded &c.*” As for the Rest, the *Greeks* don’t
 look upon this Place as a *Limbo*, or *Purgatory* for Souls. All their Punishment, according to them, consists
 in their being banished for some stated Time from the Presence of Almighty God, &c. They are of
 Opinion, that the Soul after Death cannot of herself procure any Consolation, or Relief, and that she has
 no other Refuge, if I may be allowed the Expression, to fly to, but the Prayers of the Faithful here on Earth:
 But deny that either the Decisions of the Patriarchs and Bishops, or their Indulgencies and Pardons have any
 Power to release the Soul from her dark and melancholy Prison.

“ These are the Keys, adds *Ricaut*, speaking of these Prayers, &c. which alone are effectual and can open
 “ Heaven’s Gates for the Admission of such Souls. The *Greeks*, however, will not allow that they are ever
 “ so happy as to enter there, till the Day of Judgment They hold, that as the Blessed will not be in
 “ a perfect State of Glory . . . so neither will the Damned be in an absolute State of Misery, till that great
 “ and solemn Day.”

“ This Notion is, that their Torments will not be eternal. There are abundance of learned Men at this
 Day who are of this Opinion, and think it more reconcilable to the infinite Goodness and tender Compassion
 of the Deity, than the severe Suggestion of the Contrary. See *Thom. Burnet’s Dissertation on the State of the*
Dead, &c.

“ them. When they pray to God to deliver a Soul from Hell, they mean, and it must
 “ be understood, from a State of Purgatory; that is to say, that in this dark Prison,
 “ which they call Hell, there are two Classes or Kinds of Souls; one, whose Sins are
 “ not of so black a Dye, as that they should be doomed to eternal Punishment in that
 “ Place; and the others, who shall be confined there for ever, and be sentenced to
 “ endure the Torments of Hell without Remission. 'Tis of these latter, of whom it
 “ may be said, that *in Inferno nulla est Redemptio*: Whereas with respect to the For-
 “ mer, it may be said, *In Inferno est Redemptio*. Thus much shall suffice for the
 “ Explication of the Liturgies, and other Theological Treatises of the modern *Greeks*,
 “ which seem to favour the Opinion that the Soul shall not abide for ever in Hell,
 “ and that the Torments of the damned shall not be eternal. If we follow this Po-
 “ sition, it will be no difficult Task to explain the Prayers for the Dead, which are
 “ used by the *Greek Church*.

“ As to Paradise, the *Greeks*, and all the Eastern Nations in general, are of Opini-
 “ on, that departed Souls are not perfectly happy, or perfectly miserable, till God shall
 “ pass his final Sentence upon them at the last and general Day of Judgment. For
 “ which Reason, the *Greeks* are of Opinion, that there are two Paradises; the first
 “ a Place of Light and Rest, mentioned in the Prayers of their Liturgy, where the
 “ Souls of the Blessed are said to repose themselves, and wait with Patience for the
 “ Day of Judgment. This Place, in the Office which they make use of for the Dead,
 “ is called *Paradise, Light, Life, Felicity, Abraham's Bosom*, and the *Mansions of the*
 “ *Living &c.* The second Paradise will be that eternal Felicity, which such blessed

¹ Upon the Supposition that there are two Classes, or Kinds of Souls in Hell, the Controversy, with re-
 spect to Purgatory, is no more than an Argument grounded on the Materiality of the Soul. For, first, Souls
 fill no Space. They, therefore, must entertain a wrong Idea of them who hold they are liable to material
 Torments. Secondly, supposing the Locality of Souls, the *Greeks* and *Latins* differ only in the Name of
 the Place. Father *Simon*, with Reason, makes the very same Observation, in his Comment on the 27th and
 28th Chapter of *Dandini's Travels to Mount Libanus*. “ The Eastern Nations, says he, acknowledge,
 “ that there is a State of Purgatory, though they deny there is a Place appropriated for that Purpose, and the
 “ Manner after which 'tis generally believed that Souls are therein tormented. The Prayers &c. . . . prove
 “ . . . this State, but not the Place assigned. They themselves make the same Distinction in their religious
 “ Treatises for they acknowledge that between Paradise, and the dark Mansions of the Damned
 “ there is a third State of Souls, after their Separation from the Body, from whence they may be recovered
 “ by the Prayers of the Faithful . . . 'tis a Matter of no great Importance whether such third State be called
 “ Purgatory or Hell.” Thirdly, It cannot be denied, but that this Article is as intricate and perplexed, as
 any controversial Point whatsoever. The Quirks and Evasions which are generally practised by the Dispu-
 tants on both Sides have strangely confounded and perplexed this Affair, and neither the one nor the other have
 been able to come to a fixt Determination on this Subject, which is beyond our Comprehension. As
 for the Rest, 'tis no difficult Task, in my Opinion, to prove, that the Idea of a material Purgatory is owing
 to the Notion, which is so generally received, and by several of the Fathers themselves, of the Materiality of
 the Soul.

² The XVIIIth Order or Decree of the Council of *Jerusalem*, as 'tis quoted in Page 421 of the *Authen-
 tic Memorial* of the Religion of the *Greeks*, is no ways inconsistent with what Father *Simon* asserts; the true
 Sense and Meaning whereof must be this; *We believe that the Souls of such as are fallen asleep, are destined, im-
 mediately on their Departure from the Body, to a State of Joy or Sorrow (this relates to their State after the
 Day of Judgment) according to their Actions good or bad; in such a Manner that immediately after their Sepa-
 ration from the Body they participate before-hand of Joy or Sorrow: But the former are not as yet in a State of
 absolute and compleat Happiness, neither have the latter felt the full Weight of their final Condemnation. At the
 general Resurrection these Souls, being reunited to their respective Bodies, which they once animated, shall receive
 likewise their full Recompence and Reward, that is to say, either supreme Happiness or Misery in the Abstract.*
 This exactly agrees with the Passage which I have extracted from the *State of the Greek Church*. Give me
 leave to make one cursory Observation, that the Notion of *Prudentius*, a *Christian Poet*, on the State of
 Souls after Death, is very peculiar. He is not only willing to believe, that the Torments of the Wicked shall
 one Day cease and be felt no more, but asserts likewise, that the Day of our Blessed Saviour's Resurrection,
 is annually a Day of Respite for the Devil and all his Angels.

*Sunt & Spiritibus sæpe nocentibus
 Pœnarum celebres sub Styge seriæ,
 Illa Noctè sacer qua rediit Deus, &c.*

¹ See Father *Simon's* Remark on the *Travels to Mount Libanus*. pag. 341, and 349.

“ Souls shall be made Partakers of in Heaven at the last Day : And this Notion, as
 “ they conceive, is much more conformable to the sacred Text, than that of the
 “ *Latins*. For JESUS CHRIST, say they, who is to come in all his Glory to judge
 “ both the Quick and Dead, will not till then say to the Elect. ^m *Come ye blessed of*
 “ *my Father, inherit the Kingdom of Heaven which has been prepared for you from the*
 “ *Foundation of the World, &c.* They pretend, that the Notion of the *Latins* with
 “ respect to Paradise and Hell before the last Day of Judgment is not grounded on An-
 “ tiquity. We may observe, moreover, that the *Greeks* have not been so curious and
 “ critical in their Enquiries about that glorious Light, of which the Righteous will
 “ be Partakers, as most of the *Latins* have been, who talked very shrewdly on that
 “ Topick. There are some likewise, who assert, that the *Greek* Fathers deny, that
 “ the Angels and blessed Spirits behold the Divine Essence in Heaven, and ground
 “ this Notion on the following Passage in *Theodoret*. ⁿ *The Angels behold not the Di-*
 “ *vine Essence, which is omniscient, incomprehensible, and inconceivable; but see only some*
 “ *Kind of glorious Image proportioned to their Nature.* They quote several of the Fa-
 “ thers likewise to confirm this Opinion.

“ As to the Morality of the *Greeks*, since their Principles are much the same as the
 “ *Latins*, there can be but a trivial Difference in that Respect between them: It must
 “ be allowed, indeed, that the former, making no use of the School-Divinity, are
 “ not such able Metaphysicians as the latter; and they are no ways blame-worthy,
 “ in my Opinion, for not mingling Logick and Metaphysics with their Morals;
 “ though there are some *Greeks*, who have studied in the *Italian* Schools, and read
 “ our *Latin* Authors that must be excepted.

“ 'Tis evident, notwithstanding, that the *Greeks*, and all the other Eastern Nations
 “ in general, are not always so strict in the observance of the moral Duties as they
 “ ought to be, on account of the deplorable State and Condition^o to which at present
 “ they are reduced. Their Ecclesiasticks are charged with Simony, because their Bi-
 “ shops sell their Ordinations, and their Priests the Sacraments. If, however, we
 “ will but maturely consider this Affair, and examine it thoroughly, 'tis very pro-
 “ bable, we shall not find them so deserving of Censure as we imagine. It is requisite
 “ they should live by their Profession; as they have no such Benefices as are at present
 “ settled and established in the *Romish* Church, where is the great Offence, where is
 “ the Injustice of exacting a Gratuity for the Administration of the Sacraments?
 “ We make no Objections to the Custom which is introduced into the Western
 “ Church, of taking Money for the Celebration of the Mass, for Confessions, and a
 “ thousand other Articles of the like Nature: And who can in Conscience charge a

^m *Matt.* xxv.

ⁿ *Theod. Dial. de immut.*

“ To this Servitude, we may add likewise the profound Ignorance of these People, which is confirmed by
 the Testimony of a great Number of very reputable Historians. I shall only give you one Instance, which
 relates to the particular Stupidity of the *Greeks* at *Constantinople*. “ These *Greeks*, says Father *Barbereau*,
 “ in his Account of *Constantinople*, printed in 1668, in order to inform you what Religion they profess, will
 “ stroke their Hands over their Faces several Times, which they pretend to be the Sign of the Cross. But
 “ you must expect no farther Account from them; for they are perfect Strangers to all Prayers, Creeds, or
 “ virtuous Actions. I have had an Opportunity several Times of asking such as seemed to me to be the most
 “ intelligent amongst them, whether there were more Gods than one, and whether *Jesus Christ*, from
 “ whom they were called Christians, was both God and Man . . . most of them readily confessed, that they
 “ were incapable of resolving such important Theological Questions, &c.” *Wheler*, who is a more modern
 Historian assures us likewise, that the *Greeks* are so ignorant, that they scarce know the first Principles of their
 Religion. 'Tis impossible that Morality should long continue pure in such Places, where the Inhabitants are
 all Slaves, and all illiterate.

“ poor distressed Holy Father with the Guilt of Simony for making a Devotee pay for
 “ his Absolution, and for imposing a Fine upon him in proportion to the aggravating
 “ Circumstances of his Sins? We are no ways surpris’d to find a certain Duty levied
 “ on some certain Sins at *Rome*; because the Practice of it is grown familiar to us.
 “ Shall the Distinction, therefore, between Divine and Ecclesiastical Right, invented
 “ by some Theologists and Canonists but a few Centuries ago, fix the Guilt of Simony
 “ on the Pope? And shall not the utmost Necessity to which the *Greek* Patriarchs and
 “ Bishops are at present reduced, excuse them, in the Sight both of God and Man,
 “ for making the best Advantage they can of their Ordinations? Not that I think the
 “ *Greeks* are blameless in all Respects: For ’tis evident, that they often take too great
 “ Liberties, and are too remiss in the Regulation of their Conscience according to the
 “ Christian System. But the Ignorance in which they are brought up at present,
 “ and the necessitous Circumstances to which they are reduced, are the principal
 “ Cause of their Irregularities, and Disorders, which, however, some virtuous Persons
 “ amongst them have endeavoured to reform as much as in them lay, as the Patriarch
 “ *Jeremias* plainly demonstrates, who reproves such mercenary Confessors as make a
 “ Trade of sacred Ordinances, and demand Gratuities for the Administration of them.
 “ Such abject Wretches, in his Opinion, draw down the Vengeance of the Almighty
 “ on their Heads; and wherever he finds them, he not only punishes, but de-
 “ grades them.

ALL the Steps which the Catholics as well as Protestants have hitherto taken in
 order to illustrate the true Faith of the *Greeks*, with respect to the Eucharist, have ra-
 ther contributed to obscure, than clear it up. I shall give the Reader an Abstract of
 what has been offered upon this Topick by both Parties, and submit the Weight of
 their respective Arguments to his own Decision. ^p Father *Simon* expresses himself upon
 this Head in the following manner.

“ ALTHOUGH this Subject has been discussed at large by Mr. *Arnaud*, in his Contro-
 “ versial Treatises against Mr. *Claude*; yet there are several very material Points that
 “ still want clearing up: Nay, there are some People, particularly amongst the Pro-
 “ testants, who entirely reject the Cloud of Testimonies produced by this Doctor, in
 “ his Dissertation, entitled, the *Perpetuity*; because, say they, he has only produced a
 “ *French* Version of all these Testimonies, without publishing the Originals; which
 “ very probably might be incorrectly translated: besides, there are some ^q Facts, say
 “ the Protestants, inserted amongst these Testimonies, which by no Means coincide
 “ with

^p Chap. II. of the *Critical History of the Religious Principles*, &c.

^q See, amongst several other long Accounts which have been given of this Controversy, what *Sieur Aimon* says in his Discourse, entitled, *Authentick Memorials of the Religion of the Greeks*. According to him we should look on every thing as intirely false and groundless which the celebrated *Arnaud* has advanced, whom this Author very injudiciously confounds, in the Contents of his Work, with *Arnaud d’Andilly* the Doctor’s eldest Brother. If we may credit *Sieur Aimon*, all the Testimonies produced by this Doctor of the *Sorbonne* were clandestinely obtained by dint of Interest or Money. They who delivered them were Creatures of Mr. *de Nointel*, the *French* Embassador, the Jesuits, and the Court of *Rome*. They were liable to exception, not only for such an Attachment, but for the Absurdities and false and scandalous Reflections, which that Author, then lately become a Profelyte to the Reformed Religion, and transported beyond all Bounds of Decency and good Manners, was resolved to make at all Adventures upon the Conduct of the *Greeks* and that of the Catholic Party. To conclude, the Testimonies of these *Greeks* are by him mistrusted on Account of the Ignorance conspicuous in them, and the Affectation with which they endeavour to pay their Court to the *Romish* Communion by treating her therein as the *Holy Church of Rome*. Nothing can be a plainer Proof, says he, that the *Greeks* are Apostates, Scoundrels, that lie with Impunity; and that their Language is inconsistent with that of such *Greeks* as are not in Communion with the *Latin Church*, who anathematize and damn to the Pit of Hell all such Christians as are Papists, and all the *Romish* Clergy. It may very reasonably be supposed, indeed, that Money might easily corrupt a Clergy that had long lived in the most abject State of Poverty and Distress. Gold has been able to tempt others, that ought to have been

“ with the fundamental Tenets of the *Greeks*, and consequently there is all the Reason imaginable to contest and suspect the Truth of them. And for this Reason some Jesuits have proposed to publish a Collection of more authentick Testimonies, and in the several Languages in which they were originally composed, which would doubtless be an acceptable Service to the Publick. In the mean time I shall produce some Testimonies of the Sentiments of the *Greeks* with respect to the Doctrine of Transubstantiation, which ought, in my Opinion, to be looked upon as far more authentick, than any that can be brought from the *Levant*; because the Protestants will not only suspect the Jesuits Veracity, but will be apt to insist that such Testimonies have been procured by cajolling the *Greeks*, who at present have no Power to withstand the Allurements of a Bribe. Whereas the Testimonies extracted from such Books as were composed by those very *Greeks* before these Controversies were set on Foot, must be good and incontestible. Mr. *Arnaud*, who was conscious of the Weight of such Sort of Evidences, objected, in his Debate against Mr. *Claude*, the Authority of *Gabriel* Archbishop of *Philadelphia*, who maintained the Doctrine of Transubstantiation in formal Terms, and after the same Manner as the *Latins* do. But as he had not the Original in his Possession, he entirely took it upon Trust from Cardinal *Perron*, who had quoted it in his Dissertation on the Eucharist: And from thence Mr. *Claude* took Occasion to reject this Authority, as being, in his Opinion, spurious; especially since the Cardinal, for the generality, quotes his *Greek* Authors in their original Language, and yet contents himself with delivering the Testimony of this Archbishop in a *French* Translation. Mr. *Claude* evaded likewise the Testimony of the

proof against its alluring Charms. And is it not for this that many even now too often renounce both their Country and their Religion? Is it not the Prospect of Gain that produces Manuscripts to Light that have long been locked up in the most sacred Repositories? How many Monks are there in H—— metamorphosed into Laymen, who engage with the utmost Assurance to translate the most difficult and voluminous Dissertations, for a weekly Pension? I verily believe, therefore, that the *Græcian* Prelates, Priests, and Monks have not been able to withstand the Power and Corruption, and that many of them for worldly Gain have been prevailed on either to conceal their Faith, or reconcile it to the Doctrines of the *Latin* Church. But notwithstanding this Concession, it cannot fairly be concluded, that the whole Body of the Clergy had formed a Conspiracy in Favour of the *Romish* Church, and that the *Greeks* of *Europe* and *Asia* had unanimously acquiesced in some particular Tenets with no other View but to oblige the *Latins*. Secondly, 'tis highly probable, that their Ignorance might introduce several false Interpretations both of the Mysteries, and contested Articles of Religion: 'Tis possible, likewise, that the *Greeks* might not really understand them and might have recourse to false Authorities, &c. That all this should be real Fact is no such surprising thing amongst a People that are ignorant and superstitious; and so incapable of arguing on any Religious Topics, that the Abbots and Monks ingenuously confessed to Mr. *Nointel*, that they were perfect Strangers to such abstruse Debates. But this Ignorance itself could not have been uniform and regular designedly; and, in my Opinion, their Ignorance in the main, would have induced them to turn and, if I may be allowed the Expression, twist their Religion, for fear of joining with a Communion which they utterly abhor and detest, rather than wilfully to reconcile their Principles to those of such a Communion. Thirdly, That there are a great Number of the *Greeks* who are reconciled to the *Latins* through Corruption, and are such mercenary Creatures, as to flatter the Court of *Rome* without having the least Knowledge of, or Regard for her, whose Faith and Testimonies must consequently be mistrusted by such Communions as are separate from that of *Rome*, readily granted without the least Inconvenience may be: But I have said too much perhaps on a Topic, which in this Place I ought to have handled only as an Historian.

But upon the Supposition it were true, that the *Greeks* never made use of the Word *Transubstantiation*, the Controversy here would be only about Terms: For their Authors frequently make use of the Verb, *to change*, and the Substantive, *a Change*, and own the *Elements were made to be other Things than what they were before*, &c. now these Terms were sufficient formerly. For *Transubstantiation* is allowed to be a Word invented by our modern *Latin* Divines in order to give as adequate an Idea as is possible, of a Thing that is not to be comprehended by Human Reason; yet all the Subtilty of the Term has not been able to make us understand it ever the better. The antient *Greeks* not being so curious in their Enquiries into this mysterious Topic, never concerned themselves about such a subtle Invention, and sat down contented with the Use of such Terms only as conveyed a general Idea, without studying to no manner of Purpose for others more particular and exact. It were much to be wished, that our Divines had not swerved from the general Idea. A Term invented under Pretence of corroborating a Doctrine, oftentimes opens a Way for the starting of new Objections, which require afterwards new Arguments to confute them; and by this Means the Principles of Religion are insensibly become more intricate and perplexed.

¹ See the Answer to the *Perpetuity of the Faith*, &c. Chap. vii. Lib. III. and the Reply to the second Dissertation &c. Part. II. Chap. viii.

“ before mentioned *Gabriel* quoted in *Greek* by *Arcudius*, alledging that he had not
 “ made a just Translation of this *Greek* Author, but had extended his Sense, and
 “ made such a Paraphrase upon it as best suited his Purpose. This Minister, in like
 “ Manner, evaded several other Testimonies of Facts by mere Quirks and Evasions,
 “ till Father *Simon* published the Works of the said *Gabriel*, and several other Pieces,
 “ both in *Latin* and *Greek*, extracted from such Originals as were incontestible.

“ SINCE that Time Dr. *Smith*, a Protestant of the Church of *England*, who had
 “ travelled into *Greece*, has published a Letter, relating to the present State of the
 “ *Greek* Church, wherein he frankly owns, that the Doctrine of Transubstantiation
 “ is acknowledged by the *Greeks*; and that even in a Confession of Faith, not long
 “ since published in the Name of the *Greek* Church in general, the Term *μετεσώσις*
 “ is therein made use of, which is the very same as *Transubstantiation* in the *Latin*.
 “ The Words of the Confession run thus: ‘ *As soon as ever the Priest has pronounced*
 “ *the Prayer, called the Invocation of the Holy Ghost, the Transubstantiation is ac-*
 “ *complished; the Bread is changed into the real Body of the Lord Jesus Christ, and the*
 “ *Wine into real Blood, being afterwards the Species or Appearances of Bread and*
 “ *Wine.* Nothing can be more plain, or more formal than the Terms above-
 “ mentioned, which are inserted in a Treatise universally approved throughout all
 “ *Greece*. Dr. *Smith*, however, is far from assenting to a Confession so publick and
 “ authentick, though unable to disprove the Authors, as Mr. *Claude* injudiciously
 “ attempted to do; he has recourse to other Subterfuges, which have some
 “ outward shew of Reason, and which must of Necessity be answered, in order to
 “ set the Faith of the *Greeks* in a clear Light. He maintains, that the Term
 “ *μετεσώσις* was a late Invention to authorize a new Doctrine; that *Gabriel* of *Phi-*
 “ *ladelphia* was the first, at least one of the first that ever made use of it: That this
 “ Archbishop having resided for a long time at *Venice*, and applied himself close to
 “ the School-Divinity, and at the same time having been wrought upon by the artful
 “ Devices of such as belonged to the *Romish* Church, had established, by a new Term,
 “ a Doctrine that *Jeremias* the Patriarch of *Constantinople* who ordained him was a
 “ perfect Stranger to. He adds moreover, that since the said *Gabriel*’s Time, the
 “ Term *μετεσώσις* has not been much used in any of the Works of other *Greek* Au-
 “ thors; that the Convocations held against *Cyril Lucar* absolutely declined it; that
 “ this Term was unknown to the primitive Fathers: that it is not to be met with in
 “ the Liturgies or the Creeds; that, in short, so far was the Doctrine of Transub-
 “ stantiation from being received by the *Greeks*, that the Reverse may evidently be
 “ proved by their Liturgy, wherein the Symbols even after they have been consecrated,
 “ and called the Body and Blood of Christ, are styled at the same Time the “ An-
 “ titypes of his Body and Blood. Thus I have given you the strongest Arguments
 “ that

† This Passage is quoted likewise verbatim by *Ricaud* in the 9th Chap. of his *State of the Greek Church*.

‡ See the Remark above, occasioned by the Word *Transubstantiation*, which fully accounts for the meaning of the *Greek* Term *μετεσώσις*. As to the Rest, ’tis very remarkable, that *Cyril Lucar* himself has made use of this Term in one of his Homilies, from whence the Council of *Jerusalem* has given us a Quotation. See the *Authentick Memorials*, &c. pag. 295. This Extract, wherein *Cyril* observes that *Jesus Christ*, in his mystical Supper, intended that we should receive the infinite Virtue and Influence of the Godhead in the Transubstantiation (*μετεσώσις*) of the Bread, proves, either that *Cyril* was not then a Calvinist, or that the Confession of Faith, palmed upon him, is a spurious Piece, or, in short, that *Cyril* was a very wicked Man: which I can hardly believe that the Protestants in general will agree to, as *Steur Simon*’s Explication of *Cyril*’s Words.

“ As to the Term *Antitype*, there are several Remarks that might be made upon it; but I shall leave the Detail of them to such Authors as are fond of controversial Dissertations. I shall only observe, that the *Greeks*, even by the Concession of Protestants, and particularly of the celebrated *Claude*, having for a long Time very imperfect Ideas of the Sacrament of the *Eucharist*, it is not any Ways surprising, that they should

“ that the Protestants have produced against the modern *Greeks*, who acknowledge the
 “ Doctrine of Transubstantiation ; and thereby imagine they have overthrown and
 “ rendered useless the voluminous Treatises which Mr. *Annaud* had published on that
 “ Topic. For which Reason I think my self obliged to examine all their Arguments
 “ separately, and to demonstrate, that they are weak and groundless.

“ IN the first Place, It is absolutely denied, that *Gabriel* of *Philadelphia* was the
 “ Original Author of the Term *μετεσώσις* among the *Greeks*. For *Gennadius*, who
 “ lived a hundred Years before the said Archbishop, and who is supposed to be the
 “ first Patriarch of *Constantinople* after the Surrender of that City to the *Turks*, makes
 “ use indifferently in * one of his Homilies of the Terms *μετεσώση* and *μετεσώσις*.
 “ He endeavours likewise to explain the Manner as well as the Nature, of the Thing
 “ will bear, how in this miraculous Alteration there remain the ′ Accidents of
 “ the Bread only, without the Substance, and that the real Substance of the Body of
 “ JESUS CHRIST lies concealed and enshrined in these very Accidents. I shall not
 “ here lay any Stress on the particular Qualifications of ′ *Gennadius*, or enquire whe-
 “ ther he was or was not one of those *Greeks* who were in Communion with the *La-*
 “ *tins*. ′Tis sufficient for me to demonstrate, that *Gabriel* of *Philadelphia* was not
 “ the original Author of the Term *μετεσώσις*, and that ′tis to be met with in several
 “ *Greek* Books, composed above a hundred Years before he was born. At least it can
 “ never be said, that *Gabriel* who made use of it was bribed by the *Latins*, as Dr.
 “ *Smith* asserts, without any Manner of Foundation. This is such a notorious Falf-
 “ hood, that there is extant a Treatise of *Gabriel*’s against the Council of *Florence*, where
 “ he openly declares himself an Advocate of *Marcus* of *Ephesus*, against those of his own
 “ Church that had adhered to this Council: Besides, that he was a Friend firmly attached
 “ both in Friendship and Interests to ′ one *Meletius*, who was an open and inveterate Enemy
 “ of the Church of *Rome*. He was a Student, ′tis true, of *Padua*, where he learnt the
 “ scholastic Divinity, the Terms whereof he preserves in all his Dissertations: But
 “ *Cyril Lucar*, who has composed a Confession of Faith in Favour of the *Calvinists*,
 “ and which is almost transcribed verbatim from the Works of *Calvin*, had likewise
 “ studied at *Padua*, and was a much abler scholastic Divine than *Gabriel*, who made
 “ use of such scholastic Terms for no other Reason, but that he conceived they ex-

should be mistaken by the Controversists. For they seem oftentimes at a Loss to know what they say themselves: Thus by ambiguous Terms that will admit of several Significations, they have been able equally to favour two clashing and contradictory Opinions. As for Instance, in the Council of *Florence*, the *Greeks* made use of a Term signifying, to accomplish, finish, or do to perfection. The *Latins* translated it by the Term *Transubstantiari*. The Protestants after them, being fond of giving it an Explication in their own Favour, maintained that such Term signified no more than to consecrate in the most perfect manner.

* See the Passage of *Gennadius* beginning *Maximum* &c.

† The Accident of the Bread subsists without the Substance of it. The real Substance of the Body is enshrined or concealed under the Accidents of another Substance.

‡ In the Extract from father *Simon*’s Account of the Religious Principles of the Eastern Church &c. Tom. V. of the *Biblioth. Univers.* pag. 236. there is this Observation, that those Words, ′Tis no Concern of mine, whether *Gennadius* was a Greek in Communion with the *Latins* or not, have been entirely omitted. Not to lead the Reader into a Mistake, I think my self obliged to inform him, that this last Treatise includes Part of the *Critical History* &c. with several Additions, abundance of Corrections and Amendments, or if you please a great Number of Alterations. The Author of the *Historical Panegyrick on Father Simon*, prefixt to his Letters, published in four Volumes in 1730. makes no mention of this. But instead thereof assures us, that Mr. *Simon* resenting the unfair Proceedings of the Dutch Journalists, answered the Author of this Extract in a short Supplement. To return to *Gennadius*, Mr. *Simon* has engaged to prove, that this Patriarch went formerly under the Name of *George Scholarius*.

Meletius Syrigus, Protosyncellus, and Doctor of the Church at *Constantinople*. He has confuted *Cyril*, says the Author of the *Biblioth. Univers.* pag. 252. Tom. V. or rather Father *Simon*, by the very same Arguments as Cardinal *Bellarmin* made use of against the Protestants. As it may be agreeable to know what is said both *pro* and *con*, the Reader may see what the *Journalists* have answered to this Remark of Father *Simon*’s, and several other Things with regard to this *Meletius*.

“ plained his Belief more clearly, and not with any View or Design, to authorize an
 “ Innovation. This Affectation of talking in the Language of the Schools, which is
 “ so conspicuous in all the Writings which we have of *Gabriel's*, consists principally
 “ in the Expression and the Method he pursues, and not in the fundamental Parts :
 “ so that he can only be censured for having introduced new Terms into his Church.
 “ We ought, therefore, to be so far from concluding with *Dr. Smith*, that he intro-
 “ duced Innovations at the same Time, that we should infer the Reverse ; that the
 “ *Greek* Word μεταβολή which signifies only a *Change*, and which is to be met with
 “ in antient Authors, is the very same with the Term *Transubstantiatio* of the *Latins* ;
 “ since a *Greek* who was well versed in both the *Greek* and *Latin* Phraseology, and
 “ otherwise a profest Enemy of the *Latins*, makes use of μεταβολή and μετασίωσις,
 “ which is the same as *Transubstantiatio*, as synonymous Terms in order to express the
 “ *Change* of the Symbols into the Body and Blood of *JESUS CHRIST*.

“ BUT some may say, that *Jeremias* the Patriarch of *Constantinople* who ordained
 “ *Gabriel* of *Philadelphia* Bishop, and who wrote very learned Answers to the Di-
 “ vines of *Wittemberg* on this Subject, never made use of the Term μετασίωσις. It
 “ must be granted, that this Patriarch made choice of the Term μεταβολή, because
 “ 'twas pure *Greek*, and μετασίωσις is not. He would not countenance a Term that
 “ was ^b barbarous and unknown to the antients. However, he plainly shewed, that
 “ his Term μεταβολή was of the same Sense and Signification as μετασίωσις, or the
 “ *Transubstantiatio* of the *Latins*. The Divines of *Wittemberg*, who have published
 “ his Answers, and who abhor and detest the Doctrine of *Transubstantiation*, as much
 “ as any of the *English* or *French* Protestants, were so fully persuaded, that the Pa-
 “ triarch intended the *Transubstantiation* of the *Romish* Church, by the Term
 “ μεταβάλλεται, that they have added in the Margin over against this Term, that
 “ of μετασίωσις as signifying in the Opinion of *Jeremias*, the very same thing; and
 “ in the Margin of the *Latin* Translation they have put the Term *Transubstantiatio*
 “ over against that of *mutari*. These very Divines in their Reply to that Patriarch
 “ plainly shew, that μεταβάλλεται, *to be changed*, and μετασιῶσθαι *to be transubstan-*
 “ *tiated*, are, in their Opinion, synonymous Terms ; and that they used them as such
 “ in their Controversy with that Patriarch. *Jeremias* had wrote to them, that ^c ac-
 “ cording to the Belief of the Catholick Church, the Bread and Wine, after Con-
 “ secration, were changed by the Holy Ghost into the Body and Blood of *JESUS*
 “ *CHRIST*. To whom the Divines of *Wittemberg* returned this Answer, ^d that they
 “ verily believed the Body and Blood of *CHRIST* to be actually in the *Eucharist*, but
 “ did by no Means admit that the Bread was changed into his real Body. They
 “ make use of no other Term in their Debates to express the *Transubstantiation* of the
 “ *Latins*, than the *Greek* Word μεταβάλλεται, as that Patriarch had done before
 “ them. In short, *Jeremias*, after he had perused their respective Answers, wrote to
 “ them a second Letter, wherein he asserts, ^e that the Bread becomes the Body of
 “ *Christ*, and the Wine and Water his Blood, by the Divine Influence of the *Holy*

^b It is observed in the Extract abovementioned that Father *Simon* has corrected and made an Addition to this Passage.

^c The Catholick Church believes, that the Bread and Wine after Consecration, are changed into the real Body and Blood of *Christ*, by the miraculous Influence of the Holy Spirit.

^d Tho' the Body and Blood of our Lord *Jesus* are really and truly in the Sacrament of his Supper, yet we do not presume to maintain, that the Bread is changed into his Body.

^e The Bread becomes the Body of *Christ* and the Wine and Water his Blood, by the Influence of the Holy Ghost, after such a miraculous Manner as surpasses Human Understanding.

“ Spirit which changes them; and that ^f such Change is above Human Comprehension. From whence 'tis natural to judge, that these Terms μεταποίησις, μεταβολή, μετασχηματισμός, and several others, which the *Greeks* made use of to denote the Change of the Symbols, are of the very same Sense and Signification as that barbarous, obsolete Term, μετασίωσις, which was coined after that of *Transubstantiation*, by the modern *Greeks*, who had perused the Works of the *Latins* and studied in their Schools. The modern *Greeks* had never adapted this Term, had not they thought that it fully expressed this Change of the Bread and Wine into the Body and Blood of JESUS CHRIST, and that it was exactly conformable to their own Belief. And what is still more remarkable, as to this Particular, is this, that *Gabriel* of *Philadelphia* scarce makes use of any other Term, in an Apology, which he wrote expressly for his own Countrymen, against some Divines of the Church of *Rome* who charged them as Idolaters, without any Manner of Foundation.

“ 'Tis objected, moreover, that the Term μετασίωσις, is seldom, if ever, to be met with, since *Gabriel's* Time, in the controversial Treatises of any other *Greek* Authors, and not so much as once used, even in the two Synods, held against *Cyril Lucar* at *Constantinople*. But this Objection seems still more groundless than the former. In 1635, an Abstract of the religious Principles of the *Greeks*, in the Nature of a Catechism, was published at *Venice*, under the Name of *Gregory*, a *Grecian* Priest, as well as Monk, wherein the Term μετασίωσις not only frequently occurs, but the very Manner of the Transubstantiation is expounded at large. This Author, in order to explain the Difference which is between the Sacrament of the Lord's Supper, and the other Sacraments, asserts, that the Grace of God is only comprehended in the latter; whereas the former includes in it the personal Presence of our Blessed Saviour: And for that very Reason the Change that is made in the *Eucharist* is called μετασίωσις, or *Transubstantiation*. This *Gregory* assumes the Title of *Protosyncellus* of the Great Church, and resided at a Convent in the Island of *Chios*. He ingenuously confesses in his Preface, that he is indebted to one ^g *George Coreffius* for the greatest Part of that Work, whom he compliments as one of the most learned Divines of his Church; and he is, in reality, entitled the Divine of the Great Church, though at the same Time a Physician by Profession. This *Coreffius*, who has wrote with abundance of Warmth and Zeal a Treatise on the Errors of the *Latins*, has prefixed to this Abstract of *Gregory's*, his Testimonial, wherein he declares that ^h the Doctrines therein contained are all sound and orthodox.

“ BESIDES this small Tract, another more valuable Piece was composed in 1638, by *Meletius Syrigus*, against the Confession of Faith ascribed to *Cyril Lucar*, Pa-

^f *Jeremias* likewise treats on this Topic, in very strong Terms, in several other Places, but in one more particularly, where he makes use of the highest Hyperbole imaginable with respect to this incomprehensible Mystery. In order to weaken and destroy the Validity of this Patriarch's Testimony in behalf of the Catholics, the Author of the Extract before mentioned assures us, that *Calvin and Beza have said as much with respect to the Sacrament of the Lord's Supper, and yet never maintained the Doctrine of Transubstantiation*.

^g The Protestants have described this *George Coreffius*, *Gregory*, and several others, as a Pack of Miscreants, half starved *Greeks*, reconciled to the *Latins* through Bribery and Corruption. *Cyril* in one of his Letters speaks of *Coreffius*, as a mercenary Creature, a Parasite, a Villain. *Bellarmin*, adds he, is his Preceptor, though he pretends to be no Papist. He does not sympathize with them, because they look on him with an Eye of Contempt. See the *Authentick Memorials* &c. p. 108. The Commentary of *Sieur Aymon* is written in the very same Goût. This way of Confutation is doubtless very Apostolical, and such zealous Expressions in every Respect conformable with the Character of a true Christian!

^h *Dogmata vera, omnino Orthodoxa, hoc continere ego Georgius Coreffius magnæ Ecclesiæ Theologus attester.*

“ triarch of *Constantinople*, and printed at *Geneva* both in *Greek* and *Latin*. The
 “ Title of this Treatise, which was never printed, was drawn up verbatim as in the
 “ Note below. This *Meletius* very learnedly confutes the pretended Confession of
 “ the Eastern Church, by a Cloud of Testimonies extracted from the Fathers, and
 “ other ecclesiastical Writers down to the present Time, and undeniably demonstrates,
 “ that *Cyril's* Confession was taken from the Works of *Calvin*: Afterwards at the
 “ Conclusion of his Book, he adds a particular Dissertation on the Word *μετεσώωσις*, or
 “ Transubstantiation, and shews by several Instances, that though the Term was not
 “ made use of by the Antients, there were very substantial Reasons to be assigned for
 “ the Use of that, or some other Term of the like Signification, at present, on ac-
 “ count of the numerous Hereticks with which our Age is infested. And in order
 “ to explain more clearly the *Change* which is made in the Sacrament of the Lord's
 “ Supper, we have transcribed * this Dissertation as we find it translated from the
 “ *Greek*

* *Meletii Syrigi Hieromonachi Confutatio Confessionis Fidei Christianæ a Cyrillo Constantinopolitano editæ, & nomine omnium Christianorum Ecclesiæ Orientalis scriptæ.*

* In confessio quidem est apud nos, ipsam (*μετεσώωσις*) Transubstantiationis Vocem non extare apud præcos Theologos: nondum enim ulla hæresi circa Mysterium illud exorta, si eos excipias, qui veram Verbi Incarnationem negabant, nova formare Nomina sanctis Patribus non Curæ fuit. Verum de Voce nobis non est Disputatio: Non enim in Verbis, potius quam in Rebus, Pietatis Vim sitam esse volumus. Itaque, si apud Theologos invenerimus quod Nomine Transubstantiationis significetur, quid vetat quo minus ista Dictione, vel alia huic simili utamur? Quippe Patrem absque Principio, & immortalem & ingentum, nusquam in Scriptura invenimus; similiter nec Filium ejusdem cum illo Substantiæ, nec Spiritum Deum esse expresso Verbo deprehendimus. Sed nihil vetat, imo Pietatis est ac Necessitatis, ob Hæreses quæ nascuntur ex aliis quibusdam quæ eodem tendunt, Voces istas formare, ut res quæ intelligitur melius percipiatur, & ii, qui aliud sentiunt, resistentur. Quid enim unquam detrimenti possit iis accidere, qui Pietate erga Deum affecti sunt, si Vocibus diversis eundem Conceptum religiosum exprimant, minime video. Unanimi autem consensu Theologos profiteri Panem sanctificatum in Substantiam Carnis Dominicæ vere transmutari, quod idem est ac Transubstantiatio, jam allata Testimonia manifeste profecto probant. Justinus enim dixit, cum qua Ratione potuit Carnem assumere, eadem etiam potuisse Panem in suum Corpus convertere. Secundum autem Cyprianum Patris quem Dominus ministrabat Apostolis, mutatus non Specie, sed Natura, omnipotente Verbo factus est Caro. Cyrillus Hierosolymitanus dixit, cum Aquam suapte Voluntate in Vinum mutaverit in Cana Galilææ, a Fide non videtur alienum, illum Vinum convertisse in Sanguinem. Iterum, Panis, qui videtur Panis, non est, quinvis id Gustus præmonstret, sed Christi Corpus: ita quod videtur Vinum, non est Vinum, etsi illud Gustus monstret, sed est Christi Sanguis. S. Ambrosius ait, Panis ille ante Verba quibus Sacramenta peraguntur, Panis est; sed postquam sanctificatus fuit, e Pane fit Caro Christi. Gregorius Nyssenus ait, recte igitur credimus, Panem qui Dei Verbo sanctificatus fuit, in Corpus Dei Verbo converti. Joannes etiam Chrysostomus Homilia xxviii in Matt. Nos vices Ministrorum gerimus: Ille autem est qui ea sanctificat & efficit. Joannes Damascenus, Panis propositus, Vinumque cum Aqua per Invocationem & illapsum sancti Spiritus divinitus convertuntur in Christi Corpus & Sanguinem. Theophylactus Bulgaricæ, Jesus erga Homines benevolus, Speciem quidem Panis & Vini servat, sed in Virtutem Carnis & Sanguinis transmutat. Cæterum, qua ratione præci Ecclesiæ Doctores sumpserunt Productionem, aut Transmutationem, aut Conversionem, aut Existentiā, aut Transflementationem, aut quid simile, eadem nuper Theologi Transubstantiationem intelligunt. Sicut enim illi per illas Voces Panem proprie ac vere in Corpus Christi converti affirmant, ita hi eadem omnino Ratione idem intelligunt per Vocem Transubstantiationis, novo invento Vocabulo, ob Hæreseos Novitatem. Cum enim quidam Berengarius & illius Discipuli asseruissent, Panem accipere quidem Gratiā aliquam Corporis Domini secundum accidens a Deo, non vero substantialiter converti in Christi Corpus, sed manere non mutatum, & qualis erat ante Consecrationem; qui tunc saniores erant Theologi, ut insanā illius Doctrinā everterent, dixerunt Panem transubstantiari in Corpus Christi, non vero in aliquod Corporis Christi accidens per quamdam alterationem mutari, sed Panem substantialiter fieri Christi Corpus. Nam sicut ante insanā Ari hæresim, Nomen (*υἱοθεῖα*) consubstantialē, neque in scripto, nec extra scriptum audiebatur; ubi autem impudenter Filium a Patris Substantia ille separavit, publicatum est Nomen illud a primi Concilii Patribus, qui confessi sunt Filium consubstantialē esse Patri, ejusdemque ac unius Substantiæ, ut illos evertent qui amarulenter Divinitatem separabant: ita & in omni Ætate, qui recte Ecclesiam gubernant, novorum Autores sunt Vocabulorum propter Novitates eboras, quod & in præsentī Sacramento factum videtur. Nam ante septimā Synodum fere omnes de eo simpliciter locuti sunt; post septingentos autem a Christo Annos, ubi qui venerandas Imagines impugnabant in quadam Synodo a Constantino congregata, quam falso septimā appellabant, impudenter publicassent, unicam esse Imaginem Christi, Panem scilicet, qui datur in Eucharistia, ex eo Tempore qui postea fuerunt Patres cœperunt in Scriptis suis declarare, Panem consecratum non esse Figuram Corporis Christi, sed Veritatem, uti videre est in septima Synodo, & apud Joannem Damascenum & qui eum secuti sunt Patres. Postquam autem Berengarii hæresis, qui negat Christi Corpus & Sanguinem esse substantialiter in divinis Symbolis, pervenit in nostras Provincias, Vox (*μετεσώωσις*) Transubstantiatio inventa est, quæ nullatenus differt quoad Sensum a Transmutatione, aut Conversione, aut Transflementatione, quam præci Patres adhibuerunt, uti jam dictum fuit. Si cui igitur Religio sit antiqua mutare Vocabula, quasi alienum sit a Pietate illorum Voces mutare in alias, quæ ejusdem omnino sint significatūs, quamvis illud sit ridiculum, modo tamen has voces ea Ratione suscipiat, qua usi sunt Patres, non erit cur nos ei opponamus: sed illum uti nobiscum consentientem recipimus, illius quidem Pietatem laudantes, ac Simpliciter eius nos accommodantes. Verum illum non existimo debere ab iis alienum esse, qui rem eandem exprimunt:

" *Greek into Latin.* Mr. Arnaud has inserted it in *French* in the last Tome of his
 " *Perpetuity.*

" We have, moreover, two Editions of a Treatise composed by ¹ *Agapius*, a *Greek*
 " Monk, of Mount *Athos* : One published in 1641, and the other in 1664, and both
 " printed at *Venice*, under the Title of Ἀμαρτωλῶν σωτηρία, *The Salvation of Sinners*.
 " Although this Author preserves the antient Terms μεταλάβειν, μεταποιεῖν, and the
 " like, he notwithstanding establishes, in direct Terms, the Belief of *Transubstantiation*,
 " and acknowledges that *JESUS CHRIST* has covered, as with a Veil, the Divine Sub-
 " stance, under the Accidents of Bread and Wine. " I shall not here enumerate the
 " various Miracles which *Agapius* has produced to evince the Truth of *Transub-*
 " *stantiation*, because, whether true or false, it would be entirely foreign to my pre-
 " sent Purpose.

" To this Work of *Agapius*, we might add *Michael Cortacius* the *Cretan's* Sermon
 " which he preached publicly, and dedicated to the Patriarch of *Alexandria*. This
 " Discourse was printed at *Venice* in 1642. under the Title of Ὀμιλία, or λόγος ἐπι-
 " δεικτικός περὶ τῆς ἀξιώματός τ' ἱεροσύνης, *A Dissertation on the Dignity of the Priest-*
 " *hood*. In this Discourse *Cortacius* compares the Priest with God, and says amongst
 " other Things, that as " God changed Water into Wine, so likewise the Priest *changes*,
 " and to make use of his own Term, *transubstantiates* the Wine into the Blood of
 " *Jesus Christ*. He declaims, moreover, loudly against the modern Hereticks, who
 " disbelieve this mysterious Truth; and in order to set them out in their proper Co-
 " lours, treats ° *Luther*, as an impious and abominable Arch-Heretick and Apostate,
 " who has seduced an infinite Number of poor People by his false Doctrines. As
 " for the Rest, 'tis not any ways surprising, to find a *Greek* so warm, and such a zea-
 " lous Antagonist of the Protestants, nor ought we to infer from thence, that he had

munt Verbis quæ majoris videntur esse significatûs, minusque accedunt ad Hæreticorum Sermonis Ambiguitatem, aut quæ Patrum Mentem clarius explicant: Quippe nihil eo contentiosius est, quam differre Nominibus, cum res ipsa est in confesso. Si vero Transubstantiationem inficietur ob Vocis illius Virtutem, quia scilicet non putat Panem & Vinum mutari in Christi Corpus & Sanguinem, tunc illum ut alienum a nostra Ecclesia & Fide respuimus, atque uti Novatorem damnamus, ac illius Novitates. Aliud siquidem a Divinis Patribus accepimus, nos scilicet esse Participes Corporis Domini nostri modo sensili illud Oculis aspicientes, fumensque Manibus, & illud ad Os allatum manducantes, sicque ejusdem cum Christo Corporis fieri, illius Carne & Ossibus mystice nutritos. Cum enim modo corporali Participes simus sensilis Panis qui in Christi Corpus substantialiter conversus est per omnipotentem Verbi Divinitatem, ad illud accedere didicimus modo quidem sensili, quatenus illud spectat Panem & Vinum, spiritualiter autem & mystice, quod non conspiciatur Corpus humanum Carnem habens & Ossâ, neque modo corporali, & eadem Ratione qua reliqui Cibi corporales, eorum qui illum sumunt corda reficiat, sed spiritualiter, ob Divinitatem quæ inest, uti jam dictum fuit. Sed de his satis: jam enim præter modum discere nos coegit quam nunc in nostras Ecclesias inferre conantur Calvinianorum Hæresis.

¹ This *Greek*, according to the Protestants, is likewise in the *Latin* Interest. According to *Claude* in the 3d Chapter of the IVth Book of his *Answer to the Perpetuity of the Faith*, he is no creditable Author; one, whom both the *Latins* and *Greeks* in Communion with them have never thought fit to quote, tho' he talked never so much in Favour of their Party, &c. Mr. *Aymon*, willing to advance something new, adds, that the Authority of this *Agapius* being founded only on the Attestation of seven obscure Monks; four, who call themselves *Recluses* of four different Convents at Mount *Athos*, and the other three, who are ashamed to own the Fraternity to which they belong, it would be a mere Jest, and ridiculous to the last Degree, to joist upon us a Certificate of this Nature for an authentick Evidence. These poor Monks, adds he, might, in all Probability, have been privately attached to the Cause of Popery, Nay they might possibly have been Mahometans, Jews, or Heathens, without any Danger of being discovered in Europe, though one should travel to Mount *Athos* itself for Information; for that Place has been plentifully stocked with Hereticks ever since the Year 1430. &c. What Testimonies might not be invalidated, and set aside by such Arguments as these? And what might be said of *Sieur A. . .* who advances them as solid and substantial, were we to apply them to several memorable Passages in his Life?

" All this is omitted in the *Paris* Edition before mentioned.

" *Mic. Cortac. Serm. de Dign. Sacerd.*

" The impious and profane Arch-Heretick *Luther*, who has deluded and led astray a great Number of poor thoughtless People, not by any Apostolical Doctrine, but by that of Apostacy. This I must own is a little paraphrastical.

“ been prompted in that Sermon by some *Latin* Monk who was their profest
 “ Enemy. Such as are apprised of what past at *Constantinople* under the Patri-
 “ archate of *Cyrl*, who was a great Patron and Advocate of the Protestants, and in-
 “ violably attached severall Bishops, Priests, and Monks to their Interest, will not
 “ wonder, in the least, at these Invectives of *Cortacius*, which were at that Time
 “ very seasonable.

“ I CANNOT believe that Dr. *Smith*, after all this, will presume to say, that there
 “ are scarce any Authors who have made use of this Term *μετεσώσις*, in Imitation of
 “ *Gabriel* of *Philadelphia*. There are much better Grounds for asserting that there are
 “ very few since his Time that have rejected it: And had I been so happy as Dr.
 “ *Smith* was, to have travelled into the *Levant*, I make no doubt that I should have
 “ been able to have collected a much greater Number of their Dissertations, and
 “ obliged the World with the Publication of them.

“ BUT the two Synods held at *Constantinople* against *Cyrl Lucar* makes no men-
 “ tion, says Dr. *Smith*, of the Term *μετεσώσις*; from whence he infers, that they
 “ had purposely declined it, to prevent giving the least Countenance or Sanction to an
 “ Innovation. A more groundless Objection sure could never be raised, and any Man
 “ of the meanest Capacity may easily discern the Fallacy of it. The Business of those
 “ two Synods was to condemn the Heretical Positions advanced by *Cyrl*, in the
 “ Name of the Eastern Church. And hence these two Synods content themselves
 “ with producing the Positions of *Cyrl* in his own Terms, and pronouncing their A-
 “ nathema upon them. Had *Cyrl* in his pretended Confession of Faith, made use of
 “ the Term *μετεσώσις*, the Bishops in those two Councils had made use of them, in
 “ all probability, as well as he. The express Terms of the ¹ first Synod convened on
 “ *Cyrl's* Account in 1638. runs thus. ² The Anathema to *Cyrl*, who preaches and
 “ maintains this erroneous Doctrine, that the Bread and Wine deposited on the Altar
 “ are not changed into the real Body and Blood of Christ by Vertue of the Benediction
 “ of the Priest, and the Descent of the Holy Ghost. That alone is an incontestable

¹ The Reader should see what *Claude* has said on this Forgery, as he calls it, of these two Synods in the 12th Chapter of the III^d Book of his *Answer to the Perpetuity*, &c. The least that can be said of his Arguments is, that they are very smart and ingenious. As for *Sieur Aimon* he treats these Synods as a Pack of Scoundrels whose Ignorance and knavish Practices ought to be opposed. 'Twas *Parthenius*, Patriarch of *Constantinople*, who invented out of his own Head all the Decrees of *Meljavia* at *Constantinople*, and caused them implicitly to be approved of, without being objected against or enquired into, at *Jassy* in *Moldavia*. He talks of the Council of *Constantinople* convened by *Cyrl* in the same Stile.

² *Sieur Aimon* pronounces this to be the most Anti-Christian Anathema that ever was heard of. He endeavours to demonstrate the Absurdity of it after a very uncommon Way of thinking. He argues after the following Manner. *The Greeks in Communion with the Latins, and the Papists themselves say, that the Elements which we behold with our outward Eyes are the real Accidents of Bread and Wine, and not the Body of JESUS CHRIST.* Now *Cyrl* has said no more; the Anathema is Antichristian and unjust; *the Result only of Malice, Heat, Folly and Madness; and in short, of the blind misguided Zeal of the Greeks of Constantinople.* If the Greeks have rightly understood themselves, they have maintained, that the Bread in the Eucharist is not called the Body of JESUS CHRIST in a figurative Sense only; for they say formally, that what we behold with our bodily Eyes is the real Body of JESUS CHRIST. The Papists, and such as hold the Impanation, or real Presence, equally allow that the Body and the Blood of JESUS CHRIST are not visible in the Symbols of the Eucharist. From whence it follows, that such as assert, that what they behold with their Eyes, and touch with their Hands is the Body of JESUS CHRIST, mean something else that is very different from his Body that was crucified, and broken for us &c. *Sieur Aimon* concludes with a Kind of Dilemma. Either the Greeks, says he, who have composed the Orders and Decrees of the Synod of Constantinople, did not maintain the Doctrine of Transubstantiation, or if they did, they were Greeks latinized, who were not rightly informed of the Principles of that Church, with respect to that particular Tenet, who were of Opinion, that in order to give the greater Satisfaction, it was requisite to maintain, that not only the Bread in the Eucharist was changed into the real Body of JESUS CHRIST, but that this Body would be visible to the naked Eye was it not hidden and concealed as with a Veil, under the Accidents of the Bread &c.

“ Argument that the Term *μεταβάλλεσθαι*, is the same Thing amongst the *Greeks*,
 “ and bears the very same Sense and Signification as the Modern Term *μετεσυσῆσθαι*,
 “ which exactly corresponds with that of *Transubstantiari* amongst the *Latins*, since
 “ *Cyril Lucar* made use of it to oppose the Doctrine of Transubstantiation believed
 “ and maintained by the Church of *Rome*. Moreover, the Bishops of this Synod de-
 “ monstrate plainly enough their Sentiments with respect to this Mystery, by ana-
 “ thematizing, in the same Place, the following Expression of *Cyril's*, extracted from
 “ the 17th Article of his Confession : *What we behold with our bodily Eyes, and re-*
 “ *ceive at the Sacrament is not the Body of our blessed Lord.* Can any Argument be
 “ possibly produced more strong and cogent in favour of *Transubstantiation* than this
 “ Anathema? The second Council held at *Constantinople* in 1642. under *Parthenius*,
 “ confirms this Doctrine of the *Latin Church* as fully and clearly as the former. They
 “ content themselves with barely quoting the Words out of *Cyril's* Confession, and
 “ condemning them as impious and heretical. These Words extracted from the 17th
 “ Article the Substance of what *Cyril* had advanced *that the sacred Eucharist was no*
 “ *more than a pure and simple Image or Representation.* The Bishops assembled in this
 “ Synod, in Confutation thereof, replied, that *Jesus Christ did not say, this is the*
 “ *Figure or Image of my Body; but this which you behold with your Eyes, this which I*
 “ *now give you, which I have now broken, hallowed, and blest for you, is my Body.*

“ To these two Synods we may add a * third, held at *Jerusalem* in 1672. printed
 “ at *Paris* in 1676. with a *Latin Translation* thereof by a *Benedictin Monk*, that
 “ could scarce read *Greek*, and has been guilty of a thousand Blunders. But as this
 “ Synod

* But *Sieur Aymon*, who flatters himself, in all Probability, that he understands the *Greek Language* better than any Man living, has by consulting his Dictionary found out, that the Term *μεταβάλλεσθαι* rather signifies a simple Change of the Form, than an actual Change of the Substance. &c.

† These Words are not inserted in the 17th Article of *Cyril's* Confession.

‡ In the *Paris Edition*, these Words, *what we behold with our Eyes*, are entirely omitted. As to the *Greek Term* *καλῶμεν*, which has been broken, or which is broken, according to the true and genuine Sense of that Participle, the of the Author Extract in the Vth Tom. of his *Bibl. Univ.* makes the following Reflection upon it. *The Protestants are hereby more and more confirmed and established in their own Principles; (he ought to have said, or at least a great many of them) and the Greeks for a long time have not rightly understood what they have advanced, when they have argued on religious Topics, &c.* Had the Controversy stopt there, not only with respect to the *Greeks*, but likewise to the Disputes which the Christians of the Western Church have held with them for a long Time, it would have saved a World of Trouble and Fatigue, and Religion would have made a much greater Progress.

¶ This Council was reprinted in 1708 at the *Hague*, with *Sieur Aymon's Translation* and Remarks, in the Collection, entitled, *Authentick Memorials of the Religion of the Greeks, &c.* A critical Enquiry into the Merit of this Performance would be impertinent in this Place, and foreign to the present Purpose. In the Translation made, or published by the Mess. *de Port Royal*, there are, if we may credit *Sieur Aymon*, several voluntary Omissions, and Misconstructions, but without entering into the Controversy *pro* or *con*, 'tis visible at the first Glance, that the Remarks in this new Edition, are stult with vulgar, and opprobrious Language, and consequently unbecoming a Christian, who renouncing the Religion he embraced in his Youth, sets up for a Reformer. Such as will give themselves the Trouble to examine the two Translations with Care and Circumspection, will find, as *Sieur Aymon* has observed, that in Reality there is a very material Difference between them; that the Sense has been sometimes perverted by the Author of the Translation, quoted by *Arnaud*, and the Mess. *de Port Royal*; and in short, that there are several Omissions in this Translation. We should be glad to know, whether these Errors were owing to the Original which the Translator of the *Port Royal* made use of, or the Incapacity of the Undertaker. *Sieur Aymon* is of Opinion, that *Dositheus* Patriarch of *Jerusalem* is the sole Author of this Council, and gives this Reason for the Grounds of his Belief, that in the second Section of this Council *Dositheus* speaks in the first Person singular: (What a weak Argument is this? A Patriarch who is President of a Synod may surely express himself in such a familiar Manner, without just Cause for Censure; and besides, we can't expect he should be so precise and formal as the Eastern Christians are at present) this, I say, may serve in this Place for an Answer to another Argument of the Author of the *Memorials*, viz. that *Dositheus* declares in the Introduction to those Decrees, *that he wrote, or rather presented this compendious Confession with his own Hands.* But this Patriarch, however, adds, in express Terms, that *he did it in the Name of all such Christians as acknowledged his Apostolical Jurisdiction.* The Argument grounded on the Manner in which the Ambassador *Nointel* expresses himself with respect to *Dositheus*, is as weak and idle as the former. And, if we will but allow ourselves the least Time for Reflection, we shall find, that the most upright Ecclesiasticks might say without wounding their Consciences, *that they have done every thing that was required of them, &c.* when they

“ Synod was convened for no other Purpose but to censure and condemn Mr.
 “ *Claude* who, in the Preface, is distinguished by the Addition or Title of Minister
 “ to the *Calvinists* at *Charenton*, the Protestants in all Probability will contest the
 “ “ Veracity of it. Nothing, however, was then transacted that was any ways in-
 “ consistent with the common Course of Law. These Bishops at that Time assem-
 “ bled together at *Jerusalem* for the solemn Consecration of one of their Churches, were
 “ requested to deliver their Opinion of the Articles laid before them, wherein the Pro-
 “ testants of *France* imputed their own Errors to the *Greek* Church. They seemed
 “ to be perfectly well qualified to enter into the Merits of the Controversy, and very
 “ discreetly made use of the Authority of several Dissertations composed by Authors
 “ of their own Communion, wherein those Errors were exploded and condemned.
 “ They produced among other Treatises the Answers of *Jeremias* the Patriarch to
 “ the Divines of *Wittemberg*, an * Exposition of the Liturgy by *John Nathanael*,
 “ Priest and Overseer of the Church of *Constantinople*, the Works of *Gabriel Severus*
 “ Archbishop of *Philadelphia*, whom they styled † *Archbishop of their Brethren resid-*
 “ *ing at Venice*: but the Translator calls him *Archbishop of their Brethren at Crete*.
 “ They quoted, moreover, the Orthox Confession of the Eastern Church which had
 “ been published six or seven Years before, and afterwards corrected and explained by
 “ *Meletius Syrigus*, by the express Order of the Synod of *Moldavia*, and printed after-
 “ wards under the Care and Inspection of Seigneur ‡ *Panagioti*. They conclude from
 “ all these Records, that the Protestants of *France* are rather chargeable with Im-

they were convened to condemn an Error, or justify any particular Tenet. As to the rest, the Contest of the *Greeks* with the *Latins*, about the *Holy Sepulchre*, has no manner of Relation to the Affair of the Council of *Jerusalem*: *Sieur Aymon* has introduced this Incident very injudiciously in order to vindicate the pretended Intimacy and Correspondence of *Dositheus* with the *Latins*. The Parenthesis taken from the XIXth Chapter of *Ricaut's State of the Greek Church*, is omitted in the *French* Translation, and we may at least very justly suspend our Judgment till we have seen the Original, wherein *Sieur Aymon* insinuates, that it is inserted. In short, *Dositheus*, according to *Ricaut*, opposed the *Latins* in the Contests which they had with the *Greeks*, in Relation to the *Holy Sepulchre*. The Words of this Author, according to the *French* Translation, run thus. “ Some say, that the *Hatter Scherif*, or Edict of the *Grand Signior* (who
 “ entrusted the *Greeks* alone with the Care of the *Holy Sepulcher*, had been in Force ever since the Reign of
 “ *Amurat* the IVth . . . This new Contest between the *Latin* and *Greek* Monks had obliged the *Grand Visir*,
 “ to be as rigorous again as possible, in order to suppress the Insolence of the *Latins*, which the *Greeks* com-
 “ plained of in the warmest Terms. The violent Manner in which *Dositheus*, the Patriarch of *Jeru-*
 “ *salem*, a hot, resolute, bustling, enterprising Prelate, proceeded, incensed the *Latins* to the last Degree.
 “ But vain and impotent was all their Resentment for want of Power to revenge their Cause.”

“ The Author of the *Authentick Memorials* &c. speaks of it, as a *Writing clandestinely and fraudulently forged by an Ex-Patriarch*, (*Dositheus*) *who, after this finished Piece of Falshood and Perfidiousness, abandoned his Church, to shelter himself under the Patronage and Protection of the Ambassador of France*. See Page 369 of the *Memorials*. This Circumstance is contradicted in page 449, wherein after several other things, we meet with the following Passage. *The Decisions of Dositheus* (the Council of *Jerusalem*) *were so far from being confirmed by a synodical Assembly of Greeks, who were Enemies to the Latins; that they were rejected by all those who retained the ancient Doctrine of the Eastern Church who, for that Reason, took up Arms against Dositheus, and put him to Flight, &c.* If there is not an absolute Contradiction, there is at least a manifest Inaccuracy in these two Passages; for to *resign his See*, and to be *expelled*, and *forced from it*, are by no Means synonymous Terms. To return to the Council of *Jerusalem*, it cannot be denied but that there is an apparent Negligence in the Manner of its Expression. For instance; In one Place the Words, which immediately follow the Title of the Council distinguished by Capitals, ought to have been added, in order to render it more perfect and distinct: *Against the Hereticks who assert, that the Eastern Church is in its Principles conformable to the erroneous Tenets of the Calvinists, WITH RESPECT TO THE DEITY, AND POINTS OF FAITH*. I don't find that there is the like Deficiency in that other Part of the Preface to the Decisions of the Council, which *Sieur Aymon* has thought fit to censure with his wonted Spleen and Rancour; where *Dositheus* says, *I speak in the Name of the ORTHODOX Worshipers, who come &c.* with whom the *Catholic Church* UNANIMOUSLY agrees. The Question there is only with respect to the *Orthodox*, and not to all those Sects which are acknowledged to be Hereticks. Had the Critick maturely weighed that Passage, he had saved himself the Trouble of half a Page of Calumny and Scandal, vented against the Patriarch of *Jerusalem*.

* *De Interpretatione Sacrae Liturgiæ.*

† *Μετρεωμενος οωις εσιν οισιν οωις οωις.*

‡ Or *Panagioti*, Interpreter at the Port; and a *Greek*, with respect to his Religion, tho' reconciled to the *Romish* Church, as the Protestants will have it, and inviolably attached to the Ambassador of *France*. Thus, in several Places of the *Authentick Memorials*, he soothes the inordinate Passion and Resentment of *Sieur Aymon*.

" pudence than Ignorance for imposing on the Minds of the unthinking Populace,
 " ^a and fathering their own Heresies on the Eastern Church. In short, these same
 " Bishops ^b endeavour to vindicate the Character of *Cyril Lucar* by producing several
 " ^c Dissertations of his, wherein he plainly discovers, that his Principles are directly
 " contrary to those maintained and supported in his pretended Confession of Faith.
 " There are several other Things in this very Synod which evidently favour the Doc-
 " trine of Transubstantiation; particularly, their Use of the Term *μεταστροφή*: And as
 " there is a second Edition extant much more correct than the first, I shall dwell no
 " longer upon this Topick. I shall only add some few Observations, in order to give
 " the Reader a more adequate Idea of the real Principles of *Cyril*, whose Character

^a This has made room for several voluminous Treatises *pro* and *con*, which have rendered these contro-
 versial Points so intricate and perplex, that after a diligent Examination of them over and over; after long
 and tedious Reflexions, and a more than common Application, we are no wiser than when we began,
 and at a Loss what to determine. Besides, the Prejudices of Education, which will insensibly bias us, not-
 withstanding our most curious Researches, there is another Obstacle in our Way, I mean, that Ignorance
 already spoken of, which can scarce ever be removed. The modern *Greeks* are very inaccurate in their Ex-
 pressions, their Ideas are confused, very indeterminate, and no Ways conclusive; Want of Method and At-
 tention, the common Misfortune of all such as are unacquainted with Speculation, makes the *Greeks* very
 precarious and uncertain in the Manner of expressing their Ideas. The same Deficiency renders them unin-
 telligible and obscure, and if they find the least Shadow of a Resemblance, or Conformity in those Ideas
 which are laid before them to their own, they are presently led aside, and deluded by them.

^b In the Preface to the Council of *Jerusalem* 'tis asserted, that the *Eastern Church* never acknowledged
Cyril to be the Man which his Adversaries have represented him; nor his Articles, that is, his Confession of
 Faith, to be genuine, and the real Performance of that Patriarch; that, upon the Supposition they were his,
 he kept them close, and never communicated them to any of the *Eastern Churches*, much less to the *Catholic*
Churches (in the East) that it was impossible the Easterns should have had Knowledge of this Confession, or if they
 had, that they should have been Christians; that the Easterns have had such an implacable Aversion for these Ar-
 ticles, that *Cyril* himself has disavowed them by a solemn Oath, and preached up quite other Principles in the
 Church. The Preface concludes with the Words following. Only *Cyril* has been anathematized, and ex-
 communicated by two numerous Councils (or rather compleat ones; for so I should translate the Greek Term
 there used) for not writing against that Confession. I shall not here trespass on the Reader's Patience by in-
 troducing a long and tedious Quotation from the *Authentick Memorials*; but from what has been said, in
 my Opinion, we may draw this fair Conclusion, that either *Cyril* had not Courage and Resolution enough
 to make a publick Declaration of his Sentiments; or, that he was one of those political *Time-Servers*,
 that, like the Satyr in the Fable, *blow'd hot and cold*. In either of these Cases he might be a *Calvinist*,
 when with the *English* Ambassador, and the other *Calvinists* of *Constantinople*, without declaring himself openly
 to his Church, although he seem'd inclined to it, by several Passages in his Letters, written in *England*,
Holland, and *Geneva*. Was it any such difficult Matter for this Patriarch to behave himself after this cau-
 tious Manner towards an ignorant People; and in this Respect had not *Parthenius* very good Reason to
 say, without being either a Hypocrite, or an Impostor, that during the Life of *Cyril* his Church were per-
 fect Strangers to his Calvinistical Principles? If every Day we meet with some People who industriously
 concealed their real Sentiments, or at least communicate them privately to a few particular Friends only;
 if before or after their Decease some Writings should by some unlucky Accident or other be conveyed out
 of their Closets which might render them mistrusted, and oftentimes even absolutely disclose their real Sen-
 timents; why might not that be *Cyril's* Misfortune? And if so, every thing that the Council of *Jerusalem*
 has advanced, with respect to *Cyril*, will prove exactly true. There were very good Grounds for as-
 serting, that this Patriarch did not maintain those Tenets which are advanced in his Confession of Faith,
 because he never declared himself in that Respect to his own Church. But, however, it may be objected,
 that the Synods of *Jassy* and *Constantinople* had formally anathematized *Cyril* for his Calvinistical Principles
 long before the Council of *Jerusalem*. To this it may be answered, that these Synods might very pro-
 bably treat *Cyril* as a profest *Calvinist*, since he refused to write against those Articles which he was sus-
 pected to countenance and encourage. Every one knows, that between Divines their Authority is equal.
 If from the Letters of *Cyril* we should endeavour to prove, that the Sentiments of this Patriarch were the
 same with that of his own Church, it might likewise be objected that *Cyril* is not the first, who has as-
 cribed his own Principles to his own Church: Besides, this might very easily be accomplished in such a
 Church as I have described that of the *Greeks* to be. But this Reply is no ways requisite; for I have al-
 ready shewn, that the Letters of *Cyril* are by no means clear upon this Topick.

There are two Points on which we may give our absolute Determination, without being thought rash
 or inconsiderate; namely, First, That *Cyril* was a profest Enemy of the *Latins*. Secondly, That
 he was very much inclined to embrace the Protestant Religion. Such Dispositions as these alone might
 create him abundance of Enmity. I shall not here enquire whether in this State he might remain to all out-
 ward appearance attached to the Communion of his own Church without passing for a Hypocrite, and acting
 contrary to the Dictates of his own Conscience: But be that as it will, he met with the Fate of all such
 Divines as are thought to deviate from the common Way of thinking, who for the generality are at-
 tempted to be wrought upon by Formularies, Recantations, Retractions and Anathemas; tho' after
 all they are suspected, feared, and hated as much as ever. But it is still much worse when such Methods
 as these prove ineffectual.

^c His other Works consist of Homilies, out of which the Council of *Jerusalem* have made several Extracts.
 They are inserted immediately after the first Order of this Council in pag. 284 & seq. of the *Authentick*
Memorials, &c.

" has

“ has been so variously set forth by different Parties with an Eye to the Cause
 “ they have defended, which will contribute very much towards illustrating the Be-
 “ lief of the Doctrine of Transubstantiation in the *Greek Church*.

“^d *Cyril Lucar*, who was so celebrated amongst the *Greeks* and *Latins*, was a *Cretan*
 “ by Extraction, and when very young a Domestick of *Meletius*, Patriarch of *Alex-*
 “ *andria*, who was likewise a Native of *Crete*, and who being conscious of his In-
 “ dustry and extraordinary Parts admitted him into Holy Orders. After that he
 “ went to *Padua* in order to pursue his Studies, from whence returning to *Alex-*
 “ *andria*, *Meletius* constituted him President of a Convent, and sent him into *Wal-*
 “ *lachia*; which gave him a favourable Opportunity in his Passage through *Ger-*
 “ *many*, to have several Conferences with the Protestants of that Country, being a per-
 “ fect Master of the *Latin* Tongue, and well versed in scholastick Divinity. At his
 “ Return from that Commission, he made use of the Money he had collected for the
 “ Service and Support of the Patriarchate of *Alexandria* in order to secure his being
 “ elected Patriarch thereof himself. Advanced to that Dignity he carried on a fami-
 “ liar Intercourse and Correspondence with the Protestants, and employed for that
 “ Purpose one *Metrophanes Critopulus*, who composed a Dissertation on the Principles
 “ of his Church and printed it at *Helmstat*. This *Metrophanes* travelled, as the Pa-
 “ triarch's Agent, into *England*, and over great Part of *Germany*, where he procured
 “ as exact and particular an Information as possibly he could, of the State of the Pro-
 “ testant Churches, whereof he made his Report to *Cyril*, whom he found at *Con-*
 “ *stantinople*, using all Means he could devise to be promoted to the Patriarchate of
 “ that Metropolitan City. For this Purpose he contracted an intimate Friendship
 “ with the Embassadors of *England* and *Holland* at the *Porte*, but more particularly
 “ with the latter, who was afterwards very serviceable, and contributed very much
 “ by his Interest to the Success of his Affairs. *Cyril*, when but a private Monk, had
 “ insinuated himself into the good Graces of M. *Cornelius Haga*, who had then just
 “ finished his Travels over the *Levant*, and returning to *Constantinople* in Quality of the
 “ *States* Envoy, renewed his old Acquaintance with *Cyril*, who at that Time was
 “ Patriarch of *Alexandria*, and who begged the Favour of him to procure him some
 “ good Dissertations of the Protestant Divines, declaring that he paid a very great
 “ Regard to their Opinions in Matters of Religion. The *Sieur Haga* being willing
 “ to oblige him, acquainted his Masters with his Friend's Request, who sent him im-
 “ mediately a Stock of Books large enough to have perverted, all *Greece*, had they
 “ been written in that Language. It could not be expected, but that *Cyril's* Affairs
 “ should be blazed abroad, since the *Jesuits* of *Constantinople* who were his implacable
 “ Enemies, opposed all his Schemes, and not only loudly proclaimed him to be a Here-
 “ tick, but acquainted the *Jesuits* of *Paris* therewith, that his most Christian Majesty
 “ might be no Stranger to his ignominious Character. This News was soon com-
 “ municated to the Embassador of the *States*, who then resided at *Paris*, and who
 “ wrote to *Constantinople* immediately upon the Information. *Cyril* thereupon cast off
 “ the Mask and shewed less regard for the *Jesuits* than he had done till that Time :

^d The Reader may compare, if he pleases, all that follows with what is said relating to *Cyril* in *Claude's* Answer to the *Perpetuity*, in *Sieur Aymon's Authentick Memorials*, the Preface to *Ricaut's State of the Greek Church*, Dr. *Smith's* Dissertation *De Statu hodierno Græcorum*, and *Arnaud's Perpetuity of Faith*. We refer our Readers to these Authors only, because they quote all that the others have said both *pro* and *con* in their Examinations, or Confutations. This History of *Cyril* is not inserted in the Dissertation on the religious Principles of the Eastern Church, printed at *Paris* in 1687.

“ He

“ He did not scruple to deliver to his Friend, the *Sieur Haga*, a Confession of Faith
 “ in *Latin*, wrote with his own Hand, which not long after he translated into the
 “ *Greek* Language. This was the very Confession that was printed at *Geneva*, in
 “ *Greek* and *Latin*, and which gave the Protestants an Opportunity to assert, that the
 “ *Greek* Church agreed with them in the most fundamental Articles of their Religion,
 “ but particularly in their Sentiments relating to the blessed Sacrament. *Cyril*, how-
 “ ever, who had raised a formidable Party in *Constantinople* against the *Jesuits* and the
 “ Court of *Rome*, was elected Patriarch, and for five or six Months together, there
 “ appeared in his Conduct no visible Marks of his having renounced the Principles of
 “ his Forefathers. But as the *Jesuits* were his inveterate Enemies, he thought it ad-
 “ visable to adhere to the *Dutch*, in order to establish his Interest in them on a firm
 “ Foundation. He likewise gained over to this Party a considerable Number of Bishops
 “ and Priests, who approved of his Doctrines, and who were as fond as himself of intro-
 “ ducing Innovations into the *Greek* Church. But all their Efforts proved weak and in-
 “ effectual, because the *Jesuits*, * who have a Free-School or College at *Constantinople*, for
 “ the liberal Education of Youth, easily influenced the Populace to a general Insurrection
 “ against *Cyril*. The *Greeks* convened a Council in 1622, wherein that Patriarch was de-
 “ posed, and banished into the Island of *Rhodes*. Another Patriarch was elected into his
 “ See, who by Letters of his own writing made an entire Submission to the Court of
 “ *Rome*, the chief Promoter of his Election. But as *Cyril* had still a considerable Party
 “ in *Constantinople*, and as the *Dutch* supplied him with large Sums of Money, he was
 “ not long before he accomplished his Re-establishment. 'Twas then he shewed his Re-
 “ sentment, and avenged himself of his Enemies the *Jesuits*, and all those who had
 “ favoured the Interests of the Court of *Rome*; and then it was that *Calvinism* chiefly
 “ flourished in *Constantinople*. This created great Disorders in the *Greek* Church;
 “ for *Cyril* laid a Fine on them all, in order to repay the *Dutch* the Money he had
 “ borrowed of them. The *Jesuits* and the Court of *Rome*, conscious that *Cyril* had
 “ gained an absolute Victory over them, endeavoured to sooth him, by proposing
 “ some Terms of Accommodation, and by remonstrating the great Danger in which
 “ that Church would be, on the Continuation of his Friendship and Alliance with the
 “ *Calvinists*. He seemed not unwilling to hearken to their Proposal; but as he always
 “ kept up his old Intimacy and Correspondence with the *Dutch*, the Court of *Rome*
 “ once more attempted to expell him from his See, and succeeded; his Suspension,
 “ however, proved but of short Duration, being soon re-established in his old Pa-
 “ triarchate by the powerful Influence of *Dutch* Gold. The Court of *Rome* renewing
 “ their Attempts against *Cyril* sent a Person in the Quality of the Patriarch's Vicar to
 “ *Constantinople*, in order to preserve the Orthodox Faith of the Church there, which
 “ was then in apparent Danger. *Cyril's* Party took care to improve this Opportunity
 “ to render the *Jesuits* and their Party odious in the Eyes of the *Turks*, who were so
 “ jealous of this *Romish* Envoy, and that they treated the whole Party very ill on his
 “ Account, while *Cyril* revenged himself in a very barbarous and unchristian-like Man-
 “ ner on all those *Greeks* whom he presumed to be his Adversaries. *Cyril* notwith-
 “ standing, rendering himself odious by his insolent and tyrannical Proceedings, and hav-
 “ ing so powerful a Party to withstand, as that of the *Jesuits* of *Constantinople*, sup-

* You may meet with much the same Account in *Allatus*, but tho' he has not an equal Regard to Decorum in his Expressions, Lib. III. Cap. ii. *de perpetua Eccles. Occid. & Orient.* Turn to the Paragraph, beginning *Jesuitæ Bizantii, multos ante annos fixerunt sedem, &c.*

“ ported by the Court of *Rome*^f, sunk under the too cumbrous Load, and was finally
 “ strangled by express Order of the *Grand Signior*.

“ THUS have I given you an Abridgment of the Patriarch *Cyrl Lucas*’s History,
 “ under whose Name the Protestants have published a Confession of Faith, and have
 “ had the Assurance to boast of an exact Conformity between their Principles and
 “ those of the *Greek Church*. But this transient View only is sufficient to enable any
 “ one to form a just Judgment of that Confession. ^g It cannot be denied, but that it
 “ was composed by a Patriarch of *Constantinople*, under the Title of the Fundamental
 “ Principles of the Eastern Church; but then it was not written in the Name of
 “ that Church, and has no publick Testimonial to give a Sanction to it. *Cyrl* gave
 “ it in a private Manner to the *Dutch* Embassador, to which his Interest obliged him,
 “ in order to be protected against the Efforts of the *Jesuits* of *Constantinople*. This
 “ Work of *Cyrl*’s was composed with much the same View, as a Treatise ascribed to
 “ one *William Postel*, and written for the peculiar Service of a Nun, whom he persuaded,
 “ in order to induce her to be a generous Benefactress to him, that the *Messias* came
 “ into the World to save Mankind only, and that she, the Blessed Virgin *Joanna*,
 “ should be the *Messias*, and Redeemer of her own Sex. There is just the same Ap-
 “ pearance of Truth in every Article inserted in this Confession of *Cyrl*, under the
 “ Name of the *Greek Church*, as in the Imposture of that celebrated *Norman*: And
 “ I am surpris’d that the Protestants should have the Confidence even at this very Day,
 “ to produce this Confession in their Controversies against the Catholics. *Grotius*
 “ forms a much better Judgment of it in a Dissertation, which he published some
 “ Time after this Confession appeared in publick, wherein he declares ingenuously that
 “ in his Opinion ^h *Cyrl* had invented a new Creed without the Advice or Assistance of
 “ any of the Patriarchs, Archbishops, or Bishops. For the rest, I have given you the
 “ most exact and impartial History of *Cyrl* that I was capable of collecting, with-
 “ out having the least Regard to that Account of him published in *Holland*, or to
 “ what *Leo Allatius* says of him, who flies out beyond all the Bounds of Moderation.
 “ In short, I have scarce advanced any one Position, but what is readily agreed to by
 “ both Parties.

“ THERE are several other *Greeks* of much less Repute than *Cyrl*, who have wrote
 “ in Defence of the Protestant Cause, and amongst the rest one ⁱ *Gergan* Bishop of
 “ *Arte*, who has published a Catechism, wherein he openly opposes the Doctrine of
 “ Transubstantiation, with this difference notwithstanding, between him and *Cyrl*,
 “ that the latter has not copied after the Confession of *Geneva*, but that of *Augsbourg*.

^f *Hottinger*, in his *Analeſis*, has given a very particular Account upon the Credit of *Nathanael Cenopius* of the Death of *Cyrl*.

^g This Passage is not altogether so correct as it might be. He ought to have said, *in order to judge whether it be in Reality or not the Belief of the Greek Church*; or rather, *to be convinced that it is not the Belief* &c. But however that be, *Grotius* who was Contemporary with *Cyrl*, and a much better Judge than most of the Controversists that succeeded him; speaks his Mind boldly with respect both to this Confession, and the Author of it in the following Terms. *Sumenda est Ecclesia (Græca) non qualem ex suo Capite Cyrillus nuper inductus Pretio confinxerat, sed qualis revera est. Contra Rivetum.*

^h *Nuper Constantinopoli Cyrillus, sine Patriarchis, sine Metropolitæ, sine Episcopis, novum nobis propinavit Symbolum. Grot. de Antichr.*

ⁱ *Zachary Gergan* a Greek Gentleman by Extraction, and as *Allatius* says, a Bishop. *Caryophilus* the titular Archbishop of *Iconium*, a Greek in Communion with the *Latins*, has confuted the Catechism of this *Gergan*, and after a long Indulgence of his Spleen and venting it in the most opprobrious Language, brands him with the odious Epithet of *Lutheran*, as comprising in it every thing that was scandalous, and of ill Report. See *Claude* to whom I am indebted for this Remark, Lib. III. Chap. xi. in order to know whether he was a *Lutheran* in Reality, or a *Calvinist*.

“ The

“ The Doctrines maintained in this Catechism are so evidently calculated to fall in
 “ with the Protestant System, that if we compare them with the Principles of the
 “ *Greek Church*, we shall find that there is no Manner of Affinity between them. As
 “ for instance, this Catechism pretends to say, that the Scriptures alone are sufficient,
 “ without having the least Recourse to Tradition, to demonstrate the Articles of our
 “ Belief; that the Scriptures are very clear in all Matters of Faith, and that one Pas-
 “ sage in Scripture is best explained by another. In a Word, *Gergan* its Author is a
 “ profest Protestant, who has nothing of the *Greek* belonging to him, but their Lan-
 “ guage, and that too a very vulgar and illiterate *Greek*. He has the Assurance, how-
 “ ever, to boast, of not being one of those false Brethren, *who have been poisoned by the*
 “ *Principles of the Romish Church*. But 'tis past all Dispute, that even those very *Greeks*
 “ themselves, who have no manner of Correspondence with *Rome*, don't lay the least
 “ Stress either on the Confession of *Augsbourg*, or that of *Geneva* in their Polemical
 “ Dissertations. The Protestants may likewise very justly look upon * *Nathanael* the
 “ *Cretan* as one of their Sect, who promised the *Dutch* some time ago to translate
 “ *Calvin's Institutions* into *Greek*, and to instruct the Youth of his own Nation in the
 “ *Calvinistical Principles*, provided they would supply him with such a Sum of Mo-
 “ ney as he proposed.

“ *MR. Claude* adds to these *Calvinistic Greeks*, the Testimony of one *Meletius*,
 “ Archbishop of *Ephesus*, extracted from the Reply which he made about thirty
 “ Years since to several Queries proposed to him by some Divines at *Leyden*. Father
 “ *Simon* had answered *Mr. Claude* beforehand, that he did not question but that this
 “ Piece was the Composition of some *Greek* employed by the *Dutch* Divines, and who
 “ answered their utmost Expectations; but that in order to form a just Judgment
 “ thereof, it was absolutely necessary to publish the whole in the Author's own Lan-
 “ guage. I begged the Favour of *Mr. Claude*, by one of his Friends, to oblige me
 “ with an Abstract of the Answer which he could not handsomely refuse me; and af-
 “ ter I had perused it, I found that what Father *Simon* had advanced by pure Con-
 “ jecture, was really true. For *Meletius*, who assumes in his Letter the Title and
 “ Character of the Archbishop of *Ephesus*, does not only deny the Doctrine of Tran-
 “ substantiation, but even laughs at the Honour which we pay the Blessed Virgin, and
 “ the Saints, and looks on several other Articles which the *Greeks* and orthodox Chri-
 “ stians in general unanimously acknowledge, to be false and erroneous. And in
 “ order to form a just and adequate Idea of it, I shall oblige the Reader with the
 “ ¹ Abstract I procured from *Mr. Claude*, and which was the Hand-writing of one of
 “ his intimate Acquaintance. 'Tis sufficient, I presume, to refer the Protestants to the
 “ Confession of Faith, composed by *Metrophanes Critopulus*, who was one of their
 “ Party; and wrote it at their Instance and Request, when he lived amongst them.
 “ By this Confession of *Metrophanes* they may readily judge, whether there is the
 “ least Shadow of Truth in what *Mr. Claude* has published under the Name of *Mele-*
 “ *tius* Archbishop of *Ephesus*. But to return to *Dr. Smith's* Objections.

* *Nathanael Conopius*, Protosyncellus.

¹ Illis vero qui rogant me, utrum necesse sit Religionis cultu Preces offerre Beatæ Virgini, vel Angelis, vel Joanni Baptistæ cæterisque Sanctis; sique oporteat credere in Eucharistia, hoc est in Cœna Domni fieri Transubstantiationem in Pane, aut putare oleum, Exorcisma & Exsufflationes expellere Dæmones, aut adorare Imagines Sanctorum, tam pictas quam sculptas, respondeo ac dico, nihil horum observandum esse, quandoquidem non licet opiniones humanas profiteri, sed ea solum placita, quæ a Domino & ab illius Discipulis atque Apostolis Spiritu Sancto afflatis nobis tradita sunt, cum pietate & inviolabiliter observare debemus. *This is a faithful Translation from the Greek, quoted by Father Simon.*

“ FURTHERMORE, 'tis objected, that the Doctrine of Transubstantiation is not held
 “ and maintained by the *Greek Church*, since the Term *μετεσώωσις* is not to be met with
 “ in any of the Fathers, nor in any of their Liturgies or their Creeds; and that even
 “ in the Liturgy, the Bread and Wine are called *Antitypes*, after Consecration, which
 “ seems totally to exclude the Doctrine of Transubstantiation. But nothing surely can
 “ be more idle and ridiculous than this negative Argument, which from the Omission
 “ of a single Term concludes an Affirmative. If the Protestants were obliged to stand
 “ steadfast to their Principle, that is, to the Scripture alone, and even to antient Creeds,
 “ they would find themselves involved in inextricable Difficulties. But to demon-
 “ strate more clearly the Falsity of this Argument, I shall have recourse to no other
 “ Author, than *John Calvin* himself, in his Institutions, where he very judiciously
 “ confutes the Heresy of *Servetus*, relating to the three Persons in the sacred Trinity.
 “ He there lays down this excellent Maxim: ^m that new Terms may very justly be
 “ invented in order to explain Things more fully and clearly, ⁿ especially where we
 “ are concerned with Persons who delight in Calumny and Detraction, and artfully
 “ make use of ambiguous Terms to puzzle and confound the Point in Question. 'Tis
 “ for this Reason, adds he, that the Church has been obliged to invent the Terms
 “ *Trinity* and *Persons*. 'Tis to be feared, says he, we should be charged with Pride
 “ and Temerity were we to reject such Terms, as were not rashly invented. ^o The
 “ Impiety of the *Arians*, says the same *Calvin*, then first appeared, when they
 “ shewed their Hatred and Abhorrence of the Term *Consubstantial*. Any one may
 “ apply these Principles of *Calvin*, to the Subject of our present Discourse. Neither
 “ the Eastern, nor the Western Church had any Occasion to invent any new Terms,
 “ with respect to the Blessed Sacrament, when no one questioned or contested the
 “ Truth of that Divine Mystery. The latter were the first and only Persons who
 “ made use of it for several Centuries; because they had the *Berengarians* at that time
 “ to struggle and contend with. The *Greek Church* had no Manner of Occasion to
 “ make use of that Term, since she was under no Necessity of having Recourse to that,
 “ or indeed any other of the same Nature. But since their Acquaintance with the
 “ modern *Berengarians*, finding that the Term *Transubstantiatio*, invented by the *La-*
 “ *tins*, as happily and clearly expresseth the Change which was made in the *Eucharist*,
 “ as their ^p *ἐμεσώωσις* did the *Consubstantiality* of the Son with God the Father, they
 “ have thought proper to make use of, and it became still more in Vogue amongst
 “ the *Greeks*, from the Time that the important Affairs of *Cyrl*, their Patriarch,
 “ seemed to require it. This I take to be the plain and natural Reason for the O-
 “ mission of the Term *μετεσώωσις* in the Dissertations of the antient *Greeks*. To this
 “ we may add, that if *Dr. Smith's* Argument be thoroughly conclusive, it will like-
 “ wise equally prove that the *Latins* do not hold the Doctrine of Transubstantiation,
 “ because that Term is not to be met with in their Mass, nor in their Creeds. But
 “ let us now come to his last Objection.

“ THE Symbols of the Bread and Wine are called Antitypes or Representations,
 “ even after Consecration in the Liturgy of the *Greeks*: From whence it is inferred,

^m Quid vetat, quominus quæ captui nostro perplexa in Scripturis impeditaque sunt, ea Verbis planioribus explicemus? Calv. Lib. I. Instit. Cap. iii.

ⁿ Hujusmodi autem verborum novitas tum potissimum usu venit, dum adversus Calumniatores asserenda est Veritas, qui tergiversando ipsam eludunt. Ibid.

^o Quando temere non inventa sunt nomina, cavendum esse ne ea repudiando, superbæ Temeritatis arguamur.

^p Hic effervuit impietas, dum Nomen *ἐμεσώωσις* pessime odisse & execrari Arianæ cœperunt. Ibid.

“ that their Principles in that respect are widely distant from those of the *Latins*.
 “ But Dr. *Smith* shews his Ignorance, with respect to the *Greek* Theology, 'by his
 “ false Assertion, that they call the Symbols for the Generality *Antitypes*, even after
 “ Consecration. There is not a *Greek* now living, nor have there been any these nine
 “ hundred Years last past, that ever maintained that Position. The modern *Greeks*
 “ assert, that the Consecration is not compleated, or accomplished till the Prayer,
 “ called *the Invocation of the Holy Ghost*, has been pronounced, which Prayer is in-
 “ serted in the Liturgy after that Passage, wherein the sacred Symbols are called *An-*
 “ *titypes*. *Marcus* of *Ephesus*, who was Principal or President of the Party against
 “ the *Latins* in the Council of *Florence*, makes use of that very Sentence in the Li-
 “ turgy, as an incontestible Proof, that the Consecration does not consist in the Pro-
 “ nunciation of these Words, *This is my Body*, but in the Prayer, or Benediction
 “ which the Priest pronounces afterwards by way of *Invocation of the Holy Spirit*.
 “ This zealous Advocate for the *Grecian* Faith lays his whole Strefs on the Autho-
 “ rity of *St. Basil*, who calls the Symbols in his Liturgy ^a *Antitypes*, after the Priest
 “ has pronounced the Words, *This is my Body* : From whence he draws the following
 “ Conclusion, that they are not as yet consecrated, since they still retain the Name of
 “ *Antitypes*, or Representations. The Patriarch *Jeremias* likewise talks of these *An-*
 “ *titypes* in the very same Strain, and ^r assures us, that those who have given the
 “ Name of *Antitypes* to the Elements of Bread and Wine, only distinguished them
 “ by that Term, before Consecration. They talk in this respect in Conformity to
 “ the Principles of the *Greeks* ever since the eighth Century, at which Time this im-
 “ portant Question was debated in the second Council of *Nice*. *Epiphanius* the Deacon
 “ declared, in one of their Councils, in the Name of all the Bishops, that the Term
 “ ^r *Antitypes* in the Liturgy of *St. Basil*, could be understood no otherwise, than for
 “ the *Elements* before Consecration, and that they were called the real Body and Blood
 “ of Christ after their Consecration : *St. John* of *Damascus*, *Nicphorus* Patriarch
 “ of *Constantinople*, and in short all the Advocates for Image Worship are of this Opi-
 “ nion, and produce it as a cogent Argument against the *Iconoclasts* for the Honour paid
 “ to Images ; because, say they, the very same Honour is paid to the sacred Elements,
 “ altho' as yet *Antitypes* only or Figures, before Consecration. Ever since that Time
 “ the *Greeks* in general express themselves after the same Manner. ^t Such, however,
 “ as are in the least acquainted with the *Greek* Fathers, are obliged to acknowledge,
 “ that the Bishops of the abovementioned Council of *Nice* were mistaken in this Par-
 “ ticular, and that the antient Fathers have called the Symbols *Antitypes* even after
 “ their Consecration, not apprehending in the least, that this Term contained in it
 “ any thing inconsistent with the Belief that Christ's Body was really present in the
 “ Holy Sacrament. 'Tis manifest from the Controversy which was held between the
 “ *Iconoclasts* and the Advocates for Image-Worship, that the Point in Question was not
 “ with respect to the Body of Christ ; that both Parties readily acknowledged his real

^a He calls them *Antitypes* on Account of their not being consecrated as yet by these Words ; so that they are in some Measure and Degree a Type or Representation.

^r If some of them have called the Bread and Wine, the *Antitypes* of the Body and Blood of Christ, they have given them that Denomination before and not after Consecration.

^t They are called *Antitypes* before Consecration ; but the Body and Blood of Christ after Consecration.

^t These Words, *those who have &c.* are omitted in the *Religious Principles of the Eastern Church &c.* And these which follow are substituted in their Room. “ What Difficulty soever there may be on account of the Term *Antitype*, to find out whether the *Greek* Fathers have applied it to the Blessed Sacrament itself, it is manifest ; that such antient Doctors of the Church as have called the Symbols after Consecration *Antitypes*, were of Opinion, that that Term did not contain *&c.*” I am indebted for this Remark to the Extract in the *Bibl. Univ. ubi supra*.

“ Presence in the Eucharist after Consecration. * The Subject Matter of their Enquiry
 “ was only, whether the Bread ought to bear the Denomination of an *Antitype* after
 “ Consecration. The *Iconoclasts* maintained the affirmative, and they had the An-
 “ tient Fathers on their Side. The Advocates for Image-Worship endeavoured to
 “ prove the Negative, and thereby supported an Error, which however, was no Ways
 “ prejudicial or disadvantageous to the Cause in question. Thus in whatever Manner
 “ the Term *Antitype* be explained, the Protestants can draw no just Conclusion from
 “ thence against the Doctrine of Transubstantiation.

I SHALL take the Liberty to add two Reflections on this Chapter of Father *Simon*. The first is, that, in the Opinion of most Protestants, the hyperbolical Manner of Expression made use of to set forth the transcendent Vertues of the Sacraments in general, have by slow and insensible Degrees, introduced the Doctrines of Transubstantiation, and the real Presence. *This* * *Evil began to spread itself*, says one of them, *about the Close of the second Century*. The two vulgar Terms of *Bread* and *Wine* were suppressed in the subsequent Centuries, as giving their *Catechumens* a too simple and common Idea of the Mystery; *they began frequently to talk of the Body and Blood*, and at last talked of nothing else. This indeed is smart, and wants nothing but Confirmation. But how comes it to pass, that the mysterious Sacrament of Baptism has not met with the same Misfortune? Has the hyperbolical Manner of Expression been injurious to the Sacrament of the Lord's Supper only? And why must this Manner of Expression, which was used and consecrated, by Christ himself, be taken for an Hyperbole? Did not our Blessed Lord promise his Disciples that they should *eat his Flesh, and drink his Blood*? If the Abuse then was owing to any hyperbolical Expressions, it must be this: For never was a bolder made use of. It staggered the *Jews*, and a great Part of his own Disciples, who understood the Expression in a literal Sense. If it be asserted, that it cannot be taken in any other Sense than a figurative one, why did not JESUS CHRIST explain his Meaning? Can we imagine that God Almighty would act so much below the Dignity of his Divine Nature, as to leave his own peculiar People involved in Ignorance and Error? To this 'tis likewise added, that one *Anastasi*us *Sinaites*, a Monk of the seventh Century, composed a Treatise, wherein he took upon him to talk in such an elevated and uncommon Style, as was perfectly new and never made use of before. He boldly advanced, that the Elements of Bread and Wine in the Sacrament of the Eucharist were the real Body and Blood of Christ. If the Observation be just, 'tis something very extraordinary, and very surprising that a Monk, who talked in a Strain so widely different from the Notions which were then generally received, should neither have been confuted, nor censured by the *Greeks* who were his Contemporaries. So bold an Assertion was of too great Importance not to require the serious Consideration of those Doctors, who were living when *Anastasi*us published that Dissertation.

'Tis impossible, in my opinion, after all the Attempts that can possibly be made, to demonstrate the Innovation of these Doctrines which are thus contested. If we happen to meet with some Expressions amongst the antient Fathers which seem to favour the Party who declare themselves in behalf of the *Type* or *Figure*, we shall im-

* In the Extract just mentioned there is the following Remark, *viz.* that these Words, *their Difference* &c. to the Word, *Thus* exclusively, have been likewise left out of the Dissertation on the *Religious Principles of the Eastern Church*, &c.

“ *Albertinus de Euchar.* Lib. III.

mediately find others, as strong and conclusive for their Antagonists. This is not the Case with respect to the Ceremonies, which attend the Celebration of the Eucharist; we allow them to be Innovations. They were established with Precipitation, and not with too much Scruple with regard to several nice Particulars, in an Age wherein Religion was perfectly degenerated, and consisted in nothing but the Practice of external Formalities. The Protestants insist, that the Confirmation of the Doctrine of Transubstantiation (a Term invented in the eleventh Century for the more clear and strong Expression for the Mystery of the Eucharist) authorised all the Superstitions which attended that Conquest. In Consequence of which Doctrine, we must be obliged, continue they, to lock up the Host with all the Care and Circumspection imaginable, elevate it, and expose it in the most solemn Manner to the Eyes of the People, be as watchful as possible over it, carry it with Pomp and Grandeur in Procession, adore it, with the utmost Diligence and Application prevent it from meeting with the least Molestation or Disturbance, &c. The Catholicks maintain, that such profound Adoration, such infinite Care and Circumspection are no more than a just Recompence for those Insults and Indignities which the Blessed Sacrament has met with from Heresy and Schism; but in all Probability this Point had not been carried so far as it is at present, and possibly might have stopt at the *Greek* Practice, had not the Eucharist been insulted by profane and heretical Tenets.

THE other Reflection relates only to the *Greeks*. By the Controversy which was held in the Reign of *Alexis Comnenius* on the Topick of the Mystery of the Eucharist, it may fairly be proved, that the Principles of the *Greek* Church, were the very same with respect to this Article, as those of the *Latins*. This Controversy occasioned very hot Debates; which ran into an useless Speculation and Enquiry, whether the Body of JESUS CHRIST in the Eucharist was received incorruptible by the faithful, as after its Resurrection, or corruptible, as it was before his Passion. A * certain Monk whose Name is *Siciditus*, had maintained, in the Pontificate of *George Xiphilin*, that the Body of JESUS CHRIST in the Eucharist was mortal, corruptible, lifeless, and inanimate; that such as received it, received not JESUS CHRIST whole and entire, but Part of him only, and that too broken and separated by the Communicants Teeth; altho' after Manducation the Flesh of JESUS CHRIST becomes incorruptible, as before his Resurrection. *Nicetas* seems, with a deal of Affectation, to make some odious Additions to this Notion of his: But that's a Matter foreign to our present Purpose. 'Tis sufficient that from this Controversy we may draw this Conclusion, that at least both one and the other acknowledged the Change of the Substance of the Bread into that of the Body of our Lord Jesus. Had they only disputed about the Type and the Figure, the Controversy had been equally extravagant and ridiculous.

* *Nicetas Choniates*. Lib. III. Cap. iii.



*The DOCTRINE of the GREEKS with respect
to the Adoration of the SACRAMENT of the LORD'S
SUPPER.*

“ NOTWITHSTANDING this Adoration is a necessary Consequence of Transub-
stantiation, ⁷ yet there are some Protestants who readily acknowledge that
“ there is but a very little Difference between the Sentiments of the *Greeks* and *Latins*
“ with respect to the Doctrine of Transubstantiation. But insist, however, ² that
“ they pay no Adoration to JESUS CHRST in the consecrated Symbols, and that
“ their Worship is entirely confined to JESUS CHRIST in Heaven. What confirms
“ them in this Notion, is principally this, that they don't observe the *Greeks*, in the
“ Celebration of their Liturgy, pay that profound ³ Veneration to the sacred Symbols,
“ after

⁷ Most of the Protestants deny, that the Sentiments of the *Greeks* are easily reconcilable to those of the *Latins* with respect to the Doctrine of Transubstantiation: But all that has been here said tends to prove directly the Reverse: 'Tis true, however, that there are some few Protestants, who are not so positive and peremptory as the rest, who readily agree, that the Ideas of the *Greeks* are intricate and perplex; that for the Generality they don't rightly comprehend the State of the Controversy between the Catholics and Protestants, with respect to the Doctrine of Transubstantiation. What I have to offer further with respect to the Change or Transformation of the outward and visible Signs, shall be inserted in my second Dissertation.

² See *Claude's Answer to the Perpetuity* &c. Lib. III. Chap. vii. The following Quotation includes the Arguments in general made use of by the Protestants against the Papists. “ The Liturgy of the *Greeks* enjoins no Act of Adoration to be paid to the Host immediately after its Consecration If the *Greeks* maintained, that the same Adoration was due to the Substance of the Blessed Sacrament, as to Christ himself, they never could have made choice of a more favourable Opportunity than that of his real Presence on the Altar Adoration is the natural Consequence of Transubstantiation Did the *Greeks* worship, as the *Latins* do, the Bread and Wine when transubstantiated, their Church would have enjoined the same Veneration and Respect (or some at least) as is paid by the Catholics to the consecrated Host: As for Instance, she would have ordained Festivals, Processions, Elevations of it in Times of public Calamities, and several other public as well as private Acts of Devotion.” But besides, the *Greeks* are so far from paying any external Homage to the Host, that 'tis evident they treat it with Irreverence and Contempt. The Priests shut up the Sacrament in a little wooden Box which hangs up upon the Church Wall in a pitiful linnen Purse: They light up Candles before their Saints, and in a very humble and submissive Manner pay their Respects to them; but turn their Backs upon the Blessed Sacrament as they enter into their Churches. *Arctudius* himself, who was a *Greek* in Communion with the *Latins*, ingenuously acknowledged, that the Priest pays no Manner of Respect, Homage, or Adoration to the Host even after its Consecration. I have already quoted Father *Simon's* Answer to this Charge, and hope the following additional Reflections will not be thought either tedious, or impertinent. The Liturgy of the *Greeks* plainly directs the Adoration of the Host in these express Words. *O Lord have mercy upon me miserable Sinner.* This Prayer, which the *Greek* Priest pronounces with a low and submissive Voice, at the Elevation of the Host, implies, without all dispute, a formal Adoration. With a little Evasion it may be objected, that this, *O Lord!* denotes the Adoration of the Deity only, and not the Host. But what Argument, how cogent and conclusive soever, may not be baffled by such a little Subterfuge as this? To this 'tis added, that the Authors of their Liturgy could not possibly see the subtle Cavils, and the warm Debates that should arise in the latter Ages; for which Reason they preserved that Plainness and Simplicity, which is so natural to those who proceed directly to the Mark, and so truly Apostolical. But who ought to have foreseen better than JESUS CHRIST himself and his Apostles, those Evils which thro' Heresy would attend Christianity by a Deviation from this Simplicity? Moreover, all the irreverent Deportment of the *Greeks* in this respect, plainly proves, that they, like abundance of People of other Sects and Persuasions, act inconsistent with the Principles they profess. We shall illustrate this Position by a very familiar Instance, which will be obvious to the meanest Capacity. Where is the Man who denies *Free-will*, that does not several Times a-day by the freest Actions in Life, contradict or belie the Doctrine he embraces? Does the Omnipresence of the Almighty over-rule Men's Actions and make them less free than if there were no such Existence? And those Divines who inveigh so bitterly against some loose Explications on the Sin of Lying, which they call Blasphemy, do not they practise every Day in the several Occurrences of their Lives, that very Sin which is the Object of these impious Explications? May not we say of them, with *David*, that they Sin (at least) *seven Times a Day*. In the same Manner the *Greeks* by their Irreverence, and want of due Respect to the Blessed Sacrament act directly inconsistent with their own Principles. All the Accounts which have been produced to demonstrate their irreligious Deportment, plainly denote likewise their Ignorance and abject State, and the Confusion of their Ideas with respect to spiritual Things, which is a natural Consequence both of the one and the other. If the *Calvinists* pretend to say, in Favour of the *Greeks*, that such Worship would be superstitious, according to the Ideas they themselves entertain of it, how would they be able to prove that the *Greeks* have this *refined Taste*, or if you please, this *Spirituality* of the Protestants, who adore JESUS CHRIST only in Heaven above, and not in the consecrated Symbols; since the Divine Worship of the *Greeks* is so far from admitting of such Subtleties, that it testifies, on all other Occasions, the most confirmed Ignorance, and exposes them to the greatest Absurdities? What I have here offered may serve as a Supplement to Father *Simon's* Answer.

³ *Arnaud* in Lib. X. Chap. ix. of his *Perpetuity of the Faith*, has taken all the Pains imaginable to confute the Protestants with respect to this Point, and demonstrate, that the *Greeks* pay as solemn Adoration to the

“ after their Consecration which the *Latins* do. But we ought not always to judge of
 “ the Nature of Doctrines by the Manner of the external Worship which attends
 “ them. And it has been a gross Mistake in several Missionaries, as well as the Pro-
 “ testants, to aim at the Regulation of the Eastern Nations by the Ceremonies and
 “ religious Customs of their own Church. It must be acknowledged, that we pay a
 “ much greater Veneration for our Blessed Saviour in the Eucharist, than we did before
 “ our Contest with the *Berengarians*, or indeed with the Protestants, at least, as to
 “ the ceremonial Part. Before the Rise of *Nestorianism*, no such great Testimonies of
 “ Respect were paid to the Blessed Virgin; neither did the *Greek* Church shew any ex-
 “ traordinary Veneration for Images; till the *Iconoclasts* with the utmost Detestation and
 “ Abhorrence opposed them. Yet we must not therefore infer that before those Times
 “ both the one and the other were totally neglected. In the same Manner there are some
 “ *Greeks*, and other Nations of the East, who still retain their antient Simplicity with
 “ regard to the Point in Debate; because they have not had the same Reasons for their
 “ Deviation from it that we have had; and ^b if we charge them with paying no Ado-
 “ ration to the Symbols, the Antients must likewise be charged with the same O-
 “ mission; since we find nothing in their Dissertations, nothing even in their Litur-
 “ gies, which bears any Affinity to that external Adoration which is paid to them at
 “ present. *Caucus*, when he assures us, that no Nation whatsoever pay so little Re-
 “ gard as the *Greeks*, to the Sacrament of the Lord's Supper, can be understood in
 “ no other Sense: And it must be acknowledged, that his Comparison of them with
 “ the Western Hereticks, is altogether extravagant. But, after all, the best Method
 “ that can be taken, in order to form a right Judgment of the Ceremonies and re-
 “ ligious Customs of the *Greeks*, is to consult the several Dissertations thereon com-
 “ posed by their own Authors. *Gabriel*, Archbishop of *Philadelphia* whom we have
 “ already mentioned, has recommended, in such strong Terms, the Practice of this
 “ Adoration, in a Treatise levelled directly against the *Latins*, that it would be Folly
 “ and Impertinence to contest it. This Prelate affirms, that there are two Kinds of
 “ Homage or Adoration due to the Symbols of Bread and Wine. One, which
 “ is no more than a civil Reverence and Respect, upon their bare Blessing, and before
 “ their Consecration; but the other which is subsequent to it, is, says *Gabriel*^c,
 “ of a superior Nature, a real Worship of *Latria* and a true Adoration. He af-
 “ terwards descends to farther Particulars treading in the Footsteps of ^d *Cabasilas*,
 “ ^e *Simcon*,

the Host upon the Altar, as the *Latins* do. And so far as this Adoration is not so external and conspi-
 cuous; and since some of their modern Authors talk inconsistently with their own Principles on this Topic,
 our Doctor maintains a two fold Adoration, one free and voluntary, the other external and ceremonial.
 The former, which, according to him, depends on the Devotion of the Communicant, consists (princi-
 pally) in the Acknowledgment of the Host to be the Body of our Lord *Jesus*, with an internal Submission.
 This Adoration takes Place, and begins, as well with the *Greeks* as the *Latins*, as soon as ever the Body of
 Christ is actually present on the Altar. As to this Particular they are perfectly agreed. As to the latter,
 the Adoration of the *Latins* is performed sooner, and that of the *Greeks* later. The former begin their
 Worship of the Host immediately after its Consecration; the latter delay theirs till the Elevation of it,
 which Ceremony is not performed till some Time after, and not till a few Moments before one Part of
 the Host is put into the Chalice, and the Priest ready to receive the Sacrament. The rest of the Passage is
 equally curious and entertaining. *Claude* endeavours to confute this Notion with as much Dexterity and
 Address, as *Arnaud* to defend it with the Dint of Ingenuity and solid Argument.

^a By the *Extract*, which I have quoted several Times from the *Biblioth. Univ.* it appears that these
 Words, *If we charge the Greeks &c.* to the beginning of the following Period exclusively, have been
 omitted in the *Treatise On the religious Principles of the Eastern Church*.

^b *Gabriel Philadel.* in *Apol. Orat. Lat.*

^c *Claude* likewise quotes *Cabasilas*, Bishop of *Dyrrachium*, who flourished in the thirteenth Century,
 and screens himself against the Attacks of *Arnaud* by several original *Greek* Quotations. As the following
 Passage of the former, which I have extracted from the 7th Chapter of his III^d Book of his *Reply to the*
Perpetuity, is so very conformable to the Authority of those Passages of *Cabasilas*, which are equally made
 use of by both Parties, the Omission of it would, I think, be almost inexcusable. Whereas the *Greek* allows
 that divine Honour, that is, supreme Adoration ought to be paid to the Eucharist after Consecration, &c.

“ *Simoon of Theſſalonica*, and ſeveral other celebrated Authors, who have likewiſe
 “ maintained that theſe two Kinds of Adoration ought to be paid to the ſacred
 “ Elements, before and after the Conſecration. He even ſettles and determines the
 “ very Point of Time when the ſupreme, and real Adoration muſt be paid; *viz.* as
 “ ſoon as the Symbols are conſecrated, and the Prieſt ſtanding at the Door of the
 “ Sanctuary” invites the whole Aſſembly with an audible Voice to approach with Re-

And whereas the Catholick Doctör takes the Advantage of this Approbation, as being, in his Opinion, an authentic Teſtimony, the Miniſter replies, “ that altho’ the *Greeks* proſtrate themſelves before the Book
 “ of the *Holy Geſpel*, and make their Addreſſes to it as to *JESUS CHRIST* himſelf; yet it cannot be inferred
 “ from thence, that the Book, ſimply conſidered, is the Object of their Divine Adoration, or that they look
 “ upon it in effect as Chriſt himſelf, &c.” Why ſhould not the ſame Charity and Indulgence be ſhewn
 to the *Roman Catholicks*, as this Miniſter has, ſo much like a Chriſtian, teſtified towards the *Greeks*?
 Why ſhould the former be ſo peremptorily charged with the abſurd Worſhip of Sticks, Stones, and Bread,
 &c. Why ſhould they with all the Warmth and Reſentment that the moſt inveterate and inherent Malice
 can poſſibly ſuggeſt, be taxed with ſuch a *Supreme Adoration*, when the *Eastern Chriſtians*, who are ſo uni-
 verſally allowed to be extravagant and ſuperſtitious in their Divine Worſhip, are favoured and excuſed?

The Works of this *Simoon of Theſſalonica*, who flouriſhed in the fifteenth Century, were printed in
 Folio at *Jaffy* in *Moldavia*, in 1633, by the *Greek Schiſmaticks*; and at the Expence of the *Voivod Doſi-*
theus, Patriarch of *Jeruſalem*, honoured it with an Epistle Dedicatory to the Prince of *Moldavia*. The
 aforeſaid *Simoon’s* Works are full of Invectives againſt the *Latins*.

With reſpect to the Adoration of the ſacred Elements, Father *Simon* in his *religious Principles of the*
Eastern Church, ſays, that the *Greeks* look on the Bread and Wine after their Benediction, as the Images,
 or Representations of the Body and Blood of Chriſt, which is ſoon after to be made an Oblation &c. . . .
 For which reaſon they pay them all thoſe external Teſtimonies of Homage and reſpect, which they gene-
 rally do to their ſacred Images, that is to ſay, ſuch a Worſhip, as is far inferior to that which is due to the
 ſupreme Being. Father *Simon*, in the firſt Tome of his *Biblioth. Critiq.* Chap. xi. ſets this Matter in another
 Light, and in direct Terms, denies, that the *Greeks* pay any Adoration to the Bread till after Conſecration.
 Such as are deſirous to inform themſelves further with reſpect to this Controverſy, he refers them to the
 Apology of *Gabriel of Philadelphia*, publiſhed by himſelf at *Paris*, with Notes, for the better Illuſtration
 of this important Article.

Claude, after Abundance of impertinent Raillery on the internal and voluntary Submission of the Doctör
 of the *Sorbonne* attacks him with reſpect to the external, or ceremonial Act of Adoration, and denies likewiſe,
 in Oppoſition to *Arcudius*, that the People proſtrate themſelves on the *ſancta ſanctis*, in order to worſhip
 the Bleſſed Sacrament with ſupreme Adoration. As to the ſtated Time, when ſuch Adoration is to be
 paid, ’tis evident, that the Liturgy of St. *Chryſoſtom*, printed in Quarto, at *Venice*, in 1687, has ſettled it
 between the Prayer, beginning *Reſpice &c. Look down upon us, O Lord*, and the *Sancta Sanctis*. If *Arcu-*
dus has been incorrect, ’tis owing to his Ignorance of the religious Cuſtoms of his own Country, having been
 educated ever ſince he was ten Years old in the Italian Seminaries. But to come to the more eſſential Part
 of the Point in Queſtion. The Miniſter peremptorily reſuſing at all Times to acknowledge the *Supreme Ado-*
ration, which is granted by *Arcudius*, ſuppoſes likewiſe, that the Adoration of the *Greeks* is a relative Wor-
 ſhip, which does not terminate in the Sacrament, or rather, a *Supreme Adoration*, immediately directed to
 Chriſt himſelf in Heaven, according to the Prayer *Reſpice &c.* and concludes in Terms following. “ Tho’
 “ the *Greeks* proſtrate themſelves before the Images of their Saints, before the Book of the *New Teſtament*,
 “ and the Bread before Conſecration; yet no one ever inferred from thence, that any of theſe Things are
 “ the Objects of their Divine and Supreme Adoration. Why then ſhould *Arcudius* inſiſt that they worſhip
 the *Eucharift* with a *Supreme Adoration*, that terminates in itſelf?” And why (may the *Roman Catholicks*
 ſay to the Proteſtants) will you deny us the very ſame Diſtinction? Wherein do we deſerve more than the
Greeks to have ſuch Concluſions drawn to our Prejudice? If we will but reſpect ever ſo little, without
 Partiality, we ſhall find that the Diſtinctions above quoted ought to ſtop the Mouths of thoſe outrageous
 Controverſiſts, who repreſent the Catholick Church, as a miſcreant Crew of Idolaters, Men who pay Di-
 vine Adoration to Images, Croſſes, Relicks, Wafers, &c. The Catholicks inceſſantly proteſt againſt and
 declare their Abhorrence of this *Supreme and Abſolute Adoration*, which is ſo ſtrenuouſly charged upon them
 by the Proteſtants. With reſpect to the Sacrament of the *Eucharift*, the Imputation is ſtill more injurious
 and unjuſt. They deny this God of *Drugh*, with which the Populace amongst the Proteſtants have been
 amused for ſuch a long Time. Is it a Hoſt, ſay they, kneaded up, and compoſed of Flower and Water,
 which we adore? Is not *JESUS CHRIST* the Object of our Adoration, as well as of the Proteſtants and
Greeks? ’Tis thro’ want of Charity, therefore, that they cannot prevail on themſelves to Act fairly, and
 do the leaſt Juſtice imaginable to the oppoſite Party. They take pleaſure in drawing Concluſions againſt
 the *Latins*, and proving that they worſhip material Objects with an *Abſolute and Supreme Adoration*; and
 yet think it unjuſt and abominable, to draw ſuch ſevere Concluſions againſt the *Greeks*. Thus *Claude*, for
 the Vindication at any Rate of the Conduct of ſome particular *Greeks*, who have been Advocates for the
 Proteſtants, has not ſcrupled to teſtify Abundance of Indulgence for ſome certain Diſtinctions, which would
 have ſeemed odious and criminal in the Eyes of the greateſt Part of the Proteſtant Controverſiſts, had they
 been made uſe of in favour of the Catholicks. For the Confirmation whereof, the Reader need only peruſe
 what this Miniſter, ſo univerſally eſteemed for his Sincerity and Judgment, has written on the *Invocation*
of Saints in the xliith Chap. of the IIIrd Book of his *Reply to the Perpetuity*. He there makes uſe of the
 ſame Diſtinction as *Metrophanes Critopulus* does, between an Invocation which is addreſſed to the Saints, as
Interceſſors or Mediators; and that, wherein they are looked upon as *Embassadors of the Church to the Al-*
mighty in order to pray for their Brethren and Fellow-Creatures. The *Greek* rejects the former, but ad-
 mits the latter. The Miniſter ſays, that one of this Perſuaſion, may condemn the Invocation of Saints in one
 Reſpect, and approve of it in another; and may be joined in Communion with the *Greek Church*, where ’tis
 praſtiſhed, without playing the Hypocrite, or acting againſt the Dictates of his own Conſcience. ’Tis the com-
 mon Fate of all Controverſiſts, that the Cauſe they are ambitious of defending caſts a Miſt before their
 Eyes, and for the Generality deludes them.

“ verence

“ verence, Faith, and the most ardent Affection. Hereupon, continues the afore-
 “ said *Gabriel*, we don’t any longer say, as we did when we revered the Antitypes,
 “ Remember us, O Lord, in thy Kingdom ; but ^h we believe, O Lord, that thou art JE-
 “ SUS CHRIST the Son of the living God : Which Words are addrest to our Blessed
 “ Saviour under the Symbols of Bread and Wine administred to the People. This,
 “ says *Gabriel*, is the *Crisis*, or exact Time, when the Priest exhorts the Assembly
 “ to pay their Supreme Adoration.

“ THE following Passage likewise of *Cabasilas* must be so explained as to answer
 “ this critical Juncture, and alludes to the express Words of the Liturgy, viz. when
 “ speaking of those who approach sacred Mysteries ; *They*, says he ; in the Exertion
 “ of their Sanctity and Faith, adore, bless, and laud our Blessed Saviour JESUS CHRIST ;
 “ as God, and acknowledge him to be personally present in the consecrated Symbols. *Simeon*
 “ of *Thessalonica*, whom the beforementioned *Gabriel* of *Philadelphia* has copied in
 “ all his Dissertations, makes the very same Distinction as he does, between the two
 “ Adorations due to the Symbols, in one of his Answers quoted by *Allatius*, where
 “ he asserts, that if all due Reverence and Respect ought to be paid to the sacred Ele-
 “ ments even whilst they are Antitypes and Representations only, with much more Rea-
 “ son, doubtless, ought we to worship, and adore them, after they are consecrated, and
 “ transformed into the real Body and Blood of JESUS CHRIST. *Metrophanes Critopulus*
 “ is another Author, whose Testimony ought to carry the greater Weight with it,

^h I shall here introduce the Distinction made by Father *Simon* in the 30th Page of the first Tome of his *Bibl. Critiq.* relating to the Testimonies of several *Greeks*, quoted in the *Sequel to the Perpetuity*. Since the *Greeks*, and several other Eastern Nations do not believe that the Body and Blood of Christ are actually in the Eucharist, after the Pronunciation of these Words, *This is my Body, this is my Blood* : And since notwithstanding there are several Eastern Authors who assure us, in their Attestations, that the Bread and Wine are changed into the Body and Blood of Christ, immediately after the Priest has pronounced the above quoted Words ; Father *Simon* very judiciously observes, that such Attestations ought to be rejected. Those only ought to be preserved, continues he, which settle and determine the Change, after the Prayer, which is called, in the Eastern Liturgies, the *Invocation of the Holy Ghost*. But perhaps these Attestations may be reconciled one with another, by what Father *Simon* himself says, in the II^d Tome of his *Biblioth. chois.* that all the Modern *Greeks*, even the Archbishop of *Philadelphia*, places the Virtue of the Change partly in those Words of our Lord, *This is my Body* &c. and partly in the *Invocation of the Holy Ghost*. ’Tis this imaginary Want, however, of sufficient Testimonies, which has given the Protestants a favourable Opportunity to reject both the one and the other. The Objection notwithstanding, continues he, must lie on those only who have published such Testimonies, and not on the religious Principles of the Church. In short, if it can be fairly proved, that according to the Opinion of the Eastern Nations, the Body and Blood of JESUS CHRIST are concealed under the Symbols of the Bread and Wine, the Want of Correctness in some Testimonies is not any Ways essential, and can cast no blemish on a Position, that can otherwise be fairly demonstrated. As for the rest, Father *Simon* in the 29th Chap. of the first Tome of his *Biblioth. Chois.* does not seem to lay any great Stress on such Testimonials. The Protestants, says he, have looked upon this Cloud of Testimonies, as so many spurious Pieces. It must indeed be acknowledged, that as the *Greeks* are reduced to the lowest Circumstances imaginable, their Testimonials may be purchased at very reasonable Rates.

Græculus esuriens, in Cælum, jufferis, ibit.

Was a frank Acknowledgement of the Ignorance, Dissimulation, and knavish Practices of the *Greeks* in Matters Religion, the only Points in Debate, we might have good Reason to hope that the Catholics and Protestants would without any great Difficulty be brought to a right Understanding with respect to the religious Principles of the Eastern Christians: But alas! the Testimonies of some particular Persons, who are as impious as they are ignorant, and the Confessions, and Accounts of several Refugees, and half-starved Desperadoes, which agreeably bias and prepossess both Parties, are such Obstacles, as are very difficult to be removed. All the Reflections which they cast on that Side which they either abandon or betray, are looked upon by some particular Devotees as the most solid Basis and Ground for their Conviction.

One *Covel*, (Dr. *Covel*) an *Englishman*, published in the Year 1722 an Account of the *Greek Church*, wherein the Character of *Dositheus*, Patriarch of *Jerusalem*, who was Author, in the Opinion of several of the Protestants, of the Decrees of the Council convened in that City, is drawn in the blackest Colours: And indeed all the *Greeks* in general, who were his Contemporaries, are there represented in as bad a Light. But after all, what conclusion can be drawn from the vile Principles and Practices of these *Greeks*, but this, that there is no further Trust or Confidence to be reposed in Persons of their Stamp and Character, than as their Testimonies agree with others which are the most authentick and best confirmed; and in short, than as in our Courts of Justice we admit of the Evidence of a known Prevaricator only when it proves conformable to the Deposition of another Man of unblemished Character?

“ since

“ since he has used all the Art he was Master of, to conceal the Principles of his
 “ Church, in order to countenance and encourage the *German* Protestants. He ac-
 “ knowledges likewise the Transmutation, or Change of the Bread and Wine into the
 “ Body and Blood of Christ; but *how that Alteration is effected*, says he, *is a Mystery*
 “ *beyond all Human Comprehension*. In the sequel, he only censures the *Latin* Church
 “ for carrying the Body of our Lord JESUS CHRIST in Procession with Pomp and
 “ Grandeur about the Streets; tho’ he acknowledges at the same Time that it is so
 “ carried, as a *Viatikum*, in his Church to those who are infirm, and in a sick and
 “ languishing Condition. And in the same Place he plainly proves, that the Sym-
 “ bols, once consecrated, never lose their Divine Influence and Vertue, and illustrates
 “ his Position by the familiar Instance of a Piece of Wool, which when once dyed,
 “ will never fade, or lose its Tincture. From whence we may fairly conclude, that this
 “ Author acknowledged the Body of our Lord JESUS CHRIST to be actually con-
 “ tained in the Sacred Symbols out of the Time of Administration, and that by
 “ Consequence, the most profound Adoration ought to be paid to them; not in the
 “ least condemning those Divine Honours, those Testimonies of the profoundest Ve-
 “ neration which the Church of *Rome* pays in general to JESUS CHRIST in the Eu-
 “ charist, but ¹ only their pompous and solemn carrying of him through the Streets,
 “ on their grand Holiday, called the *Festival of the Blessed Sacrament*.

To these Remarks of Father *Simon*, I shall add the expedient which he has pointed out in another Dissertation, for the more certain Discovery of the real Principles of the *Greeks*. In the Account of *Gabriel of Philadelphia*; who, as he had studied in the *Italian* Academies, might in all Probability, notwithstanding his strenuous Opposition to the Council of *Florence*, be mistrusted by the Protestants, he takes an Opportunity to distinguish between two Sorts of *Greek* Schismatics, one that residing for the Generality in the more remote Parts of the East, have had no manner of Inter-course or Correspondence with the *Latins*, and have strictly preserved the antient Forms of their Church free from any Innovations: The others that have been conversant with the *Latins*, and studied in their Universities, or perused their Discourses, have borrowed their Terms, and scholastic Subtilties; and yet agree with them in nothing more than their Method and Manner of Expression. *Gabriel of Philadelphia* and *Agapius*, according to Father *Simon*, were Schismatics of the latter Sort. Tho’, says he, these should agree with the *Latins* in the fundamental Articles of their Faith, yet it cannot fairly be said, that they either copied them, or were bigotted to them &c. but only that the *Greeks* imitated their Method, and their Phraseology, in order to explain themselves more intelligibly, and with greater Perspicuity. The *Mess. de Port Royal*, for want of this Distinction, have not answered, according to Father *Simon*, the celebrated *Claude*, with sufficient Exactness; who on the other Hand, being as ignorant in this respect as they, has confounded all the *Greeks* under the Denomination of the *Latinized Greeks*. I shall leave both Parties to enquire into the Truth and Justice of these Imputations. But this Distinction apart, it must be acknowledged, that the Controversy was carried on with Abundance of Learning, Dexterity and Address on both Sides. The *Minister* may in all Probability be more subtle than the *Doctor*, thro’ a certain jealous and mistrustful Disposition which is natural to the Pro-

¹ For this Reason, perhaps, because it seems repugnant to the Spirit of Christianity, which requires our Devotion to be plain and void of Ostentation, &c. but can it be fairly imagined that the *Greeks* are capable of making such a Reflection?

testants in general, and at all Times conspicuous in this Minister in Particular. Inform much that it has been said of him, *that he acts with respect to his Adversaries, like an Attorney at a Trial, always calling for their Originals, and demanding them to be exhibited in open Court, &c.* But to return to Father Simon's Distinction: A Protestant might probably object, that the incessant Travels of the *Latins*, and their Establishment in the East, have rendered it at present very uncertain, in all probability altogether impracticable; that the Missionaries have for a long Time insinuated themselves into all Parts, and corrupted the Notions of the *Grecian* Clergy, who are so much the easier deluded, as they are so very ignorant that, as I have before observed, they can hardly understand either the Catholics or the Protestants. Nay there are some Protestants so free from Prejudice and Prepossession, with respect to the *Greeks*, as to acknowledge, ** that in case there may be some of them inclinable to embrace the Protestant Religion, 'tis not their own national Church that has instilled such Principles into them, but that they have imbibed them either by perusing such Authors as have wrote in Defence of that Communion, or by their daily Conversation with such Protestants as were their intimate Acquaintance.* It will therefore be much more satisfactory, no doubt, to have recourse to those genuine and original Writings, commonly known and distinguished by the Name of *Liturgies*, which include the primitive and general Belief of a whole Church; since the Members thereof, as well the Clergy as Laity, are too subject to Variations, Quirks and Evasions through the prevailing Influence of Prejudice and Prepossession.

For this Purpose Father Simon, and some other Writers, thought it highly necessary to have recourse to the Originals of the Liturgies themselves. The *Mess. de Port Royal* had quoted indeed nothing but Translations of them: And Mr. *Claude* did not look upon himself in the least as foiled or overcome thereby; and the other Protestants, who, in imitation of that able Preacher, treat the Catholics as a Lawyer does his Antagonists, would doubtless have been as rigid and severe, in all respects, as that exasperated Controversist. Father Simon, therefore, in his Remarks on the small Tracts of *Gabriel*, has produced several authentick Extracts from the original Liturgies¹, in order that the true Principles of the *Greek* Church might no longer be contested. Whereupon *Claude* himself, if we may credit father Simon, ingenuously confessed to some of his Friends, that he had written with too much Hurry and Precipitation on such Topicks as he had not sufficiently and maturely considered. *Alix* thereupon facetiously enough told him, *well then, at length you fairly own you have been caught nodding in your oriental Lucubrations.* In short, Father Simon has been as industrious as possible, to prevent all future Scruples, and all such Quirks and Evasions, as those naturally have recourse to, who are grown old and obstinate in their Opinions: And yet after all, tho' nothing can be really more provoking, there are several Protestants who are so far from allowing themselves overcome, that they perversely undertake to prove those very Originals to be spurious.

I SHALL close this Addition with some few Particulars extracted from *Wheeler*, an *English* Traveller, which regard the religious Principles of the modern *Greeks*; and I flatter my self they will not be thought either tedious or impertinent. “ The *Greeks*

^{*} *Bibl. Angl.* Tom. X. Part I.

¹ The Reader will find, in the subsequent Dissertations, what Use we have made of *Le Brun's Collection of Liturgies.*

“ in general, ^m says he, at *Zante* and ⁿ *Corfu*, firmly believe the Doctrine of Transubstantiation, notwithstanding they are profest Enemies of the *Romish* Church and the Pope, with respect to the Infallibility of the Church, and the Procession of the Holy Ghost. The *Roman* Catholicks are much more numerous at *Tina*, though the *Greeks* there make use of their own Liturgy, and observe their own Ceremonies; but they are subservient to and under the Inspection of a *Latin* Bishop. Those of *Micon*a are governed by a *Greek* Bishop, and under the Jurisdiction of the Patriarch. The Bishop of this See travelled with us to *Constantinople*; but I could have little or no Conversation with him as I was a perfect Stranger to his Language; I had a great deal of Discourse, however, with a Priest, who was one of his Attendants, and talked *Italian*. He seemed a perfect Stranger to the Doctrine of Transubstantiation; and ^o though he believed the Bread was really changed into the Body of Christ by the Consecration of it; yet such Transformation was to be understood, according to his Notion of it, in a mystical and spiritual Sense only. I had some Conference likewise with the Archbishop of *Athens* He assured me, that he was at *Constantinople* when the Patriarch of that City signed the Instrument, or Writing which was laid before them by the Marquis of *Nointel*; that he was a Member of that Convocation, and that he approved of the Contents of the said Instrument wherein the Article of Transubstantiation was expressed by the Term *μετεσώπις*, although that Term was never ^p made use of before as I can find in the *Greek* Church. I asked him whether he did not understand it in a mystical and spiritual Sense; to which he readily replied, that he did not, but *σαρματικῶς*, *corporally*, that is to say, that Christ was actually, and *bodily* in the Sacrament.

“ THE Bishop of *Salon*, with whom I had the Honour to converse very frequently on this Topick, seemed to wish as I had declared my self an *Englishtman*, that I would acquaint him with the Doctrines of our Church. I endeavoured to give him all the Satisfaction I was capable of. ^q He told me that he was of the very same Persuasion; for I had informed him that we acknowledge the sacred Scriptures, the Apostle's Creed, that of the Council of *Nice*, and that composed by St. *Athanasius*; that our Churches are under the Rule and Governance of Bishops and Archbishops; that our Faith is conformable to that of the primitive Fathers, and the four general Councils &c. till the fifth or sixth Century; and that, in short, we dissented from the Principles of the *Romish* Church. ^r After this I begged the Favour

^m *Wheeler's Travels* Vol. I. p. 159, published in 1686.

ⁿ This is not any Ways inconsistent with *Caucus's* Account; since this Archbishop does not offer to assert, that the *Greeks* of *Corfu* deny the Doctrine of Transubstantiation.

^o This seeming Contradiction is an undeniable Proof that the *Greek* Clergy are perfect Novices in such controversial Topicks.

^p We have plainly shewed, that it has been made use of before: But supposing it had not, we might, as we have already observed, meet with something to the same Effect tho' in different Terms.

^q If *Wheeler* told him no more than what is advanced here, a *Roman* Catholick might answer this Gentleman of the Church of *England*, just as the *Greek* Prelate did, *I am entirely of your Opinion*. These Matters considered in general bear no Difficulty; but when you descend to Particulars the Case is altered.

^r This is the Touch-Stone. As to the rest, the Bishop's Reply carries no Manner of Weight with it. A *Roman* Catholick will likewise allow, that *JESUS CHRIST* is equally in the Heavens, and in the Sacrament by his Almighty Power &c. He influences us in a Spiritual Manner, and yet may be corporeally at the same Time in the Blessed Sacrament. Such Persons, for the most part, who are thus importunate in their Enquiries with Strangers whom they hope to find of the same Persuasion with themselves, seldom fail of being charmed as it were with such Answers as sooth their own Prejudices and Prepossessions: And what is worse than all the rest is this, that sometimes proving unsincere themselves, they add or diminish as much as they think most necessary for their Turn, in order to vitiate and bias the Minds of those to whom they first made their earnest Application. I think I may venture to say farther, that such is the prevailing Power of Prejudice and Prepossession, that we are oftentimes guilty of this Fault against our Wills or Inclinations

“ of him to declare his Sentiments freely, with respect to the Sacrament of the Lord’s
 “ Supper; and what Idea he entertained of the Bread and Wine after their Consecra-
 “ tion: In order to prove their Conversion into the real Body and Blood of Christ,
 “ which was the Point in Question; he made use of the following familiar Illustra-
 “ tion, As the Sun, said he, though situate in the Firmament, never fails to dis-
 “ pense his Light and Heat over the Face of the whole Earth; so our blessed Lord,
 “ though in the highest Heavens, is always present in the Sacrament by his divine
 “ Influence and Almighty Power. Thus far, replied I, we agree with you, that is
 “ to say, that Christ is in the Sacrament in a spiritual Sense. The *Greek Church*, said
 “ he, are unanimously of that Opinion This was likewise the received Notion
 “ of the whole Convent of St. *Luke* in *Bæotia*, and of a venerable Hermit, who lived
 “ not above a Mile from thence in the strict Observance of the severest Penance; and
 “ was looked upon as an illustrious Saint. The Holy Father was a Native of *Zant*,
 “ but left that Place in his Infancy before he had been any Ways bias’d by the re-
 “ ceived Principles of his Country: when I asked him whether the Bread and Wine
 “ was transubstantiated into the Body and Blood of Christ; ‘ He asked me, whether
 “ I imagined he was such an Idiot, to embrace so gross an Absurdity.

Their ECCLESIASTICAL DISCIPLINE.

AS there are several Reflections still to be made on the religious Principles of the
Greeks, I shall resume the Subject in the subsequent Dissertation, and close my
 present Discourse with an Extract from Father *Simon* on their Ecclesiastical Discipline.
 “ In their Church-Discipline, says he, they do not always strictly observe the positive
 “ Injunctions of their Canons. As for Instance, they are no ways curious or scrupulous
 “ about the Age of such as are ordained either Priests or Bishops: Neither do they
 “ regard the Intervals of Time required between one Order and another, but take se-
 “ veral at once. The Election of their Patriarch is not always canonical; for he that
 “ pays the *Grand-Signior* the most substantial Compliment, is for the Generality the
 “ successful Candidate: And as this Post may be purchased, there are frequently several
 “ who claim an equal Title to the Patriarchate. *M. de Nointel*, who was his Majesty’s
 “ Embassador at the *Porte* ¹ observes, that there were four of them subsisting at the
 “ same Time in the Year 1671. As the *Greeks* are vain and ambitious to the last
 “ Degree, they leave no Stone unturned, in order to be advanced to that high and
 “ honourable Post; but this unhappy Disposition creates infinite Disorders and Di-
 “ visions in their Church.

“ BESIDES the liberal Present which the Patriarch, who is elected, is obliged to
 “ make to the *Grand Signior*, he must purchase likewise the Votes of the Bishops
 “ who are his Electors, and hold up their Interest at unreasonable Rates. The Pa-
 “ triarch, however, on the other Hand, knows very well how to reimburse himself
 “ when his Turn comes to constitute a Bishop; the Bishops again take the Advan-
 “ tage of the Priests, of whom they demand exorbitant Fees for their Admission into
 “ Holy Orders, and Benefices: And at last the Weight, in short, of the whole falls

¹ In order to form a right Judgment of this Answer, we ought to know how the Question was put, in what artful Light &c. To this it may be answered, that the worst that can be made of it, it comes only from one private Hermit, and perhaps an illiterate old Hermit into the Bargain.

² *Nointel*, Tom. III. of the Perpetuity of the Faith.

“ heavy on the Populace, for they must pay extravagantly dear for the Administration of the Holy Sacrament which is the true Reason why they seldom partake of them.”

“ THE Patriarch of *Constantinople* assumes the honourable Title of *universal or œcumenical Patriarch*. As he purchases his Commission of the *Grand Signior*, we may easily suppose, that he will make a tyrannical and simoniacal Use of a Privilege which he holds himself by Simony. I shall refer the Account of his Election to the subsequent Dissertation, being desirous to close my present Discourse with what relates only to their Ecclesiastical Discipline.

“ THE Patriarch and Bishops are always single Men ; but the Priests are indulged in Marriage before Ordination : And this Custom, which is generally practised all over the *Levant*, is very antient. I shall not here enquire whether 'tis conformable to the most antient Canons of the Church, or a Breach and Violation of them. It is past all Dispute, that the *Greeks* ground it on those, which they call the Canons of the Apostles ; and ^v they charge the *Latins* with acting repugnant to the antient Laws and Institutions of the Church. ^w Should a Priest happen to marry after Ordination, he can officiate no longer as Priest ; which is conformable to the Injunctions of the Council of *Neocesarea* ; the Marriage, however, is not looked upon as invalid ; whereas in the *Latin* Church, such Marriages are pronounced void and of none Effect, because the Priesthood is looked upon as a lawful Bar, or Impediment. *Caucus*, in my Opinion, must be talking of such Priests as marry after Ordination when he asserts, ^x that a Clergyman may forsake his Holy Orders, and according to the *Greeks* become a Layman again, and in reality such a Person retains no other Privilege of his Priesthood than some Title of Distinction, or some Seat in the Church into which the Laity are never admitted.

THEIR *Pappas*, or secular Priests, not having such settled and competent Livings, as ours in *Europe*, are obliged, as we have before observed, to subsist by simoniacal Practices. “ The Clergy, says a certain Author, are ^v almost compelled to sell those Divine Mysteries, which are entrusted to their Care. There is no one, therefore, can procure Absolution, be admitted to Confession, have his Children baptized, be married or divorced, or obtain an Excommunication against his Adversary, or the Communion in Time of Sicknes without first paying down a valuable Consideration. The Priests make the best Market they can, and fix a Price on their spiritual Commodities in Proportion to the Devotion or Abilities of their respective Customers.” Nay, they are so avaricious, and rigid with their Parishioners, that they will scarce part with a single Drop of Holy Water without being paid for it beforehand.

^v *Concil. in Trullo.*

^w As to the Marriage of Priests, *Tournefort* says, that they are indulged therein once in their Lives, provided they enter into that State before their Admission into Holy Orders. And in that Case they are obliged to declare in Confession to their ghostly Fathers, that as they are Virgins themselves, so they are very desirous of marrying Virgins. If they are conscious that they have lost their Virginity, they can never be admitted into Priest's Orders, unless they can bribe their Confessor to connive at, or conceal their Misfortune. After the Confessor, therefore, has received the Deposition of the Deacon, he certifies to the Bishop, that such a Man is a Virgin, and willing to take a Virgin to Wife: The Parties thereupon are married, and the Bridegroom is immediately admitted into Holy Orders ; but he must never presume to marry again. For which Reason they chuse, for the Generality, such as are young and beautiful, and such whose Complexions promise a lasting State of Health.

^x *Caucus in Hist. de Græcor. Errorib.*

^y *Ricaut's State of the Greek Church.*

As to those who have the Cure of Souls, Father ^z *Simon*, assures us, that as the *Greek Church* has no established Fund for their Maintenance, they cannot subsist but by levying of some certain Duties, and by the Charity and Benevolence of well disposed Christians. Each Parish is obliged to maintain their own Curate. Every House is assessed a certain annual Sum, which must be paid in Money or Effects: Each Diocese is likewise taxed for the more honourable Support of its Bishop &c. But the Avarice and illegal Practices of the Collectors countenance and encourage the little Shifts and Evasions which are daily practised to elude them. And as to the Charity of the People, 'tis so very cold and languid, that it seems almost a sufficient Plea for the simoniacal Practices of the Clergy.

“ A MONASTIC Life is held in great Veneration amongst the *Greeks*, as is evident
 “ from the Reply, which the ^a Patriarch *Jeremias* made to the *German Divines*, who
 “ had reproached the Monks with being a Parcel of useless and idle Drones: Have
 “ not St. *Basil*, said he, and the other *Greek Fathers* wrote Encomiums on Solitude
 “ and Retirement, and looked on a monastic Life as perfectly Angelical? And this
 “ he further confirmed, by the Authority of several Councils, wherein were inserted
 “ some excellent Statutes relating to the Monks and the Regulation of their Conduct.
 “ *Metrophanes Critopulus* likewise is a strong Advocate for ^b Monachism, and asserts,
 “ that the Practice of it is not only very antient, but an Ornament to the Church.
 “ Their way of Life, according to him, is very abstemious; for they never eat any
 “ Flesh, tho' not restrained therefrom by any particular Vow, or solemn Engage-
 “ ment; but by a Custom only which they observe as sacred and inviolable. None
 “ of them allow themselves more than four Hours in four and twenty for their Re-
 “ pose; and some of them but two. They attend Divine Service in Publick three
 “ Times a Day; and such as do not apply themselves to their Studies, spend the Re-
 “ mainder of their Time in some manual Operation; so that there is not a Monastery
 “ in the whole Country but has in it all Sorts of Artificers.

“ ^c *Leo Allatius* having given us a long and more exact Account of the *Greek Monks*
 “ subsisting at this present Time in the *Levant*, I shall give the Reader an Abridg-
 “ ment of his Observations in hopes it will be thought an agreeable Amusement.

“ ALTHO' there are Monks of different Orders amongst the *Greeks*, yet all of them
 “ owe their Original to St. *Basil*, who was the sole Founder of the monastic State.
 “ All the Monks in general look on him as their common Father, and esteem it a
 “ Crime of the most enormous Nature to deviate ever so little from his Institutions.
 “ There are several beautiful Convents to be met with in most parts of *Greece*, as also,
 “ several well-built Churches, in which these Monks perform Divine Service both
 “ Day and Night. There is a great Difference, however, between them, with re-
 “ spect to their Way of Life; for there are some who stile themselves ^d *Cænobites*,
 “ that is to say, Members of a Body or Community; others assume a Title, which
 “ denotes a Life free from all Restraint, and led according to the Dictates of their
 “ own Inclination. The former consists of such as reside together, eat at the

^z *Biblioth. Critiq.* Tom. I. Chap. xxiv.

^a *Jerem. Patriarch. Resp.* 1, & 2.

^b *Metroph. Critopul. Epit. Doctr. Eccles. Orient.*

^c *Leo Allat. de Consens. Eccl. Occid. & Orient.* Lib. III. Cap. viii.

^d According to the antient Division of Monks, there were only two Orders, viz. *Cænobites* and *Anchorets*: But at present there are some other Distinction.

“ same Table, wear all the same Habit, and in short, pursue the same Exercises and
 “ Employments, from which none are exempted through Favour or Affection. There
 “ are, however, two Orders amongst these; one of the ‘ *Grand and Angelical Habit*,
 “ and are Persons of Worth and Distinction, and such as profess to live more righ-
 “ teously than the rest. These are very numerous¹: The others who are Monks of
 “ the *lesser Habit*, and otherwise called μικρόσχημοι, are inferior Persons, who don’t
 “ pretend to lead such sanctified Lives. The latter, who bear the Title of ιδιόρρυθμοι,
 “ live uncontrouled, and are left to their own Discretion, as their Name imports.
 “ For which Reason before they take up the Habit, they deposit a certain Sum of
 “ Money for a Cell or small Apartment, and other Accommodations belonging to the
 “ Convent. The Procurator or Steward indeed supplies them with Bread and Wine,
 “ as he does the rest; but they are their own Proveditors in all other Respects. And
 “ thus being free from all the Incumbrances of a Convent, each one pursues his own
 “ particular Affairs. These last devise by Will whatever they are in Possession of,
 “ whether within or without the Convent, to their Servant or Companion, whom they
 “ call their Pupil, and whom they have selected from the rest of the Members to be
 “ their Assistant. This Devisee, immediately after the Death of his Testator, makes
 “ an Addition by his Art and Industry to the Effects which he is Heir to, and be-
 “ queaths by his last Will and Testament such additional Acquisitions to such other
 “ Servitor or Companion as he thinks fit to chuse for his Assistant: The Rest, Residue
 “ and Remainder of his Goods and Chattels, that is, those which his Master at his
 “ Decease is devised to him by Will as aforesaid, revert to the Convent, who disposes
 “ of them afterwards to the best Purchaser. There are some Monks, however, amongst
 “ this last Order, who are so miserably poor and indigent, that they are incapable of
 “ purchasing the least Spot or Parcel of Ground for their own private Use, and are
 “ obliged to spend their whole Time in the Service of the Convent, and submit to the
 “ meanest and most servile Employments: In Consideration whereof, the Convent
 “ supplies them with all convenient Necessaries: And if they have any leisure Time
 “ after their Work is over, they spend it in Prayer, and other Acts of Devotion.

“ THERE is a third Order of these Monks, who are known and distinguished by
 “ the Name of *Anchorets*; and though they chuse not to work, or go through the
 “ other Duties of the Convent, they are still very desirous of leading their Lives in
 “ solitude and Retirement. They purchase, therefore, a Cell, or little commodious
 “ Apartment without the Convent, with a small Spot of Ground contiguous to it,
 “ sufficient to maintain them; and they never attend the Convent but on solemn
 “ Festivals, on which Days they assist at the Celebration of Divine Service: As
 “ soon as their publick Devotions are over, they return to their Cells, and spend their
 “ Time in Pursuit of their necessary Avocations, without being tied down to any set
 “ Time for their Prayers or other Acts of private Devotion. There are some of these
 “ *Anchorets*, however, who withdraw from the Convent with the Licence and Ap-
 “ probation of their Abbot, in order to live still more retired, and apply themselves
 “ more closely than ever to Prayer and Contemplation. The Convent, as they have
 “ no Grounds, or Vineyards of their own to improve, sends them, once at least, if
 “ not twice a Month, a stated Allowance. Such of them, however, as decline the

¹ Τῷ μεγάλῳ σχήματι, κ. ἀρχιμεινῷ.

² This Monk is Proveditor General for the whole Convent.

³ Τῷ μικρῷ σχήματι.

“ being dependent on, or Pensioners to, the Abbot, rent some small Vineyards which
 “ are situate near their Cells, and maintain themselves out of the Profits and Product
 “ arising from them. Some live upon Figs, some upon Cherries, and others upon
 “ such wholesome Fruits of the like Nature as they can most commodiously pro-
 “ cure. Some sow Beans in their proper Season ; and others earn their Bread by tran-
 “ scribing Books or Manuscripts.

“ BESIDES these Monks there are Nuns likewise, who form themselves into Com-
 “ munities, are confined in Convents, and live subject to the Rule of St. Basil. They
 “ are no ways inferior to the Monks, with respect to their abstemious Course of Life,
 “ their Penances, Fasts, Prayers, and other Acts of Devotion, for the Generality prac-
 “ tised by Recluses. They make choice of one of their most antient Sisters, who is
 “ conspicuous for her exemplary Life and Conversation, to be their Principal, or Lady
 “ Abbess. The same Duties are incumbent on these Superiors, with respect to the
 “ Nuns, as are required and expected from the Abbots, in relation to their Monks.
 “ These Nuns, however, are under the Government and Inspection of an Abbot, who
 “ takes care to supply them with some venerable old Monk, to officiate as their Fa-
 “ ther Confessor, and to administer the Sacraments at their proper Seasons. This
 “ Holy Father resides not far from their Convent, to be always at Hand, and ready
 “ to assist them on any emergent Occasion. He likewise reads Mass to them, and
 “ regulates their other Devotions.

“ THOSE Nuns in general wear the same Habit, which is black, with a woollen
 “ Gown of the same Colour. Their Arms and Hands are covered to their very
 “ Fingers Ends. Their Heads are all shaved close ; each of them has a separate A-
 “ partment, with a commodious Room both above and below. Such as are in good
 “ Circumstances are allowed to keep a Servant, nay sometimes they entertain young
 “ Ladies in their Society, and train them up in the Practice of Piety. After the
 “ customary Duties are over, their leisure Hours are advantageously spent in all Man-
 “ ner of curious Needle-Work : The *Turks*, who testify a peculiar Regard for these
 “ Nuns, frequent their Convents in order to purchase Girdles of their making. The
 “ Abbesses never shut their Doors against the *Turks*, who visit the Nuns with this
 “ Design, and return directly to their Apartments as soon as they have sold off their
 “ Trinkets.

“ I HAVE seen an original Manuscript, however, of *Constantinople*, wherein the
 “ Account of these Nuns is widely different, and set in a much more disadvantageous
 “ Light. The Author of it observes, that the Nuns who are called *Calogeres*, and
 “ reside in *Constantinople*, are all Widows, some of which have had several Husbands,
 “ and never put on the Habit till they are very old, and past all the Enjoyments of
 “ Life : To which he adds, they make no solemn Vows, and their whole Sanctity
 “ consists in nothing more than wearing a black Veil on their Heads, and declaring
 “ they will never marry any more : As for the rest, they live in their own private
 “ Habitation, where they take care of all their household Affairs, their Children,
 “ and Relations. He acknowledges, however, that there are some who live in So-
 “ cieties ; but then that they are more unhappy than the former ; that both the one
 “ and the other are under no Restriction or Confinement, and that, in short, through
 “ the

“ the Sanction of their religious Veil, they have more Liberty, and are more indulged
 “ than ever they were ^h before.

“ THE Fasts of the *Greeks* are quite different from those of the *Latins*; for
 “ those of the Latter are Festival Days if compared with the Former; forasmuch as
 “ they don't only abstain from eating the Flesh of Animals, and their Produce, such
 “ as Butter and Cheese; but they eat no manner of Fish, and content themselves
 “ with Fruits, and Herbs, to which they put but a Drop or two of Oil, and allow
 “ themselves but a very small Quantity of Wine. The Monks are still more ri-
 “ gorous; for they never so much as taste one Drop of ^h Wine or Oil, except on *Sa-*
 “ *turdays* and *Sundays*. The *Moscovites*, however, as they have neither ^h Wine nor Oil,
 “ are indulged in eating Flesh. They abstain from eating Flesh, Butter and Cheese,
 “ on *Wednesdays* and *Fridays*, but have the free use of Fish. As to their *Lent*, and
 “ other particular Fasts, I shall pass them over in Silence; and only make this cur-
 “ sory Observation, that the *Greeks* and other Eastern Nations censure the *Latins*
 “ very severely for fasting on *Saturdays*; since that Day, in their Opinion, is a Festi-
 “ tival, as well as *Sunday*; and this they endeavour to prove from their antient Ca-
 “ nons, and the Practice of the primitive Christians. In short, with respect to Ce-
 “ remonies, we may say in general, that they observe a much greater Number than
 “ any other Christian Country whatsoever; as will evidently appear if we consult their
 “ Euchology, or Ritual with Father *Goor's* Annotations. The Veneration which

^h Father *Simm* in the 23d Chap. of his *Biblioth. Critiq.* Tom. I. has repeated this Article with this Addition only that these Monks reside near their Church, in order to receive the Alms of such as attend the publick Prayers there, or to get their Living by some petty Services of the Altar, such as washing the Linnen, sweeping the Pavements and the like.

^h *Gregorius Angelus*, in his Book *de Statu Græcorum*, has given us a long and particular Account of the Fasts observed by these *Greek Monks*. They are obliged, says he, to fast three Days, that is, *Mondays*, *Tuesdays*, and *Fridays*, in every Week: On which, about two in the Afternoon they go to Prayers; after that, they take some small Refreshment, which principally consists in a few Beans, with a little Broth, without either Oil or Butter, or some other relished Roots with a small Quantity of Vinegar. In the Evening they return to Prayers again; when Service is over they seat themselves round about the Church, and the Procurator distributes to each Man a Slice of Bread and a Glass of Water. This Indulgence, however, is shewn only to the junior Monks; the Seniors have no Share in this Distribution. After a short Interval they return to their publick Devotions, which last about half an Hour, and sometimes an Hour. As they go out of the Church, they pass in Review before their Superior, or Principal (ἡγούμενος) who stands at the Church Door, and ask his Blessing, which he gives to each of them in the following Terms, *God be propitious to thee, my Son*. After this Benediction each retires to his own Cell without speaking the least Word upon any Occasion. By their Rule they are enjoined, after this, to spend a whole Hour on their Knees in private Prayer. This Exercise of Devotion is followed by a very short Repose: For about Midnight, or soon after, they rise again, and attend their Publick Prayers, which are not over till Break of Day; at which Time every one withdraws to his particular Avocations, till some short Interval before Dinner; which is spent again at Church in publick Devotions. As soon as Dinner comes in, the Monks beg their Abbot or Superior's Blessing, who stands at the upper End of the Table. If any Monk has had the Misfortune to oversleep himself, and come too late to Church in the Morning, as a Penance for his Indolence and Neglect, he is ordered to stand at the lower End of the Table, and there repeat over and over with an audible Voice, but with an humble and contrite Heart, these Words, *Have Compassion, O Lord, on thy unworthy Servant, according to thy infinite Goodness and Mercy*, till the Monks are risen from Table, and are ready to go away. Then the Penitent prostrates himself with his Face to the very Ground, imploring Forgiveness in this Humble Posture, and crying out, *O Holy Fathers, pray for me who am a poor sinful Sluggard*: Whereupon they with one Voice reply, *God forgive you, my Brother*. After which they all depart, but the poor Penitent, who stays behind, and dines by himself. None are exempted from this Penance, from the highest to the lowest. This whole Account, extracted from *Angelus*, relates to the Monks both of the first and second Order. The former he calls *Monasteriaci*, that is to say, Monks, who assemble themselves together in a large Body; and the latter *Anchorets*, that is to say, such Monks as live but two or three in a Cell, at some small Distance from the Convent, but under the same Regulation, with an additional Spot of Ground, which they cultivate and improve for their Subsistence. As to the third Order of Monks which *Angelus* distinguishes by the Name of *Ajietes*, that is, Men who devote themselves to the Practice of Piety, they are perfectly like our Hermits. Idleness is a Vice against which they are obliged to guard themselves as much as the others, and our Western Monks are obliged to avoid it with the utmost Abhorrence and Detestation. The *Ajietes* are indulged in eating but once a-Day, except on Festivals. What I have to add further, with respect to the Monks, shall be inserted in the subsequent Dissertation.

But 'tis very happy for them, that there is no Want of Brandy. In all Countries some innocent Excesses are found out to soften the Rigour of Discipline.

“ they pay to Images is so boundless and extravagant, that in a Manuscript which I
 “ have read, relating to the Errors of the *Latins*, they¹ charge them with want of
 “ Reverence and Respect towards Images; which can scarce be understood in any
 “ other Sense than that there are Abundance of Ceremonies observed by the *Greeks*,
 “ in Honour of their Images, to which the *Latins* are perfect Strangers. ^m Upon a
 “ solemn Festival they plant the Image of the Saint to whom that Day is devoted, in
 “ the Center of the Church; which Statue, or Picture, is always an historical Repre-
 “ sentation of some remarkable Transaction which they then commemorate: As for
 “ instance, the Nativity, or Resurrection of our Blessed Saviour: At which Time
 “ every Devotee then present salutes the Image; which in their Language is called
 “ προσκυνεῖν, and in the *Latin* Tongue *adorare*. This religious Adoration is not per-
 “ formed by falling down on their Knees, Prostration, or any other particular Gef-
 “ ticulations of the Body; but by barely kissing the Image. If it happens to be a
 “ Representation of our Blessed Lord they kiss his Feet, if of the Virgin *Mary*, they
 “ salute her Hands; and in Case 'tis only the Image of some memorable Saint they
 “ with more Familiarity approach him, and kiss his Cheek.

“ THESE Ceremonies, and several others of the like Nature, which the *Greeks* observe
 “ in the Adoration of their Images, have been very much augmented since the second
 “ Council of *Nice*, wherein the Advocates for Image-Worship gained a remarkable
 “ Conquest over the *Iconoclasts*. Since that Time, in particular, the *Greeks* have pub-
 “ lished several miraculous Operations of their Images, which are interspersed throughout
 “ all their Dissertations; and as if they had not Instances enough to produce of their
 “ own, they have had recourse to the many Miracles wrought at *Rome*, and several
 “ other Places, by their divine Influence and supernatural Power.

“ THE *Greeks* ground the greatest Part of their Ceremonies on the Traditions of
 “ their Forefathers, tho' they are not so curious as to enquire into the Antiquity of
 “ them. 'Tis sufficient that they are actually in Vogue, to make them pass with
 “ them for Apostolical. And as they have but very few learned and judicious Di-
 “ vines amongst them, they are at a Loss to determine whether their Traditions are
 “ grounded on Antiquity or not. One of their Ceremonies, which has excited the
 “ Attention of the *Latins* more than all the rest, is that, which they observe with
 “ Abundance of Grandeur and Solemnity, with respect to the Symbols in the Blessed
 “ Sacrament, when they are deposited on the little Altar, or as they call it, the Altar
 “ of the *Prothesis*, and that before Consecration. “ For what is very ⁿ surprising,
 “ they pay an extravagant Homage to the Elements of Bread and Wine, even before
 “ Consecration, or any other Ceremony whatever has been observed except a simple Be-
 “ nediction. The greatest Part of their Sacraments may be reckoned among the Num-
 “ ber of their Ceremonies, which are grounded only on Apostolical Tradition; be-
 “ cause as we have already observed, they don't believe that JESUS CHRIST himself
 “ was the immediate Author of them. All these Sacraments are accompanied with
 “ numberless Ceremonies, because it is impossible, in their Opinion, to shew too pro-
 “ found a Veneration and outward Respect for any Thing that is sacred. For which
 “ Reason, they celebrate not only their Mass, but all other publick Acts of Devotion,
 “ with much more Solemnity and Grandeur than the *Romish* Church. They have,

¹ MS. Biblioth. Bodlei. Oxon. Tit. Τα τῶν Λατίνων σφάλματα.

^m Metroph. Critop.

ⁿ Turn back to what has been already said upon this Topick.

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“ moreover, a great Number of Prayer Books for publick Service, tho’ none like the
 “ *Latin* Breviaries adapted to private Devotions; because, according to their Notion,
 “ all such Offices ought to be read publickly in Churches and not in Closets. ° *Fran-*
 “ *cis Arcudius*, indeed, determined to make a Kind of Breviary for the Use of the
 “ *Greeks*, and to compile it from their publick Liturgies, but his Attempt did not
 “ meet with that favourable Reception he expected; for it was despised and rejected
 “ by the *Greeks*; and none but a few *Basilian* Monks of the Convent of *Crypta Fer-*
 “ *rata*, about fifteen Miles from *Rome*; make use of it in their Travels.

“ THE greatest Part of their Ceremonies carry along with them, if we may cre-
 “ dit some of their Doctors who have wrote on that Subject, a figurative and spiritual
 “ Meaning. But ’tis obvious to all Mankind that this † allegorical and mystical The-
 “ ology is altogether groundless.”

° *Janus Nicius Erythraeus*, otherwise called *Iustinus Rossi*, in *Pinacothec.*

† We shall produce several Instances for the Proof this Assertion, in the subsequent Dissertations.

The following *Latin* Note is a Sequel of Note^b inserted above. Maximum itaque omnium Dei Miraculorum est hocce Mysterium. Idcirco multa, uti jam dictum est, contra illud objectant ex una quidem Parte infideles, ex alia Hæretici, & ex alia Idiotæ, qui Rationem Mysterii illius nequeunt intelligere: quas Objectiones in hoc Sermone modo solvimus. Alii siquidem dubitant, quomodo in Momento Temporis Panis & Vini Substantia convertatur in Corporis Substantiam. Alii vero dubitant, qua Ratione fieri possit, ut Substantia Panis in Corporis Substantiam transmutata, remaneant Panis Accidentia, illius videlicet Longitudo, Gravitas, Latitudo, Color, Odor, & quæ in Gustu est Qualitas; ita ut sint Panis Accidentia, absque ejusdem Panis Substantia, & vera Corporis Substantia lateat sub alterius Substantiæ Accidentibus. Alii dubitant, quomodo fieri possit Christum extare in parva Rei quæ apparet extensione. Alii rursus dubitant, quomodo mysticum Christi Corpus, etiam in Partes divisum, remaneat integrum, & Partium quælibet sit totum Christi Corpus, idemque perfectum. Dubitant alii, & hæc dubitandi Ratio videtur maxima, quomodo idem Christi Corpus unum sit in Cælo, & in multis simul Altaribus super Terram. Verum istas dubitandi Rationes jam solvimus, possumusque solvere, Gratia Christi nos illustrante. In primis autem sapientissimi Ecclesiæ Doctores, Gratiæ quæ in vobis est ac Studii Duces, easdem solvunt. Vobis autem incumbit credere absque ulla Hæsitatione, similiter & Christiani omnes credere debemus, mysticum illud Corpus esse ipsummet Dominum nostrum Jesum, *Mariæ* Virginis Filium, qui crucifixus est, quique nunc est in Cælo, ille omnino idem est qui sub Panis Accidentibus delitescit. Extat autem secundum Substantiam in Sacramento, non vero secundum Gratiæ & Efficaciam tantum; neque mysticum Christi Corpus veri Corporis Figura est, sed purum putum illius Corpus: nunc enim Figuris & Umbris, sicut olim, minime servimus, sed ipsismet Rebus. Si quis autem Sanctorum Sacrificium istud Dominicæ illius Cœnæ vocet Antitypum, inde fit quod istud Sacrificium illius sit Figura, sicut & hodierni Sacrificuli Figura sunt Jesu Christi, qui hunc fecit Sacrificium; utriusque autem Sacrificii eadem est Perfectio, nimirum Transubstantiatio.



THE SECOND
DISSERTATION
ON THE
RELIGION of the *GREEKS*;
Containing their
CEREMONIES
AND
RELIGIOUS CUSTOMS.

THE SECOND

DISSERTATION

ON THE

RELIGION of the GREEKS;

Containing their

CEREMONIES

AND

RELIGIOUS CUSTOMS.

Of their PATRIARCH.

TH E Antient Christian Church did acknowledge ^a five distinct Patriarchs^b, viz. that of *Rome*, *Constantinople*, ^c *Alexandria*, *Antioch*, and *Jerusalem*. Notwithstanding the Patriarch of *Rome* is at present the sole Person who is dignified and distinguished by the illustrious Character of *Pope*, yet not only the other Patriarchs, but the Archbishops, Bishops, and even the inferior Clergy in the primitive Ages assumed the same venerable Title. To have Recourse to antient Testimonies, or to offer any learned and laboured Arguments to demonstrate the Truth of this Position would be needless, if not impertinent; since in the Introduction to a particular History of *Greece* we find her Priests in general distinguished by the Name of *Papas*; besides, the least Child in *Holland* and *Germany* knows perfectly well, that the Terms *Pfaff* and *Paap*, signify in their Language a *Catholick* Priest.

BUT besides the abovementioned Patriarchs, the Kingdom of ^d *Russia* has afforded a Prelate honoured with that Title, whose Jurisdiction, not long since, extended over all that vast Empire. He was supreme Judge in all Ecclesiastical Affairs, and

^a A certain *Greek* Bishop, but whose Name does not occur, has made a very shrewd Discovery upon this Occasion. *There are five Patriarchs*, says he, *in the Body of the Church, as there are five Senses in the human Body.*

^b The Term *Patriarch*, signifies the *Prince*, or *Chief of the Fathers*. This Title which is very ostentatious first met with a very favourable Reception, when Pride and Ambition first insinuated themselves into the Church. *Pater Patrum* is much the same venerable Title, and yet none but the *Pope* was ever honoured with that Appellation. I never heard, at least, that any of the other Prelates were so dignified and distinguished. But the Title of *Patriarch* has been frequently ascribed both to Bishops and Archbishops.

^c The Order of the *Greek* Patriarchates formerly stood thus, viz. *Alexandria* first, then *Jerusalem*, *Antioch* next, and *Constantinople* last. I have not mentioned *Rome*, because, her Primacy, according to some Persons who dissent from the *Romish* Communion, is as precarious and uncertain as her Superiority.

^d *Peter Alexiowitz* the late Czar of *Muscovy* declared himself Head of the *Russian* Church, after the Decease of the last Patriarch, who died in a very advanced Age, some short Time after that Monarch had finished his

and had an unlimited Power to act as he saw most convenient, for the Reformation of Manners: Nay, he could pass Sentence of Death on such as were guilty of Immorality or Prophaneness, without being any ways accountable to, or giving the Czar the least previous Intimation of his Proceedings. In short, his Sentence was irrevocable and executed without the least Demur or Opposition. There are, moreover, four Patriarchs amongst the *Armenians* (not to mention the two titular ones residing at *Constantinople* and *Jerusalem*, under the Power and Dominion of the *Turks*) of the *Maronites*, of the *Jacobites*, of the *Copti*, and finally of the *Nestorians* and the *Georgians*.

THE Patriarch of *Constantinople* assumes the venerable and illustrious Character of 'Oecumenical, or Universal Patriarch. This Title had been conferred on Pope *Leo* by the Fathers of a Council convened in the fifth Century. The Patriarchs of *Constantinople* jealous of an *Attribute* that touched them so sensibly, and seemed of greater Importance than that of *Successors of the Apostles*, soon ascribed it to themselves. Nothing is more common and easy than for one Prelate to copy the Pride and Ambition of another; but few alas! take Pains to imitate the Christian Virtues of their Brethren. But, however that be, 'tis certain that the Patriarchs of *Constantinople*, first enjoyed the Title of *Oecumenical*, about the Close of the fifth Century, and procured a Confirmation of it by a Council convened in their Capital in the Year 518.

PRIDE and Ambition have frequently occasioned great Debates and Divisions between the Patriarchs of *Rome* and *Constantinople*, as their Views were the same, viz. the supreme Power in the Church. This Point, if we may rely on the Veracity of several Ecclesiastical Writers, was determined in the earliest Ages of Christianity, and *Constantinople* allowed to be inferior, in Point of Dignity, to that of *Rome*, so that the sole Right of Precedency properly belonged to, and was vested in the latter. This Supremacy of the Pope is not disputed by such as are ingenuous among the Protestants themselves. As to the Supremacy of his Power, those very Things which to all outward Appearance seemed most likely to check and controul his Pretensions to it, that is to say, the Emperor's Removal, and great Distance from *Rome*, the Irruptions of the *Barbarians*, the Division of *Italy* into divers petty States, and finally, the Translation of the Empire into *Germany*, did in Reality very much contribute to the thorough Establishment and Confirmation of it. The Patriarchs of *Constantinople* have all along acted under the immediate Inspection of a secular Prince, who by his Eminence and Authority might contribute towards that of the Patriarch, and ought indeed so to do for his own Glory; but on the contrary the Emperors of the East have frequently

his Travels almost over *Europe*. The *Moscovites* insist, that the Jurisdiction of their Patriarch was the same as that of *Constantinople* by Vertue of the formal Resignation which *Hieronymus* Patriarch thereof, upon his Deposition by the *Turks*, and Flight into *Russia* in 1588, made to the Archbishop of *Moscow*. I shall conclude this Remark with a Religious Ceremony formerly practised at *Moscow* upon *Palm Sunday*. *Perry*, in his *State of Russia*, gives us the following Description of it. They covered a Horse all over with white Linnen Cloth which hung down to the Ground; they extended his Ears with this Cloth, in imitation of those of an Ass: The Patriarch was seated on his Back Side-ways like a Woman, having a Book in his Lap, upon which he held a golden Crucifix with his left Hand, and had a golden Cross in his Right with which he gave his Benediction to the Populace. A *Boyar* led the Horse by the Head-Stall of the Bridle, to prevent any Misfortune, and the Czar himself took hold of the Reins marching in Procession on Foot with a Palm-Branch in his Hand. The Nobility marched immediately after accompanied with about five hundred Priests drest all in different Habits according to their Degrees: And a vast Concourse of common People brought up the Rear, the Bells ringing all the Time the Procession was marching to the Church. From thence the Czar, attended by several *Boyars*, Archbishops and Bishops went to the Patriarch's, where a magnificent Entertainment was provided for their Reception.

* *Cyril Lucar* at the Beginning of one of his Letters, assumes the Title of *Universal, or Oecumenical Judge of the Christian Churches dependent on the Imperial Throne of Constantinople*. See *Sieur Aymon's Authentick Memorials* &c.

thought fit to thwart all their Measures, and put an absolute stop to their boundless Ambition. They have not scrupled, in short, to depose them by general Councils, or by some other effectual Ways and Means, when they have transgressed the due Bounds of their Jurisdiction. Whether this might be in a great Measure owing to the Character which the *Greeks* and all the Eastern Nations in general bear; or whether the Situation of the Patriarch's Affairs might cross their Views, we shall not determine; but 'tis indisputably true, that they had always less Power than the Popes to attach any new Creatures to their Interest, by new Preferments, or by Collations of Benefices and Bishopricks, abandoned through the Troubles and Disorders of the State, which at last converted several of them into petty Dominions; and by Innovations on any antient Customs; Innovations, to which the Absence of the Emperor gave a Sanction at *Rome*, and all over *Italy*, as Matters of absolute Necessity: The Ignorance and Stupidity of the *Barbarians*, who became Profelytes, but were imperfectly converted, and even admitted into the Pale of the Church, if I may presume to say so, with all their cumbrous Load of Vices on their Heads, by Vertue of a Toleration, which through the Ignorance of the Times was thought necessary and expedient, and which the Ambition of converting Souls from the Power of Satan unto God, rendered more so: This Stupidity, I say, still helped to confirm the Pope's Authority; for Fear and Credulity are the natural Consequences of Rudeness and Ignorance. It was accordingly in these Days of the grossest Ignorance, so remarkable by their Effects, that Bulls and Dispensations were first put up to Sale. At that Time *Rome* became the *publick Mart*, or *Office for carrying on a new Commerce*, which made her for a long Time revered and respected all over *Europe*, and amply supplied her with proper Means to strike Dread and Terror into the Minds of weak Men, to attract the Love and Veneration of harmless Devotees; and become considerable enough to be valued and courted by the Great.

THE Emperor of the *Turks* may with Propriety be looked upon as supreme Head of the *Greek Church*. The Patriarch himself, the Bishops &c. are obliged to procure a *Baratz*, that is, his Imperial Majesty's *Letters Patents*, before they can act in their respective Functions. This *Baratz* gives the Bishops full Power and Authority to establish and depose the inferior Clergy, and all other religious Persons; to grant Licences for Marriages, and issue out Divorces, to collect the Revenues belonging to the Churches, to receive the pious Legacies devised to them, to enjoy, in short, all the Privileges and Advantages of their high Station; and all this, (as 'tis exprest in the *Baratz*, after the *Mahometan* Form) according to the vain and idle Ceremonies of the *Christians*. Nothing, however, is more common, than to find these Letters Patents revoked, through the secret Intrigues and Ambition of the Clergy. All Ecclesiastical Preferments are conferred on the best Purchaser, without the least regard to Merit in Distress. The Avarice, Ambition, and scandalous Practices of the *Greeks* introduced, soon after the Conquest of *Constantinople*, that Venality of the Patriarchate, which renders it contemptible in the very Eyes of those who set it up to Sale. *Mahomet*, after he had made himself Master of *Constantinople*, did at first confer great Honours on *Gennadius*, the first Patriarch of *Constantinople* after the Conquest. He delivered the Pastoral Staff to him with his own Hands, and presented him with a rich *Pallium*, a ^f *sable Caftan*, a white *Pad*, and a liberal Pension. He granted him the Privilege of marching thro' the City on Horseback, and wearing the *Golden Cross* on the Front of his patriarchal Bonnet:

^f A Garment or Robe which is generally presented to Persons of Distinction.

84 A DISSERTATION on the RELIGION

Nay, some Historians say, he even assigned him a Place in the Divan. He thought proper likewise to add a temporal to his spiritual Authority over the *Greeks*, and permit him to correct and chastise them with all the Rigour and Severity enjoined by the antient Canons. In short, he entrusted the Clergy with the Power of electing their Patriarch, reserving to himself only the Right of giving his Approbation or Dissent. Three ^e Patriarchs enjoyed these Privileges successively. A fourth, ^h a Man of no Merit, no Accomplishments, offered, in order to attain to the Patriarchal Dignity, not only to decline the Pension annexed to it, but to pay a ⁱ Duty, or Impost to the *Grand Signior*; and ever since that time that Tax, and the Impositions of the *Turkish* Ministers, have amounted to very heavy and extravagant Sums. *Mahomet*, provoked to the last Degree to see the *Greeks* depreciate by their vile Intrigues a Dignity, for which he had testified such uncommon Veneration, immediately stripped it of all the Privileges he had before annexed to it: And in Process of Time all the inferior Officers, as well as the Patriarchate, underwent the same Fate. This Misfortune is now become so much the more grievous and insupportable, since the *Turks*, in order to gratify their Avarice, if we may rely on the Veracity of *Ricaut* ^k, suspend like Tyrants and Oppressors, the Power of the antient Canons in Cases of Simony. Thus the Clergy are obliged to act the Hypocrite, in this essential Point of their Discipline, and dare not put their penal Laws in Execution, which might probably put a Stop to the Current of an Evil of such great Advantage and Importance to the *Turks*.

FORMERLY, says the beforementioned *Ricaut*, a Patriarch of *Constantinople* paid but ten thousand Crowns for his Instalment, but that in his Time the Price was advanced to twenty five thousand. One *Athanasius*, Archbishop of *Theffalonica*, deposited sixty thousand Crowns for being put into the Possession of this, from whence the two *Cyrils*, *Lucar* and *Contari* had been deposed one after another. Besides this Duty which is so exceeding heavy, the Ministers of State so often exact other Fees, that the Patriarch who is always encumbered with Debts is forced to study incessantly new Ways and Means to gratify the Avarice of his Creditors. If he once proves deficient in his Payments he is presently deposed. Such as these are the genuine Causes of those Revolutions which so frequently occur in the *Greek* Church, and support the tyrannical Power of the *Turks* in the Election of the Clergy.

THE Debts of the Church, *Ricaut* says further ^l, are every Day encreasing ^m and add, the Interest thereof runs very high. And as 'tis customary for the *Turks*

^e The third of these Patriarchs, whose Name was *Joasaph*, was by the express Order of *Mahomet*, not only deposed but obliged to have his Beard shaved; which is a publick Mark of Infamy and Reproach in the Opinion of the *Greek* Bishops and Monks.

^h *Chilo Carabes*, or *Xylo Carabes*. Some insist that he was only suspected to be guilty of Bribery in order to be advanced to the Patriarchate. But as for *Simeon* his Successor, the *Greeks* of *Trebizonde* offered *Mahomet* a thousand Crowns of Gold for the Purchase in his Behalf, who accepted the Offer to the eternal Scandal of the *Greeks*, who by this Means made their Church tributary and their Preferments venal.

ⁱ The *French* call it *la Pecherie*, that is a Kind of *Regale*.

^k *State of the Greek Church*.

^l In 1672.

^m The following Circumstance in Relation to this Subject is very remarkable. When *Methodius* was deposed by the Factions of *Parthenius* in 1670. he found the See above three hundred thousand Crowns in Debt. In three Years of his Pontificate, that is to say, from 1667 to 1670 he paid off two thirds of that Incumbrance. *Parthenius* his Successor was obliged to give one hundred thousand Crowns to the *Grand Signior* and his Ministers: His Sollicitations and Intrigues to attain it cost him as much more. Thus his Election cost two hundred thousand Crowns for which the Church was accountable, besides the hundred thousand Crowns which *Methodius* could not discharge, and the extravagant Interest due thereupon. See *Bibl. Crit.* Tom. I. Chap. xxiii. Father *Simon* adds, "that the Patriarch when he borrows Money on these emergent Occasions pays after the Rate of forty or fifty *per Cent.* for fear of a Disappointment. When the *Turks* who make it their Business to advance such large Sums, are reimbursed their Principal and Interest, they make their Applications to some other Prelate, and offer to accommodate him on the same Terms."

to dun and torment their Creditors without ceasing, the Patriarch is obliged from Time to Time to convene his Archbishops and Bishops to debate on Ways and Means to satisfy some Part of his Creditors. But these Debts are no sooner discharged but there are fresh Demands upon him. And when through Default in Payment and a train of Intrigues his Deposition is determined, his Person is secured, and his Effects seized on, in order to discharge one Part of the ^a Debts of the Church, and raise the Sum which the new Patriarch agrees to deposit for his Installation. Thus, in order to live in any tolerable Degree of Peace and Tranquillity, in the midst of these everlasting Encumbrances, he is continually obliged to assess and levy new Taxes on the Faithful of his Church, and get the most Money he can for his Preferments; nay, sometimes to take still more scandalous, and odious Measures, especially if his Inclination prompts him to Avarice and Oppression.

To what I have already advanced with respect to the Duty which the Patriarchs of *Constantinople* are obliged to pay on their Promotion to the Patriarchate, I shall add that such Tax is called *Pescos*, or *Peskeshi*, a Term coined by the modern *Greeks* on that of *Fiscus*; though according to some Authors, it is derived from *Pesk*, an *Arabian* Word, which signifies a *Fee*, or *Present*. The *French* have changed the Term *Peskeshi* into that of *Pecherie*. This *Pesk* is much the same, as their *Regale*, that is, *their King's Right of Disposing of some particular Benefices during the Vacancy of an Episcopal See*.

THERE are two Reflections which naturally result from what we have said concerning the Patriarch: First, that his Revenues are very precarious, and of greater or less Value, as he is more or less oppressed by the *Turks*, and as he is either a virtuous or a dishonest Man. And secondly, that in his fluctuating and inconstant Fortune, he exhausts, for the Generality, his whole Income to maintain and support his Dignity, which amounts at a modest Computation, to near forty thousand Crowns *per Annum*. I shall now give you an Account from whence all his Revenues arise. As soon as the Patriarch is elected, he disposes of the vacant Bishopricks and other Benefices to the best Purchaser: Besides the Advantage of such Sales, each Bishoprick, Benefice, or Living, and Convent within his Jurisdiction, is assessed a certain annual Sum. Every Priest in *Constantinople* pays him ^b a Crown *per Ann*. The Bishops, after the laudable Example of their Patriarch, make the most they can of such Persons as they admit into Holy Orders; and the Priests again make good their Disbursements by Sale of the Blessed Sacraments to the People. They make them pay likewise for their Holy Water, their consecrated Bread, and the very Seats in their Churches. Several Bishopricks are assessed after the Rate of a thousand Crowns *per Ann*. and the Convents in Proportion. There are about one hundred and fifty ^c Bishops and Archbishops who are dependent on the Patriarch. He has a ^d Fee of every one whom he ordains in *Constantinople*, whether he be Priest or Deacon. Such as are constituted Bishops, or Archbishops, make him a Present in Proportion to their Quality. As to the ^e *Cha-*

^a We have made it appear, that according to Father *Simon's* Account the Debts of the Church of *Constantinople* amounted in the Year 1670 to the Sum of three hundred thousand Crowns. According to *Ricaut's* Account in 1672 they amounted to 350,000.

^b Father *Simon's* *Bibl. Critiq.* Tom. I. Chap. xxiii.

^c *Christ. Angelus de Statu Græcorum.* Chap. xliii.

^d *Christ. Angelus ubi sup.*

^e *Idem ibid.*

^f The *Charatch*, or *Haratch* is a *Poll-Tax*, which every *Greek* pays to the *Grand Signior*. Every Man who is twenty Years compleat, is assessed five Crowns. A Youth from fifteen to twenty pays only one Moiety, or half Part of that Sum; but the Female Sex in general are free and discharged from this Capitation.

ratib which the Clergy are obliged to pay him, I shall take no Notice of it, because that Duty passes through his Hands only, without any Advantage, into the *Grand Signior's* Treasury. For every Marriage that is solemnized in *Constantinople*, or within the Jurisdiction thereof, he has a Crown. This Perquisite amounts to a very considerable Sum, on Account of the vast Number of *Greeks* who daily settle in *Constantinople*. This Fee upon a second Marriage is doubled, and for the third and last, for they are not indulged any farther, he receives a Triple Gratuity.

MOREOVER one of the principal Branches of the Patriarch's Revenues arises from particular Patrimonies, or Estates of Inheritance. In case a Priest dies without Issue the Prelate has just Claim to all his Effects, as the spiritual Father and common Heir of the Clergy. Such *Greeks* as die possess of very large Estates for the Generality remember the Patriarch in their Wills, and leave him either Lands, Houses, or ready Money. I must not omit here one very material Article, *viz.* that once in three Years^v he collects^w a Penny *per* Head of every Parishioner in his Patriarchate, nor the Contributions which are raised for him during *Lent* in the Churches of *Constantinople* and *Galata*. To conclude, the *Czar* of *Muscovy* himself makes him a very handsome Present as a Mark of his peculiar Friendship and Respect. On the other Hand, the *Greeks* testify an extraordinary Regard for the *Russian* Nation, on Account of some particular Prophecies which intimate, that the *Russians* shall one Day deliver the *Greeks* from the Tyranny and Oppression of the *Turks*.

HIS Revenues, by Vertue of the several Assessments and other Contributions would be much more considerable, but that the Money so collected, runs through several Hands. Some Historians assure us only, that certain Rectors or Parish-Priests are appointed to collect the Patriarch's Dues, and are afterwards accountable to the Archbishops, who remit such Sums as they receive to the Patriarchs. But Father *Simon's* Account of this Matter, which I shall take the Liberty to transcribe, is much more curious and correct. “ * The Patriarch, says he, has no Hand in receiving the Cash A Synod of Archbishops, and some of the Elders of the People, who have the Care and Administration of the Affairs relating to the Patriarchate, regulate in Conjunction with the Patriarch, the Taxes which are imposed on the Benefices, and receive them afterwards, in order to defray the Debts of the Church. The Patriarch, who is conscious that he cannot act without the Consent and Approbation of his respective Stewards, as well Secular as Ecclesiastic, is obliged to deport himself towards them with Abundance of Courtesy and Complaisance, and that very often against the Dictates of his own Conscience. Besides that, both he and the Bishops of this petty Synod are subject to a thousand mean and servile Condescensions, in order to ingratiate themselves into the Favour of these *Elders*, notwithstanding they are Laymen: The Patriarch, for fear of being deposed, and the Bishops, in hopes of having their Votes when Occasion may offer, as they have a very considerable Interest in the *Turks*, and can carry the Election of a Patriarch just as they see convenient. For this Reason, the Patriarch connives at their knavish Actions, and the unjust Discharge of their respective Trusts; and the Bishops, on the other Hand, soothe them with fair Promises of uncommon Bounty and Munificence, in case it should ever prove their happy Lot to be advanced, through their Means, to the Patriarchate,

^v *Ricaut's State of the Greek Church.*

^w Or twelve *Aspers*.

^v *Christ. Angelus ubi sup.*

* Father *Simon's* *Bib. Eccl. ubi sup.*

“ and at the same Time depretiate and expose the Conduct of the Patriarch, and the
“ other Archbishops of whom they are the least jealous.”

AFTER the Patriarch of *Constantinople*, the richest is that of *Jerusalem*, on Account of the large Sums of Money arising from his Profits by consecrated Fires. I shall take another Opportunity to treat of this pious Fraud, which in its Kind, is as advantageous and valuable as any of our own. The Patriarch of *Antioch* is the poorest of them all. ^y That of *Alexandria* is very powerful, with respect to the Ecclesiastical Government, and he makes himself formidable by the Execution of his penal Laws. He assumes the grand Title of *Judge of the whole World*, as well as that of *Pope*. But what distinguishes him more than all the rest from the Patriarch of *Constantinople*, is, the Advantage he has of being less exposed to the Avarice and Resentments of the *Turks*. His Election is carried on without those Artifices and Intrigues, which are practised in that of the former, and the Votes of the Electors are much more free.

^z As to the Revenues of the Archbishops and Bishops, they consist, in like Manner, in the Monies arising from their respective Ordinations. Besides, every Priest pays annually a Crown to the Archbishop, or Bishop of the Diocese to which he peculiarly belongs. They have a Fee likewise of a Crown upon all Marriages; and every House in their particular Diocess, supplies them ^a with a certain Quantity of Corn, Fruits, Wine and Oyl. The Priests live on the Revenues of the Churches, or on the voluntary Bounty and Benevolence of their Parishioners, and their publick Collections on solemn Festivals. Every Time a Priest says Mass, either on a Holyday, or Sunday, every House pays him two thirds of a Farthing. And as a grateful Acknowledgment the Priest on his Part is obliged, before the Sacrifice is offered up, to say a Prayer, and beg of God to bless each of his Benefactors for this small Gratuity. 'Tis a Custom, moreover, amongst the *Greeks* to enjoy themselves, and have an elegant Entertainment on all solemn Festivals, at which the Priests always attend and give their Blessing, as soon as the first Course comes upon the Table. This short religious Service entitles them to some Bread, Meat, Wine, and a small Sum of Money. As their whole Dependence, however, lies altogether on the good Circumstances and Liberality of their Parishioners, their Income is very uncertain and precarious, which naturally tends to make them avaritious and anxious in Mind, abject and submissive in their Behaviour, and lukewarm in their Devotion. ^b “ The Contributions on a Festival,
“ if we may credit *Ricaut*, are very inconsiderable; for the Charity of the People is
“ very cold to their Spiritual Pastors. For this Reason, the Clergy are constrained, as
“ it were, to sell the sacred Mysteries with which they are entrusted for their daily
“ Subsistence. If therefore any religious Services are required of them, whether it be
“ Absolution, Confession, Baptism, Marriage, Divorce, Excommunication, or Admi-
“ nistration of the Sacraments to the Sick, the Price of each individual Service must
“ be first settled and adjusted. The Priests make the best Bargain that possibly they
“ can, always proportioning their Fees to the Zeal and Circumstances of the Devo-
“ tees with whom they hold this religious Commerce.” What can we say in Vindi-

^y *Ricaut ubi supra*. He is very much mistaken, in asserting that the Patriarch of *Jerusalem* is so necessitous, as to be hardly able to live.

^z *Christ. Angelus* Cap. xlv, & seq. See likewise the preceding Dissertation, under the Head of their Ecclesiastical Discipline.

^a This is a Sort of Tythe, which this Prelate receives at the Visitation of his Diocese. This, however, is a voluntary Contribution.

^b *The State of the Greek Church*.

cation of such mercenary Practices, unless Poverty be allowed as a sufficient Plea? But the Consequences that attend them are not therefore the less pernicious.

The ELECTION of the PATRIARCH.

THE Patriarch, as the beforementioned *Ricaut* informs us, is elected by the Archbishops and Bishops, by a Majority of Votes: But all this Formality is of no Manner of Weight or Importance, without the Consent and Approbation of the *Grand Signior*. The Patriarch, therefore, waits on him, in order to obtain his Confirmation. 'Tis customary before the Election begins to address the *Grand Visir* for his Licence and Permission to proceed upon it. ' This prime Minister summons the Archbishops, and enquires of them whether they be fully determined to proceed to the Election of a new Patriarch. And after he has repeated the same Question a second Time, he grants them his Consent together with the *Baratz*. His Highness presents the Patriarch with a white Horse, a black *Capuch*, a *Crozier*, and an embroidered *Caslan*. In this Ceremony the *Turk* retains the antient Custom of the *Grecian* Emperors. After this the Patriarch, attended by a long Train of *Turkish* Officers, his own Clergy, and a great Concourse of People, repairs to his patriarchal See with all the Pomp and Solemnity imaginable. The principal Archbishops, and the rest of the Clergy, with Wax-Tapers in their Hands, receive him at the Church Door, and conduct him in. The Bishop of *Heraclea*, as chief Archbishop, has a Right to consecrate him: This Prelate, therefore, dressed in his Pontifical Robes, takes the Patriarch by the Hand, and conducts him to his Throne. But before this he makes a short Harangue to the People, and informs them, that such a Person has been elected Patriarch by the general Suffrage of the Archbishops and Bishops, according to the Canons: And then invites the Patriarch to take Possession of the important Trust reposed in him; who with Abundance of Gravity seemingly declines it, as not being worthy of so great an Honour: However, as it is conferred upon him by the Will of Heaven, he submits at last to the Decisions of the Clergy. After this, he receives the Cross, the Mitre, and the other Pontifical Ornaments from the Hands of the Archbishop of *Heraclea*: He seats himself on his Throne, and the Bishops, inferior Clergy, and the Populace pay him the usual Compliments with ' loud Acclamations. The Celebration of the Mass, with the usual Ceremonies observed on solemn Festivals, immediately succeeds and closes this *Ecclesiastical Farce*: For a purchased Election can surely deserve no softer Appellation, where the Votes are all forced and involuntary; where the Candidate is elected with a secret Intention only to be deposed again as soon as possible; where the fluctuating Temper, the Insincerity and Caprice of those concerned in the Election are so very obvious and common, that even the Ministers of the *Grand Signior*, though they reap Advantage by such irregular Proceedings, ' have been oftentimes obliged to treat those with Severity who recommend the new Patriarch, and secure him some short Time at least for the Enjoyment of his Preferment in Peace and Tranquillity.

Cyril Lucar, in one of his Letters which the Author of the *Authentick Memorials of the Greek Religion* printed in 1708, informs us, that the Patriarch, when elected,

^c *Bibl. Critiq.* Tom. I. Cap. xxiii.

^d *Vide Haberti Pontificale Græcum.*

^e *Εἰς πολλὰ καὶ ἔτη ἐβίβηται, ad multos Annos, Domine.*

^f See Father *Simon's Bibl. Critiq.* Tom. I. Cap. xxiii. and *de la Croix's State of the Greek Church.*

stands in the middle of the Church upon a Piece of Cloth, on which an Eagle is either painted or embroidered. By this Hieroglyphick, which the Patriarch tramples under his Feet, they pretend to exhort him to look down with an Eye of Contempt on all the Poms and Vanities of a wicked World. At the same Time the Eagle, whose Flight is for the Generality rapid and lofty, ought to remind the Patriarch of directing his Thoughts instantaneously towards Heaven, by the Aid and Assistance of the most devout Contemplation. Emblems, and Allusions, as I have more than once observed already, are of singular Service in Cases of this Nature; since they may be made use of even to reconcile such Ideas as imply a manifest Contradiction.

BUT be that as it will we have here set in its true Light the Account of the Election of this supreme Head of the *Greek Church*, who is dignified with the venerable Title of ^s *All Holiness in the Abstract*; to whose Honour all devout Persons, as a Testimony of their Reverence and Esteem, kiss their Hands, or their Chaplets, and move them afterwards from their Mouths to their Foreheads; and whom the Janifaries and several other Officers of the *Porte*, interpersed amongst the *Greeks*, attend to the Patriarchal Church on the Day of his Election, more like a Slave than a Patriarch. In a Word, these *Turks* read over his Letters Patents at the Church-Door, together with a strict Charge to the People to own him as their Head, to maintain him in some Measure suitable to his Dignity, and to pay his Debts under the Penalty of the Bastinado, Confiscation of their Effects, and Suspension.

To make a Comparison between this Election, and that which was practised under the Reigns of the Antient *Greek Emperors* would be useless, if not impertinent; since the one cannot be said to be so much as the Shadow of the other. Formerly the ^h Names of three Candidates were delivered up to the Emperor for his Choicé and Approbation of one of them; afterwards the ⁱ Person pitched upon was introduced into the Emperor's Presence, who was seated on his Throne, and drest in his Imperial Robes, with all the Nobility of his Court attending round about him. One of the principal Peers took this prime Minister of the Church by the Hand, and conducted him to the Eminence whereon the Imperial Throne was erected. Then a young Courtier delivered the Pastoral Staff into his Imperial Majesty's Hands, who thereupon fixing his Eyes on the Patriarch pronounced with an audible Voice the following Form of Words. *According to the Power and Authority given us by the Sacred Trinity, you are nominated and appointed Archbishop and œcumenical Patriarch of Constantinople, or New Rome.* This Declaration was attended with the usual ^k Acclamations. Then the Patriarch approached the Throne, and the Emperor delivered into his Hands the pastoral Crook; whereupon he immediately withdrew to his own Place, which was a kind of Throne erected on Purpose for him, over against the Emperor's. After this, the Acclamations of the Populace were repeated, his Imperial Majesty descended from his Throne, and the Patriarch was conducted to *St. Sophia*, mounted on a fine Palfrey with rich white Houfings, and attended by the Grandees of the Court drest all in their Robes of State. The Consecration of the Patriarch was solemnized afterwards in *St. Sophia* in the Presence of the Emperor by the Archbishop of *Heraclea*, who had been in the earlier Ages of the Church Archbishop of *Bizantium* called afterwards *Constantinople*.

^s Πατριώτατος.

^h Vide Pontific. Græcum. p. 430. the Paris Edition in 1643.

ⁱ Ἐπιφύφισ. Vide Haberti Observat. in Pontif. Græc. ubi sup. with relation to this Term.

^k Acclamant Omnes ad multos Annos. This is the Translation of that Greek Phrase πολυχροίζοντες πάντες.

The ORDER of the several ASSISTANTS and MINISTERS who attend the PATRIARCH in the regular Performance of all the PATRIARCHAL FUNCTIONS.

TIS to be observed, in the first Place, that according to antient Custom, the Patriarch, Bishops, and other dignified Clergy, ought to have none but Monks for their Ministers, and no secular Assistants. I shall here take notice only of such as are Assistants and Ministers of the Patriarch. They were all before the Conquest of *Constantinople* ¹ still Ecclesiasticks: But at present they are all Seculars, four only excepted; which on the one Hand augments the Patriarch's Revenues, and on the other, gratifies the Ambition of the Seculars. I shall now give you a complete List of these several Officers, ranged in their proper Order, with respect to their several Functions, both Ecclesiastical and Civil. At the Patriarch's Right-Hand stands his ^m *Grand Oeconomist*, or High Steward, whose peculiar Province is to collect the Revenues, and discharge the necessary Disbursements of the Patriarchate. He delivers in his Accounts twice a Year, and assists at the Patriarchal Tribunal, whenever the Court sits. When a Bishop dies, he likewise superintends the Affairs of the vacant See, and has the first Vote in every new Election.

THE *Grand Sacellarius*, or High-Master of the Chapel, assists the Patriarch in the Administration of all his judicial Affairs, and in the regular Performance of the several Ceremonies enjoined by the Church. 'Tis his Business likewise to present all Candidates to be ⁿ ordained.

^o **THE** *High Treasurer*, who is Keeper of the sacred Vessels and Pontifical Ornaments belonging to the Church, stands at the Door of the Vestry, where they are always deposited, and not only delivers out the proper Habilliments to the Officiating Prelate, but takes Care that all Things are regularly placed upon the Altar. When any Bishoprick is vacant, 'tis his Province likewise to take care of the Revenues belonging to it.

THE ^p *Grand Official*, takes Cognizance of all Affairs relating to Benefices, and the Impediments which obstruct Marriages. He likewise introduces all such Priests as come to receive the Sacrament on solemn Festivals.

¹ *De la Croix's State of the Greek Church.*

^m Extracted from *La Croix ubi sup. Allat. Lib. III. Cap. viii. de Ecclef. Occid. & Orient. perpetua Con-sensione*, and other Authors. We find the following Account of this Officer in the *Notitia Dignit. &c.* The *Grand Oeconomist*, who was formerly a Priest, is a Deacon only amongst the modern *Greeks*. His Business is to set down all Receipts and Disbursements, &c. and give the Patriarch an Account of them once every Quarter. Whenever the Patriarch officiates, the *Oeconomist* stands by his Side, at the Altar. At Ordinations, he introduces the Clerks into his Presence who petition for Admission. When the Patriarch dies, he collects the Revenues till another is elected.

ⁿ According to the *Not. Dig. &c.* not only the Convents for the Monks, but those for the Nuns likewise are under his Inspection. He visits them, collects their Rents, and discharges their Disbursements, &c.

^o *Steuophylax*: according to the *Not. &c.* he stands at the Vestry Door when the Patriarch officiates, to give him the Book: He has a Place likewise in their Ecclesiastical Court: He takes care of such Revenues of the Church as are to be distributed amongst the Clerks.

^p *Chartophylax*, or Keeper of the Charters. He takes care, says the *Not. &c.* of the Patriarch's Dues. He presents him to be consecrated; and when he officiates, stands by his Side. He keeps likewise the Marriage-Register.

THE ^a *Grand Logothetes*, or High Chancellor. He is the Speaker, has the Patriarch's Signet in his Custody, and seals all his Letters.

THE *Grand Referendary*, dispatches all the Patriarch's Orders, is his Deputy to Persons of Distinction, and is one of the Ecclesiastical Judges. He was distinguished by the Title of the *Palatine*, in the Time of the Greek Emperors.

THE *Grand Prothonotary*, sits directly opposite to the Patriarch, to transcribe, and deliver out all his Briefs, Mandamus's, Orders and Decrees. 'Tis his Province likewise to examine twice a Year all the Professors of the Canon Law. All Contracts, and last Wills or Testaments are also under his Inspection. Finally, he attends the Patriarch in the Sanctuary, and brings him Water to wash his Hands during the Celebration of Divine Service.

ALL the abovenamed Officers, as well as those whom we shall next mention, though their Office be inferior, still preserve their antient Dignity, and stand at the Patriarch's Right Hand at all publick Solemnities.

THE ^r *Thuroferary*, or Incense-Bearer, besides the Duty implied in his Name, covers the consecrated Vessels, or Implements with a Veil, during the Anthem to the sacred Trinity, and assists the Celebrant in putting on his Sacerdotal Vestments.

THE ^t next Officer is employed in noting down the Votes of the Bishops, and receiving Petitions and Remonstrances. The *Protecdice*, or Advocate, determines all petty Causes, and his Court is held in the Church-Porch. The *Hieromnemon* is entrusted with the Care of the ^t Ritual and other Church Books. 'Tis his Province likewise to consecrate any new Church in the Bishop's Absence, and to ordain the Readers. There is another Officer who takes Care of the ^v *Supergenual* of the Patriarch, and one who has the Title of ^w Doctor.

ON the left Hand of the Patriarch attend the *Protopapas*, or High-Priest, the *Deutereuon*, or second Visitor, the *Presbēt* of the Churches, the *Ecdices*, or lateral Judges, the *Exarch*, the two *Domesticks*, the two *Laosynactes*, the two Deans, the *Protopsaltes*, or Chief Singer, the Deputy, the Grand Arch-Deacon and the Secondary-Deacon. The *Protopapas* ^x, whose Dignity is entirely Ecclesiastical, administers the Holy Sacrament to the Patriarch at all High and Solemn Masses, and receives it from him. He is the Head Ecclesiastical Dignitary, not only with respect to his peculiar Privileges, but to his Right and Title to Precedence. The *Deutereuon*, when the *Protopapas* happens to be absent, officiates in his Stead. The Visitor, amongst several other Prerogatives belonging to his Office, enjoys the Privilege of examining into all Ecclesiastical Debates, and all Impediments in matrimonial Cases. The sacred Oil,

^a One who inspects the Accounts and other Affairs relating to the Churches &c. goes likewise by this Name. The *Not.* says, that he has a Seat in the Courts of Justice.

^r *Allatius ubi sup.* calls him *Castrensis*.

^t *Hypomnematographus. Allat. ibid.*

^v This Book is called *Contacium*. See *Allat. ubi sup.*

^w This Term shall be explained hereafter.

^x *Magister in Allat.* He expounds the Gospel and Psalter.

^{*} The four, who are obliged to be Ecclesiasticks on Account of their Function, are, the Arch-Priest, the Doctor or Theologal, the *Protopsaltes* or Chief Singer, and the *Presbēt* of the Churches.

and what the *Greeks* call the ^y*Antimensium*, are entrusted to the sole Direction and Management of the *Presbyter*, or Superintendant. He has the Honour to erect the ^a Cross on such Spot of Ground as is marked out, and set apart for a new Church, when the Patriarch cannot perform this Ceremony himself. The *Exarch* revises all Causes wherein Sentence has been already passed. The *Domesticks*, as also the two Deans, who sit above the Deacons, are ranged on each Side of the *Protopsaltes*, or Master of the Choir, and sing with him. The *Laosynactes* assemble the Deacons and People together. The *Deputy* introduces Strangers into the Presence of the Patriarch, and clears the Way to and from his Audience. He may be stiled with Propriety enough the Master of the Ceremonies. I shall only just mention the Names of the other Officers of the Choir, who stand on the Patriarch's Left Hand, *viz.* the *Catechist*, who instructs and prepares all such Persons for the Sacrament of Baptism, who renounce their Heretical Tenets, and desire to be admitted into the Pale of the Church. The ^a*Periodeutes* goes likewise from one Place to another, to instruct those that are intended to be baptized: The *Presbyter*, or Master of the Ceremonies, an Office distinct from that of the Deputy, assigns every Person his proper Place. To conclude, there is an Officer appointed to carry the Pastoral Staff, ^b a *Ceroferary*, and several Door-Keepers. For the Rest, the Reader is desired to observe, that these Promotions and Offices have suffered such frequent Revolutions, that he must not be any ways surpris'd when he finds Authors frequently confounding their Functions, Titles, and Prerogatives, or distinguishing them by quite different Names from what we have made use of in this our List. As for Instance, in the *Byzantine* History, there is mention made of a *Grand Ecclesiarch*, that is, in all Probability, the Superintendant of the Church; a *Nemophylax*, or Keeper of the Canon-Laws; a *Dicaioophylax*, or *Proctor*, who takes care of the Church's Title and her Charters: a *Grand Ecclesiastical Interpreter*, a *Logothetes* of the Domesticks, or Intendant of the Patriarch's Household; another *Logothetes* of the Church, who is a Kind of Inspector-General; and lastly, a Lampadary to illuminate the Church as Occasion requires, and supply the Lamps with Oil, and a Dean of the *Notaries*.

WE must not here omit to mention the *Protosyncellus*, who, by some Authors, is looked upon as the first Domestick of the Patriarchal See: But they are very much mistaken; for this Officer is properly *Inspector-General* of the Patriarch himself. He has a Right and Title to an Apartment in his Palace, and resides there a-Nights with several other *Syncelli*, who are under his Direction. His ^c Apartment joins to the Patriarch's. In a Word, he is not only the Patriarch's Vicar and Assistant, but his Ghostly Father. In former Times the *Syncellus* was for the Generality the Patriarch's Successor, as the Coadjutors are amongst us, of Bishops and Archbishops.

SINCE I have already treated of the several Offices or Employments under the Authority and Jurisdiction of the Patriarch, I shall subjoin thereunto one Officer more, *viz.*

^y *Antimensium* is explained by *Superaltare*. 'Tis properly a portable Altar. See *Haberti Pontif. Græc.* Page 663.

^z *Stauropegum*, or *Crucis Defixio*. *Ibid.* & *Alat. ubi sup.*

^a Such Authors as have treated on the Ceremonies of the *Greeks* in the *Latin* Tongue, call him *Circumcurfor*.

^b Some Historians ascribe this Function to the *Protopsaltes*, or as others call him, the *Protopsautes*.

^c *Σύγκελλος*, *concellaneus*, from *Cella*, a Cell, or small Apartment. The modern *Greeks*, even those who possess this Office, corrupt the Term, and write it *Σύγγελλος*. *Sieur Aymon*, therefore, was very much to blame in magnifying the pretended Blunder of one of those Fathers who signed the Condemnation of *Cyriel* at the Council of *Jerusalem*. See the *Authentick Memorial*, &c. pag. 334, and 335.

^a *Archimandrite*, who is next in Dignity to those abovementioned, and amongst the *Greeks*, the Superior or Principal of a Convent. *Archimandrite*, *Hegumen*, and *Abbot* are synonymous Terms.

THE Synod of the *Greeks*, with which I shall conclude this Chapter, is a Kind of inferior Council. The Right of convening it in different Provinces is entirely vested in the Patriarch and *Eparch*, or Archbishop of the Place. The Canons of the primitive Church ordained and directed, that provincial Synods should be held twice a Year; but that Institution was altered a long Time afterwards, and a Decree thereupon was made for an annual Convocation, to be held only once between *Easter* and the last Day of *October*. Synods in *Zonaras's* Time were totally disregarded, and he declaims against that Negligence as a great Misfortune. At present they are in less Repute; but were all Synods pacific, charitable, indulgent to tender Consciences, humble, averse to all pitiful Evasions and odious School-Distinctions, the Disuse of them would doubtless prove an unspeakable Prejudice and Disadvantage to the Church.

Their OFFICE, LITURGY, and other religious Customs.

THE ^c *Canon* and *Synaxe* of the *Greeks* are Terms of the same Signification, as *Office* amongst the *Latins*: Now the Office consists of nine Parts; viz. the *Nocturns*, or Night Service, the Morning Service, or *Matins*, the *Laudes*, *Prime*, *Tierce*, *Sexte*, *None*, *Vespers*, and *Complin* ^e. I shall not here repeat what has been already said in ^b Explanation of the Office in general, and the *Canonical Hours* in particular. After the *Nocturnal*, they sing the ^h *Trisagium*, and repeat the *Gloria Patri* three times successively &c. and at all the Hours perform the same Service. We shall not here trouble the Reader with a long and tedious Detail of the various Ceremonies peculiarly appropriated to each Part of this their Office, and of the many Alterations that have been made therein at sundry Times. If the Reader would be perfectly acquainted with all these Trifles, which are of Service to none but Recluses, he must consult their ⁱ *Typicks* to gratify his Curiosity.

I SHALL now give you a cursory Account of the ^k four several Liturgies made use of by the *Greeks*. The first is that of St. ^l *James*, which has met with an universal Reception throughout the *Greek Church*. As this particular Service is very long, and requires five Hours at least for the Celebration of it, they read it but once a Year, that is, on the 23d of *October* which is St. *James's* Day. The second is that of St. *Basil*. This Father plainly perceiving, that the unmerciful Length of St. *James's* Li-

^a *Archimandrita*, from *Mandra*, which signifies a *Sheep-Fold*, and by a more forced Construction, a *Cavern*, and a close private Corner. Thus *Archimandrite* signifies the Principal, or Head of such Hermits as reside in Caverns. Father *Simon*, in his Remarks on the Journey to *Mount Libanus*, derives the Term *Mandra* from a *Chaldean Verb*, the Signification whereof is, *to live in a very mean, obscure Cottage*.

Canon signifies a Rule, *Synaxe* an Assembly.

^e *Completorium*; because the Day is ended, *completus Dies*.

^f *Ceremonies of the Roman Catholics*, Tom. I.

^h *Holy God, Holy and Omnipotent, Holy and Eternal*.

ⁱ *Greek Books*, containing the Order of all their Offices, and their Fasts throughout the Year.

^k *Ricaut's State of the Greek Church*, Chap. xvi.

^l *Bona, de Rebus Liturgicis*, Lib. I. Cap. viii. Cardinal *Bona* maintains that this Liturgy is authentick in Opposition to those Protestants, who reject it as spurious, finding several Terms therein which were established, long after the Time of St. *James* the Apostle.

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turgy quite tired the People, and damped their Devotion, determined to abridge it. This Office of his is read every ^m Sunday in *Lent*, *Palm Sunday* excepted ; on *Holy Saturday*, on the Vigils or Eves of *Christmas*, the *Epiphany*, and the Festival of *St. Basil*. *Ricaud* adds *Holy Thursday*, and the Day of the Exaltation of the Holy Cross. The third Liturgy is that of *St. Chrysoſtom*. That of *St. Basil*, tho' an Abridgment, was ſtill too tedious. He did not ſufficiently indulge the Weakneſs and Frailty of the Faithful, who are unable to ſupport ſuch a cloſe Attention as Religion requires for ſeveral Hours together. *St. Chryſtoſtom*, therefore, made a new Reduction of this Liturgy, or rather extracted from *St. Baſil's* Abridgment, what he thought moſt eſſential, and inſerted it in his own. This Liturgy of *St. Chryſtoſtom* is uſed all the Year round, except on the Days above particularly ſpecified. The fourth, which is that of *St. Gregory*, is called the ⁿ *preconſecrated Liturgy*, becauſe it always follows that of *St. Chryſtoſtom*, or *St. Baſil*. The laſt Liturgy of *St. Gregory* is no more than a Collection of Prayers peculiarly adapted to inſpire both the Prieſt and the People with ſuch an ardent Zeal and Devotion as is requiſite for the worthy receiving of the Lord's Supper. *Ricaud* compares this Office to the Communion Service of the Church of *England*. He adds that 'tis read at eleven a Clock in the Forenoon to the more ſlothful and indolent Sort of Chriſtians ; but that it begins precisely at nine in all their Convents, that the *Recluſes* may have ſufficient Time for the due Exerciſe of their other Devotions. It would be a groſs Miſtake, however, ſhould any one conclude that theſe *Greek Monks* were ever the better Men for their long and formal Practice of ſuch Acts of divine Worſhip ; ſince all Hiſtorians and Travellers ſpeak too much to the Diſadvantage of the *Eastern Monks*. This external Devotion is but a Sort of Varniſh, that conceals their Faults from the Eyes of the weak and credulous : And whatever the firſt Inſtitution was, in proceſs of Time it has degenerated among the *Greeks* as well as elſewhere, into meer Cuſtom, Coldneſs, and Indifference. The Monks we are here ſpeaking of are like ours, with this Difference only, that the latter ſtun the whole Neighbourhood, they live in with their ^o noify Notice of their going to perform their Office ; that is, the Task or Duty impoſed upon the whole Order.

THE *Turks* have prohibited the uſe of Bells amongſt the *Greeks*. For which Reaſon, “^p they hang with Ropes upon the Branches of Trees ſeveral bent Plates of Iron
“ like thoſe on our Cart-Wheels, which are about half an Inch thick, and three or
“ four Inches broad with Holes made in them length-ways. They chime upon theſe
“ Plates with little Iron Hammers to call the Monks to Church. They have another
“ Sort of religious Muſick which they endeavour to bring into Concert with theſe iron
“ Chimes. They hold a Piece of Board, about four or five Inches Broad, in one
“ Hand, and beat upon it with a wooden Mallet in the other.” And as every body knows the Monks in general to be a Kind of Devotees, who know well enough how to blend Pleaſure with the Penances enjoined by their Inſtitution, I muſt add, in the Words of *Tournefort*, “ that at their Entertainments on Festival Days, they tinkle
“ from time to time a ſmall braſs Veſſel with the Handle of a Knife, and to this melodious Sound they ſing in Concert through their Noſes, like ſo many *Capuchins*.

^m *Bona ubi ſup.* Cap. ix.

ⁿ *Προκρυπτήν. Ricaud ubi ſup.*

^o They diſturb all their Neighbours with the jangling of their Bells. Their Maſs, Matins or Vespers, as *Rabelais* merrily expreſſes himſelf in his Diſcourſe on the Office of the Monks, *Well rung in, are half ſaid*.

^p *Tournefort's Voyages to the Levant*, Letter 3. See the Form of this Inſtrument, which ſerves them for a Bell, in the Print hereto annexed.

THE Celebration of the Liturgy requires a Conscience void of Offence, a pure Heart, benevolent and ^a pious Reflections, Charity, Temperance, &c. 'Tis very well known what Labour and Pains the Attainment of these Vertues cost, and how impossible it is to confound them with Ceremonies, and an outward Affectation of Decency. The Celebration of these Offices, according to *Ricaut*, is accompanied with a Lecture, that is to say, an Account of the Life of some Saint, which serves instead of a Sermon, or Homily. Preaching, as *Tournefort* assures us, is so far abolished, that there is scarce a Pulpit to be seen in all their Churches. When a Father, however, does attempt to mount the Rostrum, he delivers himself after the most awkward Manner imaginable, and has two Crowns for a Discourse, not worth half the Money: It consists only of a tedious Train of empty Words, without the least Order or Coherence, which the Preacher himself, says he, understands, no more than the People.

I SHALL now proceed to the several Postures which they religiously observe, during divine Service, and their external Marks of Devotion, which, in my Opinion, ought not to be omitted. Altho' some Free-Thinkers, and the Witlings of the Age, treat these religious Customs as mere Trifles; yet they are Essentials, and Concerns of the last Importance to the Vulgar and the Devotees. The *Greeks* for the Generality when they pray, stand upright, and turn their ^r Faces to the East; but they may lean, or even sit down to rest themselves when they see convenient. The Laity sit, whilst the Priest reads his Exhortation to them, but stand, as we are informed by a ^r modern *Greek*, when they pray to God, or sing an Anthem. As soon as they get to their respective Places they uncover their Heads, and make the Sign of the Cross, by joining the three first Fingers of their right Hand, by which is implied, that there are three Persons in the sacred Godhead; and by drawing them from their Foreheads down below their Breasts, and then from their right Shoulder to their left, the Signification whereof is equally mysterious. In this Sign of the Cross, the three Fingers laid on the Forehead, denote, that the three Persons in the sacred Godhead reside in the Kingdom of Heaven: When brought below the Breast, they point out four great Mysteries at once, *viz.* Christ's Incarnation, Crucifixion, Burial, and Descent into Hell: When laid on the right Shoulder, they imply that JESUS CHRIST being risen, sits at the right Hand of God. In short, as the left Shoulder is a Type, or Figure of the Reprobation of the Wicked, the *Greek* Devotee, by placing his three Fingers there, begs of God, that he may not be reckoned amongst the Number of those abandoned Wretches; but be delivered from the Power of the Devil. Were we thus to run over all the Mysteries comprised in the various Postures of the Faithful, during their Devotions, we should furnish the Reader with a large Collection of Allegories, equally smart and useless, far-fetched, and altogether unknown to the Founders of Christianity. For instance, we may venture boldly to affirm, that those Antients never knew, that standing upright at divine Service on *Easter Sunday*, signified, our being raised from

^a Formerly one of the Deacons, during the Celebration of the divine Mysteries, used to repeat with an audible Voice, *Renounce all manner of Enmities.*

^r This Custom is carried to Superstition itself, even so far that if any of them happen to be between the Church and the East, according to Father *Goar's* *Ritual* entitled *Euchologos*, they will sooner turn their Backs on the former than the latter, &c. The Original of this Superstition is ascribed to the *Priscillianists*, Hereticks of the fourth Century, who believed in judicial Astrology, and the Influence of the Stars over our lower World. 'Tis reported, that *Priscillian* and his Disciples, when they prayed, turned themselves towards the East, to implore, as is supposed, the Assistance of the Sun against the malignant Influences of the other Stars.

^s *Christoph. Angelus*, Cap. xxi. *Status Græcor.*

our Sins, by the Resurrection of Jesus Christ. They wanted a ' Patriarch of *Constantinople* to reveal such a shrewd Mystery to them.

THE whole Devotion of the *Greeks* is comprised in this Sign of the Cross, and the Collection of Prayers, commonly called the *Horologium*, which are much the same as the *Hours* of the *Latins*. By this *Horologium*, 'tis manifest, that they pray to the Saints, and * the *Virgin Mary*. The latter is therein called *the Mother of God, the Queen of the Universe, and the Glory of the Orthodox*. The former have likewise their distinct Titles, and peculiar Epithets, which are more or less venerable and illustrious, as they are more or less the Object of Confidence and Devotion. Their * Images are all flat. There are no Sculptures to be seen in any of their Churches.

'Tis observable, that their * Women, in some certain Cases, are not allowed to enter their Churches; at which Time they must stand at the Door, as if their Breath were infectious, and never presume either to approach the Communion Table, or kiss their Images.

The CEREMONIES of their MASS.

THE Liturgy of St. *Chrysostom* recommends Purity of Heart, Continence, and a sincere Confession of his Sins to the Priest when he is to officiate at Mass. The Celebrant, thus duly prepared, enters with a Deacon into the Choir of the Church. They both turn towards the East, and make three profound Bows before the Images of our Saviour, and the blessed Virgin, which are accompanied with a short Prayer; and after that, three Reverences more towards the East. The Deacon then advances to the Priest for his Benediction on the ² *Tunic*, and the *Stole*, which he presents before him

* *Germanus in Theor. Rerum Eccles.* quoted by * * * *

* In one particular Prayer of the *Nocturnal Service* they implore the Blessed Virgin to frustrate the Counsels of the *Ungeedly*; to fight for their rightful Sovereign; and intercede for the Peace and Tranquillity of the whole World, &c. There is another Prayer much to the same Purpose, in the Office of *Matins*. See *Ricaut's State of the Greek Church*, Chap. xvi. concerning the Faith of the *Greeks* as to these particular Topics. He therein gives us a long Extract from the *Anatolian Confession of Faith*, with respect to the Invocation of Saints; and assures us, there is no Difference between the *Latin* and *Greek Breviaries*, but this, that the latter are very reserved upon this Article of Invocation. In proof of this Position he produces Extracts from their Prayers to Saints, and from those which they teach their Children, addressed to the Blessed Virgin, the Angels, the Saints, and the Holy Cross; though these Extracts do not sufficiently evince what he advances.

* *Ricaut ubi sup.* Cap. xvii. says, "that the *Greeks* have several Images in their Churches, as Ornaments, Historical Representations, and for Worship; that they keep lighted Lamps before these Images; that they incense or thurify them, and bow down before them at the Beginning and Conclusion of their Prayers. . . . that in all their Churches, upon a Kind of Desk, are deposited the Images of the *Bliss'd Virgin*, and St. *George*, which they kiss with Devotion, not only when they come into Church, and go out of it, but likewise at the Close of some principal Parts of their Liturgy. . . . Yet notwithstanding all this, they anathematize those, who pay divine Adoration to such Images." *Ricaut*, speaking on the Subject of *Images*, gives us also the Distinctions, which the *Greeks* make between their Veneration for them, and their Adoration of the Supreme Being; Distinctions, that differ in no manner of Respect from those of the *Catholic Church*.

Tournesfort says, that they are not so scrupulous in their Monasteries; where they admit of *Laundresses*.

* The *Nice* Edition in 4to *apud Julianos*, which is very incorrect in the *Latin*, as well as the *Greek*. However, as we had Occasion only for the Sense of the Liturgy, we made use of it for want of a better.

* The *Stecharium* is a sacred Vestment which answers to the *Albe* of the *Latins*. St. *Germanus ubi sup.* says, that it is an Emblem of the divine Glory, and of that Communion which the Faithful, when clothed with it, have with the Supreme Being. The Vestment is worn by the Deacon, as well as the Priest. . . . are curious, and willing to have a more exact Account of it, may consult *Habert's Pontif. Græc.*

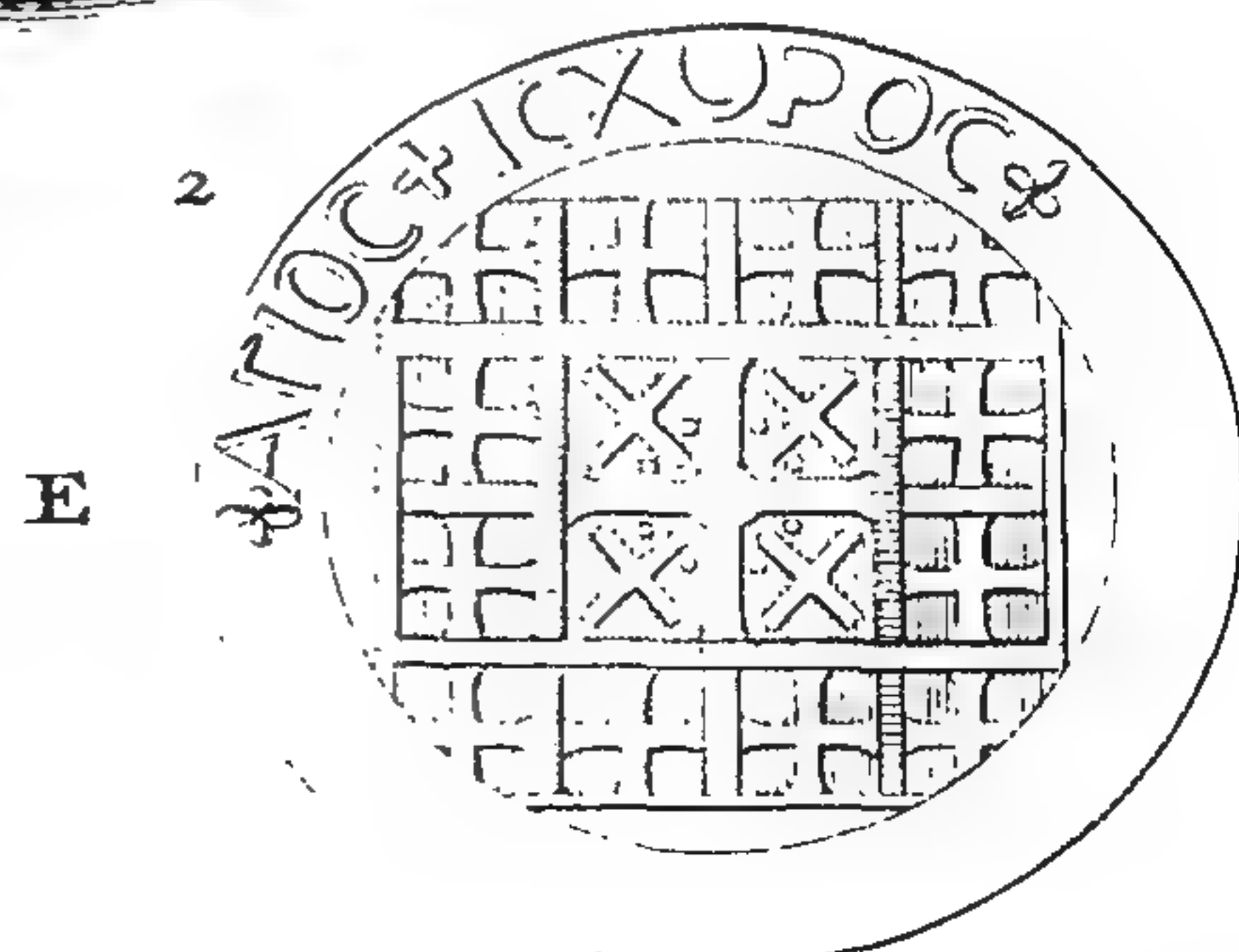
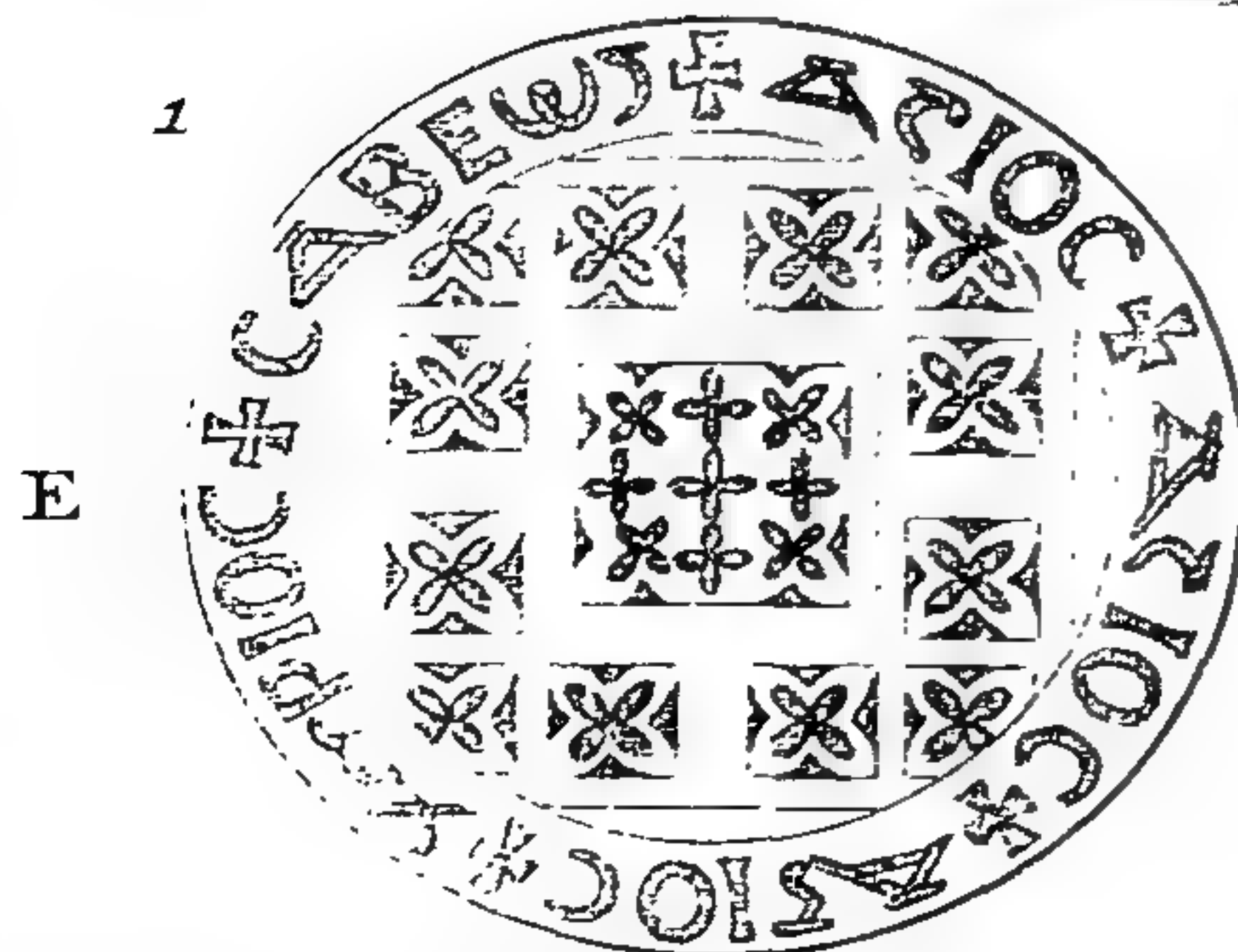
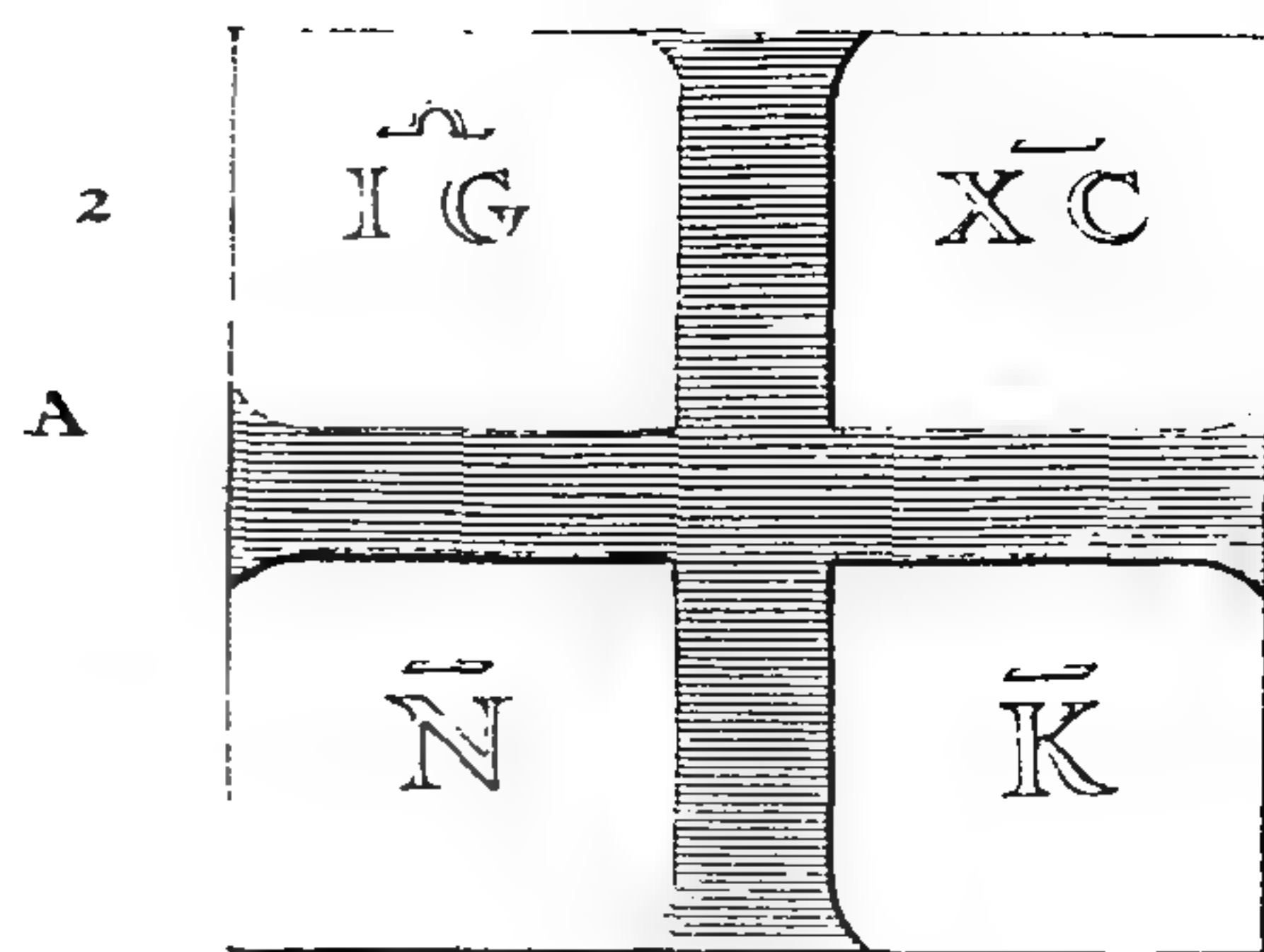
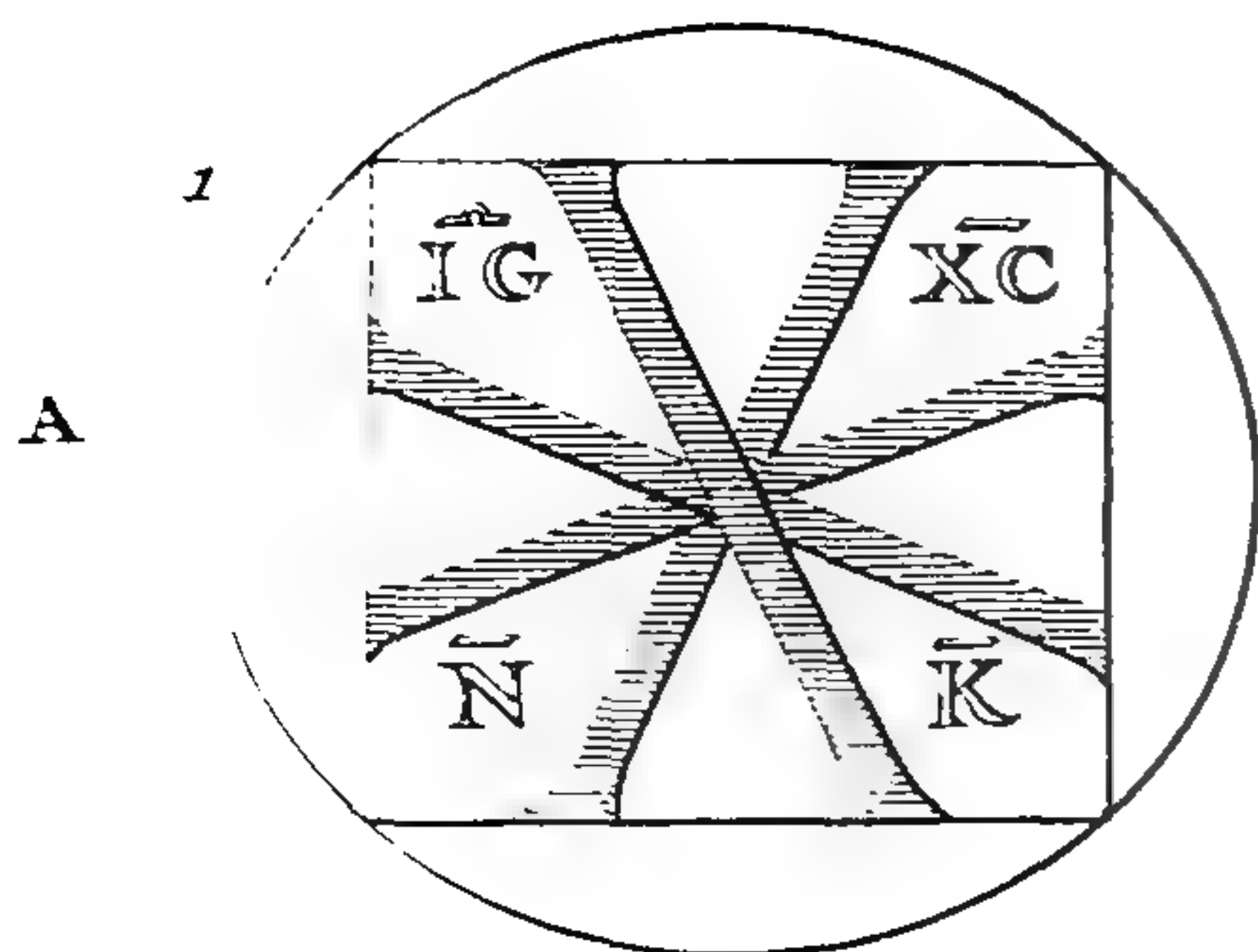
* m. This is a *Latin Term*, though made use of by the *Greeks*. St. *Germanus ubi sup.* tells, that

* Diligence and Application of the Deacon in the due Discharge of his Office. See *Habert's*

* Among the Sacerdotal Ornaments of the *Greeks*, there is likewise the *Epitrachelium*,

* a Collar, and *Cervical*, which in corrupt *Latin*, signifies an Ornament for

* *Tournesfort* makes mention of another, which he calls *Pala*; this is a square Piece



A. Pain de la Communion chez les Grecs. B. l'Etoile. C. l'Evêque tenant le chandelier à Trois et à deux branches. D. l'Evangile. E. Le Corban ou pain de la Communion des Coptes.

him, and afterwards puts on himself. The Priest likewise takes his own *Tunic*; and all this Ceremony is accompanied with Prayers, adapted to each particular Vestment, which they kiss at the same Time, from I cannot tell what Motive of Devotion, which the Customs of all Religions, both antient and modern, have induced the Faithful to search after in their Salutations. The Priest then passes to the ^b *Maniple*, then he takes up, and kisses the *Stole*; as also the *Girdle*, which, according to the Prayer, *girds him with Power*; and the ^c *Genua*, which is as a ^d *Sword upon his Thigh*. From that Ornament he proceeds to the ^e *Planet*, with the same Formalities.

AFTER this, the Priest and the Deacon go to the *Prothesis*, and there wash their Hands, repeating the *Lavabo*, &c. in their own Tongue. The ^f *Prothesis* stands on the left Side of the *Grand Altar*. There the Priest makes the necessary Preparations for the Administration of the Holy Sacrament, and thither the Deacon conveys the *Bread* and *Wine*, the *Patin* and the *Chalice*; which last he sets on the right Side, and the *Patin* on the left. Then both of them make three profound Reverences before the *Prothesis*. After the Benediction, the Priest takes the Bread, so duly prepared for the Purpose ^g beforementioned in his left Hand, and in his ^h right a Knife; wherewith he makes a Cross in the same Place where the ⁱ Mark is already made in the Bread, saying three times successively, *In remembrance of Jesus Christ our Lord, our God, and our Redeemer*. In Conclusion of which Words, he enters his Knife into the Mark on the right Side, and cuts it cross-wise, repeating the following Words, *He was led as a Sheep to the Slaughter*: When he enters it on the left Side, he adds, *And as a Lamb before his Shearers was dumb*. When he cuts the upper Part of the Mark, he makes use of this Form, *His Judgment was made manifest in his Humility*; and on cutting the lower Part, he continues, *And who is he that shall make known, (or declare) his Generation?* At every distinct Action of the Priest, the Deacon says, *Let us pray to the Lord*; and taking his ^k *Stole* in his right Hand, he addresses himself thus to the Priest, *Elevate my Lord*; then the Priest, after he has cut the same Bread again obliquely on the right Side, says, *His Life was elevated*, &c. Then he puts the Bread

Piece of Brocade, three Fingers broad, like a *Losenge*, pinned upon the Cape between the Shoulders. In the Print annexed you have a reverend Father drest with all these Decorations.

^b *Epimanicia*, *Maniples*, the *Greeks* have two of them; one for the right Arm, and another for the left, which are intended to represent the Bonds of our Lord JESUS CHRIST: No one, but the Patriarch has the Privilege of wearing both. *Habert ubi sup.*

^c The *Genua*, or, according to St. *Chrysostom's* Liturgy, the *Epigonatium*, is put upon the Knees of a dignified Celebrant. This Ornament represents the Linen Napkin which our Saviour made use of in the washing his Disciples Feet.

^d At the same Time that he blesses and kisses it, he says, *Accingere gladio tuo super Femur tuum*.

^e The *Chasuble*, by the *Greeks* called *Phelonium*: That worn by the Patriarch is embellished all over with Triangles and Crosses. It was likewise called, on Account of the Crosses, *Polytaurium*. The Triangles represent JESUS CHRIST, *who is the Corner Stone*.

This is a small Altar. There are three in the Choir or Sanctuary; The High Altar, or Communion-Table, stands in the middle; and the Cross, and the Book of the *Gospels* are laid upon it. The *Prothesis* is on the left Hand, at the Door of the Sanctuary; and the third Altar, on which the sacred Vessels, the Books and the sacerdotal Vestments are all deposited, stands on the Right.

^g *ἡ προσφύτων* i. e. *Oblation*. This Loaf is made in a circular Form; because it is intended to represent the *Pence* which *Judas* received for betraying his Lord and Master. See *Durand*, quoted by *Goar*, who is also quoted, in his Turn, by the tedious *German* Annotator upon *Christoph. Angelus*.

^h *Λόγχη*, *Lancia*. This Knife is called a *Spear*, in Commemoration of that which pierced the Side of our Blessed Saviour.

ⁱ This Mark is delineated in the Print hereto annex, together with some other particular Characters, the Signification whereof is this, *viz. Jesus Christ Triumphant*.

^k Though the *Orarium* of the *Greeks* is not absolutely a *Stole*, we cannot find a more proper Term for it in this Place. The Deacon takes it in his right Hand, when he is obliged to perform some religious Act with more than ordinary Attention. The Use of the *Orarium* before the Establishment of the Christian Religion, was to command the Silence and Attention of the People.

98 A DISSERTATION on the RELIGION

into the *Patin*, and at the same Time that the Deacon says to him, ¹ *Offer the Sacrifice my Lord*; he offers it up cross-wise, in Imitation of the Sacrifice of our Blessed Lord upon the Cross, and says, *I here offer up for the spiritual Benefit and Salvation of Mankind, the Lamb of God, which takes away the Sins of the World*. In like manner when the Deacon says *pierce it*, he cuts the Remainder of the Bread with his Knife on the right Side, applying this *Text* to his Action; *One of the Soldiers pierced his Side with his Spear, and there issued forth Blood and Water*. Then the Deacon pours the Wine and Water into the Chalice; mixes them, for the more ^m lively Representation of Christ's Passion and pronounces the Benediction.

THE Liturgy proceeds in the following Manner. The Celebrant takes a second ^a Loaf, saying, *In Honour of our Blessed Lady, &c.* ^o Then he elevates it, and puts it on the left Side of the former Portion. After this, he takes a third, and a fourth, &c. making the same use of each of them as of the preceding ones. These are dedicated to St. *John the Baptist*, and several other illustrious Saints, as well Prophets and Apostles, as Fathers, Martyrs, &c. St. *Chrysostom* has one peculiarly ^p devoted to him as a grateful Acknowledgment for his Liturgy. These Oblations amount to nine in all, and represent, as we are informed, the nine Hierarchies of Angels. After all this, the Priest takes more Bread, and consecrates several new Pieces or small Portions as before, for the Archbishop, or Bishop of the Diocese to which he belongs, for the Priests, Deacons, and all such as are of the sacerdotal Function; then in Commemoration of the Founders of the Church wherein the Mass is celebrated, and for the Remission of their Sins. Here the Names of the Living likewise are mentioned, who desire to be remembered in their Prayers; but more particularly ^q those, says *Ricaut*, who have paid for saying this Mass, and all ^r such deceased Persons, as he is particularly desired to commemorate and recommend. The ^s Celebrant sets this last Portion on his left Hand. The other he had already placed on his Right.

¹ This is not the *actual Consecration*, or the *absolute Sacrifice*; and although the Priest applies to every Part of this *Immolation*, such Passages as have an immediate Reference to the *Sacrifice* of JESUS CHRIST, it is notwithstanding no more than a *Preparatory Ceremony*: For which Reason we have rendered the *Greek* Term *Θυσία*, which the Priest makes use of by, *I immolate*; the *Immolation*, among the antient Pagans, being only a Preliminary to the *Sacrifice*.

^m The Custom of mixing Water and Wine together in the Chalice is very antient, and was even practised, as the Protestants themselves very readily acknowledge, in the primitive Church. Some have ascribed the Origin of this Custom to this, that the Faithful at these Times generally drank the same Wine at their *Agapes*, or *Love-Feasts*, as they did at the Communion. And as the *Asiatic* Wines are very strong and heady, if they had not lessened their intoxicating Quality, by a sufficient Quantity of Water, they might have exposed themselves to the scandalous Imputation of Rioting and Drunkenness. This may possibly be the true Original of the *Greek* Custom. There are several Testimonies produced in *Habert's Pontifical*, to evince its Antiquity.

ⁿ Or rather another Piece of Bread with which, as with the former, he makes a kind of Triangle. The *Greeks* make use of the Term *Prosphora*, which signifies *Offering*, or *Oblation*.

^o This is what the *Greeks* call the *Particle of the Virgin Mother of God*; and sometimes with still greater Assurance, her Body. The Patriarch *Germanus* calls it, in direct Terms, the *Body of the Blessed Virgin*. These hyperbolic Expressions, and the too bold Figures which have been established since and built upon them, a Fault the *Greeks* are generally very guilty of, have given some Authors room to affirm, that they believe the real Presence of the Virgin's Body. One *Guy*, a *Carmelite* Monk, in his List of the *Greek* Errors, boldly introduces this, *that the Remains of the consecrated Bread are the Remains of the Blessed Virgin's Body*. And honest Father *Boucher* observes, that the *Greeks* in general hold the following Opinion, which is very absurd and ridiculous, *viz. that the Body of the Virgin is comprised under the smaller Parcels of the consecrated Bread; even as the precious Body of her Son is really present, under the larger Portions of it, &c.*

^p See *Ricaut's State of the Greek Church*.

^q *State of the Greek Church*. Chap. ix. All that he there offers with respect to the Manner of consecrating the Portions, or Particles of Bread, bears a very near Affinity with the Liturgy of St. *Chrysostom*.

^r The *Greek Church* makes her Oblation of these Portions in favour of the Dead, *that the Lord may cause their Souls to rest in a State of Light and Refreshment*. Extract from *Gabriel of Philad. in Barat's Biblioth. Chois.* Tom. II.

^s In Commemoration, and for the Repose of such Souls as sleep, and of all the truly Faithful, who rest in a sure and certain Hope of the Resurrection to eternal Life. See St. *Chrysostom's Lit.* and *Habert's Pontif. Græc.* Page 5.

AFTER this, the Deacon takes the Censer, and presents the Incense to the Priest, for his Benediction; which he blesses accordingly, and incenses the *Asterisk*, or *Silver Star*, with which the Priest covers the consecrated Bread, pronouncing at the same Time these Words; *The Star rested over the Place where the Child was laid, &c.* This Action is accompanied with some other Prayers, and afterwards he incenses likewise the Veils with which he covers the *Patin* and the *Chalice*. Besides these Veils, which are made use of as separate Covers for the Bread and Wine, there is another in common Use, by the *Greeks* called *Aer*, which the Celebrant spreads over them both. After this, the Priest and the Deacon join their Hands, adore the sacred Elements, and pronounce the following Prayer; *Blessed be the Lord, &c.* The Priest after this reads another, entitled in their Liturgy, the *Prayer of Oblation*; after which, he thurifies the *Prothesis*, or Side-Altar, and then gives the Absolution. Here the Celebrant repeats a Prayer, wherein St. *Chrysostom* is named immediately after the *Blessed Virgin*. That which the Deacon pronounces in Particular, after he has taken the Censer from the Priest, in order to thurify with his own Hands, in the form of a Cross, the Communion Table, that is to say, the High Altar, is conceived in the Terms following. *Thy Body, O Lord, was laid in the silent Grave, thy Soul descended into Hell as God; thou enteredst into Paradise with the Holy Thief; but thou hast seated thy self with the Father and the Holy Ghost on thy Celestial Throne, where by thy Immensity thou fillest all Things.* In short, he recites the *Miserere*, thurifies the Choir, or the Sanctuary, the Temple, the Communion Table, and the Priest, and then deposits the Censer in its proper Place.

SUCH are the Ceremonies observed by the Priest, with respect to the Bread and Wine, which he deposits on the *Prothesis*, or Side Altar. This, therefore, is rather a Preparation, than an absolute Consecration, which is performed only at the High Altar. The Bread thus deposited on the *Prothesis*, and ready prepared for Removal to the High Altar, has been called by some, *the inanimate Body of Jesus Christ*; and by others, *the Body of Jesus Christ imperfect*; because the Consecration, which converts the *Elements* into the Body of JESUS CHRIST, is not as yet performed. Notwithstanding which, the *Greeks* make use of very strong, exalted, and mystical Expressions with regard to this Bread, as if it were already *transubstantiated*. * From whence some Protestants argue after the following Manner; “ Since the *Greeks* make use of
“ such mystical Expressions with respect to the Bread before Consecration, that they
“ speak of it with the same Reverence and Respect, as they would of JESUS CHRIST
“ himself, &c. can any one then think it strange, that they should talk of it in the most
“ exalted and hyperbolical Strains, after the Consecration has been performed?” Their Intention herein is, doubtless, to invalidate the Arguments which may be drawn from the exaggerated Expressions of the *Greeks*: But be that as it will, I shall submit the Controversy to those to whom it more immediately belongs.

SOME insist, that the Traces or Footsteps of these *Pieces*, of which I have been speaking, may be plainly discerned in the following religious Customs. First in the Division into sundry Parts of the *Jewish*, which were made by the *Jews* as well as

* 'Tis likewise a *Veil*, whereon a *Star* is either painted, or embroidered. This *Veil*, or this *Star* signifies, that the Bread which it covers, and is prepared for Consecration, is truly descended from Heaven. The *Asterisk*, according to *Tournefort*, and some other Authors, is a *silver* or *pewter Cross*, which the Celebrant puts upon the *Basin*, (that is, the *Patin*) where the *Pieces*, or *Parcels* of Bread lie ready for Consecration. This *Cross* prevents the *Veil* from pressing upon the Bread. See the Figure of this *Star* in the last Print above.

† *Claude's Answer to the Perpetuity, &c.* Lib. III. Cap. iv.

the *Heathen* Victims. Secondly, in the breaking of Bread, of which such frequent mention is made in the Days of the Apostles and of the Church in the three first Centuries. Thirdly, some are of Opinion, that this Distribution of the *small Pieces* by the *Greeks* may justly be compared to the Ceremony of the *Jews* who set apart, or devote to God, or the Priest who represents him, some small Portion of the Bread or Cake &c. and that of the antient *Pagans*, who dedicated to the Gods some Part, or Share of every Dish that was brought before them, imagining that they were ^w present at all their Entertainments. The Goddess *Vesta* ^x was always served with the utmost Circumspection and Decorum by the *Romans*. We must not omit upon this Occasion the Ceremony observed by the ^y *Monks* of Mount *Atbos*, with respect to the *Blessed Virgin*: “ One of the Fraternity standing at the lower End of the Table, cuts
“ a small Loaf into four Parts, and deposits one of them in a Plate, or a little Box
“ which is placed upon a Stand for that Purpose before her Image. This Piece of
“ Bread which they call *Panagia*, is delivered, immediately after *Grace*, into the Hands
“ of the *Abbot*, which he elevates in a solemn Manner, saying at the same Time, *Magnified be thy Name*. The *Monks* answer, *Of the sacred Trinity*: Then the
“ *Abbot* proceeds: *O ! ever Blessed Mother of God, aid and assist us !* The *Monks* reply, *Thro’ her Intercession, have Mercy upon us, and save us good Lord ?* After this
“ the *Abbot* takes a small Piece of the Crumb into his Mouth, and the *Monks* eat
“ up the remainder.”

THE Removal of the *Elements*, or the Bread and Wine, from the Side Altar to the High Altar, during the singing of the *Cherubic Anthem*, signifies, as ^z *Germanus*, that Patriarch of *Constantinople*, who was so celebrated for his profound Penetration into Types and Allegories, assures us in his *Theory of Mysteries*, the Entrance of *JESUS CHRIST* coming from *Bethany* into *Jerusalem*. The *Greeks* testify, at this critical Juncture, a more than ordinary Devotion; a Devotion more fervent, than even at the Time of Consecration, at which, according to ^a *Tournefort*; *they extinguish their Wax-Tapers, and concern themselves about this Sacred Mystery no more*^b. “ Some of them make
“ the most profound Bows; others fall down on their Knees; some again prostrate
“ themselves with their Faces to the very Ground; as going to receive the King of the
“ invifible World, accompanied by an innumerable Host of his Holy Angels. I shall
“ not mention here their Prayers nor the Ardency and Zeal with which they re-
“ commend themselves to those of the Priest; but content my self with this single
“ Reflection, that the *Greeks*, in this Act of their Devotion, address themselves to
“ *JESUS CHRIST* as if he were really present, making use of the very Words of the
“ Thief upon the Cross, *Remember me, O Lord, &c.* to which the Priest answers,
“ *May the Lord remember us &c.*” This Excess of their Devotion for the Elements before Consecration is ascribed to the erroneous Doctrine of ^c *Marcus of Ephesus*, who taught, that the Consecration was effected by the Prayers and Supplications of the Priests, and not by Vertue of the Form of Words made use of in the Celebration of

^w *Mos erat & Mensæ credere adesse Deos. Ovid. Fast. Lib. VI.*

^x *Fert missos Vestæ pura Patella Cibus. Idem. Ibid.*

^y Extract from the *History of the Greek Church*, by *Covel*, *Biblioth. Angl.* Tom. V. pag. 1. The Author of this Journal gives us an Account, likewise, of two or three Ceremonies, which bear a very near Affinity with this, and transcribes after his Manner, several well known Quotations, not with an Intent to demonstrate the Conformity between the Customs of the *Greeks* and those of the *Pagans*, but purely to indulge his own capricious Humour, and shew his Talent at Satyrical Reflections.

^z He lived in the eighth Century.

^b Quotation from Father *Goar*.

^a *Voyage to the Levant.* Letter III.

^c Who lived in the Year 1440.

the Blessed Sacrament. So that it cannot fairly be said, *that the Adoration of the Eucharist is a Ceremony wholly unknown to the Greeks*, but only, that it is misunderstood by them, and practised at an improper Season; which must be imputed to their Ignorance, and a confirmed ill Habit of too long a standing to be easily removed. Such like Customs in Time prevail so far as to become a Law; nay sometimes, a kind of Article of Faith; insomuch that those are looked upon as Hereticks who presume to oppose them. The Protestants, as *Evangelical* and *Reformed* as they pretend to be, are not free from Imputations of this Kind. They must not therefore be so bold as to assert, *that* ^a *Transubstantiation is a Doctrine unknown to the Greeks*. This Term, indeed, itself is not very antient among the *Greeks*, but that is no manner of Argument against the Antiquity of their Belief. As for the Rest, fruitless and vain have been the Endeavours of some Writers, through the Aid and Assistance of meer Quibbles and artful Evasions, to point out a real Difference between the Terms which signify *Change, Alteration, &c.* and that made use of by the *Greeks* to signify *Transubstantiation*; since it appears, that, whatever Term they make use of, the Bread, according to their Doctrine, is converted into the real Body of JESUS CHRIST. 'Tis evident, likewise, in the Confession of Faith which was insisted on, and required of the *Saracens*, and other *Mahometans* in the twelfth Century, when they embraced the Religion of the *Greeks*, that the Profelyte was obliged to declare in express Terms, *I believe that the Bread and Wine are mystically offered up in Sacrifice by the Christians . . . I believe that the Bread and Wine are really and truly the Body and Blood of Jesus Christ, and that they are changed by his Almighty Power intellectually, invisibly, and beyond all human Comprehension*. In short, we find, that *Metrophanes Critopulus*, who at first was so favourably inclined towards the Protestants, declares, in express Terms, that the Bread, when consecrated, is really and truly the Body of JESUS CHRIST, but that the Manner wherein this Change is accomplished, is wholly unknown to us, and impossible to be explained. After this short Detail, wherein I have in a cursory Manner, only just touched upon a Topic, which has been so long and so strenuously controverted, I flatter my self, that the Reader will think it an agreeable Amusement, to be informed of the Opinion of the *Greeks* in this Particular, according to the Idea which some celebrated Protestants have entertained of them. “ They look upon all that passes in the Celebration of the Blessed Sacrament, as a mystical Representation of the whole Oeconomy of JESUS CHRIST They consider the Bread in two distinct Views; when on the *Prothesis*, or Side Altar, as a Type only or Figure; but when on the High Altar, as the Body and Blood of JESUS CHRIST. According to the *Greeks*, the Bread and Wine are there changed into the Body and Blood of JESUS CHRIST, after their perfect and compleat Consecration by the Prayer and Invocation of the Priest, and by the Descent of the Holy Ghost upon them.” (It is here that they endeavour to wrest the *Greek* Terms in their own Favour, and to demonstrate, that they do not express the same Idea, nor the same Change as that of *Transubstantiation*.) “ The *Greeks*, therefore, being unable to explain the Change of the Bread and Wine into the Body

^a The *Pontifical* of the *Greeks*, in the Chapter concerning the Consecration of the Altar, treats in express Terms, of the Change of the *unbloody Sacrifice*, that is, the Bread and Wine offered up upon the Altar, into the Body and Blood of JESUS CHRIST. 'Tis true, indeed, that the Term *Transubstantiation* is not there made use of; but as the Idea is always carefully preserved, the Omission of it is not very material. 'Tis nothing but the Caprice, and Subtlety of some Controversists that make a Difference between Ideas and some particular Terms.

^c *Metousiosis*.

^f *Metabole, Metapoesis, Metastaseosis*.

^g *Claude's Answer to the Perpetuity of his Faith*. Lib. III. Cap. xiii..

“ and Blood of JESUS CHRIST (^h as it is indeed beyond all human Comprehension)
 “ sometimes think proper to restrain, and give a Check to all such Curiosity
 “ and to resign this Mystery, and the Determination thereof to God himself, con-
 “ tenting themselves with the Generals of it only. . . . But notwithstanding this ge-
 “ neral Acquiescence, the *Greeks*, say they, fail not to declare their Sentiments in a
 “ more particular Manner, with relation to the Change which happens to the Bread
 “ and Wine, and converts them into the actual Body and Blood of JESUS CHRIST.
 “ They believe that there is a Compound of Bread, Wine, and the Holy Spirit;
 “ that these Elements preserve their own Nature, although joined, in such a mira-
 “ culous Manner, to the Divine Essence That they are not only changed into the
 “ Vertue of the Body and Blood of Christ, but by this intimate Union, they become that
 “ very Body and Blood.” The Conformity, as well as the Disagreement which appears
 to be between the *Greeks* and the *Latins* is, upon this Principle, settled and adjusted
 in the following Manner. “ They both agree in the general Terms, which import
 “ the Change of the Bread and Wine in these Expressions, which imply, that
 “ this Change is made into the actual Body of JESUS CHRIST, born of the *Blessed*
 “ *Virgin* in ascribing this Change to the *Holy Ghost*, who descends upon the
 “ Bread, changes it into the Body of JESUS CHRIST. In fine, they agree in
 “ this, that both the one and the other acknowledge this Change to be the Effect of
 “ divine Omnipotence, an Effect which is above, and infinitely superior to all the
 “ Laws of Nature They differ in the following Particulars, viz. the *Latins* are
 “ of Opinion, that the Substance of the Bread ceases to be, or loses its Existence, al-
 “ though the Accidents remain; whereas the *Greeks* preserve it; the *Latins* main-
 “ tain, that the Substance of the Bread passes away, or dissolves as it were, into that
 “ of Christ’s Body by a Conversion. which destroys the Substance of the
 “ Bread Whereas, the *Greeks* believe, that to the Substance of the Bread,
 “ there is the Addition of another Substance. According to the *Latins*, the Substance
 “ received in the Blessed Sacrament is numerically the Body with which JESUS
 “ CHRIST was invested when here on Earth whereas, though the Body, born
 “ of the *Blessed Virgin*, and the Bread of the Sacrament, according to the *Greeks*, are
 “ not two distinct Bodies, but one indivisible *Whole*; yet their Arguments, and
 “ Expositions manifestly imply, that they do not thereby intend such an *absolute*
 “ *Unity*, or such a *numerical Identity*, as the *Latins* do.” The following familiar
 Instance is made use of to illustrate their Belief. “ As the Food and Liquor which an
 “ Infant eats and drinks does not constitute a new Body, but incorporates in one and

^h In order to extenuate these seeming Difficulties it may be asked thus; whether it be true, that every physical Particle of Matter be composed of indivisible, and altogether imperceptible Parts; and whether Extension be an essential Property of Matter or no. Is it impossible to call this Point into Question? and is the Absurdity of it so well demonstrated, as to render the Query absolutely extravagant?

If therefore to the Supposition that Extension is essential to Matter, we farther subjoin that the Body of JESUS CHRIST is incorruptible, and incapable of the least Diminution, the Inconsistency very plainly lessens still more and more; because then it may be taken and retaken by a thousand different Persons; and the Miracle is then reduced to this one single Point, viz. that the same Body may be consecrated, and administered at the same Time, by a Thousand Priests, all at Distance one from the other, &c.

^l Take notice, that the Passage produced for the Justification of this Opinion, demonstrates, that the Almighty has thought fit, that the Accidents of the Bread and Wine should continue visible to the Communicant, lest the Sight of his Body and Blood should shock and confound them. The Passage of St. *John* of *Damascus* proves nothing more. All that can be said is, that we here discern the vain Efforts of an Author to reconcile such Things to human Reason as are not to be explained, and are incomprehensible.

^h Besides, that Comparisons ought never to be carried too far, especially where they relate to dark and intricate Matters; and where there are insuperable Difficulties beyond our Capacities to explain; notwithstanding this general Rule, I say, the *Greeks* are not so happy as always to make them just. It is moreover impossible to preserve an absolute Exactness in such Comparisons as we make for the Illustration of those Things whereof we ourselves have no adequate Idea.

“ the

“ the same original Body, notwithstanding it thereby receives its Nutriment and Aug-
 “ mentation ; so the Bread of the Sacrament, which augments the Body of our *Blessed*
 “ *Lord*, does not constitute another Body, but is one and the same Body
 “ and consequently that Substance, which we take into our Mouths at the Blessed Sa-
 “ crament, is different from Christ’s earthly Body, which he still retains in Heaven,
 “ notwithstanding it doth not constitute a new Body a Body though augmented,
 “ is still the same Body it was before ; but that Augmentation cannot be absolutely
 “ the same individual Substance, with that which receives such Augmentation
 “ and from thence it is concluded, that the *Greeks*, in making use of such general
 “ Expressions as this, for Instance, *That the Bread is changed into the very Body, or*
 “ *the true Body of Jesus Christ*, disagree nevertheless with the *Latins*; with respect to
 “ the Sense and Meaning of such Expressions. The *Latins* affirm, that what was be-
 “ fore Bread ceases to be so any longer ; the *Greeks*, that what still remains Bread, is
 “ likewise the Body of JESUS CHRIST.”

THE System of the *Latins*, continue they, naturally tends to such Consequences
 and Customs as the *Greeks*, according to theirs, are not obliged to admit of ; as for
 instance, the Accidents existing without their Subject ¹; the same Body’s being in di-
 vers Places at once ; and deprived of all its Dimensions ; and finally the supreme Ad-
 oration of the Blessed Sacrament. Moreover, “ the *Latins* are obliged to account
 “ for some particular natural Experiments, which imply, that the Substance of the
 “ Bread is still existing The *Latins* are of Opinion, that the ungodly receive
 “ the Body and Blood of JESUS CHRIST within their Lips, though to their own
 “ Damnation: Whereas the ^m *Greeks* maintain, that the Bread and Wine are con-
 “ verted into this Body and Blood for the spiritual Benefit and Advantage only of
 “ the Faithful.” In fine, they draw divers Conclusions from some particular Cere-
 monies and Customs to demonstrate that the *Greeks* do not adore the Substance of
 the Blessed Sacrament: As for instance, ⁿ that they administer the *Eucharist* in both
 Kinds ; that they give it to Children ; that they receive it standing, and not on
 their Knees ; that the Priests, at the Time of Administration, squeeze the Bread
 in their Hands, and put it on their Heads ; that as soon as they have swallowed it,
 they rub and wipe their Fingers upon their Hair ; that having drank up the Cup,
 they wipe their Mouths immediately, either with their Hands, or a white Linnen

¹ It is impossible to avoid the drawing of the very same Consequences from the Opinion of the *Greeks* ; and
 if the Reader will but attentively examine the Extracts which I have produced, he must be convinced of the
 Truth of my Assertion. As to the Point of Adoration, ’tis as impossible to separate it from their *Divine*
Presence, their *intimate Adhesion*, their *indivisible Whole*, as from *Transubstantiation* itself.

^m Divers Authors have been quoted, who maintain that the *Greeks* hold this Opinion. The Passages,
 say they, are so expreſs and formal, that it seems impossible they should by any Means be brought to favour
 the Catholick Doctrine. Some perhaps will attempt to make them answer their Purpose by this subtle Eva-
 sion ; *The Sinner and the ungodly Man feels not those salutary Effects, that divine Vertue, which the sincere*
and devout Christian is sensible of through his Participation of the Body and Blood of Jesus Christ. But be that
 as it will, the Consequences to be drawn from hence may be rationally denied, because the *Greeks*, who ne-
 ver refined half so much on these Topicks, as the Catholicks and Protestants, were careless and remiss, and
 would not give themselves the trouble to pry into them : Not to mention their Ignorance &c. The *Greeks*
 are of Opinion likewise, that the *Eucharist* breaks their Fast, and from thence ’tis concluded, that they look
 upon it as Food that is digested &c. For which Reason, they are compared to the *Stercoranists*. We
 must not omit, on this Occasion, the useless and dangerous Controversy started by some certain *Greek* Monks
 of the twelfth Century, who thought proper to bring this Point into Question, *whether the sacred Elements*
were corruptible, or incorruptible ? ’Tis owing to such barren Heads, inflamed by Solitude, that such ridicu-
 lous and extravagant Subtleties have been ever brought upon the Carpet. As for the rest *Zonaras* extricates
 himself artfully enough on this Occasion. “ The Bread, says he, is the very Body of JESUS CHRIST
 “ dead and buried As such it descends into the Stomach, which is a Type or Figure of the Grave
 “ but recovers instantly, and becomes incorruptible &c.”

ⁿ See hereafter. All this is an Extract from *Claude’s* Answer to the two Discourses &c.

Handkerchief; that the Priest according to their Liturgies, after he has received the Communion, wipes his Lips, and the Rim of the Chalice with the Veil which he has ready in his Hand; Ceremonies, in the Opinion of the abovementioned Writers, that are not in the least analogous to the Adoration of the Substance of the *Eucharist*. To these religious Customs, it is proper to add, that the *Greeks*, according to the Accounts of such Historians as have travelled over *Greece* and *Asia*, never ^o prostrate themselves before the Host, when carried to the Sick; that they never expose it to publick View, in order to be the Object of the People's Adoration, ^p *except in the very Act of Administration*; that they never carry it in Procession, nor have instituted any Festivals whatever in Honour to it.

I SHALL here conclude this short Digression, which I flatter my self, the Reader will not think either useless, or impertinent. I have confined my self, as much as possible, to the historical Part, in order only to set those Ceremonies, which I had undertaken to give an Account of, in the fairest and clearest Light. I shall return, therefore, to my intended Description, in Conformity to the Liturgy of St. *Chrysostom*.

THE Deacon, after he has thurified, or incensed the Celebrant and the High Altar, plants himself close by his Side, and both of them stand before the Holy Table; when both have made their ^qrespective Reverences, and repeated a particular Prayer suitable to the Occasion, the latter kisses the Gospel, and the former the Communion Table. The Deacon afterwards makes his Bow to the Priest, and holding his *Horary* with three Fingers of his Right Hand, says to him, *It is Time to ^r Sacrifice to the ^s Lord, Sir, ^t your Benediction*. The Priest gives it accordingly; the Deacon answers; *Pray for me*. The Priest rejoins, with a short ejaculatory Prayer, to which the Deacon says *Amen*, three Times successively. Then both of them, thrice likewise, say, *O Lord, thou shalt open my Lips*. The Deacon goes out of the ^vTabernacle, thrice performs his Act of Adoration, and with an audible Voice again requests the Priest's Benediction, which he gives in the usual Form, and the Deacon and the Choir answer again, *Amen*. Here 'tis likewise that they pray for the Peace and Tranquillity of the Faithful; for the Church where they actually reside, and for the Congregation then present; for the Patriarch, or the Archbishop, and the inferior Clergy; for the Sovereign Powers by Divine Providence set in Authority over them; for Health and Plenty; for all Travellers both by Sea and Land, all sick Persons and Captives, &c.

As soon as these Prayers are over the first Anthem begins. I shall not enlarge upon the secret Prayer offered up here together with several Responses performed by the Deacon and the Choir; the singing of the first Anthem by the Choir; or the ^wTy-

^o See *Ricaut* and others.

^p *Ricaut's State of the Greek Church*, Chap. ix.

^q The *Latins* make use of the Term, *venerantes*, to express the *προσκύνησις* of the *Greeks*. Here, and in divers other Places in this Description, we have indifferently translated it by *paying a profound Veneration*, *bowing*, *making their Reverences*, and *paying their Homage*, in order to distinguish the Act of Veneration, which requires *their bending their Head till it touch the Ground*, from that which is a *Medium* between a civil Act of Respect, and an Act of religious Worship.

^r *Κατὰ τὴν ποίησιν.*

^s *Κυρίε.*

^t *Δίπλωτα*, Master. In the *Latin* Translation of this Liturgy the Term *Dominus* is made use of, both for the one and the other. I have endeavoured to observe the necessary Difference between the Lord and his Servant.

^v *Βήμα*, translated above by the Term, *Sanctuary*, &c.

^w The CII, and CXIV Psalms &c. are known and distinguished by this Term. The two Parts of the Choir rehearse them alternately.

picks on *Sundays*, the secret Prayer at the second Anthem said by the Priest; the second Anthem sung by the Choir; the ^xTypicks that are again repeated, the Responses which follow; the third Anthem, or ^y*Triteete*, sung by the Choir; or the *Beatitudes*, which are likewise sung on a *Sunday*. Neither shall I descend to a tedious Account of three Bows which the Priest and Deacon make before the Communion Table, when the Choir are singing the *Gloria Patri*; of the Gospel delivered to the Deacon; of the Passage of both through the North Gate in order to return to the Sanctuary; of the Bows which the Priest and Deacon make again; of the *Horary* resumed by the latter; of the Prayer at the Entry said privately by the former; nor of the Deacon who turns towards the Priest, and pointing to the East requires his Benediction on the sacred Entry; nor of the Priest who making the Sign of the Cross towards that Point of the Compass, blesses the *sacred Entry* accordingly. Nor do I think it any ways incumbent on me, to trespass on the Reader's Patience with a long, regular and insipid Detail of the various Prayers which either precede or follow these Ceremonies of the *Greek Mass*, as well as that of the *Latins*.

THIS Benediction of the Entry being given, the Deacon, after he has *kist*, or according to the original Term, *saluted* the Gospel, stands before the Priest, lifts up his Hands, and shews it to the People, saying with an audible Voice, *Behold the Book of true Wisdom!* The Priest and the Deacon make their respective Reverences; the latter puts the Gospel upon the Communion Table, and the Chanters sing the ^z*Tropaires*, which are appointed for the Day. Before they have well finished, the Deacon, observing the same Ceremonies as before, requires the *Benediction which is given at the singing of the Trisagium*. The Ceremonies observed here are much the same with the foregoing. The Choir answer, or say *Amen* to the Prayer pronounced by the Priest, and sing the ^a*Trisagium*, during which time the Priest repeats with a submissive Voice, or privately, the Prayer belonging to the *Trisagium*, to which the Choir make answer. Here the Bows of the Priest and the Deacon, as well as the Benedictions, are repeated, and continue till the *Trisagium* is over. After this the Deacon comes forward to the Door, and says, *Let us be attentive*; and the officiating Priest says, ^b*Peace be unto all*. All these preliminary Ceremonies are an Introduction only to the Reading of the Gospel, and are attended with some other trivial Formalities regularly performed and mixt with Ceremony and Devotion. These are concluded by the Thurification of the Communion Table, and the ^c*Sanctuary &c.* the Deacon, after this holding his *Horary* as usual, asks the Celebrant's Benediction upon the Gospel. The Ceremonies observed here are the same with the foregoing, except only that several lighted Lamps,

^x The second *Typicks*.

^y *Triteete*, an Anthem or Piece of Church Musick so called, and signifies the third and the sixth. For the daily Service is divided into nine Parts. In the Mass there are two, that is, the *third* and the *sixth*, which are called the *Triteete*.

^z That is to say, that which is sung in Honour of the Saint whose Festival is then to be celebrated.

^a There are several curious Remarks on the *Trisagium* to be met with amongst the Ecclesiastical Historians. I shall here introduce one particular Miracle, which for the Circumstances of it, ought to be ranged among several other equally remarkable. When *Peter Foulon*, Head or Principal of the *Theopaschites*, who lived in the fifth Century, had made an Attempt to get these Words, *who had been crucified for us*, admitted as Part of the *Trisagium*; a Greek Child was snatched up to Heaven, from whence he soon after returned, riding on a Cloud, with the *Trisagium*, verbatim, as the Angels sing it, and by Consequence, without any heretical Innovation. This Miracle was wrought at *Constantinople*, and was attended by a most violent Earthquake.

^b This Ceremony is observed by the *Greeks* at the Beginning, in the Middle, and at the Conclusion of their Sacrifice. The Priest and Bishop make use of it alike. This Form was likewise observed at the Beginning of their Sermons &c. See *Habert's Pontif. Græc.* p. 330.

^c *ἱερόα.*

and the Censer are carried in Procession before the Deacon, when he goes out of the Sanctuary with the Gospel, and mounts the ^a *Ambon*, or Desk, to read the Lesson; which when concluded, the Priest says to the Deacon, *Peace be with you all*, and the latter delivers the Gospel to the former. Several Prayers and short Ejaculations succeed in the same Order as the Liturgy directs.

HERE the *Catechumens* make their Appearance, who are not only particularly prayed for, but the Deacon makes several Vows and Protestations on their Behalf, and at every solemn Engagement, the Choir answer him ^c *Kyrie eleison*. The Prayer for these *Catechumens*, which the Priest pronounces almost throughout with a low Voice ^f closes the Service with relation to them; after which the Celebrant displays the ^g *Corporal*. Without entering into a tedious Detail of all the Prayers, and short Ejaculations which are alternately pronounced by the Priest and the Deacon, to which the Choir always answer either by the Term, *Kyrie*, or *Amen*, or taking any particular Notice of the Thurification, in the Form of a Cross, of the Communion Table, or the private Prayer which the Priest says to himself during the Singing of the *Cherubic* Anthem, as they term it, I shall proceed directly to inform the Reader how and in what Manner the sacred Elements are conveyed from the *Prothesis* to the High Altar, which I have sometimes called the Holy Table, and how they are consecrated.

THE Deacon, after he has thurified, or incensed the sacred Oblations at the *Prothesis*, and said a short ejaculatory Prayer, addresses himself to the Priest, and says, *Elevate my Lord*; then the Priest takes off the ^h Veil, throws it over the Deacon's left Shoulder, and pronounces a Prayer suitable to the Occasion. Afterwards, the Deacon takes the *Patin*, and puts it upon his Head; the Priest takes the Chalice, and the Deacon the Censer. In this Order they march in ⁱ Procession about the Church repeating a particular Prayer till they are advanced to the Door of the ^k Tabernacle, where both of them, with an audible Voice, repeat this Form, *Blessed is he that comes in the Name of the Lord*. After this the Priest lays the sacred Symbols on the High Altar; takes off the Veils that covered the *Patin* and the *Chalice*, and the *Aer* which had been thrown over the Deacon's Shoulder, who thurifies, or incenses the sacred Elements three Times successively. I shall pass over in Silence (as usual) the several short Prayers which accompany these frequent *Evolutions*. Both of them

^a A high Place, or Eminence, where the Readers, Deacons, Priests, &c. read, catechised, and preached. The *Ambon* is without the Sanctuary, within the Reach of the People, but separated from the Nave by a Wall, or some Iron Rails. Formerly the *Ambon* was large enough to contain Abundance of People, and by Consequence, much more spacious than the Pulpits in our Catholick Churches. See *Habert's Pontif. Grac.* Page 57.

^c *Lord have mercy upon us.*

^f The *Greek Pontifical* places their Dismissal in this Place. *Pontif. Grac. Haberti* p. 74.

^g A square Veil, which the Celebrant spreads after the reading of the Gospel. On this *Corporal* the *Greeks* not only lay their *Sacred Elements*, but likewise the Relicks of their Saints.

^h Called in *Greek*, *Aer*.

ⁱ 'Tis here that the People prostrate themselves, and pay their Adoration. The *Greeks*, who were willing to vindicate this important Ceremony, have only rendered it more intricate and perplexed. See *Habert's Pontif. Grac.* pag. 105. The Protestants, as we have already observed, have left no Stone unturned, to make all the Advantage they possibly could of it. *Tournefort*, in his *Travels to the Levant*, calls this Custom of theirs, *an Effect of the most unpardonable Ignorance*. He is very much offended at it, and, indeed, it must be acknowledged, that there is something in it that is very disagreeable, and may justly give Dislike.

^k *I am*. I am at a Loss for the rest to determine, whether the *Greeks* are not justly to be charged with Superstition, when they carry such as are sick and infirm near the Door that leads from the High Altar, in order that in this Procession some of the sacred Elements may affect, or have supernatural Influence over them, and contribute to their Recovery. Instances of the like Prejudices and Prepossessions may be produced in all Ages. We have already observed in the preceding Volume that the *Indians* carry their Sick into the Pagod of *Ixora*, and present them before that Deity: We have there likewise shewn you, that the Sick were formerly carried into the Temple of *Æsculapius* for the same Purpose. But God Almighty never appointed such Ceremonies, neither does he approve of the Practice of them in the true Religion.

pay their Adorations thrice before the Holy Table, and the sacred Elements that are deposited upon it. The Priest repeats secretly the Prayer of the ¹ *Presentation*. After several Prayers, Ejaculations, and other Acts of Devotion, the Celebrant makes three ^m profound Bows, the Deacon kisses the *Horary*, and makes three Reverences likewise after the same solemn Manner. Then the ⁿ Creed is rehearsed, after which the Priest says ^o *Sursum Corda*, in order to prepare the Congregation; to which the Choir make ^p suitable answer. Here the Priest says another secret Prayer; the Deacon takes the *Asterisk*, makes the Sign of the Cross on the *Patin*, ^q wipes it with the *Corporal*, kisses it, and puts on the *Aer* goes to the right Side, and having a ^r Kind of a Fan in his Hand, waves it for some Time over the sacred Elements. Here follows another secret Prayer: The Celebrant bows and in a very reverend and devout Manner lifts up his right Hand to bless the Bread, pronouncing with a very ^s distinct and audible Voice the Words following, *Take, eat, this is my Body &c.* The Elevation of the Cup is after the same Manner accompanied with this Form, *Drink ye all of it &c. this is my Blood.*

As soon as both these Elevations are performed, the Deacon lays down his Fan, takes off the Veil or *Aer*, and goes up to the Celebrant. Each of them makes three profound Bows before the Holy Table, and repeats a private Prayer. Then the Deacon bows down his Head, points to the consecrated Elements, and in a Kind of Whisper, desires him to pronounce the Benediction. Whereupon the Priest rises and says in a ^t low submissive Voice, *Change, O Lord, this Bread into the precious Body of Christ.* The same Ceremony is observed at the Benediction of the Cup. Then the Deacon with his *Horary* points to the sacred Elements of both Kinds. The Priest blesses them, and says, *Change them, O Lord, by the Almighty Power of thy Holy Spirit.* Here the Deacon resumes his Fan, and the Priest says a secret Prayer, in which are contained some ^v remarkable Expressions, which seem inconsistent with the Notion ascribed to the *Greeks*, that the truly Faithful alone partake in the Blessed Sacrament of the Body and Blood of Jesus Christ. The Deacon thurifies the Communion Table, and the ^w *Dypticks*. They commemorate the Dead, as well as the Living; and the Priest, bowing, repeats another secret Prayer. In Behalf of the Living, he says, *for the Salvation and* ^x *Purification of such or such a particular Person, and for the Remission of Sins;*

¹ Προσκαμνιδί, Oblation.

^m See *Habert's Pontif. Græc.* p. 147. with respect to these various Inclinations, and other Acts of Devotion which may properly be termed *Adoration*, such as *Prostration, Genuflexion, Bowing, Rising and Standing upright to pay their religious Homage; Extension of the Hands; uncovering the Head at Prayers &c.*

ⁿ This *Creed* differs from that of the *Latin Church* in the Article relating to the Procession of the Holy Ghost, &c.

^o *Lift up your Hearts.* Forms of the like Nature are to be met with in all Religions.

^p *Habemus ad Dominum.* We lift them up to the Lord.

^q Σπγγίζας αὐτόν. *Detergens ipsam (Patinam)* which is done with what the *Greeks* call *Musa*.

^r See *Habert's Pontif. Græc.* p. 212. with respect to the Use of this Fan, wherein some have not failed to find out, by their profound Skill in *Allegories*, the various Motions of Surprise and Admiration among Angels in every Circumstance of our Lord's Supper: See *Habert*, I say, on the Use of this Fan, which seems rather to be a Contrivance for driving away the Flies, than for any other mystical Purpose.

^s On the contrary the *Rubrick* of the *Latin Church* directs, that the Form of Consecration should be pronounced secretly.

^t 'Tis proper to acquaint the Reader, that wherever we meet with the *Greek Term* ὑποψή, we have translated it sometimes promiscuously *a low Voice*, or *secretly*.

^v As this, for Instance, *in order (that this Body) may prove, to all true Believers, the Renovation of their Souls, and the Remission of their Sins, &c. and not their Sentence and Condemnation.*

^w The Term *Corporalia* in the *Latin* of the Liturgy is injudiciously used for the *Dypticks*. These *Dypticks* were *Tables or Registers*, wherein were contain'd the Names of the Faithful, as well those who were dead as those that were living. They had several Sorts of *Dypticks*, an Account whereof you will find in *Habert's Pontif. Græc.* pag. 156, & seq.

^x Ἐπισκεψίς. *Lustration.*

on Behalf of the Dead, he says, *for the Repose and Deliverance of the Soul of such or such a one*. What follows consists in Prayers for the Patriarch, or Archbishop, the Priest who is the Celebrant, and all the inferior Clergy; and also for the Church itself &c. in Thanksgivings for the sacred Elements, so consecrated and offered up in Sacrifice; and in Prayers for the obtaining the Divine Favour and Protection.

THE Choir in the next Place rehearse the *Lord's Prayer*, and the celebrating Priest gives the Benediction of Peace, or the *Pax vobis*. The Deacon who had before given the Congregation notice that they should bow, bows himself, and as soon as the Celebrant has performed his Act of Adoration, he follows his pious Example. After the Repetition of several other secret Prayers, the whole Church unanimously perform the like Veneration.

As soon as the Deacon sees the Celebrant stretch forth his Hands, and lay them on the consecrated Bread in order for the Elevation, he pronounces with an audible Voice, *Let us give due Attention*, and the Priest adds, *ⁱ Holy things are for those that are holy*. The Deacon girds himself with his *Horary* in the Form of a Cross, places himself at the Celebrant's right Hand, and desires him to divide the Bread. Accordingly he divides it into four several Parcels, repeating the Words following. *² The Lamb of God, the Son of the Father is separated and divided; and tho' separated, is not mangled, (or tore in Pieces;) he is for ever eaten, but never ³ consumed. He sanctifies all such as partake of this ⁴ Manducation*. After this, he takes one of the Pieces of the consecrated Bread into his Hand: the Deacon points to the Chalice, and desires him to fill it; whereto the Celebrant replies, in *⁵ these Words, this is (or may this be) the Fulness of the Holy Ghost*, and making at the same Time the Sign of the Cross, takes one of the Pieces of Bread, and puts it in the Chalice, into which the Deacon pours a small Quantity of *⁶ warm Water*, after 'tis blest by the Priest. After this, the Priest administers the Bread to the Deacon, who upon his receiving it, kisses the Celebrant's Hand, saying, *permit me to partake of the sacred Body of Jesus Christ our God, and our Saviour; to whom the Priest answers, I do freely permit thee to partake of the sacred and spotless Body of Jesus Christ our God and our Saviour, for the Remission of thy Sins, and for thy happy Attainment of everlasting Life*. After that the Deacon withdraws behind the Communion Table and there prays in private. Then the Celebrant receives the Sacrament himself, and after having made his Reverences to the Altar, says the following Prayer. *I believe, O Lord, and acknowledge, that thou art Jesus Christ the Son of the living God . . . O! let me now partake of thy ⁷ mysterious Banquet, which I industriously conceal from thy Enemies. I will not kiss thee, O Lord, as Judas did, but like the Thief on the Cross, will own and acknowledge thee. Remember me, O Lord, in thy Heavenly Kingdom . . . Thou didst not reject the penitent Adulteress, do not, therefore, reject thy Servant, O Lord*.

ⁱ By this Form the Priest invites the Faithful to the Participation of these sacred Mysteries, and excludes the Prophane. See *Habert's Pontif. Græc.* p. 249.

² As to these Words which relate to the *Division* of the *unbloody Sacrifice*, and the *Impassibility* of the Body of JESUS CHRIST, see what has been said before on this Topick; as also *Habert's Græc. Pontif.* p. 254. & seq.

³ That is to say, that the Sacrament suffers no Change or Dissolution, as our daily Food does.

⁴ The Greek says simply, *who participate*.

⁵ Upon these Words, See *Habert's Pontif. Græc.* p. 254.

⁶ On the Antiquity and Reason of this Custom, See *Habert's Pontif. Græc.* p. 257, & seq.

⁷ The Greek Term signifies both *mystical* and *mysterious*. In the former Sense it should be rendered an *Allegorical Banquet*; but in my Opinion, the latter is to be preferred as being most conformable to the Analogy. Every Body knows the Idea which is affixt to the Term *Mystery* in all Religions.

AFTER the Communion, he ^f wipes the Chalice, and his Lips immediately after, saying, *This Chalice has touched my Lips, it shall wash away mine Iniquities &c.* The Deacon advances and performs his Act of Adoration, saying, *I approach the immortal King.* The Priest who has the Chalice in his Hand delivers it to him, saying at the same Time, *Receive the sacred precious Body and Blood of our Lord and Saviour Jesus Christ, &c.*

To conclude, the Deacon lays the *Patin* upon the *Chalice*, wiping them ^g both; covers the latter with a Veil, lays the *Asterisk* upon the *Patin*, opens the Door of the Holy ^h Tabernacle, and taking the Cup in a very solemn and reverential Manner, elevates it at the Door, and shews it to the Congregation, inviting them at the same Time *to draw near, and partake of it with an awful Fear and lively Faith &c.* The Priest blesses the People, and the Choir ⁱ answer with an ardent Wish correspondent thereunto. They return to the Altar, which the Priest thurifies or incenses three times successively with a suitable Ejaculation. He takes up the *Patin* again, deposits it on the Head of the Deacon, who returns with it to the *Prothesis*, where he deposits it. The Priest likewise takes up the *Chalice* again, adores it, turns himself towards the Door, and fixing his Eyes on the Congregation, says a private Prayer of Thanksgiving. The Deacon and the Choir likewise pray and answer each other alternately. The Priest here prays again with an audible Voice, the Choir say *Amen*; and the Deacon, *Go in Peace*; to which the Choir adds, *in the Name of the Lord*, and the Deacon rejoins, *Let us Pray.* The Mass being concluded, the Priest pronounces another Prayer with an audible Voice without the Tabernacle, and the Choir, having given it their Sanction by an *Amen*, sing thrice successively, *Blessed be the Name of the Lord*, with an additional Anthem which includes the whole 34th Psalm. After this there is another private Prayer; and then the Priest distributes the Remains of the ^k consecrated Bread among the Congregation, and pronounces the Absolution.

HE re-enters, and at the same Time blesses the People. If, after the Absolution, there be no Deacon present, the Priest goes to the *Prothesis*, drinks up, in a very solemn and devout Manner, the Remains in the Chalice, which he washes three times, that not the least ^l Particle of the Bread may rest upon it, and then repeats the Song of St. *Simon*. In the next Place he withdraws to the Vestry, to put off his sacerdotal Ornaments, then pronounces the Absolution of St. *Chrysostom*, and implores his Intercession: All this Ceremony concludes with his Benediction to the Faithful, to which they answer, *Grant long Life and Prosperity, O Lord, to him who has thus blest and sanctified us.*

THUS have I given you a true and just Abridgment of this Liturgy of St. *Chrysostom*. I have religiously observed the Order of the *Rubricks* and the Prayers, &c. For which Reason I flatter my self no one will charge me with Interpolation, Partiality, or Inclination to foment Divisions and Disputes. As for the rest, I am very sensible the Protestants will object against this Liturgy, as being spurious, or at least shame-

^f Στεργίζω. See above.

^g With what the *Greeks* call *Musa*. See before.

^h Βήμα.

ⁱ Ad multos Annos.

^k *Antidoron*, *Recompence* or *Reward*. The Bread from whence the Priest takes out the Host or Hosts which he consecrates.

^l The *Greek* expresses it by the Word *Magarites*, whereby are meant the small Crumbs of Bread which hang on, or stick fast to the Chalice, or the *Patin* after Consecration: And as the Moisture makes these Crumbs transparent, as it were, like Pearls, the *Greeks* have thought proper to distinguish them by the Name of *Margarites*, that is, Pearls. See *Habert's Pontif. Græc.* p. 267.

fully corrupted. But supposing it to be true, that in some particular Places there may be some few Alterations, the Conformity of it with the fundamental Articles of several antient Writers will sufficiently justify that Authority which is justly due to it, even in the imperfect State and Condition wherein we find it.

The COMMUNION of the LAITY.

THE ^mLaity, as well as the Clergy, amongst the *Greeks*, if we may credit our Author and the Protestants in general, take the Sacrament in both Kinds, and receive from the Hands of the Priest *the consecrated Bread and Wine in the same* ⁿ *Spoon*: Whereas, the Catholics, at least the greatest Part of them, insist that the Practice of the *Greeks*, rather favours their own Manner of Communion under one Kind. The Administration of the Sacrament to the Laity most commonly begins when the Priest has given that particular Benediction to the People, to which the Choir answers °, *for many Years to come*. Here I shall introduce two or three remarkable Passages which I have met with in the Bishop of *Vabre's Reflections on the* ^p *Greek Pontifical*.

THE Laity receive the Sacrament standing at the Door of the Sanctuary; the Men first, and then the Women. Such as presume to partake of this holy Banquet must stand in a very modest, and reverential Posture; their Eyes must be fixed on the Ground, their Head be bowed down, as Persons in the Act of Adoration, and their Arms must be laid across. *Tournefort* in his Travels tells us, that those who are about to receive the Communion, must prepare themselves by making several repeated Crosses, and the most profound Inclinations: And *Ricaut*, that before they receive the Sacrament, they withdraw to the further End of the Church, and ^a beg Pardon of all that are then present. If at such a Time any Person should happen to complain of any particular Injury done him by the intended Communicant, he must withdraw till he has made the injured Party publick Satisfaction: The Form whereof is this, *Forgive us, Brethren, for we have sinned both in Word and Deed*. The Complainant replies, *God forgive you*. Formerly they examined the Communicants very strictly, with respect to their Life and Conversation, at least they enquired into their Character, and set down their Names &c. But according to their present Practice the Priest or the Deacon, when he administers the Sacrament to a Layman, says only, such a One, calling him by his Name, *thou Servant of the living God, receive the sacred Body and precious Blood*, &c. which is the only remaining Footstep of that antient Custom.

TOURNEFORT describes their Communion of the Laity in the following Manner; “the Priest, says he, lays the *Ritual* on the Head of the Communicant, and reads the Prayers for the Remission of Sins, whilst he in a low and submissive Voice says, *I believe, O Lord, and I acknowledge, that thou art really and truly the Son of the living God, who camest into the World to save Sinners of whom I am chief*. As to what *Tournefort* says further on this Topick, 'tis much of the same Import with what has been related above.

^m *Ricaut's State of the Greek Church.*

ⁿ The modern *Greeks* call this Spoon *Labis*.

• Ad multos Annos. See above.

^p *Haber's Pontif. Græc.* p. 269.

^a *Christoph. Angelus* say that in the Performance of this Act of Reconciliation, they turn themselves East, West, North, and South.

THEY carry, as is customary among the Catholicks, the Communion to the sick, but with less Pomp or Grandeur, it being contained in a little Box, inclosed in a Bag which the Priest bears under his Arm. This is a small Parcel or Portion, according to *Ricaut*, of the blest Bread, which I shall take particular notice of in the subsequent Pages. *Ricaut* adds, that they carry this blest Bread likewise to such whose Business confines them at home. The Bishop of *Vabres* says, that they take a small Portion of consecrated Bread, about an Inch square, cut in the Form of a Cross, and sprinkled with a little Blood, (that is, transubstantiated Wine) and administer it to the sick, after having moistned it with a little Water or a little Wine, and this is their *Via-ticum*, which they give their sick and dying Persons.

To avoid Repetitions I shall pass over their Practice with respect to their Administration of the Sacrament to little Children, but shall be more particular on the Topic of private Masses, or Masses without Communicants, as 'tis a Point which is very warmly controverted. Some will have it, that in all the *Greek Churches*, there are both publick and private Masses. Such as deny, that the *Greeks* have any private Masses where there are no Communicants, have taken the Distribution of the Blessed Bread, which is made after the Mass is over for the Administration of the Sacrament: This is what *Allatius* insists upon, who has likewise undertaken to prove, that the *Greeks* have Masses for the Dead, from their Commemoration of them according to the Liturgy of St. *Chrysostom*.

I SHALL close what I have to offer with relation to the Mass and the Communion of the *Greeks*, with one particular Tenet which is ascribed, as we are informed, to the Eastern *Greeks*, viz. they believe that JESUS CHRIST steeped the Bread which he gave to *Judas*, to wash off the Consecration of it.

The BLEST BREAD.

THE consecrated Bread is called *Eulogium*, *Antidorum*, that is, one Grant or Gift conferred in the Room of another; *Divine Bread*, and *Celestial Bread*. I shall purposely omit the tedious Detail which the Antients have given of this *Eulogium*. The Blest Bread, according to *Ricaut*, is an Appendix to the Blessed Sacrament of the Lord's Supper, which we must either look upon as the Seal of the Communion, or as a Memorial, which imprints the Excellency of it on the Hearts of the Faithful. 'Tis for this Reason that the Antients have been so lavish in the venerable Titles which they have ascribed to it. Besides that, the Blest Bread, amongst the *Greeks*, supplies the Place of the Blessed Sacrament, to those who have not received it.

THE *Greeks*, continues *Ricaut*, insist, that the Custom of distributing the Blest Bread, amongst the Congregation, derives its Original from the Apostles themselves. They interpret all the Texts of Scripture wherein any Mention is made of Breaking of Bread, as so many incontestible Proofs of such Distribution of the consecrated Bread. "They carry this consecrated Bread to the Sick &c. They ascribe to it the Vertue of expiating the Guilt of all venial Sins . . . They always eat it fasting, and their

^r *Pontif. Græc.* p. 273.

^s *Allat.* Lib. III. Cap. xv. *Consens. Eccles. Occid. & Orient.*

^t *State of the Greek Church*, Chap. ix.

“ Veneration and Regard for this Bread is commensurate to that which they strew
 “ for the Blessed Eucharist; of which 'tis an Image or Shadow.” But be that as it will;
 it must be made by a Person who has kept him or herself free from all Manner of Pol-
 lution that Day at least whereon it is made. If the Bread was kneaded on *Saturday*,
 he or she to whom the Care of it was entrusted, is obliged to have abstained from all
 the Pleasures of the Marriage Bed, which are lawful at another Time, from *Friday*
Evening to Saturday Morning: And the Reason why this extraordinary Purity is en-
 joined, is because this Bread is an Emblem or Representation of the Blessed Virgin.
 The Priest pronounces his Benediction over it; and consecrates it to her Honour. No-
 thing can more clearly illustrate the Justice of this Signification, than the little square
 Piece which is cut out of the Middle of this Loaf in order to be consecrated, and
 converted into the sacred Body of JESUS CHRIST.

CHURCHES of the GREEKS; and several of their RELIGIOUS CEREMONIES, &c.

IT was a Custom formerly amongst the *Greeks* (and is so still in all Probability) for
 the Patriarch or Bishop dressed all in his Pontifical Robes, to repair to the Place,
 where the Foundation of any Church was to be laid, and bless it in the following
 Manner. Hethurifies or incenses every individual Part of the whole Foundation; during
 which Ceremony the Clergy sing Anthems in Honour to the particular Saint to whom
 the Church is to be devoted. As soon as he arrives at the Place appointed for the
 High Altar, he says a Prayer, wherein he begs that the Lord would be pleased to
 bless and prosper the intended Edifice. After that, the Bishop who consecrates it,
 takes a Stone, makes a Cross with it, and lays it on the Foundation, saying, *The Lord*
hath laid the Foundation of this House, it shall never be shaken. This Province properly
 belongs to the Bishop or such other Person as the Patriarch shall think fit to nomi-
 nate or appoint; as well as that which the *Greeks* call *Stauropegium*, i. e. the Consecra-
 tion or Dedication of the Church. A wooden Cross is erected behind the Com-
 munion Table, and in order the better to certify and assure the Faithful, that this
 Cross will be able to dispel and keep the infernal Powers at a Distance, a particular
 Prayer is repeated, wherein the miraculous Rod of *Moses* is said to be an antecedent
 Type of that of our Lord JESUS CHRIST; as the Cross at the Consecration is its sub-
 sequent Figure or Representation.

THIS Ceremony gives me a Kind of Right and Title to introduce another in this
 Place in which there are the visible Footsteps of Superstition. *Ricaut* assures us, ac-
 cording to the Translation which we have of him, “ that * when they lay the Foun-
 “ dation of any Edifice, the Priest blesses both the Work and the Workmen: And
 “ that they have a particular Office for that Purpose But as soon as the Priest
 “ is withdrawn, they observe the following Ceremony The Labourers kill a
 “ Cock or a Sheep, and bury the Blood of it under the Foundation Stone
 “ The *Greeks* are of Opinion, that there is a Kind of Magick or Charm in this Ce-
 “ remony of singular Service and Importance to the Building The Ceremony

* *Christ. Angelus ubi sup.* Cap. xiv. *Ricaut* has copied this Passage very incorrectly.

“ *Ex Pontif. Græc. ubi sup.* p. 642, & seq.

“ *State of the Greek Church.* Chap. xx.

“ they call *Thusia*, that is *Sacrifice*.” The same Author gives us an Account of another superstitious Ceremony, more remarkable than the former. “ When the *Greeks* have a Spleen against any particular Person, in order to execute their Malice and “ Resentment, they take an exact Measure of the Height and Circumference “ of his Body This Measure they carry to one of the Workmen, employed in “ laying the Foundation of an Edifice who for a small Gratuity, buries it “ under one of the first Stones. They flatter themselves, that their Enemy will “ dye soon after, or languish and fall away by Degrees, as this *secret Instrument* of “ *their Revenge perishes and decays*.

SINCE I have here made mention of superstitious Practices, it will be proper to take notice of those noted ones called *Talismans*, which are as common amongst the *Greeks* as the *Turks*. Both of them make a Practice of engraving the Name of JESUS CHRIST upon their *Talismans*; and the former write it also on small Pieces of Paper, which they wear in their Bosom, or hang about their Necks. These they imagine to be effectual Charms, or Preservatives against several Distempers. The *Syrians* ascribe to the Waters of the Lake *Samarcan*, the prevailing Power of charming a particular Species of Birds, which the *Arabians* call the *Smirmar*. These Birds, as the *Syrians* inform us, eat up the Locusts, or Grasshoppers: And this *Talismanic Water* which I am speaking of, is looked upon as Holy, on Account of its supernatural Vertue: But those who carry and convey it to the Publick must avoid passing under any Arches, or Places that are covered in. At *Aleppo*, they pass it over the Gate, the Walls, the Castles, and all such Places as are covered over. This Ceremony is performed with great Solemnity, and as all Persuasions there combine to confirm the attractive Vertue of this Water, *Ricaut* assures us, “ that in this Procession, which is accompanied with “ a Religious Zeal, as extravagant as ’tis solemn, and perhaps sincere likewise in these “ Devotees, you shall see the *Law*, the *Gospel*, and the *Alcoran* march one after another, with all the Ceremonies which distinguish them, and the Marks of Devotion “ peculiar to each Party.”

As I shall resume this Subject in another Place, I shall drop it at present, and return to what relates to the *Greek Churches*. The Churches, says *Tournefort*, speaking of ^athose in *Constantinople*, are for the Generality built in Form of the *Greck Cross*, that is to say, four-square. The Choir always fronts the East; “ some antient Churches, “ which are still subsisting, have two Naves, either sharp-roofed, or vaulted; and “ their ^bSteeple, which are of no manner of Service, since there are no Bells in them, “ are erected in the middle of the two Roofs on the Frontispiece The *Greeks* “ have preserved the antient Custom of *Domes*, and erect them artificially enough “ As to the Churches belonging to their Convents, they are always built in “ the middle of the Court, and the Cells or Apartments round about it The

^y *Ricaut ubi supra*.

^z *Voyages to the Levant*, Letter III.

^a The Annotator on *Chrystop. Angelus*, assures us, that there are forty *Greek Churches* and Chapels in *Constantinople*.

^b However, ’tis observable, that the *Greeks* had not the Use of Bells for many Years. Before that they rung to Church by the tinkling of a few Copper Plates. See the *Euchologium* of Father *Goar* on this Subject. The Reason why the *Turks* will not suffer the *Greeks* to make use of Bells, is, because they imagine, that the Sound of them interrupts and disturbs the Repose of departed Souls. *Spondanus* in Tome I. of his Travels p. 173. published in the Year 1679, ascribes to the *Turks* another received Notion full as whimsical and superstitious as the former; viz. “ They destroy, says he, all the antient Sculptures and Pictures “ that they meet with, entertaining the foolish Notion, that at the End of the World God Almighty will “ animate all such Figures, and punish all those impious Artificers who boldly presumed in making them to “ imitate his Creating Power.”

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“ Nave at present is the most spacious Part of the *Greek Churches* : Where they stand,
 “ or sit on Stools, the Backs whereof are set against the Wall, in such a Manner, as
 “ that they seem to be in a standing Posture. In the Metropolitan Churches, the Pa-
 “ triarch’s Seat is erected on an Eminence, and those of the other Dignitaries under-
 “ neath it. The Readers, Chanters, and inferior Clergy sit over against them, and
 “ the Desk at which the Scriptures are read stands there too. The Nave is separated
 “ from the Sanctuary by a Partition, run up from Top to Bottom, which is painted
 “ and gilt. There are three Doors belonging to it ; the middlemost whereof is called
 “ the Holy Door, which never stands open, but at the Celebration of some solemn
 “ Office, and at Mass, when the Deacon goes out to read the Gospel, or when the
 “ Priest carries the sacred Elements to be consecrated, or, in short, when he places
 “ himself there to administer the Blessed Sacrament. The Sanctuary is the highest
 “ Part of the Church, and terminates at the Bottom in a Semi-circle.”

To these Remarks we shall add a few more partly extracted from the same Author. The prodigious Number of Monks and Priests that are amongst them, contribute very much to the Multiplication of their Chapels. They are for ever building new ones, and purchase their Licences. They can’t rebuild such as are fallen to decay without paying some particular Assessments. And ’tis doubtless reasonable enough that they should; since the publick Exercise of any foreign Religion depends wholly on the Indulgence of the Prince upon the Throne. The *Roman Catholick* Chapels that are erected in *Holland* pay much the same Duties to the *States*. And this is all the Toleration that any one can reasonably require who deviates from the established Religion of the Country he lives in. Every Priest, likewise, according to *Tournefort*, thinks he has as absolute a Right and Title to a peculiar Chapel, as he has to a Wife. To perform divine Service in a Church, not their own, is looked upon by them, tho’ in other respects they are far from being scrupulous and precise, as an Act of spiritual Adultery. Such is the true Character and Genius of the Clergy ; they are always zealous to maintain the Glory of God in some particular, useless and insignificant Institutions ; very formal and complaisant ; and so obstinate and fond of some private Opinions, that are no ways essential, that they will vilify to the last Degree all such as are of a different Persuasion. But we shall say nothing of those who carry their Revenge so far as even to gratify their Resentments by taking false Oaths before the Secular Magistrates.

I SHALL now return to the Description of the Altar; with regard to which we cannot absolutely determine whether all the Ceremonies mentioned in the *Pontifical* are still observed by the *Greeks* with such Exactness and Precaution as is therein enjoined and prescribed. But be that as it will, when they erect, and fix it in its proper Place, they sing several Anthems and Verses extracted from the *Psalms*. Afterwards the Priest, or he whose Office it is to bless and consecrate the Altar, pronounces the Benediction over it, thurifies, or incenses it all round, and the Deacon in the mean time, reads several Prayers : In one particular Part whereof, he begs of God, in these express Terms, *that he would graciously be pleased to change the unbloody Victims, which should be from time to time offered up in Sacrifice upon this Altar, into the Body and Blood of his Son JESUS CHRIST*. In order to perform the Ablution, the Patriarch, or such other Person as he thinks proper to nominate and appoint, attended by the *Char-tophylax*, or Grand Official, and several other Ecclesiasticks, who have before fa-

luted it, in a very solemn Manner, begins with thurifying, or incensing this Altar, adding thereto the Sign of the Cross, and a private Prayer before they strip it of all its Decorations. At the Conclusion of this Prayer, he removes every thing that is upon it, whilst the Deacon and the Bishops who are present, sing some particular Psalms, and all things requisite for the Ablution are brought before him. The *Chartularius* advances forward with a sort of a little Pail, which he turns upside down upon the Communion Table, saying at the same Time, *Bless it my Lord*. Then the Patriarch gives the Priests that are present at the Ceremony, the sacred Linnen-Cloths to rub the Holy Table; and the Sponges to wipe it dry after he has poured Rose-Water upon it. After this, they dress it all a-new, and repeat a Prayer, which is followed with a circular Thurification of the Communion Table, and a Benediction, accompanied with the Sign of the Cross, which is made with a Piece of Woollen-Cloth that covers the Altar. The Ceremony concludes with the Distribution of the Sponges.

I COME, in the next Place, to the Consecration of what the *Greeks* call the *Antimensium*, which amongst them, supplies the Place of a *portable Altar*. In the first place they sprinkle it three Times, singing the Anthem, *Thou shalt wash me with Hyssop &c.* thrice over; to which the Patriarch, or his Assistant, adds the Benediction. Then he takes the Incense-Pot, and makes the Sign of the Cross three times with it upon the *Antimensium*, the first in the Middle, and the other two on each Side, and after that, sings another Anthem. Then follow divers Thurifications, Prayers and Ejaculations. Here the Relicks are produced, and the Patriarch pours the Chrism upon them, and deposits them in a Shrine, which is placed behind the *Antimensium*. This Ceremony concludes with a Prayer.

To these Ceremonies should be added the Consecration of a Church anew, that has been prophaned and defiled, either by Hereticks or Heathens, by Homicide, or any other enormous Crime. But as there is nothing very remarkable in this Ceremony amongst the modern *Greeks*; and as, in all Probability, they have not sufficient Power to practise, upon this Occasion, what was formerly enjoined them, I shall refer the Reader to the *Pontifical*.

* The *Greek* Word *πύλον* admits likewise of another Construction; and to confess the Truth, we are at a Loss absolutely to determine what is the genuine Sense and Signification of it.

" The Custom of preserving the Relicks of the Saints is very antient; as is also that of making use of them at the Consecration of Churches and their Altars. Those Protestants who exclaim with such Zeal and Warmth against the Veneration paid to Relicks, ought to reflect on the natural Temper and Disposition of the whole human Species. Every Man is naturally inclined to a Regard for Relicks. At first starting these *valuable Remains*, called *Relicks*, were hoarded up as Memorials only for after Ages; but this laudable Practice of Piety is too soon misapplied, and sinks into Folly and Extravagance, like that excessive Veneration shewed by some *Virtuosi* for curious Shells, and antient Medals, which they gaze upon every Day with such secret Satisfaction, and value at such an extravagant Rate, that they hoard up every Thing that bears the Name as inestimable Treasures. Were Curiosities of this last Kind to fall into the Hands of some particular Gentlemen, we should quickly find them grow up into Relicks. Curious and bold Enquiries, in a manner, equally contribute towards enhancing the Value of Rarities and Relicks. In a Word, the *Devotees*, as well as the *Virtuosi*, use their utmost Endeavours to outdo each another. 'Tis by this Means that the Relicks of *A Pa* have already made his divine Virtues conspicuous; and I question whether the Criticks themselves could at present readily determine between him and *Mar a la Co.*

Their

Their FASTS and FESTIVALS, &c.

THE *Greeks* have four solemn Fasts, or Lents. The first commences on the 15th of *November*, or forty Days before *Christmas*. The second is our *Lent*^s, which immediately precedes *Easter*, which they keep according to the old Stile, the Eastern Christians having not admitted the *Gregorian* Reformation of the Calendar. Their third is distinguished by the Title of *the Fast of the Holy Apostles*, which they observe, upon this Supposition, that the Apostles then prepared themselves by Prayer and Fasting for the Promulgation of the Gospel. This Fast commences the Week after *Whit-Sunday*, and continues till the Festival of *St. Peter* and *St. Paul*. The Number of Days therefore comprised in this Lent is not settled and determined; but there are more or less, according as *Whit-Sunday* falls higher or lower. Their fourth Fast commences the first of *August*, and lasts no longer than till the 15th. 'Tis by this Fast, that they prepare themselves for the Celebration of the Festival, called, *the Assumption of the Blessed Virgin* This Fast is observed so strictly that the *Greek Monks* are not allowed to touch one Drop of Oil during the Continuance of it. This Fast is looked upon as a Duty incumbent on all Persons in general except on the sixth of *August*, which is the Festival of the *Transfiguration* at which time they are indulged in the eating both of Oil and Fish . . . but the next Day observe the same Rules of Abstinence as were before prescribed them. To these four general Fasts we must add, that of the 28th of *August* in Commemoration of the *Martyrdom of St. John the Baptist*. They prepare themselves by a fourteen days Fast for the Festival of the *Exaltation of the Cross*; during which Time they preach, and endeavour to affect the People with a long and pathetic History of our Saviour's Passion: Few, however, but the Monks observe this last Fast . . . they being the Persons who peculiarly devote themselves to Exercises of Devotion, and the Mortification of the Flesh. And accordingly they not only abstain from all Flesh, Butter, Cheese, and Milk; but from all Fish that have either Shells, Fins, or Blood. They are allowed, however, to eat any Kind of Fish, during that Lent which begins the 15th of *November*: As also on their ordinary Fast-Days of *Wednesdays* and *Fridays*; their Church at those Times requiring, or enjoining their Abstinence only from Flesh and the Products thereof. *Wednesdays* and *Fridays* are for the Generality Fast-Days throughout the Year, except some few, and amongst the rest, those in the eleventh

^a *Ricaut's State of the Greek Church*. Chap. V.

^b The *Greeks* observe this Fast not only in Honour of JESUS CHRIST; but in Consideration likewise of *Moses's* fasting forty Days on Mount *Sinai*, *Christ. Angelus*, Cap. iv.

^c They call *Lent*, the *Soul's Tythe*; because every tenth Day being an appointed Fast for the Remission of her Sins, they all meet then together to keep Lent. But as the Year consists of 365 Days, and the tenth Part of 360 is 36 only; and there is a Remainder of five Days; four of those five are added to the 36, which makes up the forty Days in Lent. However, the *Greek Lent*, according to *Christoph. Angelus*, who was a Native of *Greece*, is computed to hold seven Weeks from its Commencement. Besides, that the *Greek Lent* not only lasts longer than ours, it is observed with much more Strictness and Austerity. On *Saturdays* and *Sundays* they indulge themselves both in drinking Wine, and eating Oil; which are prohibited on other Days. See *Christ. Angelus* Chap. iv. Father *Goar* &c.

^d The *Greeks* testify a peculiar Veneration for the *Blessed Virgin*. The Expressions which they make use of, in the Prayers particularly address to her, are over-strained, and downright extravagant. 'Tis customary for their most zealous Devotees to dedicate to her, after their Meals, a small Piece of Bread, which they cut in a triangular Form, and after Thurification, elevate it to her Honour &c.

^e This Festival is kept on the 14th of *September*. *Christoph. Angelus* assures us, that the *Greeks* are obliged on this Day to kiss the Cross of JESUS CHRIST fasting.

Week before *Easter* which they call ^k *Artzeburst*. The *Greeks* likewise abstain from all Kind of Meats on *Whitsun-Monday*: On which the People repair to Church betimes in the Morning, in order to pray to God for that Communication of the Holy Ghost, which he formerly conferred on the Blessed Apostles In Commemoration “ whereof the *Greeks* eat Meat on the *Wednesday* and *Friday* next after *Whitsun-Week*. “ On the 25th of *March*, which is the Festival of the *Annunciation of the Blessed Virgin Mary*, they are allowed to eat what Fish they please, notwithstanding this “ Holy-Day falls in *Lent*. They are permitted likewise to eat Meat from *Christmas* “ till the *Epiphany*, or Festival of the three Kings, not excluding *Wednesdays* and “ *Fridays*, which, amongst the ^l *Greeks*, are accounted Fast-Days throughout the “ whole Year; whereas the *Latin Church* has devoted and set apart *Fridays* and *Sa-* “ *turdays* for this Abstinence. They have the same Indulgence shewn them the Week “ next after *Whitsuntide*, and the first Week of the three next immediately preceding “ *Lent*. The *Sunday*, or first Day of this Week answers to the *Septuagesima* of “ the *Latins*. They eat no Meat, however, on the *Wednesday* or *Friday* of the “ ensuing Week. In that which immediately precedes their *Lent* they may “ eat Milk Eggs, and any Kind of Fish

“ *LENT* with the *Greeks*, commences on a *Monday*, whereas ours begins on a “ *Wednesday* They are as superstitious, as they are strict in the Observance of all “ their Fasts: Nay, they are so censorious, that they look upon those Persons who “ without an absolute Necessity violate the Laws of Abstinence, and by consequence “ the Constitutions of their Church, as infamous and criminal, in all Respects, as “ those who are guilty of Theft or Adultery . . . *Thrice happy Disposition to an implicit* “ *and awful Obedience!* They entertain such an exalted and extravagant Idea of these “ Fasts, that they imagine Christianity cannot possibly subsist without them, and “ suspect the Sincerity of those Professors who presume to neglect the strict Observance “ thereof *This partial and more than common Regard for Fasts*, induces the “ Eastern Nations to believe that the Protestant Churches are all Heterodox; since “ they observe no Days of Penance; to which may be added their Want of a profound “ Veneration for the Sign of the Cross.” It must be acknowledged, that the Pro- testants under the specious Pretence of admitting nothing into their Divine Worship, but what is purely *spiritual*, have a Kind of an Aversion for all Penances of what Nature or Kind soever, and for whatever captivates the Senses: And as the Sign of the Cross favours of Superstition, ’tis to them forsooth, a Stumbling-Block and Rock of Offence.

THE Severity of their Fasts is in some Measure qualified by the Prospect of the ap- proaching Diversions which attend the ensuing Festivals. At their first Ap-

^k *Ricaut* and *Christoph. Angelus* account for this Exception. A favourite Dog according to the *Greek* Au- thor, that served in the Capacity of a *Carrier*, or *Post* to some particular Hereticks, being dead, they im- mediately accused the Orthodox as Contrivers and Promoters of his Death: The former, set apart two Days of this eleventh Week, as a Fast, in Commemoration of his good Services, and as a publick Testimony of their unfeigned Sorrow for his untimely End. The Orthodox, lest they should act any Ways in Confor- mity to this erroneous Practice, were dispensed with by the *Greek Church* from fasting on those two Days, which were *Wednesday* and *Friday*. These Hereticks were *Armenians*, and ’tis added that the Term, *Artzeburst*, in the *Armenian Language* signifies *Messenger*. One *Sergius* a Heretick, as we are informed, was the first that instituted and appointed this Fast. Some Historians tell us, that this *Artzeburst* was in- tended as an Imitation of the Fast observed by the *Ninevites*: Others again say, that ’tis a Commemoration of *Adam’s* Punishment and Expulsion from Paradise after his Fall. The Reader may find a more particular Account of this *Artzeburst*, if he will but consult *Father Monier’s History of Armenia*. Tom. VI. of the Collection of Travels to the North.

^l The *Greeks* have made Choice of *Wednesday*, because *Judas* on that Day took the nine Pieces of Silver (say they) to betray his Master; and *Friday* (as we have done) on account of *Christ’s* Passion.

proach, they indulge themselves in all Manner of Pastimes. . . . And the Priests are so far from censuring their Conduct, that they encourage them in their Excesses And indeed it must be allowed, that the solemn Festivals which are observed by Persons of all Religions whatsoever, generally conclude in the like jovial Manner. I am persuaded, that no Instance can be given of one, that opened with any publick Demonstrations of Joy, that ever concluded in Grief and Sorrow. The Protestants themselves, as *spiritual* as they pretend to be, have not Power to suppress the Over-flowings of their Joy upon such Occasions.

“ THE *Greeks* are so superstitious, and extravagant in the Observance of their Fasts, that they will admit of no Cases of Necessity sufficient to justify the Grant of any Dispensations; and the Patriarch himself, according to their Notion, cannot authorize or empower any Person to eat Meat, when the Church has enjoined the contrary They think it their Duty rather to let a sick Man die, than to restore him to his Health, if they could, by such an abominable Prescription, as a Mess of Broth. ’Tis true, indeed, that a Father Confessor shall sometimes, when he has a particular Love and Respect for a Person that is indisposed, order and advise him to eat Meat, and promise him his Absolution from the Sin, upon his coming to Confession ’Tis very probable too that some ignorant Priests have looked upon this new Wile, as an artful Medium between the Necessities of Life, and the Rigour of the Church’s Constitutions. But be that as it will, such as have studied in *Italy* without the least Hesitation, allow that their Church is invested with the same Power and Authority as that of *Rome*, and that she may lawfully grant Dispensations, &c.

To conclude, *Spon* the Physician, speaking of the Fasts, and Days of Abstinence observed by the *Greeks*, informs us, “ that upon a modest Computation, there are but about one hundred and thirty Days in the Year whereon Meat is allowed; and that neither Old nor Young, Sick nor Weak are excused from the strict Observance of all their Fasts by which Means, the *Greeks*, for the Generality, have no other radical Moisture in them, but a Compound of noxious Humours And moreover, continues he, they are hot and choleric, and addicted, to the last Degree, to the most execrable Oaths and blasphemous Imprecations.” What an Instance is this of the Frailty of Human Nature, always obliged to submit and give way to the Constitution of the Body, and the Influences of the Climate a Man lives under!

FROM these Fasts we shall proceed to their Feasts, those Days which are partly spent in the Exercise of Devotion, and partly in the Gratification of their Appetites, which too often, towards the Conclusion especially, grow insatiable and are very unruly. ’Tis then, to talk in the Language of a ^m Mock-Evangelist, that *the true Day of the Lord is at Hand*. The 1st of *September* is their New-year’s Day, and their first Festival. They flatter themselves, “ that a good Beginning makes a good Conclusion, and that these first Emotions of Joy are a happy Presage of Happiness during the whole Course of the Year. However, the Church allows them to follow their respective Occupations upon this Day

^m *The Day of the Lord is at Hand; It is not lawful to be afflicted, says the Proto-Gospel of St. James.*

“ *EASTER* is accounted by the *Greek Church*, as well as all other Christian Communities whatever, the most solemn Festival in all the Year ’Tis customary for them at this Time, upon meeting with their Friends, to greet them with this formal Salutation, *Jesus Christ is risen from the Dead*; to which the Person so accosted replies, *He is risen indeed*. At the same Time they kiss each other three Times, once on each Cheek, and once upon their Lips, and then part. This Ceremony is observed on *Good-Friday*, *Easter-Sunday*, and the three subsequent Days; and so every Week even till *Whitsuntide*. ” *Tournefort*, *Spon*, and some other Historians add, that on *Good-Friday*, two Priests, in order to commemorate the sacred Sepulchre, carry in Procession at Night upon their Shoulders, the Picture or Representation of a Tomb, in which the crucified Jesus painted on a Board is deposited. On *Easter-Sunday*, this Sepulchre is carried out of the Church and exposed to the publick View; when the Priest begins to sing, *Jesus Christ is risen from the Dead; he has triumphed over Death, and given Life to all such as were laid in their Graves*. After this ’tis removed back to the Church, and there thurified or incensed, and the Office continued. The Priest and the Congregation every Moment almost repeat this Form of Words, *Jesus Christ is risen from the Dead*. In the next Place the Celebrant, or officiating Priest, makes three Signs of the Cross, kisses the Gospel and the Image of JESUS CHRIST. Then the Picture is turned on the other Side, whereon JESUS CHRIST is represented as rising out of his Sepulchre. The Priest kisses it, and in a more elevated Strain pronounces the same Form, *Jesus Christ is risen from the Dead*. The whole Congregation embrace and make their Peace with each other, and in their Transports of Joy at Sight of this rough Draught of the Resurrection, shoot off their Pistols, which frequently singe the Hair and Beards of the reverend *Papas*. The Ceremony concludes with the Benediction pronounced by the Officiating Priest. The Women observe much the same Ceremony amongst themselves, in that Part of the Church which is appropriated to their peculiar Service, except only the firing off their Pistols. ° *Wheeler* adds, “ that on *Easter-Monday*, the Priests send Wax-Tapers to the Heads of their respective Parishes, and the Archbishop to all Persons of Distinction throughout the City.”

I HAD almost forgot their *Holy-Thursday*. *Tournefort* assures us, that some of their most zealous Bishops wash the Feet of twelve Priests upon that Day, and that this Ceremony was formerly accompanied with a short Exhortation. *Wheeler*, as an Eye-Witness of it, gives the following Description of this Solemnity. “ Twelve of their most venerable old Priests attend the Archbishop to Church, where he is drest in a purple Robe. As soon as one part of the Service is over he enters into the Sanctuary, pulls off his purple Vestment, and puts on another much more pompous and costly The Priests, who in this Ceremony represent the twelve Apostles, have each of them a Robe of a different Colour. The eldest and most venerable Father is made choice of to personate St. *Peter*, and takes the first Place on the right Hand One of them, who is obliged to have a red Beard, † in order to render the Ceremony the more lively and natural, has the Misfortune to supply the Place of *Judas*. All these Priests thus regularly placed, the Prelate goes out to change his Habiliments, and returns with a Napkin tied round his Waste, and a

° *Tournefort's Voyages*, Letter III. *Spon* Tome II. pag. 277.

° *Voyages* Tom. II. pag. 414.

† I speak here according to the vulgar Prejudices.

“ Basin of Water in his Hand to wash the Feet of these twelve Apostles. He who
 “ personates St. *Peter* refuses at first the Honour intended him, saying, *Master thou*
 “ *shalt never wash my Feet* : But the Prelate answers him, *unless I wash thee, thou shalt*
 “ *have no Part in me*. Upon which, the Priest makes no farther Resistance, but per-
 “ mits him to wash his Feet. When the Prelate comes to the unhappy Representa-
 “ tive of *Judas*, he makes a Kind of a Pause, as it were to give him time to recollect
 “ himself, but at last washes his Feet also, and the Ceremony closes with several An-
 “ thems.”

THERE cannot be a more proper Place to insert the Notion ascribed to the *Greeks*
 “ of the Eucharist, or Wafers which are consecrated on *Holy-Thurday*, having a supe-
 “ rior Vertue in them to those consecrated at any other Time.” One ^a*Guy*, a *Carmelite*,
 adds, “ that for this very Reason they always consecrate the Wafers for the Sick on
 “ *Holy-Thurday* only and preserve them for their Use throughout the Year.”
 This Error of theirs I attribute only to their confused and perplexed Ideas of Things, of
 which their confirmed Stupidity and Ignorance is the real Cause. But Father *Simon*
 takes Pains to justify their Conduct, and recommends their Practice as orthodox and
 truly religious, reflecting the greatest Honour on that Day on which our Blessed Sa-
 viour instituted the Sacrament of his last Supper. For this purpose, says he, “ the
 “ *Greeks* lay up the Bread thus consecrated on that Day, and dipt in the consecrated
 “ Wine, and keep it close in a linnen or silken Bag, locked up in a Box, as a *Vi-*
 “ *aticum* for their Sick.”

ON the second of *September*, the Monks alone celebrate the Festival of St. *John the*
Baptist, whom they have dignified with the Character of *temperate* and *abstemious*, as
 setting the first glorious Example of fasting. The twenty sixth is consecrated in
 Commemoration of St. *John the Evangelist*. 'Tis a received Notion amongst them,
 that this last Saint was snatched up to Heaven like *Enoch* and *Elias*.

To cut short the Account of their Festivals, which enlarged upon would prove no
 agreeable Amusement, either to such as are only external Professors, or to real Devo-
 tees, I have extracted the following concise *Greek Kalendar* from *Ricaut*, who has only
 marked such Feasts as are most essential, with respect to the Laity, as well as the
 Clergy. ^c*Christopher Angelus* has brought but six and thirty solemn Festivals into his
 Account, twelve whereof are devoted to the Honour and Service of the Lord *Jesus*,
 and his Mother the *Blessed Virgin*. The remaining twenty four are appropriated to St.
John the Baptist, the *Apostles*, and the *Holy Martyrs*. Other Historians tell us, that
 the *Greeks* divide their Festivals into three Classes ; 1st those consecrated to the Ho-
 nour of the Lord *Jesus* ; 2^d, those devoted to the *Blessed Virgin* ; and the 3^d, those
 set apart in Commemoration of the *Saints*.

S E P T E M B E R.

“ 8th THE *Nativity of the Blessed Virgin*.

“ 14th The *Exaltation of the Cross*. From the first of this Month to this Festival
 is a Kind of *Lent* with the Monks.

^a *Allatius* Lib. III. Chap. xviii. *Consens. &c.* treats him as a lying *Legendary* ; and Father *Simon* in his
Biblioth. Critiq. Tom. I. Chap. II. as a wretched worthless Author.
^c *Biblioth. Critiq.* ubi sup. ^d *Christoph. Angelus*, Cap. xlvii.

“ 23d The Conception of *St. John the Baptist*.

“ 26th The Assumption of the Body of *St. John the Evangelist*.

O C T O B E R.

“ 6th *St. Thomas*.

“ 18th *St. Luke the Evangelist*.

“ 23d *St. James the Brother of John*.

“ 26th *St. Demetrius*. The Monks fast from the first of this Month to this Festival in Honour of this Saint whom the *Greeks* call *Dimitri*. This is a red-lettered Day in the *Greek Kalendar*, on Account of the violent Storms and Tempests which generally happen about this Time. The *Turks* call it *Cassim Gheun*: They never put out to Sea for ten Days before, or ten Days after this Festival. Their Ships for the Generality get into Harbour before this, and there ride during all the Winter Season.

N O V E M B E R.

“ 1st THE Saints, *Anargyres, Cosmus and Damianus*. The *Company and Seraphick Order of Holy Angels*, properly called, the Festival of *St. Michael and St. Gabriel*. This is likewise a red-lettered Day in the *Kalendar*.

“ 13th *St. John Chrysostom*.

“ 14th *St. Philip, the Apostle*.

“ 16th *St. Matthew, the Apostle*.

“ 21st The Presentation of the Blessed Virgin in the Temple.

“ 25th *St. Catharine, the Virgin and Martyr*; and the Martyr *Mercurius*.

“ 30th *St. Andrew, the Apostle*.

D E C E M B E R.

“ 4th *St. Barba and St. John of Damascenus*.

“ 5th *St. Sabba, Abbot*.

“ 6th *St. Nicholas*.

“ * 7th *St. Ambrose of Milan*.

“ * 9th The Conception of *St. Anne*.

“ 12th *St. Spiridion*.

“ 13th The Martyrs *Eustrates, Auxences, Eugenius, Mardairus, Orestes, &c.*

“ 15th *St. Liberalis, and Eleutherus*.

“ 17th The Prophet *Daniel*, and the three young Men, *Ananias, Azarias, and Misael*.

“ 20th *St. Ignatius*.

“ 25th *Christmas-Day*; or the *Nativity of our Blessed Saviour*.

“ 26th *St. Stephen*.

* Saint *Cosmus* and *Damianus* were Brothers, and both Physicians. The *Greeks* call them *Anargyres*, because they practised Physick out of a pure Principle of Charity, without the least View of Interest or Expectation of a Fee. They were neither Empiricks nor jealous Practitioners. The *Greeks* make mention of a miraculous Fountain in *Athens*, near a Chapel, consecrated to these two Saints. This Fountain never runs but on their Festival, as soon as ever the Priest has begun Mass: In the Evening the Fountain is dried up again.

v This Asterisk is made only to denote, that the Observation of the Festivals to which it is annexed is a Duty incumbent on none but the Monks.

JANUARY.

“ THE first Day of this Month is observed not only as a Festival in Commemoration of our Saviour’s *Circumcision*, but in Honour likewise of St. *Basil*.

“ 5th The *Vigil* or *Eve* of the *Epiphany*, or *Kings*. The Reader is desired to take Notice, that the *Greeks* observe but three Vigils, *viz.* this just mentioned, that of the Festival of St. *John the Baptist*, and that of the *Exaltation of the Cross*. The Festival of the *Epiphany* (or the *Kings*) is devoted or set apart for the Commemoration of the *Baptism* of the Lord *Jesus*, who, according to the *Greeks*, suffered himself to be baptized on the 6th of *January*.

“ 6th The *Kings*, or the *Epiphany*, the assembling together of the Disciples who followed St. *John the Baptist* into the Wilderness.” On this Day of the *Epiphany*, or rather on the *Vigil* thereof, the Bishops, or their principal Vicars, make *Holy Water* for the whole Year; but throw no Salt into it, as is customary amongst the *Latins*. The People drink of it, and are obliged to be then fasting, and free from all Manner of Pollution. Their Houses are all sprinkled with this new *Holy Water*: And if there happens to be any Deficiency, they make more, and each Devotee carries some of it home with him. The Priests go and sprinkle their private Houses with it. The *Holy Water* of the *Vigil* of the *Epiphany* is made that very Evening; that of the Festival is made in the Morning at Mass. “ “ This *Holy Water* is given to such Penitentiaries to drink, as are not admitted to receive the Communion, to consecrate such Churches as have been polluted or prophaned, and to exorcise such as are possessed with, or tormented by the Devil. On this Festival they consecrate their Fountains, Wells, and the very Sea itself. This Benediction is very solemn and advantageous to the Priests, who in order to make a deeper Impression on the Minds of the People, throw little wooden Crosses into these Waters before they proceed to Mass.”

SPON, perhaps, had this Benediction in View, where speaking of a particular superstitious Custom observed by the *Greeks*, he says “ that they make a formal Procession, with all the Pomp and Solemnity imaginable, towards the Sea in order to baptize it, fastning a small Pail to the End of a long Pole with a Cross upon it, and plunging it into the Water. *Spon* adds, the *Greeks* assure us, that such Water, thus extracted from the Sea, is perfectly fresh.” Supposing this Assertion to be true, the whole Mystery of this Miracle consists in their drawing fresh Water out of some Spring in the very Place where this Ceremony is performed. But I shall make no further Remarks upon it, and only refer the Reader to those * Authors who have expatiated on this Subject.

“ 11th The Holy Father *Theodosius Cœnobiarchus*.

“ 16th The *Adoration of Alysius*, and St. *Peter*, the Apostle.

“ 17th St. *Anthony*, Abbot.

“ 18th St. *Athanasius*, and St. *Cyril*, Patriarchs of *Alexandria*.

“ 22d *Timotheus*, and *Anastasius*.

“ 25th St. *Gregory Nazianzen*.

“ 27th The *Relicks* of St. *Chrysostom*, which are carried in Procession.

* *Tournefort’s Voyages*. Letter III.

* See the *Second Dissertation on the Voyages* Tom. I. of the *Collection of Voyages to the North*, published in 1731.

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“ 30th The *three Holy Oecumenical Divines*, or *Doctors of the Church*, viz. *St. Basil the Great*, *St. Gregory the Divine*, and *St. John Chrysostom*.

F E B R U A R Y.

“ 2d THE Presentation of JESUS CHRIST in the Temple.

“ 16th *Theodorus*, ὁ Τηρων.

“ 23d The *Invention*, or *Discovery of St. John Baptist's Head*.

M A R C H.

“ 9th THE forty Martyrs, who were starved to Death in the Valley of *Sebaste*.

“ 25th The *Annunciation of the Blessed Virgin*.

“ 26th The *Archangel Gabriel*.

A P R I L.

“ 23d ὁ St. *George*.

“ 25th St. *Mark*, the Evangelist.

M A Y.

“ 8th St. *John*, the Evangelist.

“ 20th *Constantine*, and St. *Helen*.

J U N E.

“ 19th St. *Judas Alpheus*.

“ 24th The *Nativity of St. John the Baptist*.

“ 29th St. *Peter* and *Paul*, the Apostles.

J U L Y.

“ 20th The Prophet *Elias*.

“ 25th St. *Anne*.

“ 26th St. *Parasceva*, and St. *Pantaleon*, Martyrs under *Dioclesian*.

A U G U S T.

“ 6th The *Transfiguration of our Blessed Saviour*.

“ 15th The *Assumption of the Blessed Virgin*.

“ St. *George* of *Cappadocia* is likewise one of their most illustrious Saints. If there happen to be two Churches, erected in the same Town, one is always consecrated, as we are informed, to this St. *George*. Without making any Extract of his Miracles from his Legend, I shall only observe, that the *Greeks* give us an Account of an infinite Number of his Miracles, some whereof may be true and others false. This that follows is an Extract from *Ricaut*. “ There is a Chapel in a Village, not far from *Magnesia*, where the “ miraculous Image of this St. *George* is annually carried in Procession we are informed, that in case “ the Bearer of this Image happens to be a notorious Sinner, the Virtue of the Saint diffuses itself all over it, “ infomuch that the ungodly Wretch is in a World of Misery till he gets discharged of it; but if he be a “ good Man, or at least one that has not been guilty of any enormous Crimes, he will find no Inconvenience “ in the Discharge of his Office.” After this *Ricaut*, gives us a particular Description of one of these Processions which he was an Eye-Witness of.

IN the Tradition of the *Greeks* we find the following History inserted as the Origin of this Festival; and since the Story is very remarkable, I think I cannot introduce it in a more proper Place. Three Days after the *Sleeping* of the Mother of God, for the *Greeks* call this Festival *Dormitio Deiparæ*, the Apostles deposited, as was an established Custom amongst them from the Day of their Lord's *Ascension*, a small Piece of Bread on a Cushion, to distinguish both his Dignity and Seat. As soon as their Entertainment was over, and they were going to elevate the Bread, the Room was filled with an unusual Light: The *Blessed Virgin* appeared to them surrounded with Rays of Glory, and attended by a numerous Host of Angels. At her Entrance she paid her Respects to the Apostles, and said to them, in the most sweet and comforting Manner, *God be with you, I'll never leave you nor forsake you.* The Apostles, though equally surpris'd and transported, pursued their wonted Ceremony of elevating the Bread; but instead of saying, *O Lord Christ, aid and assist us;* they said, *O ever-blessed Virgin Mother of God, grant us thy Aid.* After that, the *Blessed Virgin* vanished out of their Sight. The Apostles thereupon cried out, *The Queen is ascended into Heaven, and there sits at the right Hand of her Son.* 'Tis in Commemoration, as the *Greeks* say, of this extraordinary Event, that on this Festival after their Entertainment is over, a Loaf, three lighted Wax-Tapers, some Incense and Fire are delivered into the Hands of their Priest, who thereupon immediately cuts off the Crust of the Loaf in the Form of a 'Triangle, sets the three Wax-Tapers upon the Crust so separated, and then thurifies and blesses the Bread. Afterwards, he delivers the Bread to the youngest Person then present, and orders the three Wax-Tapers to be set in three different Corners of the Room; and then he distributes the Bread amongst the whole Congregation.

“ 29 The Martyrdom of St. John the Baptist.”

THESE are their Principal Festivals. There are as many petty ones as there are Days in the Year; but then they are observed by none but their Priests, or consummate Devotees.

THEIR Festivals and the *Canonization* of their *Saints* are so nearly allied, that we are obliged to treat of them both together. The Right of *Canonization*, with us, is wholly invested in the Pope. The Statutes and Ordinances of the patriarchal See of *Constantinople* differ in several Articles from those of *Rome*. The *Menologia* of the *Greeks* is so plentifully stocked, that they are obliged, as indeed we our selves are very often, to devote one Day to the Service of two or three several Saints. As Miracles were more frequently wrought, and Canonization became more common; yet, notwithstanding such numerous shining Examples, Religion is as little practis'd as ever, and Virtue as little regarded. Was the Year to be trebled for the Commemoration of the established Saints, it would be but of small Service to any but profest Devotees. The *Greeks*, however, as we are informed, still continue to canonize all those, whose Miracles and Sanctity of Manners have rendred them illustrious. But before they can attain to that Honour, ample Testimonials must be given by Persons of unblemished Character. The Patriarchs and Bishops take their Informations with all the Care and Circumspection imaginable, and that too in full Convocation: And yet, notwithstanding all this wondrous Precaution, 'tis impossible to enumerate the infinite Prejudices and Prepossessions, the Intrigues and Cabals to which they are expos'd. He who, a-

mongst us, works Miracles at St. *Marcellus's*, is excommunicated for a Heretick at the *Vatican*. The Life of a ^a beatified Dame of the first Rank is turned into Ridicule by ^b some ; and the *A——P——* by others. As the *Greeks* are at present so stupid and illiterate, and so destitute of all proper Means for Instruction, how should they possibly avoid being engaged in the same pious Factions, the same party Prejudices and Prepossessions, who never fail to display the GLORY OF GOD, in all their Banners ?

AFTER the strictest Enquiries possible have been made the Candidate is admitted into the *Kalendar*. A Day is appointed for his Festival ; he is annually commemorated ; there are Masses said in Honour of him, and the History of his Life and Miracles is publicly read. To conclude, they sing his *Eulogiums*, and he takes his Place in the *Synaxarium*, (which is a Sort of Legend) in the same Manner as he has taken it in Heaven. *Ricaut* adds to all these Particulars, that as Canonizations can now no longer be practised without an extravagant Expence, there are but few in Comparison of what there were formerly. Moreover, as the *Greeks* are for the Generality as vicious as they are poor, there are very few, if any, to be met with, that have the least Claim or Title to the Honour of Canonization.

^a *Margaretta Maria a la Coque*, a Nun of the *Visitation*, who died in 1690 at *Paray*, in the *Charolois*. Her Life, written by the Bishop of *Soissons*, since Archbishop of *Sens*, was printed at *Paris* in 4to in the Year 1729. The main Scope and Design of this Treatise is to recommend that Fervour of Devotion, that Divine Love for the Lord *Jesus*, which Christ himself enjoined this Nun to establish, who if we may credit the Author, was indefatigable, tho' she met with the strongest Opposition imaginable from the Sisters of her own House, in the Accomplishment of his Divine Will. This Devotion, which was before established in some Measure by Father *Eudes*, was only improved and brought to a greater Perfection by the pious *Margaretta*.

^b We shall amuse the Reader with a remarkable Passage or two extracted from this Life. pag. 115. "As *Margaretta* was one Day before the Holy Sacrament, JESUS CHRIST appeared to her in a human Form and made his beloved Servant lay her Head gently upon his Bosom. At which Instant he communicated to her the unutterable Secrets of his Divine Heart. Afterwards he prest her in the most passionate Terms, to sign her whole Heart to him in Exchange. The Nun gave it him with all the most solemn Protestations of Faith, Love, and Constancy imaginable : Whereupon the Lord *Jesus*, as she thought, did really take her Heart, enfold it in his Bosom, where she saw it shine as bright as the Sun through the Wound in his Side. Our Lord withdrew it afterwards inflamed to that Degree, that it seemed to be a perfect Flame of Fire ; he then replaced it again within his Spouse's Side, who had a continual Pain forever after settled in that Part, where JESUS CHRIST had, as she apprehended, made the Incision to extract her Heart. A violent Fever attended this excessive Pain. The Remedy, which our Lord himself prescribed to alleviate and assuage her Anguish, was Bleeding.

"Page 165. JESUS CHRIST was very urgent with this Nun to make as her last Will and Testament in Writing, an absolute Deed of Gift of all the Prayers, and spiritual Effects which she should be possessed of, not only during her Life, but after her Decease. He requested her likewise to communicate such Design to her Abbess, and prevail on her to officiate as her Secretary in this important Affair ; and to assure her, that he would gratify her very handsomely for the Favour. This Deed is transcribed verbatim as the Abbess wrote it with her own Hand, and as it was signed with the Blood of the Holy Sister *Margaretta*. Our Saviour, at the Sight of this Instrument, thus duly executed, testified a more than ordinary Satisfaction, and in return made the Nun a Devise of his own Heart. He himself dictated the Form of it, and she wrote it with her own Blood.

"The Clause was drawn up in these Words, or to this Effect. *I constitute thee sole Heiress of my Heart, and of every good Thing it now is, and hereafter shall be possessed of to all Eternity ; hereby giving and granting thee full Power and lawful Authority to dispose of the same, and every Part and Parcel thereof, according to thy own free Will and Pleasure &c.* *Margaretta*, as a grateful Acknowledgment of this extraordinary Favour, took out her Penknife, and carved the Name of JESUS CHRIST upon her Bosom, in large and indelible Characters."

To these two remarkable Specimens, we might add several soft and endearing Expressions, which are interspersed throughout this Divine Treatise ; such amorous Declarations as might warm the Imagination of the most abandoned Libertines, and serve them as a luscious Pattern for their Imitation.

"Amongst the many remarkable Passages that are to be met with in this Divine Treatise, the following Circumstance does doubtless exceed them all. This Nun received almost as many Visits from the *Devil*, as she did from *Christ*. One Day the *foul Fiend* had been more active and diligent in making his Addresses to her, than her celestial Bridegroom was himself, and with a Cord which he held in his Hands, he played a thousand artful little Pranks before her, to attract her Eyes, and interrupt her Devotions. In the mean Time our Saviour appeared ; whereupon the *Devil*, without the least Reverence or Regard for his Lord and Master, threw the Cord directly about his Neck, and twisted it in such a violent Manner, that he had inevitably strangled him, had not the pious *Margaretta* ran to his Assistance, cut the Cord with her Scissars, and so delivered her Spouse from his insolent and malicious Rival.

The SACRAMENTS of the GREEK CHURCH.

BY the Word Sacrament I understand in this Place all those Ordinances, which the *Latin Church* acknowledges as such, and shall begin with that of *Baptism*. The *Greeks* take Care to bring their Children, as soon as they are eight Days old, to the Church-Door. This religious Custom is very antient amongst them; and an Imitation, or subsequent Figure, as it were, of the *Presentation of Jesus Christ* in the Temple of *Jerusalem*. If an Infant, however, should be in any apparent Danger of Death he is baptized immediately, for fear he should die in Darkness, or as they express it, *out of the Light*. The Priest goes to the Church-Door, in order to receive the Infant, and give him his Benediction, as formerly *St. Simon* did to our Blessed Saviour. At the same Time, he marks him with the Sign of the Cross on his Forehead, his Mouth, and his Breast. These are their preliminary Ceremonies to the Sacrament of *Baptism*, and what they call *putting the Seal upon an Infant*. This initial Ceremony is followed by a Prayer repeated by the Priest. After which, he takes the Infant and raises him in his Arms, either before the Church-Door, or the Image of the Blessed Virgin, making several Signs of the Cross upon him. This *Baptism* of theirs is performed by a threefold Immersion; but before he administers this Sacrament, the Priest ^d breathes three Times on the Infant, which is looked upon as an *Exorcism*, and Deliverance from the Power and Malice of the Devil; afterwards he plunges him three Times all over in the Baptismal Font, and at each Immersion names a distinct Person in the sacred Trinity. ^e The Relations who bring the Child to be baptized take care to have the Baptismal Water warmed, and throw into it a Collection of the most odoriferous Flowers; whilst this Water is warming, the Priest sanctifies it by a Prayer, breathes upon it, and then pours Oil into it, and with the same Oil anoints the Infant in the ^f Form of a Cross. This Oil is a Symbol or Figure of Man's Reconciliation with his Maker. This Unction is performed by the Priest upon the Child's Forehead and Breast, all round about his Ears, and upon his Loins, during which he pronounces these Forms of Words, *viz.* in anointing the Forehead, *the Servant of the Lord is anointed*. When he anoints his Breast, *For the Cure of his Soul and Body*; at the Unction of his Ears, he adds, *that the Faith may be received by hearing*.

“ If 'tis a Male-Child that is to be baptized, the Godfather, says *Ricaut*, stands before the Font, but the Godmother, in case it be a Female. Both the one and the other think it a Duty incumbent on them to be as careful of the Child's future Education, as if they were in Reality its Parents.” If they are punctual and exact in the Observance of these Duties, they are doubtless, in that Particular, much better Christians than the Natives of most other Countries. All those who have stood Godfathers and Godmothers together, are prohibited from intermarrying with each other. “ A Godfather, according to *Ricaut*, must not marry the Widow of his *Compeer*; “ neither must the Son of the latter marry the Daughter of the former. Such “ Families as are allied by Vertue of this Ceremony can never intermarry for several “ Generations, unless they are resolved to lie under the Imputation of an incestuous “ Marriage, and incurring the Censure and Reprehension of the Church. These Scru-

^e Σφράγις a Mark, or Seal, κατασφραγίζω to mark, or seal.

^d *Ricaut's State of the Greek Church*, and others.

^f *Ricaut, Tournesfort, &c.*

^e *Christoph. Angelus*, and others.

“ples of Conscience arise entirely from this received Notion, amongst others, that
 “ ’tis indecent and dishonourable for a Man to marry a Woman that he has been *Spon-*
 “ *for* for at the Font.

THE three Immersions imply, according to the *Greeks*, the Death, Resurrection, and Immortality of a Christian. The first buries the *old Man*, the second regenerates, and restores him to Life again, and the third, entitles him to eternal Life. This Allusion, by which the *Greek Church* characterizes and describes the Sacrament of Baptism, is an incontestible Proof, of the Blessed Trinity’s being represented in their three Immersions; this was formerly introduced to distinguish between the Orthodox and some particular *Anti-trinitarian* Hereticks; all this, I say, supported, and fortified by a long and antient Tradition, may very probably have induced the *Greeks* to imagine, that our Effusion of Water on the Forehead of the Infant is not a sufficient Ablution to constitute this Sacrament. And some Historians affirm, that they so obstinately persist in their Prejudices, as to rebaptize such *Latins* as are admitted Members of their Church. Others again, if we may credit a certain *ⁱ Missionary*, *rest satisfied with a second Unction.*

ⁱ THE *Greeks* baptize, and confirm their Children at the same Time; but before I come to a Description of this Ceremony, I shall give you a short Account of the Manner in which their Chrism is prepared. “ *ⁱ Good-Friday* is set apart for the Consecration thereof. The Bishop, or Archbishop, makes as much of it, as he thinks will
 “ be sufficient for the whole Year. This Chrism is much of the same Consistency as
 “ Butter. Oil is the principal Ingredient.” *ⁱ* There are Abundance of aromatic Drugs thrown into the Composition. The Priest with a Deacon on each side of him, holding a *¹ Fan* in their Hands, preceded by a *Domestic*, and several other Deacons furnished with Lamps, carries this sacred Composition in an *ᵐ Alabaster Box*, or rather, in a small Vessel, which bears that Name; because formerly ’twas made of *Alabaster*, whereas now they substitute a Glass or Chrystal Vessel in its Room &c. As soon as they are arrived at the Door of the Sanctuary, he presents the Vessel covered with a Veil to the Bishop, who sets it on the Communion Table, on the Left Hand. Then the Deacon says, *Let us pray.* After this, the Prelate goes to the Side of the Communion Table, and having uncovered the *ⁿ Chrism*, consecrates, or blesses it three Times with the Sign of the Cross; and concludes with a long Prayer. The Reader is here desired to observe, that this Prayer not only sets this Chrism in Competition with the Oil, and Unctions made use of by the *Jews*; but assures us likewise, that *the ° Apostles were anointed*, in
 the

ⁱ Richard, the Jesuit, in his Account of the Island of St. Erini pag. 139.

ⁱ Ricaut’s State &c. Chap. viii.

¹ Ricaut *ibid.* He is mistaken with respect to the Day; for instead of *Good Friday*, he should have said *Maunday-Thursday.* See Habert and Father Goar.

ⁱ Habert in *Observat. ad Pontif Græc.* And the *Pontifical* itself mentions Wine, *Calamus Aromaticus*, Balm, *Echinante*, which very probably may be *Gilly-Flowers*, *Pepper*, *Myrrhe*, *Xylocassia*, which is supposed to be *Cinnamon*, *Folia Indica*, which may probably be the *Flowers of Nutmegs.* Ricaut takes notice but of three or four Ingredients in all. The *Pontifical* and *Habert* enumerate twenty others at least, which at present indeed, may possibly be omitted, and make no Part of the Composition of this Chrism.

¹ *Pails*, or *ῥητις* *Flabrum.* See Habert *ubi sup.*

ᵐ See Habert *ubi sup.* *ἀλβάστρον*, *Lecythus Unguentaria*, *Latinis etiam Alabaster*, &c.

ⁿ The *Latin* Translator of the *Pontifical* makes use of the Term *Velat*, in pag. 696, which is an Error. *Ἀποκαλύπτει* signifies, *he uncovers.* Ricaut translating from this Version has run into the same Mistake.

° See *Pontif. Græc.* pag. 690. or Ricaut’s Translation of the Prayer Chap. viii. *ubi supra.* I must observe by the Way, that Ricaut has misconstrued this Passage which relates to the Unction of the Apostles. He renders it, *’Tis by this Unction, that &c. and hitherto all Persons have been baptized by them &c.* Whereas he ought to have said, *’Tis by this Unction, that &c. and all those who have been regenerated in Baptism by them, or their Successors, the Bishops.* Although this Prayer implies that the Use of Chrism has been observed
 ever

the same Manner as the Priests were, under the *Mosaic* Law. But be that as it will, the Terms in which that Prayer is conceived are very emphatical.

THE Apostles confirmed their Converts by the Imposition of Hands only, which at that Time was attended with a visible and instantaneous Influence of the Holy Ghost. When there was no outward Manifestation of this divine Influence, the Church substituted other external Signs in their Room, to represent to all true Believers the internal Operation of the Holy Ghost upon their Hearts; which was the Origin of the Chrism. After the last Prayer in the Office of Baptism the Infant is confirmed in the following Manner. ^p *Behold the Seal of the Gift of the Holy Ghost*, says the Priest, as he applies the Chrism, in the Form of a Cross, to the Forehead, Eyes, Nose, Mouth, Ears, Breast, Hands, and Feet of the Infant. I shall here shew you, as brief as possible, the Difference that there is between the Confirmation of the *Greeks*, and that of the *Latins*. First, the *Latins* make the Sign of the Cross at Confirmation on the Forehead only. 2dly, The Form made use of by the latter is something more emphatical. And 3dly, The Bishop only amongst the *Latins* is invested with the Right of Confirmation.

“^a SEVEN Days after Baptism, the Infant is brought to Church in order to be washed. The Priest pronouncing the Prayers directed in their *Ritual*, not only washes the Infant's Shirt, but cleans his Body with a new Sponge, or a Linen Cloth prepared for that Purpose, and dismisses him in the following Form of Words, *Thou art now baptized, surrounded with a Celestial Light, fortified with the Sacrament of Confirmation, and sanctified and washed in the Name of the Father, and of the Son, and of the Holy Ghost.*”

THAT Confession is a Custom observed amongst the *Greeks* is past all Dispute. A modern Protestant applauds this Practice to a high Degree, and looks upon it, ^r *as one of the fundamental Pillars of the Eastern Church, 'tis upon this Axis, says he, that their whole Ecclesiastical Policy turns. Without this Support the Clergy would no longer have any Authority, or Influence over the Consciences of the People, and would very seldom be able to reprove them for their irregular Conduct in a Country, where they could fly to the Arms of Infidels for Shelter and Protection from the Censures and Reprehensions of their own Spiritual Pastors.* He carries this Point still further, he don't scruple to call it, *an Evangelical Institution, and an excellent Motive to kindle the Fervour of Devotion the use whereof has been laid aside, and neglected on account only of some Abuses that have been discovered in it.* Why might not Prayer be set aside too, since 'tis equally liable to Abuses? There are several Sects who give into enthusiastic Practices, under the Disguise or Colour of *serious Meditations, and divine Contemplations.* Nay public Assemblies in Churches are not always void of the greatest Abuses and Disorders. 'Tis surely a straining of Matters to too high a Pitch, to drop the Practice of what is good and laudable, under Pretence of putting a Stop to the Evil that might possibly attend it.

THERE are four stated Times in the Year for Confession, which must be made to a lawful Priest, and one who has the Bishop's Licence for acting in the Capacity of a

ever since the Days of the Apostles, yet *Habert* has confuted that Notion, in his *Observations on the Greek Pontif.* pag. 702, & seq.

^v *Habert ubi supra in Observat.*

^a *Tournefort's Voyages, ubi supra.*

^r *Ricaus in the Preface to his State of the Greek Church.*

ghostly Father. 'He who intends to confess his Sins, applies himself to the Priest, who after the usual Interrogatories withdraws with him to some remote Corner of the Church. 'The Penitent there sits down, with his Head uncovered; and the Confessor thereupon assures him, that *'the Angel of the Lord is there present to take his Confession. Take Heed therefore, adds he, that neither through Shame or any other Motive whatever, thou art any ways tempted to conceal thy Sins: I am a Man and a Sinner as well as thy self.* Whilst the Penitent is at Confession, his Confessor still continues to exhort him to conceal nothing from him. The enjoining of Penance follows Confession, and consists, for the Generality, in fasting for a few Days, or giving Alms to the Poor. * Ricaut adds Pilgrimages, and some other Penances of the like Nature, which are not near so strict and austere, as those enjoined by Confessors in former Ages.

* AFTER Confession, the Priest pronounces the following Absolution. *By Vertue of the Power and Authority which the Apostles received from our Blessed Lord himself, and which they have transmittted down to the Bishops, and by the Commission which I have now received from my Bishop, I absolve thee in the Name of the Father, and of the Son, and of the Holy Ghost, and I do hereby declare and pronounce, that thy Portion is amongst the Number of the Just.* After this, he reads a Prayer over the Head of the Penitent, who gives him some small Gratuity of Money for his Trouble.

THE Priests, and all in Holy Orders, are obliged to go to Confession once a Month, and the People once a Year, that is, just before their Grand Lent, or that which precedes Easter. I shall here add, that the *Greeks* expressly recommend Confession to such as are in a sick and languishing Condition, as an effectual and absolutely necessary Remedy for the Consolation of their Souls, and the Quiet and Repose of their guilty Consciences.

Thus I think I have given the Reader a full and satisfactory Account of the Confession of the *Greeks*; but if we may credit a very judicious and learned Traveller, the Practice of Confession amongst them is perfectly vicious and irregular, with respect to the Priest as well as the Penitent. " Their Priests, who act as Confessors, know not " so much as the Form of Absolution. If a Penitent acknowledges he has robbed another, they immediately ask him whether the Party injured be a Native of his own " Country, or a *Frank*. If the Penitent says the latter; then there is no Harm done, " says the Priest, provided we share the Booty between us." These are the natural Consequences of the Ignorance and Poverty of the *Greeks* in general. The Prejudices which they have imbibed through the former, induce them to question the Validity of the *Romish* Confession, and even to look upon it as a Sin. But we ought not to exclaim too much against their Ignorance and Stupidity; since amongst our selves; there are thousands who will reject the most ² self-evident Truths, supposing they proceed from the Mouth of an heretical Preacher. How many of our Priests

* *Christoph. Angelus de Statu Græc.*

* *Allatius de Consensu, &c. Lib. III. Cap. ix.*

† 'Tis very probable, that by this Term which signifies *one that is sent*, they mean no more, than the Confessor himself.

† *State of the Greek Church. Chap. vii.*

* *Christoph. Angelus de Statu Græc. Cap. xxii.*

† *Tournefort, ubi sup.*

‡ 'Tis to these Prejudices that we must ascribe an infinite Number of those Chimerical Errors, which will serve from this Time to latest Posterity for the Publication of new Editions of the long Catalogue of Heresies.

are so bigotted, as not only to stigmatize as Hereticks, but excommunicate all such^a as converse with Persons of a different Persuasion, live amongst them, or talk with that *Philosophick Freedom*, which since the Beginning of the past Age has made such glorious Discoveries?

A REFUSAL to submit to the Ties and Obligations of Religion, or, indeed, merely to the Statutes and Injunctions of the Church, is always looked upon as Impenitence and Disobedience, and Excommunication is the Consequence. ^b *Christophilus Angelus* has given us, in a short Compass, the Form of this Excommunication, which excludes the Offender from the Pale of the Church, deprives him of all Communion with the Father, Son, and Holy Ghost, *cuts him off from all Communion with the three hundred and eighteen Fathers of the first Council of Nice, and with the Saints; consigns him over to his bellish Companion the Devil and the Traytor Judas, and, in short, condemns his Body to remain after Death as hard as a Flint or Piece of Steel, unless he humbles himself, and makes Atonement for his Sins by a sincere Repentance.* The Greeks tell strange Stories of these poor excommunicated Wretches; but before I enter upon the Particulars, 'twill be proper to say something to the Form of this Excommunication as 'tis set forth by *Ricaut*. 'It abounds with the most direful Imprecations; and if it does not absolutely deprive the Delinquent of the Enjoyment of the four Elements, it calls down more Curses on his Head, than is requisite to render that Enjoyment insupportable; and even prohibits his Interment after his Decease. The awful Apprehension of such shocking Misfortunes contributes very much, without all Dispute, towards imprinting on the Minds of the *Greeks* a lively Idea of their Duty; to which we must add, what they assert, with respect to those excommunicated Persons, who die in Impenitence, that their Bodies will never dissolve, or moulder away, till such Excommunication be taken off. The Devil, according to a received Notion amongst the *Greeks*, ^c enters into their lifeless Coarces, and makes them subservient to his wayward Will and Pleasure. These Bodies, thus animated, are called *Vroucolacs*; a compound Term, derived from *Bourca*, or *Vrouca*, Mud, or Dirt, and

^a Because *Descartes* went twice or thrice to the Protestant Church whilst he resided in *Holland*, some zealous Catholics were very angry, and looked upon such an unguarded Action as a most notorious Crime. On the other Side, *Vaetius*, a Protestant Divine, was so incensed against him, that he attempted to have him punished by the secular Arm, at *Utrecht*, for being a profest Atheist, and the Ring-Leader of a monstrous Sect of Libertines. When *Descartes* heard the News, that some of his Writings were condemned to be burnt at *Utrecht*, he said with a Smile, that *Vaetius* had articed beforehand with the Hangman to make such a large Bonfire for that Purpose, as that the Flames of it might be seen all the World over. See *Descartes's* Letters, Tome. III.

^b *Christoph. Angelus* ubi sup. Cap. xxv.

^c *State of the Greek Church*, Chap. xvi.

^d In order to prevent the Devil from animating the Bodies of such excommunicated Persons, *Ricaut* informs us, that they dismember, cut them in Pieces, and boil them in Wine. The *Greeks* are likewise of Opinion, that by burning the Hearts of the Deceased, they hinder the Devil from having any Influence or Power over them. The same *Greeks* assure us, that the Devil reanimates the dead Bodies of no *Greeks*, but such as are of their own Communion. Bless us! why this Distinction? 'tis because the Priests, and their Emissaries durst not presume to send the Devil into the dead Carcasses of the *Turks*, and would find but very few *Dupes* fit for their Purpose amongst the *Latins*. *Tournefort* in his Travels to the *Levant* has given us a particular Account of one of these Impostures. But nothing sure is merrier than the pious Exclamations of Father *Richard*, with respect to these *Vroucolacs*. He first, says he, believed that they were the Souls of the Deceased, who returned to beg Assistance, in order to be redeemed the sooner from the Torments of Purgatory. But then, adds he, Purgatory cannot be the Abode of those who obstinately deny that there is any such Place; and such Souls as come from thence are never guilty of such flagrant Extravagances as these commit. He gives us afterwards several Stories relating to these *Vroucolacs*, which he firmly believes to be all Matter of Fact. He informs us likewise, that several are of Opinion, that the real Cause, why no *Frank*, who dies in the Belief and Faith of the *Romish* Church, ever becomes a *Vroucolac* must be ascribed to nothing else but the Goodness of their Holy Oils, and the Vertue and prevailing Power of their Holy Water. See Father *Richard's* Account of the Island of *St. Erini*.

This Father takes notice of one other Circumstance, which is too remarkable to be omitted; and that is, that the Priests always meet on a Saturday, to perform the Ceremony of Exorcism, imagining, that they shall not find the Body, which the Devil makes so free with, in the Grave, upon any other Day.

Laceos a *Ditch*. Their History of these *evil Genii* abounds with as many Lies and Impostures, as those of our *Ghosts* and *Hobgoblins*. But be that as it will, these *Chimæras* make the People so tractable and obedient, that if a Priest does but threaten them with Excommunication they will instantly acquiesce in any thing, how disagreeable soever, which he proposes. And on the other Hand, such is the abject State and Condition of these unhappy Priests, that they are obliged, through Indigence and Necessity, to sell both their Penances and Absolutions, and to invent all these mean-spirited knavish Impostures, to preserve, and keep up that Veneration and Respect with the Vulgar, which, as I have already hinted, is, in *Greece*, of no small Importance to the Christian Religion.

^c *Christophilus Angelus* likewise gives us an Account of the deceased Delinquents, who at the Year's End become '*Tympaniticks*; that is to say, their Bellies, when beat upon, sound as hollow as a Drum: Besides, they are as hard as all the *Vroucolacs* are, and stand upright against a Wall without the least Support. All such excommunicated Persons turn black, their Hair likewise grows dark, but their Nails white. These Bodies, however, will dissolve, and moulder away by the Aid and Assistance of a proper Exorcism, which consists in the Priest's reading several Prayers in his Pontifical Vestments, in the Presence of all such, as have contributed, directly or indirectly, to the Excommunication of the Deceased, if they are well and able to be personally present. After these Prayers, which effectually absolve him, his Body immediately ^d dissolves and crumbles into Dust and Ashes. Supposing this to be Fact, the natural Cause of such Dissolution is this. The fresh Air penetrates into these Bodies, petrified, as it were, by the saline Particles of the Earth, which have insinuated themselves into the Pores, Fibres, and Nerves of these dead Bodies: It melts the saline Particles and relaxes by its Humidity the Nerves and Fibres; and thus the Body resolves immediately into Dust: And this is the wonderful Work of Nature during the Prayer of Absolution.

To these Superstitions just mentioned, is owing the Custom of digging up their Dead twelve Months after their Interment. A good Colour and a sweet Smell are in the Opinion of the superstitious *Greeks*, an incontestable Testimony of the Sanctity of their departed Friends. They carry their Prejudices so far, as to think it absolutely requisite, that the Person who reads the Excommunication, should likewise pronounce the Absolution, altho' turned *Mahometan*, or *Pagan*. For which Reason, ^e according to *Allatius*, a Patriarch once made his Applications to a *Renegado*, to dissolve one of these departed Delinquents, whom he had excommunicated while he was a Christian.

THE Devil not only concerns himself about the Dead, but it often happens, in *Greece*, as well as in other Countries, that he enters into, and possesses the Living.

^a *De Statu Græc. ubi sup.*

^b *Allatius*, in *Epistol. de quorundam Græcor. Opinion.* gives us after his usual emphatical Manner, a Description of one of these *Tympaniticks*. 'Tis too prolix to be inserted in these Remarks; I shall, therefore, content my self with observing, that the *Tympanitic*, as far as we can form a Judgment of it from his Description, was no more than a dead Body petrified in the Earth.

^c The beforementioned *Allatius ubi sup.* produces several Instances of the like Dissolutions of dead Bodies, as the immediate Consequence of their Absolution. He does not, indeed, attest them on his own Knowledge, but on the Veracity of several Persons of the strictest Honour and Reputation.

^d *Allatius ubi sup.*

Their Method of Cure is Exorcism. *Chrysophilus Angelus*; who was an Eye-Witness of the ⁱ Exorcism of a *Demoniac*, gives us the following Account of the Operation. The Patient was chained down to a Post; after which, several Priests, dressed in their sacerdotal Vestments, read to him, for six Hours together, a considerable Part or Portion of the four Gospels. And as in one particular Place of ^k *St. Matthew* it is said, in express Terms, *that this Kind of Devil goeth not out, but by Prayer and Fasting*, the Exorcists took particular Care to fast about twenty four Hours before. The next Day they observed the same Penance, and continued to read as before. 'Twas three Days at least before these Lessons were over. In the mean Time the *Demoniac* cursed his Maker, and raved against all Mankind, swearing, hollowing and hooting, and making a thousand ridiculous Grimaces. All his Contortions, however, were no Impediments to the Priests in the Prosecution of their Reading; nor did they condescend so far as to make the least Reply to the impious Blasphemies of Satan. 'Tis observable, that the Priests read alternately, without Intermision, and that with such ^l Care and Circumspection, that before one had well finished the other was ready to begin. After they had done reading the four Gospels, another Priest, remarkable for his Sanctity of Manners, was made choice of for an Assistant. His Province was to read to the *Demoniac* the Exorcisms of *St. Basil*. Though this Lecture, it seems, put the Devil into the utmost Confusion, yet it did not prevent him from retorting in the most opprobrious Language imaginable: The Priest, however, so severely rebuked him, and in such a peremptory Manner enjoined him to come out, that in short, he was forced to comply. At his Departure he shewed his Resentment to the utmost of his Power, tormented the miserable Wretch as much as possibly he could, and left him in short motionless, and like a dead Corpse, upon the Ground.

BEFORE I proceed to their Marriages, and the Ceremonies relating thereto, I shall take notice of some Distinctions which the *Greeks* have made between one *Vroucolac* and another. They are of Opinion, that the Influence of Excommunication is either proportioned to the enormous Quality of the Delinquent's Crime; or to the Dignity of the Priest who pronounces it; and to that the Differences are ascribed. The Forepart of the Body of one who has neglected the Observance of some Injunction, or has received some Malediction, remains whole and entire after his Decease.

A Person that has been anathematized grows yellow, and his Fingers become intirely contracted: One excommunicated by the Laws of God turns perfectly white; but he who is excommunicated by a Prelate becomes as perfectly black.

I PROCEED now to their Marriages; the particular Ceremonies and Preliminaries whereof are as singular and remarkable as those in other Countries: but before we give an Account of such as are purely civil and worldly, we shall describe those which may, with Propriety, be termed religious. In the Office of Matrimony there is a ^m Prayer for the Bride, who is to be muffled up either in a Veil, or a Hood. Such as are inclined to be joined together in the Bands of Wedlock, those Christian Bands, which Death alone can dissolve and break asunder, by which too many find themselves linked, to their Cost, to such outrageous Devils, that the most audacious Ex-

ⁱ *De Statu Græc.* Cap. xlix.

^k *St. Matthew*, Chap. xvii. ver. 21.

^l This is a Paraphrase on the *Greek* Terms, which literally signify *he snatches the Word out of the Mouth of him who preceded*.

^m See *Father Goer's Euchologia*.

orcist will never attempt to cast them out or approach them: Such, I say, as are willing to take this Leap in the Dark, and fetter themselves for ever, make their Applications to the Priest as soon as Mass is over for the Solemnization of their Nuptials. The Bridegroom stands on the Right Hand, and the Bride on the Left. Two Rings, one Gold, the other Silver are deposited near one another on the right Side of the Communion Table, the latter pointing to the Right Hand, and the former to the Left. The Priest who performs the Ceremony makes several Crosses upon the Bride and Bridegroom, puts lighted Wax-Tapers in their Hands, thurifies, or incenses them, in the Form of a Cross, and accompanies them to the Temple. The Choir and the Deacon pray alternately that the Bridegroom and the Bride may prosper in all their Undertakings, and be blessed with a numerous, and hopeful Issue. When these Prayers are over, the Priest gives the gold Ring to the Bridegroom, and the silver One to his Spouse, saying three Times successively, *I join (or I tie) N. and N. these Servants of the Almighty here present in the Name of the Father, &c.* Having pronounced this Form of Words, he makes the Sign of the Cross with the Rings over their Heads, before he puts them on the proper Fingers of the Right Hand. Then the ^a *Paranymph*, or *Brideman* exchanges these two Rings, and the Priest reads a long Prayer, in which the Vertue and Dignity of the Nuptial Ring are typically compared to *Joseph's* Ring, and that of *Daniel*, and of *Thamar*, &c.

WHILE the ^a *Bride* and *Bridegroom* are crowned, the same Priest accompanies the Ceremony with several Benedictions, and other emphatical Prayers. After that, the Bridegroom and his Spouse enter the Church with their Wax-Tapers lighted in their Hands; the Priest marches in Procession before them with his Incense Pot, singing as he goes along the 128th *Psalms*, which consists of a Promise to the faithful *Jeroms* of a prosperous and fruitful Marriage. At the Close of every Verse the Congregation repeats the *Doxology*, or the *Gloria Patri* &c. The Deacon, as soon as the *Psalms* are over, resumes the Prayers, and the Choir makes the usual Responses. If after so many solemn Vows, and so many pathetick Prayers, wherein all the ^b Blessings conferred on *Abraham*, *Isaac*, and all the *Patriarchs*, on *Zacharias* and *Elizabeth*, the Father and Mother of the *Fore-Runner* of our *Blessed Saviour*, &c. are particularly specified; if after all these Benedictions, I say, the new married Couple should find the Yoke gall them, and sincerely repent of their indissoluble Union, what other Account can we give for the Misfortune, but that the Work of Religion is shamefully marr'd and corrupted, through the Depravity and Weakness of Human Nature?

AFTER all these Prayers, the Priest sets the Crown on the Bridegroom's Head, saying, *This Man, the Servant of the Lord, is crowned, in order to be married to this Woman* &c. After which, he crowns the Bride, and repeats the same Form, which is followed by a triple Benediction, proper Lessons, and sundry Prayers. The Priest, in the next Place, presents the Bridegroom and the Bride with a Goblet, or large ^c Glass, full of Wine ready blest for that Purpose; after which, he takes off their Crowns:

^a Or *Paranymphs* in the plural; because, for the generality, they have several. These *Paranymphs* are, for the most part, the Godfathers and Godmothers, of the new-married Couple, as from a Passage, which I shall produce hereafter from *Tournefort*, will more plainly appear.

^b A particular Custom of the *Greeks*. See *Goar's Euchologia*.

^c See the two Prayers for the Bride and Bridegroom in the *Euchologia ubi sup.*

^d *Thevenot*, in his *Travels*, says, that the Priest who drinks last, breaks the Goblet or Glass, saying, *May the Bridegroom treat his Spouse's Virginity in the same Manner.*

One Prayer more, accompanied with a proper Benediction, and several Compliments paid the new married Couple, conclude the Solemnity.

BEFORE I proceed to those other Ceremonies which cannot so properly be termed religious, but to compensate for that Deficiency, are always gay and entertaining, and sometimes very humorous and merry, we shall take Notice of some particular Customs, the Observance whereof is looked upon amongst the *Greeks*, as an indispensable Obligation, and, in short, a fundamental Article of their Religion. If a Priest, after the Decease of his first Wife, marries again, he forfeits his Title to the Priesthood, and is looked upon as a Layman. If a Layman marries a fourth Wife, he is excluded from all Communion with the Church. When a Man has buried his third Wife, there is no Medium for him; he must either continue a Lay-Widower, or enter himself a Member of some Convent. The general Reason assigned for this severe Prohibition, as we are informed, is this, that 'fourth Marriages are absolute Polygamy. The *Greeks* do not entertain the same Idea of three subsequent Marriages; because, by a mighty refined Subterfuge and Evasion, which is scarcely intelligible, they insist that Polygamy consists of two *Copulatives*, and that three Marriages constitute but one *Plurality*, and a *Unity*. *Ricaut*, however, assigns a much better Reason for it, which is this, that this Custom of the modern *Greeks* is grounded on the Rigour of the antient Church, which checked and censured (in all Probability too austere) all such as indulge themselves in any sensual Enjoyments. Some of the primitive Fathers were so strict, as to make no Manner of Allowance for a Man's natural Constitution, the Climate he lived in, or admit of any other Circumstance, as a sufficient Plea for Indulgence; and there are at this very Day an infinite Number of Devotees as rigid in all Respects as they were.

TOURNEFORT gives us a Description of a Wedding that he saw himself at *Mycone*, the religious Ceremonies of which seem to differ in several Circumstances from those just beforementioned. To this I shall add that given us by *Spon*, and both together will give the Reader an complete Idea of the civil Customs of the *Greeks* with respect to their nuptial Solemnities.

" We accompanied, says *Tournefort*, the Bride and Bridegroom to Church with
 " their *Sponsors*, or Godfathers and Godmothers. They have sometimes three or four,
 " especially when the Bride is the eldest Daughter." He observes, that the eldest
 Daughter is the principal Favourite. If a Father is possesst of ten thousand Crowns,
 he gives one Moiety, or half Part of it to his eldest Daughter, and divides the Re-
 mainder amongst the rest of his Children, Share and Share alike. " I could not, says
 " he, rightly inform my self of the true Reason for their Observance of that Custom
 " After the Priest had received the Company at the Church-Door, he required
 " the mutual Consent of both Parties, and put Garlands upon their Heads, composed
 " of Vine-Leaves, embellished with Ribbands and Lace. After that, he took two
 " Rings, which lay upon the Communion Table, and put them on their Fingers;
 " that is to say, a Gold one on the Bridegroom's, and a silver One upon the Bride's.
 " Saying, *This Man &c.* (according to the Form beforementioned) He inter-

* *Christoph. Angelus ubi sup. Cap. xlix.*

* *Ricaut's State of the Greek Church, Chap. xv.*

* *Voyage to the Levant, Letter III.*

“ changed these Rings above thirty Times over during the Solemnity. When he put
 “ the Bride’s upon the Finger of the Bridegroom, he said, *This Woman &c.* In short,
 “ he changed the Rings over and over again, but at last the Bridegroom kept the
 “ gold one, and the Bride the other. The Godfathers and Godmothers, after
 “ the Priest had done, made the same Exchanges. The Man and Woman whose Pro-
 “ vince ’twas to officiate that Day took off the Bride and Bridegroom’s Garlands, and
 “ held them two or three Inches over their Heads. They turned themselves, hand
 “ in hand, thrice round successively, and at the same Time the Assistants, Relations,
 “ Friends, and Acquaintance kicked and buffeted them without Mercy, according to
 “ an unaccountable whimsical Custom of their Country, which I cannot account for.
 “ After this was over, the Priest cut some Bread into several little Pieces, and
 “ put them into a Porringer of Wine: When he had so done, he first tasted it him-
 “ self, and then administered a Spoonful to the Bridegroom, and another to the Bride.
 “ The Sponsors, or Godfathers and Godmothers, and other the Assistants had their
 “ proper Portion likewise and so the Ceremony ended. There was no Mass;
 “ because their Nuptials were solemnized in the Evening.”

“ I SHALL now amuse the Reader with some preliminary Marriage-Ceremonies
 of the *Greeks at Athens* extracted from *Spon.* “ Their young Virgins never stir out
 “ of their Houses before their Wedding-Day, and their Gallants make Love by Proxy,
 “ or a third Person, who has free Access to them, and is some Relation or other, in
 “ whose Fidelity and Friendship they can best confide. They don’t so much as
 “ see therefore the Bride till the Day appointed for the Solemnization of their Nup-
 “ tials. On that Day, they hand the Bride about in Publick a long Time; they do
 “ not, indeed, march far, but then they move in a very slow and Solemn Pace.
 “ The Procession between the Church and the Bridegroom’s House takes up two
 “ Hours at least, and is preceded by a select Band of Haut-boys, Tabors, and other
 “ Instruments of Musick. During this Ceremony and the Procession the young Vir-
 “ gins carry a large Crown on their Heads, composed of *Filigreen* Work, and decked
 “ with costly Pearls, which is so cumbrous and troublesome; that they are obliged
 “ to walk as upright as an Arrow. This publick Wedding would be looked upon
 “ with an Eye of Contempt, if they were not painted, or rather dawbed over after a
 “ very inelegant Manner; and this Day may as well derive its Name from Paint there;
 “ as with us in *France* from the Ladies Head-Dresses.

“ *RICAUT* says (and his Account may serve as a Supplement to the foregoing) that
 “ the Bride’s Relations conduct her into the Bridal-Chamber, where she sits amongst
 “ her female Friends and Acquaintance with a Veil all over her Face, as before. The
 “ Bridegroom enters, and with a trembling Hand lifts up her Veil, and salutes her.”
 The Reader perhaps may imagine that this Trembling is either a necessary Part of the
 Nuptial Ceremony, or the Effect of Bashfulness in a Lover that’s as modest, as much
 dashed out of Countenance, and as great a Novice as poor *Thomas Diaforus* was:
 But he is very much mistaken in the Matter. All our *Grecian* Lover’s Fear is, lest
 instead of a *Beauty*, he should embrace the Figure of a *Succubus*. But be that as it
 will, she’s the Wife, and he’s the Husband. The Indulgence which the *Greek Church*
 shews for Divorces, must be altogether, or at least in a great Measure, imputed to such

v. *Voyages* Tom. II. pag. 183. published in the Year 1679.

w. *State &c.* ubi supra.

idle and extravagant Customs as these are. There is no Manner of Difficulty, as we are informed, in procuring a legal Separation ; and the Patriarch, for a trivial Gratuity, will disannul a Marriage, and grant his Dispensation for a second. This Indulgence of the *Greek* Church to her own Members, in some Measure compensates, or is an equivalent to the Polygamy allowed of amongst the *Turks*, which is prohibited by the *Greek* Church, as being inconsistent with the Laws of Christianity. 'Tis surprising, that as the *Greeks* live amongst the *Turks*, whose Religion so openly countenances and encourages a Plurality of Wives, they should guard themselves against so bewitching an Infection. As for us who live at such a Distance from that dangerous Distemper, we are convinced by the Light of Nature, as well as the Laws of Christianity, by which the *Greeks* are equally restrained, that a thousand Inconveniences, and the Subversion of whole Families must inevitably attend the Indulgence of Polygamy. We comfort and content ourselves, therefore, with Polygamy of another Nature, one that is but of a few Hours Duration, in those Hospitals which are devoted to transient Marriages, and with some other reciprocal Acts of Infidelity, which are sometimes authorised by the mutual Consent of the Women and their Husbands.

To all these Customs we must add that other mentioned by *Ricaut*, of rocking the new-married Couple to sleep, and tying them together with a Garter. In several Places of *Greece*, where there is a more free and uninterrupted Intercourse between the two Sexes, Assignations, Intrigues, and lawless Enjoyments are so very common, that the Mothers, to avenge the Loss of their Daughters Honour, punish the Delinquents, as we are informed, with sewing up their Codpiece. To retrieve this Misfortune, and be enabled to give future Testimonies of his Manhood to any other Lady, he must first make his Applications to the injured Matron, and give her a valuable Consideration to get rid of the Charm.

I SHALL now proceed to their *Euchelaion*, that is to say, their *Oil of Prayer*, or rather *Oil with Prayer*, which are the Terms whereby the *Greeks* mean to express their *Extreme Unction*. According to *Tournefort* the *Monks* of *Monte Santo*, who are as covetous and simoniacal as any of the *Greek* Priests whatever, as well through that general and confirmed Corruption, which has infected not only their Sanctuary, but those who officiate at their Altars, as through the abject Poverty, and profound Ignorance of the Populace and their Instructors : These *Monks*, I say, “ are perfect Vagabonds, “ and wander all over *Greece* and *Moscovy* too, to dispose of this *Oil* to the best Advantage. They go to private Houses to hear Confessions, and administer their *Extreme Unction*, even to such Persons as are in a perfect State of Health. They anoint the “ Back-Bone of the Penitent on his Declaration of each particular Sin; provided always that they are handsomely gratified for their *Oil* and their Labour. The lowest “ Price of the least Unction is a Crown : Those for Fornication, or Adultery, are held “ up at a higher Rate Such as make the most regular Application of this Unction, make use of consecrated *Oil*, and at each Operation, repeat these Words of “ the *Psalmist*. *The Net has been broken, and we have been delivered.* And a little further he adds, that they administer their *Extreme Unction* more frequently to such “ as are in perfect Health than to those who are in a weak and languishing Condition.

* *Non intelligo me Virum esse, non sentio*, says a Husband in *Petronius's Satyr*, who was hampered much after the same Manner.

† *Tournefort's Voyages*, Letter III.

“ These last they anoint with common unconsecrated Oil, on the Foreheads, Cheeks,
 “ Chin, and Hands, but on no other Parts. After this they besmear every Room in
 “ the House with the same and accompany the Ceremony with sundry Prayers. And
 “ finally trace out large Crosses upon all the Walls and Doors, singing the 90th
 “ Psalm during the Performance.

Now from the foregoing Recital it is very evident, First, that all Penitents, and such as are guilty of any mortal Sin, are ordered to be anointed; and secondly, that Unction is administered not only to such as are in a weak and languishing Condition, but such likewise as are at the Point of Death. 'Tis possible this last Unction resembles the former in the Matter only, not the Manner of its Administration. The Bishop, or Archbishop, assisted by ^z seven Priests, administers this Extreme Unction, which begins with a Prayer. The other Unction as well as this is called by the *Greeks*, *Apomuron*. They derive the Origin of this *Apomuron* from the Parable of the good Samaritan; and to render the Conformity still more conspicuous, they mingle Wine with their *Apomuron*, ^abecause the Samaritan poured Oil and Wine into the Wounds of the Traveller, that fell amongst the Thieves.

BEFORE I come to shew the Difference which there is between the *Greeks* and the *Latins*, with respect to the Manner of administering the *Extreme Unction*, I shall give you a Description of several Ceremonies peculiarly belonging to the two Unctions of the *Greeks*. The Archbishop, or in his Absence, the Bishop consecrates, on *Wednesday* in Holy Week, the Oil of Unction for the whole Year. On ^b *Maundy-Thurs/day* the Patriarch or Bishop administers the Unction publicly to all the Faithful. The Prelate is anointed first by the *Oeconomist*, after which he himself anoints the whole Congregation. The Origin of this Custom is traced up to the Time of St. *John of Damascus*. The *Greeks* carry this Ceremony still farther. They anoint their Dead almost in the same Manner as they do the Living. Seven Priests administer this Unction. Each of them takes a Piece of Paper, dipped in the Oil, and sets it on Fire, in Order to purify, by this Kind of Sacrifice, the Soul of the deceased, and deliver it from the Torments due to its Demerits. This superstitious Custom must be looked upon, as a Remainder of the *Lustrations* practised by the *Pagans*. Some ascribe to the *Greeks* a strong Persuasion, that the Unction of the Dead has saved many Souls from eternal Damnation, and according to their Accounts, the Salvation of *Trojan*, and one *Theophilus* an *Iconoclast* was purely owing to these specific Unguents.

THE other Circumstances relating to the *Unction* and *Extreme Unction* of the *Greeks* which are peculiar to themselves, are these, *viz.* That the Priest after he has dipt his Cotton which is fastned to the End of a Stick, into the sacred Oils, anoints the Penitent, or the sick Person, in the Form of a Cross upon the Forehead, Chin, Cheeks, the upper Side, and Palms of the Hands. After which he pronounces a short Prayer. The seven assisting Priests, if there be seven present at the Ceremony, anoint all the sick Persons one after another. Their Principal lays the Gospel upon his Head, whilst the others lay their Hands upon him.

^z This is the Order or Institution; yet they have frequently less than seven, and sometimes but one, notwithstanding they are expressly enjoined to have three at least: Neither is the Bishop under any indispensable Obligation to assist at the Administration of their *Extreme Unction*.

^a St. *Luke* Chap. x.

^b Father *Goar* in his *Euchologium*.

FROM these Ceremonies I shall now proceed to the Differences which have been observed between the Unction of the *Latins* and that of the *Greeks*. I shall take no notice of the Difference in the Prayers, nor of the idle Objections which are made to the Term *Sacrament*, given to *Extreme Unction* by the *Latins*, and of *Mystery*, given to it by the *Greeks*, as well as to all the other Sacraments of the Eastern Church. The Protestants have laid some Stress on this Difference, which, however, upon a strict Examination consists in nothing more than a Misapplication. The real Differences then are these that follow. One Person alone, by the Laws of the *Latin* Church, may administer the Sacrament of *Extreme Unction*; whereas the Administration of it, in the Opinion of the *Greeks*, is irregular, unless three at least assist at the Celebration of it. By the *Latin Ritual* the Bishop only has Authority to consecrate the Oil; but the *Grecian* Priests as well as their Prelates, are invested with that Power. Besides the ^c Parts of the Body of their Sick which are differently anointed, 'tis customary with the *Greeks* to anoint their Houses also, and sign them at the same Time with several Signs of the Cross.

FROM their *Extreme Unction*, I shall proceed since the Transition is regular, to their funeral Solemnities: for notwithstanding their sick Devotees frequently recover after the Administration of *Extreme Unction*; yet the Intent and Design of it is, no doubt, to recover the Soul from all her Infirmities, which are much more liable to afflict and torment her during the precarious Consequences of a long Series of Sickness, than in the uninterrupted Enjoyment of a perfect State of Health, at which time but very few allow themselves the Leisure to reflect on a future State. Extreme Unction was instituted, likewise, with Intent to comfort and support Christians under their bodily Afflictions, and to turn their Hopes towards Eternity. I could expatiate much farther upon this Topic; but it is not my Business at present to ransack the Eucologies and Rituals. I shall proceed, therefore, to the Ceremonies which accompany the Agonies of a dying Man, and the first Moments after his Expiration, from whence the real funeral Solemnities of all Nations properly begin.

^c *RICAUT* takes notice of several Ceremonies of the *Greeks* very remarkable in time of Sickness. He says, for instance, “ that the Priest bends the Head of the Patient with the Veil of the Chalice, and gives him a Draught of Holy Water, in which several odoriferous Herbs have been before infused. This Water must be consecrated by the Touch of a Crucifix, or an Image of the Blessed Virgin. This they prescribe to their Patients as a specific Remedy for the Health and Welfare of their Souls as well as their Bodies. When the Patient grows worse and worse, and is given over, they have Recourse to their Extreme Unction which is accompanied with several Prayers suitable to the Occasion, and some Lessons out of the new Testament, where mention is made of the Resurrection of the Dead.” The *Greeks* likewise observe the laudable Custom of making solemn Vows both to the Almighty and the Saints for the Restoration of their Health. Such Vows are paid, as in the *Latin* Church, by the Oblation of a golden, or silver Eye, Arm or Leg. This Custom was observed by the most antient Pagans, and amongst others by the *Philistines*, who, after they had been healed of the Distemper with which they were afflicted on Account of the Ark of the Lord, which they had seized, and taken into their Possession, sent it back with the Representation in Gold of the Parts affected.

^c The *Latins* anoint the Eyes, Ears, Nostrils, Mouth, Hands, Feet, and Loins.

^d *State of the Greek Church*, Chap. xiv.

The Christians very easily gave into this Practice of the Heathens. The Substitution of a material Oblation, in the room of the Sacrifice of the Heart is so commodious, that 'tis surprising to find it totally erased out of the Ceremonies of some certain Religions, which provide no other Amusement for such of their Devotees as are of a heavy Cast, than a narrow Scrutiny into the Actions of others; leaving their Minds indolent and unemployed, which in the Temple, as well as elsewhere, must needs incline them to censure and reflect on the Conduct of their Neighbours.

I HAVE read in some Accounts of the Missionaries, that the *Greeks*, (that is to say, either the more illiterate or superstitious Part of them) imagine, that such Members of their Church, as die on the Festival of some illustrious Saint, are more happy, and more venerable, than those that die on any common Day: but the *Greek* Devotees are not the only Persons who have given into this Notion, which is too refined to escape the Observance of our own. And for this Reason, several, according to the Account of a certain * Missionary, have observed, “ that the greatest Favourites of *our Lady* “ have departed this Life during the Celebration of one of her Festivals; as *St. Bernard*, *St. Ilyacinthus*, *St. Ephraim*, *St. Bernardin*, *St. Philip of Thudert*, the *B. Stanislaus Kostka*, &c.” As we have not all Genius's alike, 'tis possible some weak Minds may be confirmed in their Principles by Refinements of this Nature.

THERE is an Image of *our Lady* at *Corfu*, in a Church called, upon her Account, *Panagia*, which is remarkable for the many Miracles it works: But for one in a more particular Manner, which consists in foretelling the Life, Health and Welfare of absent Friends &c. If the Answer proves favourable it must without all Dispute be very agreeable to sincere Friends, and very advantageous for loving Wives, and their uxorious Husbands. In order, therefore, for any Person to be satisfied whether such intimate Acquaintance, or near Relation be living, they must stick a Piece of Money upon this wonder-working Image, having their Thoughts intent at the same Time on the Person enquired after, whether Friend, or Relation, Wife, or Husband. If the Party, whose Health and Welfare they are thus solicitous about, be living and well, the Money remains fast and immoveable, but if dead drops down into a large Purse which is placed underneath the Image for that Purpose. Thus whether the Omen proves lucky or unlucky, the Priest is sure to reap the Advantage of it. It is to be observed, however, that this Miracle of Adhesion succeeds only in some particular Parts of the Image. For if the Money be improperly applied, it drops down directly. This Account we have from † *Weeker*, who was doubtless one of those incredulous Hereticks, who let nothing of this Kind pass current without sufficient Proof. He found, he tells us, that this Miracle of Adhesion succeeded, or failed, according as the Money was applied to that particular Part of the Image which had been washed over with Varnish, or to that where there was none. But this bare Adhesion could not be sufficient alone to establish the Truth of the Miracle, even in the Opinion of the most illiterate. We must imagine, therefore, that such Adhesion or Falling of the Money had once or twice at least foretold the Truth; nor needs there more sufficient Grounds of Conviction with some Persons of weak Understandings, who are prejudiced in Favour of any particular Superstitions. But perhaps some may say a Recital of this Nature is an idle Digression, and foreign to my present Purpose: I own that the Charge is in some Measure just, and

* *Father Richard's Account of the Island of St. Erini.*

† *Travels into Greece and the Levant, Tome I.*

that it bears but a very distant Affinity to the Funeral Solemnities: I hope, however, the Reader will excuse me, since I could not find a more proper Place to introduce it.

As soon as a dying Man has given up the Ghost, the whole Family appear like so many Actors at the Representation of a deep Tragedy; all are in Tears and Groans. “ The Body of the Deceased, whether Male or Female, is drest in its best Apparel, and afterwards extended upon a Bier, with one Wax-Taper at the Head, and another at the Feet. The Wife, if the Husband be the Object of their Sorrow, the Children, Servants, Relations, and Acquaintance enter the Apartment where the Deceased is thus laid out, with their Cloaths rent, tearing their Hair, beating their Breast, and even as *Ricaut* adds, disfiguring their Faces with their Nails.” The Farce of our Mourning is not quite so extravagant and romantic; and I am apt to believe, that none of the Natives, even of *Gascony*, or *Languedoc*, whether Wives, Children, or Husbands, shew at present any Slashes or the least Disfigurement in their Faces, as outward Marks or Testimonies of their inward Sorrow. We are taught by the Principles of the Christian Religion to repose all our Trust and Confidence in God alone, and there is no Injunction which is more readily complied with, in the literal and strictest Sense, than that which obliges us to comfort ourselves under the Loss of a Father, a Husband, or a Wife. When the Body of the Deceased is completely drest, as beforementioned, and decently extended on the Bier, for the regular Performance of his last Obsequies; when the Hour is come for his Interment, the Crucifix is carried in Procession at the Head of the Funeral-Train; “ and the Priests and Deacons who accompany them, reciting the Prayers appointed by the Church, burn Incense, and implore the Divine Majesty to receive the Soul of the Deceased into his heavenly Mansions. The Wife, for *Ricaut* is here speaking of the Burial of a Husband, follows his dear Remains, drowned in a Flood of Tears, and so disconsolate that if we may form a Judgement from her Tears and the Excess of her Cries and Lamentations, one would imagine she would instantly set her Soul at Liberty to fly after, and overtake her Husband’s. *Ricaut* adds, that there are some Women, however, to be met with, that have no Taste for these extravagant Testimonies of their Grief and Anguish and yet their Mourning is not less solemn than that of their Neighbours.” They have Women who are Mourners by Profession, who weep in the Widow’s Stead for a certain Sum, who by frequent Practice of their Art, can represent to the Life all the violent Emotions and Gesticulations that naturally result from the most pungent and unfeigned Sorrow.

“ As soon as the Funeral-Service is over, they kiss the Crucifix, and afterwards salute the Mouth and Forehead of the Deceased. After that, each of them eats a small Bit of Bread, and drinks a Glass of Wine in the Church, wishing the Soul of the Deceased a good Repose, and the afflicted Family all the Consolation they can wish for.” I had forgot to inform the Reader, that, according to the Accounts of some Travellers, a ^b Widow that has lost her Husband, a Child who has lost his Father or Mother, in short all Persons who are in deep Mourning, dress no Victuals at their own Houses. The Friends and Relations of the Deceased send them in Provisions for the first eight Days; “ at the End whereof they pay the disconsolate Family a charitable Visit, in order to condole with, and comfort them under their un-

^a *Ricaut’s State of the Greek Church*, Chap. xiv.

^b *Monconys*, and others.

“ happy Souls, and to wait on them to Church, where there are Prayers read for the
 “ Repose of the Soul of the Deceased. The Men again eat and drink in the Church,
 “ whilst the Women renew their Cries and Lamentations But such as can afford
 “ to hire profess Mourners, never give themselves this second Fatigue, but substitute
 “ proper Persons in their Stead to weep over their Husbands Tombs three Days after
 “ their Interment At which time there are Prayers read for the Repose of his
 “ Soul After the ninth Day there are Masses and Prayers read again upon the
 “ same Occasion which are repeated at the Expiration of forty Days ; as also,
 “ at the Close of six Months, and on the last Day of the Year. After the Ceremony
 “ is concluded they make their Friends a Present of some Corn, boiled Rice, Wine,
 “ and some Sweet-Meats. This Custom, which is generally called by the *Greeks*,
 “ τα Σπέρνα, *Ta Sperna*, is looked upon by them as very antient. They renew it with
 “ more Solemnity and Devotion than ever, on the *Friday* immediately preceding their
 “ *Lent*, that before *Christmas*, on *Good-Friday*, and the *Friday* before *Whitsuntide* ;
 “ which Days the *Greek Church* have devoted to the Service of the Dead, not only of
 “ those who have departed [this Life according to the common Course of Nature,
 “ but such likewise as have unfortunately met with a sudden and untimely Death.”

Whether *Tournefort* was a more curious Spectator than *Ricaut*, or whether there is any Difference in their Funeral Solemnities at the Interment of a Wife, or whether, as seems most probable, the Ceremony be performed after this Manner in one Place, and after that in another, I cannot absolutely determine ; but be that as it will, the following Description is much more particular and curious than that of *Ricaut*. ¹ *Tournefort* here gives you the Ceremonies observed at the Funeral of a Woman that was interred at *Milo*. “ Scarce had she given up the Ghost, says he, but our Ears were alarmed with the most hideous Outcries we were informed, that, according to the antient Custom observed by the *Greeks*, the Female Mourners performed this Funeral-Service over the Deceased. And to verify the Observation of ² *Horace*, made such hideous Lamentations, and beat their Breasts to that Excess, that they were ready to sink under the Weight of their own Blows, whilst others being longing to their Company sang in doleful Ditties the ³ *Eulogiums* of the Deceased. During this extravagant Farce they made their formal Addresses at proper Intervals to the breathless Coarse, which are too humorous and entertaining to be inserted. *You are happy*, say they to their deceased Friend, *and now may marry such a one*; meaning some old Gallant, whom, according to the censuring World, the good Woman deceased had a peculiar Love for. *Pray*, says one, *remember me to all my Relations ; give my Love and Service*, says another, *to my old Friend and Companion such a One*; and a thousand other foolish, impertinent and ridiculous Requests of the like Nature. After that, they repeated their hideous Outcries, and accompanied them with a Flood of Tears, and such bitter Sobs, as if their Hearts were breaking. They rent their Breasts, tore off their Hair, and seemed, at least, desirous of being buried in the same Grave with the Deceased.

“ THE Funeral Procession began with two young country Lads, holding wooden Crosses in their Hands, followed by a Priest in a white Cope escorted by several other

¹ *Voyages to the Levant* Letter III.

² *Ut qui conducti plorant in Funere, dicunt*

Et faciunt prope plura dolentibus ex Animo—HOR. in *Arte Poet.*

³ The Antients called these *Neniae*, which were the *Eulogiums* of the Dead, sung by the Mourners, and accompanied with a soft Harmony of Flutes.

“ Priests drest in party-coloured Stoles, but Slovens from Head to Foot. After them
 “ came the Corpse exposed to publick View, drest, after the Manner of the *Greeks*,
 “ in all her bridal Apparel. The Husband followed the Bier, supported by two Per-
 “ sons of Distinction, who used all the prevailing Arguments they could think of to
 “ keep him from expiring under the Weight of his Affliction. And yet, after all, ’twas
 “ whispered, that his poor Wife died of meer Grief. Of all Comedies that of Mar-
 “ riage surely is the most comical, provided a Man does not personate the Hero. When
 “ he does, indeed, he is obliged, as it were, to assume the Character that is partly
 “ childish, mean, foolish, hypocritical, and sometimes roguish. Were we to form a
 “ Judgment of Things by their outward Appearance, one would imagine, that the
 “ *Grecian* Husbands have an inexhaustible Fountain of Tears, that they can bemoan
 “ the Loss of their Wives in such a clamorous and publick Manner.” Is the Blessing of
 “ a good Wife less common with the *Greeks*? Can no other Country boast it? Are good
 “ Wives so scarce a Commodity amongst the *Greeks* above all other Nations?” *God*
defend the Dead! says ^m *Rabelais*, *I must think of finding out another Help-Mate.* “ One
 “ of the Daughters of the Deceased, continues *Tournefort*, who was of Years of Ma-
 “ turity, and agreeable enough, her Sisters, and some other Relations, marched in
 “ their proper Order, with their Hair dishevelled, leaning on the Arms of some of
 “ their intimate Acquaintance. When their Voice failed them, or when they were
 “ at a Loss to express themselves any longer, they tore the Hair off their Heads in
 “ the most violent and frantic Manner imaginable, first on one Side, and then on
 “ the other; but Nature cannot long be concealed under this thin Disguise, and ’tis
 “ very easy to distinguish, on these Occasions, the sincere Mourner from the hypocri-
 “ tical Impostor. If there are any fine Cloaths in the whole Town they are brought
 “ out on this publick Occasion. The Friends and Relations are ambitious of making
 “ the best Appearance they possibly can Whereas amongst us, we, one and all,
 “ are drest in black. This Gaiety of theirs is no Bar or Impediment, however, to the
 “ Expression of their Concern by the deepest Sighs, and most hideous Groanings.
 “ If a Person happens to die in any Part of the Town whatever, their very Enemies
 “ as well as Friends and Relations, nay the whole Neighbourhood great and small,
 “ without Distinction, think themselves obliged to weep and wail, since they would
 “ make an ill Figure if they did not seem at least to drop a Tear on such a melan-
 “ choly Occasion.” From whence we may reasonably conclude, that such an extra-
 vagant, such a noisy Expression of their Sorrow must be wholly owing to the Mode
 of the Country; an Ambition to imitate those who are actually in Distress, and the
 Nature of the Climate in which they live.

“ THERE is no Mass said for the Dead on the Days of their Interment, but forty
 “ in every Parish the Day following, at seven Pence *per* Mass. As soon as they were
 “ got into the Church, the Priests read aloud the Office for the Dead, whilst a young
 “ Clerk repeated some particular Psalms of *David* at the Foot of the Bier. When
 “ the Office was over, there were twelve Loaves, and as many Bottles of Wine dis-
 “ tributed amongst the Poor at the Church-Door. Every Priest had ten *Gazettes*, or
 “ *Venetian* Pence, and the Bishop who accompanied the Corpse, three Half-Crowns.
 “ ⁿ The *Grand Vicar*, *Treasurer*, and Keeper of the *Archives*, who are next to the

^m Lib. II. Chap. iii. of his *Pantagruel*.

ⁿ The *Oeconomist*, or *High-Steward*, the *Sacellarius*, and the *Chartophylax*, of whom sufficient mention has been made above.

“ Prelate in Point of Dignity, had three Crowns, or a double Fee. After this Distribution, one of the Priests laid a large Piece of a broken Pot upon the Breast of the Deceased, on which a Cross, and the usual Characters ° I. N. B. I. were engraved with the Point of a Penknife ; or some other Tool or Instrument proper for that Occasion. After that they withdrew and took their Leave of the Deceased. The Relations, but more particularly the Husband, kissed her pale Lips ; and this is looked upon as so incumbent a Duty, that the Neglect of it cannot be dispensed with, tho’ the Person should die of the most infectious Distemper. Her Friends embraced her, and her Neighbours saluted her ; but no Holy Water was sprinkled upon her. After the Interment was over, they conducted the Husband back to his House. When the Funeral Assembly departed, the hired Mourners repeated their Lamentations ; and in the Evening, the Relations sent the poor afflicted Husband an agreeable Collation, and went and caroused with him by way of Consolation.

“ NINE Days afterwards the *Colyva* was sent to Church ;” that is, as some translate it, a Bowl of Corn, or boiled Wheat. *Ricaut*, as we have already observed, has taken but very little Notice of it ; but *Tournefort*, who was either more curious, better informed, or an Eye-Witness of a Custom that was observed after a different Manner in different Places, has given us the following Description of it. “ The *Colyva*, according to the *Greeks*, is a large Dish of boiled Wheat, garnished with blanched Almonds, Raisins, Pomegranates, Sesame, and strewed round with Sweet-Basil, and other odoriferous Herbs. The Middle of the Dish is raised in a Pyramidical Form, adorned at Top with a large Bunch of *Venetian* artificial Flowers : Large Lumps of Sugar, or dried Sweet-Meats are ranged, like *Maltese Crosses*, all round the Borders. And this is what the *Greeks* call, the Oblation of the *Colyva*, established amongst them, that the true Believer may commemorate the Resurrection of the Dead ; according to those Words of our Blessed Saviour, recorded in St. *John* *Except a Grain of Wheat fall into the Ground and die, it abideth alone : but if it die, it bringeth forth much Fruit.*” It must be acknowledged, that true Piety and Devotion have contributed very much towards the Establishment of such Sort of Ceremonies ; but it must be allowed likewise, that by a Kind of Fatality, which too frequently attends the most pious Institutions, this, as well as thousands of the like Nature, has degenerated into Superstition. ’Tis very observable, that this Ceremony of the *Grecian Colyva*, described by *Tournefort*, as peculiar to their Funeral Solemnities, their ninth Day’s Devotion, their *Quarantains*, and their Anniversaries, Days appointed for the Commemoration of their Dead, are observed likewise on their most solemn Festivals. But to return to *Tournefort*, “ Their Confits, or Sweet-Meats, and other Fruits, are added for no other Reason, but to render their boiled Wheat a little more palatable : The Sexton, or Grave-Digger, carries this Dish of *Colyva* upon his Head, preceded by an Attendant with two large Flambeaus made of Wood, and gilt, embellished with several Rows of large Ribbands, and edged with Lace six Inches deep. This Grave-digger is followed by three other

° These are the initial Letters of four *Greek* Words, which signify *Jesus of Nazareth King of the Jews*.

^p *Colyba*, or *Colyva* seems to be a Corruption of the Term *κέλλυρον*, which in some *Greek* Authors signifies Confits or Sweet-Meats (*Bellaria*). The Decoration of the *Colyva* now made use of at Funerals, consists of nothing but Sweet-Meats. I shall take the Liberty to observe here, that these Funeral Collations bear a very near Affinity with the *Epulae Ferales*, and the *Parentalia* of the *Antients*. Some Ecclesiastical Writers, however, give us a quite different Idea of the Origin of the *Colyva*.

^q According to some Authors, this Custom seemed at first View to have little or no Conformity with the Resurrection.

^r The Gospel according to St. *John*, Chap. xii. ver. 24.

“ Attendants,

“ Attendants, or Waiters, one with two large Bottles of Wine in his Hands, another loaded with two Baskets full of Fruits, and the third carrying a *Turkish* Carpet, which is to be spread over the Tomb of the Deceased, and made use of as a Table-Cloth for their *Colyva*, and their Funeral Entertainment.

“ THE Priest reads the Service of the Dead, whilst this usual Oblation is carried to Church, and afterwards is complimented with a large Share of it: There is drink served in Plenty to all Persons of a tolerable Credit or Repute, and the Remains are distributed amongst the Poor. As soon as this Oblation is carried out of Doors, the hired Mourners repeat their hideous Outcries, as on the Day of the Interment: The Relations, Friends and Acquaintance likewise express their Sorrow in a thousand ridiculous and antic Grimaces. All the Gratuity, however, which the hired Mourners have for their whole Flood of Tears, is five Loaves, two Quarts of Wine, half a Cheese, a Quarter of Mutton, and fifteen Pence in Money. The Relations are obliged by the Custom of some of these Places, to pay several Visits to the Tomb of the Deceased, and weep over it. As an incontestable Testimony of their unfeigned Sorrow, they never change their Cloaths all the Time of their Mourning; The Husbands never shave themselves, and the Widows suffer themselves to be overrun with Vermin. There are some Islands where the Natives mourn constantly at home, and where the Widowers and Widows never go to Church, or frequent the Sacraments, whilst they are in Mourning. Sometimes the Bishops and Priests are forced to compel them thereunto under Pain of Excommunication, which the *Greeks* have a more awful Apprehension of, than of Fire and Sword.”

I SHALL now give you the Description of another Funeral Solemnity which the beforementioned *Tournefort* saw at *Mycone*. There are several, and such remarkable Differences between this and the former, that I flatter myself the Reader will not charge me with Tautology, or an impertinent Repetition of the same Story. As soon as any Person dies, the Bells are rung The Relations, Friends, and hired Mourners make a hideous Noise, and hover round the Corpse, which is carried to Church in such a Hurry, and in so short a Time, that for the Generality 'tis hardly cold. They rid themselves of it without being well assured that the Party is actually dead . . . Or 'tis enough that they imagine the Person only to be so, whether he is or not The Funeral Train stop in the Center of one of their most publick Places, where they seem at least to weep most bitterly: The Priests say the Office of the Dead over the Corpse; after which 'tis carried to Church, and there interred, after the Repetition of a few Prayers suitable to the Occasion, accompanied with a Flood of Tears, and the most bitter Sobs and Groanings

“ THE Day following the Bells are rung again; at which Time they serve up a *Colyva* in the House, on a Carpet spread on the Floor: The Relations and Friends place themselves all round about it, and devote two Hours to weeping and wailing, whilst Mass is said at Church for the Repose of the Deceased. In the Evening a second *Colyva* with a Bottle or two of Wine is carried thither. The Relations and Children of the Deceased, if married, send the same Provisions for the Funeral Entertainment. The Dishes are distributed amongst the Priests who read the Office for

“ From whence we may conclude, that they are allowed the Use of Bells at *Mycone*.

“ the Dead. Each of them may eat and drink as plentifully as he pleases, provided
 “ he does but now and then fetch a Sigh, or shed a Tear in Point of Decency and
 “ good Manners.

“ THERE are fresh *Colyvas* sent in on the third Morning; and as there is but one
 “ Mass a Day read in one Church, the Priests first take their Dues and then repair
 “ to their respective Chapels. From the third to the ninth Day they only say Masses.
 “ On the ninth the same Ceremony is repeated as on the third. On the fortieth Day
 “ after the Person’s Decease, and at the Close of three, six, or nine Months, and at
 “ the Expiration of the Year, the same Ceremony is repeated as that observed on the
 “ third Day; with this Proviso always, that they do not omit the necessary Outcries and
 “ Lamentations: All Sons and Heirs send annually their *Colyva* to Church on the
 “ respective Days of their Father’s or Mother’s Decease: This Ceremony, however, is
 “ not attended with the usual Lamentations. Every Sunday during the first Year, and
 “ sometimes the second, after their Decease, they give to such poor Person as they
 “ think a proper Object of their Charity, a Cake, a small Quantity of Wine, some
 “ Meat, and a little Fish. On *Christmas-Day* they renew their charitable Contributions
 “ The Priests distribute amongst the Poor such Part or Portion thereof as they
 “ think fit, and regale themselves with the Remainder; for ’tis a Custom amongst
 “ them, to send all their charitable Oblations from Church to their Places of Abode:
 “ By which Means their Priests have more Provisions sent them in than they know how
 “ to dispense with; and besides their casual Perquisites they have Presents sent them
 “ in Abundance. Such Heirs, as before mentioned, give to the Poor every Morning
 “ and Evening for the first Year, the same Quantity of Meat, Bread, Wine, and
 “ Fruit which their Parents would have eaten had they been living.

As to their Notions of Purgatory, the Reader is desired to have Recourse to my first
 Dissertation. *Tournefort’s* Assertion, that their Idea of it is very dark and confused, is
 very just. It must be acknowledged, that, for the Generality, they leave the Decision
 of eternal Salvation or Reprobation to the Day of Judgment. They are at a Loss,
 however, to fix and determine the Place, where the Souls of the Deceased reside till the
 final Day of Resurrection. In this State of Incertitude they never fail to pray for them,
 hoping that God, of his infinite Goodness, will incline his Ear to their Supplications
 for them. This Benevolence and pious Concern for the Salvation of their Friends is
 doubtless very commendable. How happy would many Christians be, if, instead of
 wrecking their Brains about the various controverted Points of Faith, which are too
 mysterious for them, and above their Comprehension, they would humbly acquiesce,
 and plod on peaceably and quietly in the direct Road to Salvation with the same Zeal
 and Fervour of Devotion! “ The *Greeks* are as much at a Loss to determine the
 “ Situation of Hell, as they are of Purgatory: *Tournefort* observes, that they are
 “ wretched Geographers.” And to speak ingenuously, ours, in my Opinion, may
 shake Hands with them.

I SHALL proceed now to their Ordination, of which I have already given the Reader
 some Hints, but not a particular Description. The first, or lowest Order of their
 Priesthood is their *Lecturer*, whose peculiar Province it is to read the sacred Scriptures
 to the People on solemn Festivals: these are gradually advanced, first to be *Choristers*
 or *Chanters*, then *Subdeacons*, who at Mass sing the Epistle. After that, they are or-

dained *Deacons*, and sing the Gospel. The last Order is that of their Priests, who are either *Seculars*, or *Regulars*. The [†]*Papas* are, as we are informed, always Secular Priests, and can rise no higher than to be *Protopapas*, whom *Tournefort* calls *Cures*, *Archipretres*, or *Arch-presbyteral-Rectors*. “All these several Persons, says [†]*Ricaut*, “are initiated, and blessed by the Bishop, who lays his Hands upon their Heads, “and afterwards delivers a Bible to the [‡]*Anagnostes*, and to the [×]*Psaltes*, or *Chanter*, “the Psalter, blessing both Books, and signing them with the Sign of the Cross. After this, the Persons thus ordained have their Heads tonsured in Form of a Crown.” The following is a particular Detail of these Ceremonies, which, though of little Information perhaps to the learned Criticks, yet is absolutely necessary to be inserted in such a Dissertation as this is.

[†]THE *Lecturer*, at his Ordination, stands bare-headed, and is drest in a Clergyman's Habit, that is, in a black Cloak or Gown which is decent and suitable to his intended Profession. If he be a Monk, he appears in a Monk's Habit, which in the *Pontifical* is called [‡]*Mandyum*, or *Mandyas*, and is signed by the *Ordinant* three times successively with the Sign of the Cross. After that, his Head is shaved in the Form of a Cross, *in the Name of the Father*, &c. In the next Place, he receives what they call the Tonsure, and then is presented again to the *Ordinant*, who presents him with the *Phenolium*, which is much the same with our *Planet* or *Chasuble*. This is likewise bestowed upon such as are not Monks. The *Ordinant* signs the Candidate again with the Sign of the Cross three Times successively, lays his Hands upon him, and prays for him. When the Prayer is over, he delivers the [‡]sacred Scriptures into the *Lecturer's* Hands, who reads a few Verses in it *pro Forma*. This inferior Order must, without all Dispute, be very antient; and the absolute Necessity of it is sufficient Ground for such a Supposition. As for the rest, there is no Manner of Difference in the Ordination of a Priest and a Chorister or Chanter, or in their respective Functions; for to use the Expression of the Bishop of [‡]*Vabres*, *One sings what the other reads*.

WHEN the *Lecturer* or *Chanter* is advanced to be a *Sub-Deacon*, he stands before the *Ordinant* with his *Phenolium* on, *Mandyum* if he is a Monk: Upon taking them off, the *Sticharium*, which is a Kind of *Dalmatick* with a *Surcingle*, is substituted in their Room. Then the Bason, and a clean Napkin is brought for the Ceremony of Ablution. The *Ordinant* then signs him three Times with the Sign of the Cross upon his Head, lays his Hands upon him, and prays for his becoming an Ornament to his Profession. After this Prayer, the *Ordinant* takes the Napkin, throws it over his left Shoulder, and sets the Bason before him. The new *Sub-Deacon* kisses the *Ordinant's* Hands, and pours Water upon them. After which, he receives the Benediction, and repeats three times the *Trisagium*, &c. And accordingly the Office of *Sub-Deacon* principally consists in waiting on the *Celebrant*, and providing him with Water, and a Napkin to wipe his Hands. 'Tis his Province, however, to light up the Lamps likewise, and to take Care that the Church is kept clean and decent. Some are of Opinion that this Office of a *Sub-Deacon* was originally instituted in St. *Cyprian's* Time; and that of Washing their Hands before the Celebration of the holy My-

[†] *Tournefort's Voyages*, Letter III.

[‡] The *Lecturer*.

[‡] *Pontif. Græc. Haberti* pag. 37, & seq.

[‡] The Note in the *Pontifical* has *Mandyas*, a short Cloak, and a Monk's Mantle, *Mantelum Monasticum*.

[‡] The *Apostolic Book*. See *Haberti Observat. in Pontif.* pag. xliii.

[‡] *Pontif.* &c. *ubi sup.*

[†] *State of the Greek Church*, Chap. x.

[×] The *Chorister* or *Chanter*.

steries, or Sacraments &c. in the Days of St. *Denys* the *Arcopagite*, and St. *Clement*. The former in his *Constitutions*, and the latter in his *Hierarchy*, speaks of this pious Custom, as a lively Emblem or Representation of the Purity of the Soul: both these Works are rejected by most. I should be inexcusable should I omit taking Notice of the shrewd Discovery made by this imaginary St. *Denys*, who assures us, that this washing of their Hands is a Symbol or ^c Figure of the Soul's last Thoughts; that is, those which determine her Resolutions. The Evidence of this smart Conceit is this, that as the Hands are the extreme Parts of the Body, so the conclusive Thoughts of the Soul, are her Extremes. Who can withstand such an incontestable Demonstration?

As for the *Deacon*, that is to say, he who is going to be advanced from the Sub-deaconry to the *Deaconry*, he has the Napkin taken off from his Shoulder, and the Surcingle from his Waist. He bows the Knee directly before the Communion Table, or High Altar, where the *Ordinant* lays his Hands upon him, and the Ceremony is consecrated by several Prayers, adapted to the Office of a *Deacon*. After that, the *Ordinant* delivers the *Fan* into the Hands of the new *Deacon*, and salutes him. The other *Deacons*, likewise, salute their new Brother, who enters immediately into the Possession of his Office.

As to the *Deaconry*, the Antiquity of it can never be disputed; since there is mention made of *Deacons*, and their first Institution in the *Acts of the Apostles*: Their first Institution, I say; for their Function does not appear to have been then absolutely the same as in Process of Time. However, we find, that not long after the Apostles Time, they are called the Bishop's Assistants; which must be understood, with respect to that Duty which is incumbent on *Deacons* at the Altar; but they are not barely Assistants to the Bishop; they must likewise ^aassist the officiating Priests. In order to convince those of their Error, who are of Opinion that they were established at first for no other Purpose but to distribute the charitable Contribution of well-disposed Christians amongst the Poor, it must be ^dsupposed, if that, as mentioned in the *Acts*, was their sole Employment, there had been no Manner of Necessity for the Imposition of Hands, which is an essential Article of Ordination.

I HAVE informed the Reader already, that 'tis the *Deacon's* Province to read the Gospel. I shall not mention all his other Employments, since I have treated sufficiently before on that Topick in those Extracts which I have produced from the Liturgy of the *Greeks*. I have likewise said as much as is requisite with relation to the *Fan*.

Two *Deacons*, according to the Orders in the *Pontifical*, do, or at least ought, to wait on him who is to be ordained a Priest to the *sacred Doors*, and there deliver him into the Hands of the Priests. The *Protopapas*, and he who is next in Dignity to him, lead him three times round the Altar, singing the *Hymn* of the *Martyrs*. The same Ceremony is observed at the two preceding Ordinations. This Candidate for the Priesthood kneels down, and the *Ordinant* signs him three Times over the Head with the Sign of the Cross, repeats the Prayers adapted to that particular Occasion, and lays his Hands upon him. In one of the Prayers in particular, the *Ordinant* enumerates the principal Functions of a Priest, *viz.* those of sacrificing, preaching the

^c Ἐσχάτας.

^d Habert. ubi supra pag. 188.

Gospel, and administering the Sacrament of Baptism &c. After these Prayers are concluded, he orders the new Priest to rise, and puts the *Band* of the *Horary*, which hung down behind, over his right Shoulder. This *Horary*, which I have already sufficiently described, is a *Mark* or *Badge* of the *Deaconry*. He then presents him with the *Epitrachelium*, called in our Translation the *Stole*, and the *Phelonium*, which according to some is the *Surplice*, and the *Chasuble* or *Planet* in the Opinion of others. The Choir sing all the Time this Ceremony is performing. Afterwards a *Deacon* pronounces the following Exhortation, *Let us love one another*. Then the Patriarch, in case he assists at the Ordination, kisses the Altar; and each Priest approaches in order, according to his Rank and Dignity, the sacred Table, and kisses it likewise; as also the Patriarch's Hand which lies upon it, and then his Cheek. The Priests salute each other, and the Deacons follow their laudable Example. All the other Particulars related in the *Pontifical* regard the Administration of the Lord's Supper.

WE have already hinted, that their Priests are allowed to marry once, but not a second Time; we have further added, that a *Priest* is obliged, not only to be a *Virgin* himself, but to marry a *Virgin*; for otherwise, he cannot be admitted into Holy Orders. They wear a white woollen Fillet behind their Hats or Caps, which hangs down upon their Shoulders, and is called *Peristera*, that is to say, a *Dove*, and is looked upon as an Emblem or Figure of the Innocence and Purity of the Priesthood. *Ricaut* assures us, that the Bishop retrenches this Dove from any Priest under his Jurisdiction who proves guilty of any enormous Offence; and most of them are so notoriously vicious; it seems, that very few can boast of wearing their Badges for a long Space of Time.

I SHALL now proceed to the Ordination of a Bishop. The Priests deliver him into the Hands of two ^c Prelates, who oblige him to make a formal Procession round the High Altar &c. as in the preceding Ordinations. After these preliminary Ceremonies, the *Chartophylax*, or *Archivist*, delivers the ^f *Contacium* to the Patriarch, in case he officiates at the Ordination. This *Contacium* is a small Collection of Decrees, Forms, &c. relating to the Election of a Bishop, which was formerly made use of, and may be so still for ought we know to the contrary. The present State of the *Greek Church* has occasioned abundance of Confusion and shameful Omissions in all their Elections. For which Reason, I shall give you a Description of these Ceremonies as I find them ordered and appointed in the *Pontifical*; that is to say, not as they now are, but as they ought to be performed. The Patriarch takes this *Contacium* in his left Hand, and lays his right on the Candidate for the Bishoprick in order to read the Form of his Election. After this Lesson, he opens the Book of the Gospels and lays it ^e open, on the Head of the Candidate; all the assistant Bishops laying their Hands on the Book at the same Time: But before that, the *Ordinant* had made the Sign of the Cross himself, and the Assistants likewise signed his Head with the Sign of the Cross. These Ceremonies are accompanied with several Prayers suitable to the solemn Occasion. I shall not enter into any Detail of these Prayers which relate to the Consecration of a Bishop, the Benediction of his Ministry, &c.

^c *Duo Pontifices primarii*. The *Greek* Term is, ἀρχιεπίσκοποι.

^f See *Habert. in Pontif.* pag. 59. with respect to this Book.

^e The principal Design of this Ceremony is to intimate to the Novice, that he must submit to the Yoke of the Gospel. See a beautiful Passage of *St. Chrysostom* upon this Topick, pag. 79. of the *Pontif. Græc.*



EVEQUE benissant les eaux .

III

PATRIARCHE de Constantinople .

1. PAPAS ou PRETRE Grec en ses habits Pontificaux . 2. Cloche des Caloyers .



ARCHIPRETRE, ou PROTOPAPAS .

III

FIANCEE Grecque sur un Sopha .

b. PAPAS en robe fourée .

AFTER the Prayers are over, the *Ordinant* takes the Book off the Head of the Bishop elect, and having deposited it on the Altar, presents him with the ^b *Pallium*, This Ceremony is accompanied with singing, and with Holy Kisses, or if you please, with those Salutations which I have already mentioned to be observed at the Ordination of a Priest, and concluded with several suitable Benedictions. Amongst these Benedictions, that of the supreme See, or, more properly speaking, the supreme Council is most remarkable; for that is, according to the Bishop of ^c *Vabres*, the Benediction of the sacred Trinity, and the celestial Host of Saints and Angels, which ought by no means, in the Opinion of that right Reverend Prelate, to be confounded with the others, as it tends more immediately to the Glory of God, and our humble Acquiescence in the Dispensations of his Divine Providence &c. I shall not dwell upon this; neither shall I take any notice of several Passages and Lessons, extracted from the sacred Scriptures; as also some particular Verses from the *Psalms*; nor of the Frankincense with which the Deacon thurifies, or incenses the Patriarch, the Assistant-Prelates, the rest of the Hierarchy, and the Altar; nor of the Lesson which the Deacon reads out of the Gospel; nor of that other Benediction, which the Deacon requests of the *Ordinant*, in Favour of the *Minister of the Gospel*, meaning himself. In short, I shall purposely omit all the Orders, or Injunctions, which are afterwards prescribed in the *Pontifical*, for the more acceptable and honourable Discharge of this *Spiritual Office*, the Evolutions, Repetitions, and Ceremonies whereof are as various, and as often repeated as those of our Church, and I don't in the least question, but that the keeping up, and preserving a perfect Harmony between the external Gesticulations of the Body, and the internal Motions of the Soul, is as difficult a Task for the one, as for the other.

To inform the Reader, that the Benediction of the Bishop is preferable to that of a Priest, and to that of the inferior Clergy, would be idle and impertinent, and nothing new: I shall only make this Remark, therefore, that, amongst the *Greeks*, the Officiant-Prelate pronounces his solemn Benediction at the Door of the Sanctuary, after the General Administration of the Lord's Supper; whereas, amongst the *Latins*, the Bishop gives his Benediction at the Communion Table, and before he administers the Blessed Sacrament. I shall observe, likewise, that the *Greeks* very seldom, if ever, kneel whilst this Benediction is pronounced: that the *Greek* Prelate takes particular Care, in the Delivery of it, to form the initial Letters of *Christ's* Name with his Fingers; that is to say, the following Capitals, I. C. X. C. As to the Mysteries comprised in the Extension of the Arm, and Expansion of the Hand of the Person that pronounces the Benediction, I shall submit them to the Determination of those Admirers of Types and Figures, who can find Allusions even in *Aaron's* Beard, and would find them still in that of a *Swiss*, were those bearded Gentlemen but the Guards and Ministers of the Holy Altar, as the *Levites* were formerly amongst the *Jews*.

WHAT I have said with Relation to the Monks in the first Dissertation is not sufficient, and for that Reason I shall here resume the Subject. One of the Antients has honoured them with the Title of *Christian Philosophers*; and *Isidorus* calls their Discipline, or Government, *Monastic Philosophy*. As there were numberless Sects amongst the Pagan Philosophers, and as there have been so many different Orders and Degrees of Monks,

^a The *Pallium* on the Shoulders of the Prelate is the Emblem of the stray Sheep that was found by his Shepherd, and laid across his Shoulders. We are indebted to the good *Isidorus* for this refined and beautiful Allusion: The *Greek* Bishops are entitled to wear the *Pallium*.

^b *Haberi* ubi sup. pag. 94.

who have professed the Christian Religion, we may very justly say of them, as of the former motly Breed, that they were enthusiastical, idle and romantic, judicious, irregular and licentious, temperate and abstemious, imperious and humble, foolish and wise, devout and superstitious. There is this Difference in general between the Philosophers and the Monks, that the former obscured the Light of natural Religion amidst the dark Errors of Idolatry; and the latter have too often cast an impenetrable Cloud over the Light of revealed Religion, by false Refinements, useless Controversies, and extravagant romantick Ideas; the natural Result of melancholy Deserts, and solitary Convents, which have too unhappily been honoured with the laudable Title of *Sanctity* and *Holiness*. The *Greek* Monks, in former Times, called their solitary Abodes by the same Name the Philosophers gave their Schools, which we may justly translate *their Houses set apart for the Education of Youth*; and these methinks bear a very near Affinity to our publick Seminaries.

FOR what I have to say farther to the *Caloyers* (which is the general Term for all Monks) I shall in the first Place have Recourse to ^m *Ricaut* and *Tournefort's* Authorities. Such of them as read Mass are properly called *Regular Priests*, by which Terms we here understand the *Rule* and the *Ministry* of their Order. These regular Priests become *Hieromonachi*, that is, sacred Monks, in Process of Time, and never officiate but on solemn Festivals. For which Reason there are always *Papas* appointed for the Service both of their Churches and their Convents. Their Principal or Abbot is called *Archimandrite*, a Term which implies, according to the literal Sense of it, the Head of a Body of Men retired into some solitary Cavern, or ⁿ secret Corner. In a more lax Sense, it signifies *Shepherd*, or *Pastor*. Their *Hegumene*, or Leader, differs very little, if any thing, from their *Archimandrite*, and these two Terms are synonymous with our *Abbot*, or *Superior* of a Convent. The *Exarch* is superior in Dignity to the *Archimandrite*, and is much the same as our *General*, at least in respect of his being superior to an Abbot,

WE have already observed, that the *Superior*, or *Archimandrite* is dignified and distinguished by the venerable Title of *Father of the Convent*, *Father of the Monks*, &c. Some antient Authors have called the Monks themselves, as for instance, *St. Cyril of Alexandria*, by the Name of *Fathers*. This honourable Mark of Distinction, however, is more antient than some may imagine, since the Heathen *Greeks* often conferred it on their most celebrated Philosophers.

WHEELER says, the *Hegumene*, or *Superior*, is removed every two Years, and a new one elected in his Place. At the Expiration of his Term, however, he is divested of nothing but his Power and Authority. For afterwards, according to *Tournefort*, he assumes the honourable Title of *Proegumenus*, or *Ex-Superior*. The same Author adds, that this Superior is obliged to exert his Power and Authority, with all the Care and Circumspection imaginable, but in a more particular Manner, with respect to the Penances due to the Monks Demerits. For too great Severity, says he, would incline them rather to wear the *Turbant* than the *Hat* or *Cap* of *Monte Santo*.

ⁿ *Op. origina.*

¹ This Term is a Compound of two Words, which signify a *good Priest*. It may likewise be derived from two Words, signifying a *good old Gentleman*.

^m Both the one and the other, *ubi sup.*

ⁿ *Mandra Latebra*, afterwards a *Sheep-Fold*, by Analogy to the Cots or Huts where the Shepherds reside.

As

As no Order but that of St. *Basil* is regarded amongst the *Greeks*; so such *Greeks* as are *Regular Priests*, are consequently all of that Holy Order. Their Habit is a long Cloth Gown of the Colour of Camel's Hair, girt round with a *Surcingle*. Their Caps are made either of Felt or Wool, laid over with Black, and cover their Ears. This is *Ricaut's* Account, but what follows is extracted from *Tournefort*, who is much more particular and exact in his Description of their Monastic Drefs. The °Habit of the *Caloyers*, says he, is black, or at least a dark brown, 'tis a Kind of Cassock, which is perfectly plain, girt round about them with a *Surcingle* of the same Colour. As to their Caps the Crowns of them are flat, they are black and made with Ears. ° A Piece of black Cloth is sewed to the Lining, and hangs down upon their Shoulders. Moreover, it must be observed, that as there are three several Degrees of Perfection in the Monastic Life; so there are three Sorts of Habits whereby they are distinguished. Such as are meer Monks, that is to say, *Caloyers*, or Monks of the lowest Order, wear nothing but a plain Tunick, made of a coarse Cloth. The professed Monks wear a larger, and much handsomer Vestment. The most fervent of the younger Sort are called Monks of the lesser Habit; but those who have arrived to the *Acme*, or Pitch of Perfection, have the Honour to wear a *full-sleeved Gown*, and a ° *Scapulary*, and likewise to be buried in these venerable Badges of their Profession. These last are dignified and distinguished by the Title of Monks of the ° *Grand Habit*, being looked upon and revered by the *Greeks*, as perfect Saints or Angels. They may very properly be deemed Hermits, or Anchorets. As to their Discipline they are infinitely more rigid and austere than any other Monks. And this naturally leads me to their *Asceticks*, or contemplative Devotees, who are a Kind of *Savage Quietists*, who not contented with excluding themselves from all the little innocent Amusements and Comforts of Life, would be glad perhaps to rise out of their very Graves, and afterwards live for all Eternity, if it was in their Power, in a new Series of Penances, and Afflictions, in order to testify their unfeigned Love and Affection for the Supreme Being, and their ardent Zeal for the Promotion of his Glory. Their severe Penances, their Solitude, and excessive Poverty, if we may credit *Tournefort*, very frequently turn their Brains, and most of these *Asceticks* give into such idle and romantic Notions, as are widely distant from the true Knowledge of their Duty. Thus the true Religion is planted between the two Extremes, which the Generality of Mankind are too apt to run into, *viz.* Enthusiasm and Licentiousness. The Monks in former Ages, by the Orders and Institutions of the Church, were confined to their respective Convents, and prohibited from concerning themselves with any Matters foreign to their Monastic Vocation. But these wholesome Laws have been very much enervated, if not totally frustrated all over the East, through Poverty in Excess. The Authority which our Monks have acquired, either by a pompous external Shew of Devotion, or by their Dexterity and Address in insinuating themselves into the Secrets of State, has proved of as fatal Consequence in the West. We have trading Monks, others who are Courtiers, and others again who are shrewd Politicians. The Remissness in point of Discipline of the Eastern Monks has not been any ways owing to a Spirit of Intrigue, or prevailing Power of Ambition, but to the heavy Yoke they groaned under, and their abject State and Condition. The major Part of them, as we are informed, are obliged to earn their Bread with the Sweat

° *Mandyum*, or *Mandya*.

° *Paramandya*.

° *Analabus*, which is translated *Scapulary*, is a long Tunic without Sleeves, which may likewise properly enough be called *Super-Humerale*; the *Cuculle*, or *Couculle*, is a long Robe with Sleeves. See, amongst several others, Father *Bonanni* upon this Topic, *ne' gli Ordini de' Religiosi*.

° *Magni & Angelic. Habitus*,

of their Brow, and to follow the meanest and most servile Employments; that is to say, ' to till the Ground, or prune the Vineyards. ' Most of them, except such as are *Regular Priests*, and *Hieromonachi*, are either ordinary Mechanics, or Shepherds, who tend and take care of their Cattle for the Space of one Year, after which they return to their respective Convents. There are some of them, says *Wheeler*, that make Hats, and spend their whole Time in such like mechanical Operations. To conclude, Travellers in general agree, that these Monks are a Parcel of illiterate, ill-bred Abby-Lubbers, who for the smallest Consideration imaginable, engage in the most scandalous Undertakings, and betray their fraudulent dishonest Principles in all their Actions. This abject State of Mind is too often the natural Result of Want and Slavery.

SUCH as are ambitious of becoming *Caloyers* make their Applications to a *Hieromonachus*, in order to take the Habit; and the Expences which attend the Ceremony of it, amounts, according to *Tournefort*, to twelve Crowns, or thereabouts. Before the Declension of the *Greeks*, the Superior always examined the Novice, or Candidate, and obliged him by way of Probation, to reside for three Years in the Convent: At the Expiration of which Term, pursuant to an Order for that particular Purpose, he was ' shaved in Form of a Crown: The stated Time for this Ceremony was when the young Men attained the Age of fifteen, and the Maidens theirs of seventeen. This Custom was established in the Reign, and by the particular Direction and Appointment of the Emperor *Justinian*. In process of Time the Year's Probation was reduced to six Months; the Novice, however, it must be acknowledged, was obliged, tho' in a Layman's Habit, to practise for some considerable Time the Laws and Constitutions of a Monastic Life. If at the End of the Term appointed for his Probation, he was determined to persevere in his first laudable Undertaking, the Superior accompanied him to Church, and there addressed him in the following Manner. " We are now
" in the Presence of the Angel of the Lord, before whom we must not presume to
" lie, or have any mental Reservations. Is it not the awful Apprehension of some se-
" vere Punishment due to your Demerits, that induces you to fly for Refuge and
" Protection to our Convent? Is it not some domestic Pique or Resentment, some
" Love-Disappointment, some enormous Offence the Motive to your Settlement a-
" mongst us? The Novice then answered, that the great Concern of his future Hap-
" piness, and the Salvation of his precious and immortal Soul &c. were the sole
" Grounds for his Renunciation of the Poms and Vanities of this wicked World.
" Thereupon the Superior gave him the Habit, and after some particular Prayers,
" suitable to so solemn an Occasion, cut off a Lock of his Hair, which he affixed with
" a piece of Wax to the Church Wall, close to the Altar." The Ceremony is still continued, according to a modern " *Greek* Author, in the very same Manner; but the Severity of their Discipline is very much relaxed and disregarded. They often admit Children into their Order at ten or twelve Years of Age; being, according to *Tournefort*, the Sons of their *Papas*, and are instructed in reading and writing, and employed in the most servile Offices, which is looked upon as a Kind of Probation. As for the rest, I shall make no Repetition of their Fasts, or *Lents*, or their Method of

^r It is proper to observe, however, that the Monks in former Times worked hard for their Livelyhood: Amongst many other manual Operators, there was Abundance of them that followed manual Labour and Husbandry. We shall refer the Reader no farther back than to the seventh Century to prove the Assertion.

^s *Christoph. Angelus; Cap. xxvii. Lib. de Statu, &c.*

^v *Pontif. Græc. in Edicto ad Exarchas.*

^w *Christoph. Angelus de Statu Græc. Cap. xxxviii.*

Living, which is extremely mean and pitiful; neither shall I enlarge on their Slovenliness, which all Travellers allow is a vicious Habit; that all their Priests in general are guilty of.

THERE are several Lay-Brothers called Profelytes in every Convent, in order that the Monks may not be diverted from their respective Functions; and other Acts of Devotion, who take up the Monastic Habit, and oblige themselves to observe all the Laws and Statutes of the Society to which they respectively belong. These are Persons, says *Ricaut*, who have taken a Dislike to the World, or having been guilty of some enormous and mortal Sin, embrace the austere Institutions of *St. Basil*, in order to reconcile themselves to God, and work out their Salvation with Fear and Trembling. These, continues he, are entrusted with the Management of all their household Affairs; take care of their Cattle; and their Vineyards the Monks being allowed to drink of what is in their own Cellars This recalls to my Remembrance, a very remarkable Custom, observed in a particular Convent of *Arcadia*. * *Tournefort* assures us, that they have a Vault well stocked with the choicest Wines, which they are not allowed to touch, without the Licence and Consent of their Superior, who, fond of his liquid Treasure, annually gives it his solemn Benediction, as soon as their Vintage is over.

THE Convents have their Mendicant Friars, who strole about even into the most remote Parts of the Country, in order to raise the charitable Contributions of well-disposed Persons. These Mendicants, according to *Ricaut*, hold their Commission for five Years, and as soon as their Term is expired, they return to their respective Convents, and withdraw into their particular Cells for a whole Month at least, in order to examine themselves with respect to their past Conduct, and the particular Sins they had committed during their Absence in order to repent of, and make an Atonement to the Almighty for them.

As to the Provisions in the *Greek* Convents, the Distribution thereof, according to *Tournefort*, is equal and impartial. The Superior is served no better than the meanest Member of the House, and they observe the very same Method with respect to all the other Conveniencies of Life. I shall here add * *Wheeler's* Account of the Customs which are observed by some Monks in their Refectory or Hall. Several Offices are read, and divers Ceremonies observed both before and after Dinner. Before they go out of the Refectory, a Piece of Bread, and a large Glass of Wine are deposited upon a Plate, and presented to the *Hegumene*, who sits at the upper End of the Hall at a little Table by himself, and consecrates this Bread and Wine, as it were, by several Prayers suitable to the Occasion. After that, these Oblations are carried round the Hall, and each Member of the Society breaks a Bit of the Bread, and takes a Sup of the Wine. The Ceremony concludes with some proper Prayers, and then they withdraw to their respective Cells.

As to the Nuns, *Tournefort* says, that they are far from leading such rigid, austere Lives as the Monks do. " Most of them are antiquated, worn out Ladies of Pleasure, who " afterwards make a solemn Vow to practise those Virtues for the future, which in

* *Travels to the Levant*, Letter I.

† *Tournefort ubi sup.* Letter III.

* *Voyage to Dalmatia, Greece, &c.* pag. 363. in the Description of a Convent in *Boetia*.

“ their Bloom, they too shamefully neglected and despised. They shut themselves up,
 “ in short, within a Convent, in order to live after a little more regular and reputable
 “ Manner, only under the Care and Inspection of an ^a Abbess.” *Ricaut* assures us, likewise, that these Nuns are not subject to such severe Laws and Restrictions as the *Caloyers*. Some of these Nuns are young Ladies, who after they are converted to the Practice of Piety, have made a solemn Vow of Chastity and Poverty, and voluntarily retired within a Convent, to wean themselves from the Poms and Vanities of a wicked World : Others are Widows, who confess and repent of their Sins ; and perhaps being old and treated by the Male-Sex with Coldness and Indifference, think to retreat with Honour, labour to become Profelytes, do Penance, and habituate themselves at last to the constant Practice of Devotion. For in all these things Custom has an unaccountable Prevalence over the Mind, and renders those Things agreeable and entertaining to it which were once the Objects of its Abhorrence and Detestation. There are Female Devotees who at the Age of Sixty shall do Penance for their past Sins with as much inward Alacrity as a consummate Coquet at twenty five dwells upon her numerous Amours, and disappointed Lovers. And there are, moreover, old Gentlemen too that take as much Delight in the Contemplation of spiritual Objects, as a young Debauchee in the Recollection of the many Beauties he has enjoyed. This is the general Consequence of a late Repentance, and a Fast for spiritual Enjoyments, when Folks grow peevish, and weary of the World. ^b These Nuns observe the same Statutes, and are under the same Regulations as the Monks. They spend their Time in divers manual Operations, and dispose of their respective Trinkets to the *Turks*, who, as we are informed, are very fond of, and value them at a high Rate. The Abbot of the Convent, which that of the Nuns is subordinate to, and governed by, sends one of his most venerable old Monks, to visit them every Day, and officiate for them as their Priest, and Father Confessor.

I COME now to the Monks of Mount ^c *Athos*, which the *Greeks* call the *Holy Mountain*, and is looked upon by the *Greeks*, to make use of *Belon's* Expression, as sacred as *Rome* by the Catholics. *Tournefort* assures us, very abruptly, that the Convents of *Mount Athos*, how regular soever they are to all outward Appearance, send abroad the most profligate Rascals, Emissaries altogether unqualified to act as Apostolical Instructors, or to re-establish the true Church-Discipline. 'Tis pretended likewise, that these Monks have been very corrupt in their Principles, both religious and moral, ever since the Year 1430. *Ricaut*, however, talks in a quite different Strain from *Tournefort*. “ ^d These Monks, says he, are, for the most part, upright and righteous Men,
 “ who dedicate their whole Time to the Study and Practice of Piety and Humiliation
 “ they always talk of spiritual Things with the utmost Reverence and Veneration ;
 “ infomuch that without being prejudiced, or too easy of Belief, we have all
 “ the Reason imaginable to look upon these Monks, not only as Men of Morals, but
 “ as Persons, in some Measure, inspired with the Spirit of God ; and 'tis not to be
 “ questioned but their chearful Submission to the Divine Will, and their fervent Devotions will conduct them, with more Safety into the high Road to eternal Salva-

^a In the vulgar *Greek*. *Hegumenisse*.

^b *Allat. de Eccles. Occid. & Orient. Consensione* Lib. III. Cap. viii.

^c This Mountain lies in *Macedonia*, and forms a Kind of *Peninsula* on the Side of the *Egean* Sea.

^d *State of the Greek Church*, Cap. xi. He begins the Chapter with this Assertion, that there is no Place upon the Face of the whole Earth, where the Principles of the Christian Religion and the Austerity of the Antients are so religiously observed and maintained, as in this Mountain.

“ tion,

“ tion, than all the Wisdom of the most profound Philosophers, or the Speculations of
“ the ablest Divines.”

SUCH *Greeks* as profess the Christian Religion go in Pilgrimage to this *Mount Athos*, and visit the Churches there, and all their sacred Relicks; that is to say, a Lock of the Blessed Virgin's Hair, her Girdle, a small Quantity of our Saviour's precious Blood, several Tatters of his Swaddling-Cloaths, and the Foot and Shoe of St. *Parasceva*. The pious Contributions which are raised on their Account, the valuable Presents these Monks receive from their liberal and munificent Benefactors, and the Collections brought in by their Mendicants amount together to a very considerable Revenue, if we may credit *Ricaut*, who assures us likewise, that they are dextrous Fellows in their Vocation, and for the Generality return home plentifully laden with the most valuable Effects that are to be met with in that Part of the Country where the *Greek* Religion is publickly profest. As an Encouragement for their Art, Industry, and Application, he who proves most successful is generally elected their *Prior* for the Year ensuing. I shall venture to dwell a little longer on the Character which this *English* Traveller gives us both of the Monks who receive, and the Devotees who bestow these valuable Favours: The Character of the former cannot chuse but diminish, in some Measure, the extraordinary Merit which he ascribes to those rigid Monks, as will quickly appear from the Sequel.

“ THESE *Caloyers* are for ever complaining of their Poverty, and cruel Fortune, which
“ is very surprising to those who are conscious of the valuable Effects in their Possession. Unless we say of them as of some rich Misers, who starve amidst
“ their Bags of Gold and Silver If we did but observe the Magnificence and costly
“ Decorations of their Altars, and their Churches, we should never entertain the least
“ Idea of their being so poor as they pretend to be.” But these sacred Utenfils, the Monks will cry, are all devoted to the Service of the Convents, and the publick Worship of the Supreme Being. They have nothing for themselves, therefore, but the Product of their own Grounds. But even this is not altogether contemptible. How then can a Monk who professes to lead a Life of Solitude and Retirement, in a more abstemious Manner than the Generality of Mankind, with any Justice complain of his deplorable Condition? *Ricaut* treats afterwards of their costly Ornaments, part whereof are covered over with Pearls and precious Stones; of their sacred Vessels made of solid Gold and Silver, their numberless golden Crosses set with Diamonds; their Rituals, and other Church Books beautifully bound covered with Gold. All these valuable Effects “ enable these *Caloyers* (of *Mount Athos*) to walk in Procession on their grand
“ Festivals with all the solemn Pomp and Magnificence imaginable. Nay, their daily
“ Procession during Divine Service is so solemn and pompous, that it strikes such a
“ religious Awe, and commands in so extraordinary a Manner the Regard and Veneration of the People that scarce a Devotee presumes to withdraw without
“ giving an incontestable Proof, by some valuable Present, of his Zeal for the Cause
“ of Religion without such charitable Contributions they would imagine themselves excluded from all the Benefits and Advantages that attend the Church's Benediction.” This is the Sum and Substance of his Character of these Monks, as what follows is of those Devotees who so generously encourage them. “ The *Greeks*,
“ according to the same Author, are for the Generality either very poor, or very
“ covetous; and yet, either through Pride and Vanity in some, or Zeal for the
“ Glory

“ Glory of God in others, they think it an indispensable Duty incumbent on them to bestow their Alms on the Holy Mountain. Nay, there are some of them who having plundered their Neighbours, and lived upon Rapine and Violence, imagine to appease the Anger of the Almighty, and to obtain a full and free Remission of their Sins, by sacrificing some small Share of their ill-gotten Treasures to this sacred Mountain.” There is no Necessity to travel so far as the Eastern Countries to meet with Devotees who give into this Notion. There are thousands of the same Principles in *Europe*, and indeed in all Communions whatsoever. By this Means, they enter, to their no small Advantage, into a Composition with the Almighty, to whom the whole of Right belongs, and for his Sake bestow some small Part upon the Poor, whom he calls his Members; after which they enjoy the Remainder without the least Remorse, or Stings of Conscience.

“ THE *Caloyers* of this Mountain, including Priests, Deacons, and Lay-Brothers, amount to about six thousand; out of which Number, there are usually two thousand absent from the Convents; who are sent out in the Capacity of Mendicant Friars.” *Ricaut*, in the Sequel, informs us, that there are twenty Convents in this Mountain, which (three only excepted, on Account of their extreme Poverty) pay the Tribute of a thousand Crowns a Month to the *Grand Signior*; but they are not all assessed alike; some more, some less, according to their Abilities; that these Convents are under no manner of Subordination to the Patriarch, and that they shew no Testimonies of their Allegiance and Submission to him; that all the Power and Authority he has, consists in constituting two Archbishops over them, one of which resides at *Carcis*, and the other at *Sidero Capti*, both dependent on the Archbishop of *Thessalonica*. “ These Prelates, continues he, are obliged to no other Duty whatsoever but to read the Liturgy, and ordain such as are desirous of being admitted into Holy Orders. Their Fee for every Ordination is a *Venetian Zechin* The Management of all their Affairs is vested in the Hands of their Superiors, or Priors Moreover, the Patriarch has no Right or Title to send a Bishop, for the Purposes aforesaid, to nine of these Convents out of the twenty, they having bought off that Mark of their Submission. . . . In the other Convents (of *Greece*) the Patriarch has full Power not only to confer Ordination on the Priests, but also to nominate and appoint Superiors, and bestow the Priories on the best Purchasers *Bostangi Bachi* is Protector of the Convents of Mount *Athos*, and that of *Maura-Mola*, on the *Bosphorus*. He nominates an *Aga* every Year, to collect the annual Tribute of twelve thousand Crowns; ten.^b Purfes whereof he claims as his own Dues But besides that Sum, every Convent presents him with a Sheep once a Month, not to mention the other less expensive Complements of Lambs, Kids, &c. which they send him every *Easter*. The *Aga* always resides at *Carcis*, and is attended there by three or four Men-Servants Each of these Convents have a publick Apartment, or Common-Hall, where they hold their *Synod*, and settle the Affairs of the Convents. This *Synod* is entitled the *Convocation of the Elders*. . . . Every

^a *Ricaut* ubi supra.

^b The Reader is desired to observe, however, that *M. de la Haye*, in his Voyage to *Constantinople*, peremptorily asserts, that the Monks of Mount *Athos* do acknowledge themselves subservient to the Patriarch of *Constantinople*. This ought not to have been insisted on, 'tis true, without some Restriction: But there may have been a great Alteration in the State of the Affairs since the Time of this Ambassador.

^c A Town situate in the very Center of the Mountain; see the Description of it in *Ricaut*, ubi supra. No Women are permitted to frequent the Markets which are held in this Town. Here 'tis that the *Caloyers* vend all their respective Wares and Merchandizes.

^d Every Purfe contains about 500-Crowns.

“ Convent is assessed, or taxed, in Proportion to its Revenues, for the Maintenance
 “ and Support of the publick Buildings, and the Inhabitants who reside there, and to
 “ defray the Expence of Candles, Oil, and Lamps ; as also for the Provision and Sub-
 “ sistence of those who read the Liturgy every Week, that is to say, on their Market-
 “ Days. Under this their *Aga*, to whom they are thus tributary, their Liberty and
 “ Power is so great, with respect to spiritual Affairs, as well as temporal, that there
 “ is not a *Turk* who dares to visit this sacred Mountain without his free Licence and
 “ Consent.”

THE *Caloyers*, properly so called, for the generality, spend their whole Time in
 mechanical Operations. They are Gardiners, Labourers in the Vineyard, Taylors,
 Weavers, Hatters, &c. and all for the publick Benefit and Advantage of the whole
 Society. “ The *Greek Monks*, according to *Ricaut*, are very indifferent ⁱ whether
 “ these mechanical *Caloyers* can either read or write, or not. Scarce one in a Hun-
 “ dred of them is so well accomplished. All they require of them is, to know how
 “ to sign themselves with the Sign of the Cross, and be well versed in their ^k *Metagniai*,
 “ that is to say, to be ready at their Prostrations to the very Ground, after the recital of
 “ some particular Psalms, with the *Doxology*, or *Gloria Patri* at the End of them.
 “ some of these Monks repeat this Kind of Devotion three hundred times together.

“ THE Regular Priests are of a superior Rank or Class. They can all write and
 “ read, from the Priest to the meanest Deacon ; but there are very few of them that
 “ have any tolerable Idea of the *School Greek*; and the most learned of them are some-
 “ times at a Loss to explain, in a proper Manner, all the difficult Terms in their Li-
 “ turgy : In all other Respects, however, 'tis so familiar to them, through Practice,
 “ that they can read it from one End to the other without the least Pause, or He-
 “ sitation, and so quick, that a Man must have a delicate Ear, and a tolerable Idea
 “ of the *Greek Language*, to comprehend the different Sounds, as they pronounce
 “ them. After that, their principal Study is to learn, *Memoriter*, the Hymns of St.
 “ *John of Damascus*, to find out the Lessons proper for the Day, the several Offices
 “ &c. If there are any of them who apply themselves more close to their Studies than
 “ the rest, all their superior Knowledge consists in reading the Fathers, and Councils of
 “ their Church, and some Ecclesiastical Writers of the first Century, after *Constantine*
 “ *the Great* They look down with Contempt on all Philosophical and Mathe-
 “ matical Learning, as human Sciences, and altogether useless, and unworthy the Re-
 “ gard of such, as devote themselves to the constant Practice of Piety and Humilia-
 “ tion,” to whom, by Consequence, the Study of any other Topick, but that which
 directly tends to their Regeneration and Growth in spiritual Grace ought absolutely to
 be forbidden. I shall beg leave to make this one Reflection, upon this depraved Taste,
 which is almost universal amongst the Monks, that those who make a due Improve-
 ment of their Philosophy and Mathematicks, are fully convinced, that those beauti-

ⁱ In *Belon's* Time, they were all in general so illiterate, that 'twas impossible, says he, if you search
 Mount *Athos* all round, to find above one *Caloyer* in a whole Convent that was a Man of any tolerable
 Parts Out of the whole Tribe of six thousand of them who are dispersed in Shoals all round about the
 Mountain, one shall scarce find two or three at most in a Convent, that can either write or read, &c. *Vide*
Belon Chap. xxxix, and xl. of his *Observ.* and remarkable Passages &c. *M. de la Haye*, likewise in his
Voyages, informs us, that there are very few of them know how to read.

^k The Term, *Metanoia*, in the antient *Greek*, signified *Penances*. The *Greek Pontifical* pag. 70. under-
 stands by the Word *μετανοια* an Adoration, that consists in Abundance of low Bows, and the most profound Re-
 verences. In another Place *Ricaut* assures us, that each *Caloyer* is obliged to perform his *Metagniai* three
 hundred Times in twenty four Hours, unless he be indisposed, and in that Case, his *Santolo*, or Priest, who
 gave him the Habit, is obliged to perform that religious Office for him.

ful Sciences instruct them in a sort of Self-denial and Humiliation, which is equal, at least, if not superior to all the flegmatic, melancholy Contemplations of the Monks. And no one surely can be ignorant, that the Sciences enlighten the Mind, and fortify the rational Faculties, in a much nobler Degree, than the severest Austerities, which too often ruffle and discompose the Conduct and Oeconomy of the Body to which the Soul is so nearly allied. We must be so just and impartial, however, as to acknowledge, in Favour of the Convents, that if all Christians are not contemplative, ignorant Abby-Lubbers, the Sin does not lie at their Door.

“ EVERY Convent has a ¹ Library belonging to it situate in a Kind of Tower, or Turret The Librarian, to whom the whole Care and Inspection of the Books is entrusted, is likewise superintendant of the Convent, and keeps an exact Account of all Receipts and Disbursements. . . . There are Bells likewise in every Convent; some of the smaller Size for daily Use, and others, of about four or five hundred Weight, which are rung out upon extraordinary Occasions, on solemn Festivals, and other Days of publick Rejoicing. These are hung like those in *England* It would be a difficult Task peremptorily to fix the Time when the Monks first settled in Mount *Athos*; but 'tis very probable it might be in the Reign of *Constantine the Great*.”

THEY have a steel Collar with a Cross of about seven or eight Pound Weight hanging upon it, which they shew to Travellers as a great Curiosity. This Collar was formerly the Property of one St. *Athanasius*, who lived in the ninth Century, and by his Interest procured the Foundation of St. *Laura*, which is one of the principal Convents in all Mount *Athos*. This Collar is always made use of upon the Admission of a new *Caloyer* into their Order. The Cell likewise of the beforementioned Saint, and a white Marble-Stone upon which he used to say his Prayers, are shewn as equal Curiosities. There is a Cavity it seems in this Stone, of about four or five Inches deep, occasioned, if we may rely on the Veracity of these *Caloyers*, by the Saint's kneeling so frequently upon it.

WE had some Thoughts of Concluding our Discourse in relation to their Hierarchy and Monks, with a particular Detail of the Degradation of their Bishops and Priests, the Ecclesiastical Penalties &c. But we are informed, that all these Points of antient Discipline are so much neglected, and laid aside at present, and indeed is so dangerous to practise, that he who should be fond of reviving them too rigorously, would make more *Mussulmen*, than Christian Converts.

Several superstitious CUSTOMS of the GREEKS.

I SHALL conclude this Dissertation with an Account of several superstitious Customs observed by the *Greeks*, either through the Weakness of their Understanding, which is the too usual Consequence of Poverty and Distress, or through that universal Ignorance that reigns amongst them. I have already taken notice of some of their superstitious Practices; but shall add a few more, which could not so properly be introduced in another Place. ^m *Ricaut* assures us that the *Greeks* ascribe a peculiar Sanc-

¹ *Ricaut* gives us but a very contemptible Idea of their Libraries.

^m *State of the Greek Church* &c. Chap. xx.

tity to some Fountains, which they look upon as miraculous Waters, especially when they are devoted to the Service of any particular Saint. This superstitious Notion seems the true Copy of a Pagan Original.

THEY think it a Duty incumbent on them to refrain from Blood, and all Meats that are strangled; but our *English* Author adds, that notwithstanding this Scruple of Conscience they are very incurious with respect to what Provisions are set before them. If they be strict, however, in the Observance of this Custom, they are in that respect allied to the *Jews*.

I SHALL only just mention their Idea of the *Nile*, which they call the *Monarch of the Floods*. They are of Opinion, that the Overflowing of this River, is a peculiar Blessing, and an Indulgence of God Almighty to *Egypt*; on Account of our Saviour and the Blessed Virgin, his Mother being sheltered and protected therein from the Persecutions of *Herod*.

THEIR Art of Physick, which is for the most part practised by Empericks and ignorant Pretenders, is shamefully exposed to a thousand Superstitions. *Tournefort* has given us the following flagrant Instance. "When their Patients Heads are so very much disordered, as that they grow delirious, they use the same Means for their Recovery, as with a Demoniac, or one possessed with the Devil. The Physician in this Case prescribes no longer for him; but his Friends make their immediate Applications to an *Exorcist*, that is, one of their *Papas*, who approaches the Patient's Bed-side, and not only reads several Prayers over him, but sprinkles him with Holy Water. He pours likewise a plentiful Quantity of it into the Bed where the Patient lies, and in short, sprinkles the Room all over. The Exorcisms ensue, and the *Papas* in the most solemn Manner expel the imaginary Demons, or rather those others which nothing will avail to baffle, or prove effectual against but the Medicines of an able Physician. See in *Tournefort* an Instance of the Consequences of these ridiculous Exorcisms.

THE *Greeks*, as we are informed, are extremely fond of visiting their Churches and Chapels, especially such as are on Precipices and Places very difficult of Access; and indeed the greatest part of their Devotion consists in such voluntary Fatigues. On their first Arrival at the Church or Chapel, they cross themselves over and over and make a thousand Genuflexions, and profound Bows. They kiss the Image which is erected there; and treat it with three or four Grains of the choicest Frankincense; and recommend themselves to the Protection of the Blessed Virgin, or the Saint whom the Image represents: But in case the Saint does not incline his Ear, and hearken to their Vows, they soon make him sensible of their Resentment. Here, as in other Places, these Pilgrimages, and peculiar Foundations of Chapels are looked upon as meritorious, and become the Effects of meer Superstition, when the internal Motions of the Soul have no real Tendency towards rectifying the Irregularities and Disorders of the Will.

WE shall here add one Word or two with respect to the pious Fraud of the Urn of *Amorgos*, which is looked upon as the Oracle of the *Archipelagus*. It hath this in common with the antient Oracles of *Greece*, that, 'tis indebted to the *Artifice* and

^a *Tournefort* ubi sup. Letter IV.

^o See *Tournefort's* Description of this Island, Letter IV.

^p The whole Secret of this Imposture is related at large in Father *Richard's* Account of St. *Erini*.

Roguary of the Priests, for the Fame of its Predictions. This Urn which stands near a Chapel, consecrated to St. *George*, fills and disembogues itself again several Times a Day, and sometimes within so small a Space as Half an Hour, which is looked upon as a Miracle, and ascribed to the prevailing Influence and Power of St. *George*. ^a This is the very same St. *George*, who at *Scyros* flies at and seizes upon those impious Persons who neglect to perform their Vows. His Image, as we are informed, lays violent Hands on the Delinquents, jumps upon their Shoulders, and gives them very severe Blows over the Head and Back, till they have discharged the Duty incumbent on them: They see him sailing in the Air, and frisking about from one Place to another, till at last he settles upon the Back of a blind Monk, who carries him he knows not whither. Those who consult the Urn of *Amorgos*, before they engage in any Affair of the last Importance, are sure to prove unsuccessful, if, upon their first Approach, they find the Water lower than ordinary. See in *Tournefort* a long and particular Account of this Superstition. Father *Richard* likewise ^r assures us, that the Islanders annually at *Easter* consult this Urn of *Amorgos*, who, from its Fulness or Emptiness, preface a plentiful or a bad Harvest.

I SHALL now amuse the Reader with a Custom, though not a superstitious one, that is observed in the Island of *Andros*, which bears no Analogy with the Meekness and Humility of our Blessed Saviour. ^t At the Procession on the Festival of *Corpus Christi*, the Bishop of the *Romish* Church who carries the Body of our Blessed Saviour, tramples under Foot all the Christians, of what Administration soever, who lie prostrate before him in the Streets. The same Custom is observed at *Naxos*, and the ^v Missionary who relates the Story adds, that such as have any sick Persons in their Family, bring them out, in order to lie in the Way of the Blessed Sacrament.

THE superstitious Notion which I have beforementioned ^w with relation to the Dead, obliges me to take Notice of that of the Natives of *Chios*, which, no doubt, is derived from the former. The Inhabitants of ^x some Parts of this Island, are of Opinion, that a dead Corpse, that is not corrupted in forty Days, is transformed into a familiar Spirit, or Hobgoblin, which is very troublesome and impertinent, knocks at People's Doors, and even calls them distinctly by their Names. If any Person presumes to answer to his Call, they think he will most assuredly die in two or three Days at farthest.

If this which follows is not a superstitious Notion, 'tis a very ridiculous and extravagant one, and as such, we think it worth our Observation. At *Nicaria*, near *Samos*, the Inhabitants, who are all Swimmers, will marry their Daughters to none but such young Fellows as can dive eight Fathom deep at least. " They are obliged, " says *Thevenot*, to produce their Certificate. When a *Papas*, or some substantial " Islander is determined to dispose of his Daughter in Marriage, he appoints a Day, " when the best Swimmer shall bear away the Prize. As soon as the Candidates are " all stripped naked the young Lady makes her personal Appearance, and in " they jump. He who continues longest under Water is the fortunate Bridegroom."

^a In *Tournefort* ubi supra.

^r Account &c. ubi supra.

^t *Tournefort* ubi supra Letter VIII. *Thevenot's* first Part.

^v *Missions to the Levant*, Tom. I

^w See above the Account given of the *Burcolacks*.

^x *Thevenot's* first Part, Chap. lxiii.



MANIERE dont les GRECS attendent la descente du FEU SACRÉ dans le S^t SEPULCRE.



La DISTRIBUTION du FEU SACRÉ aux GRECS par le PATRIARCHE

BUT what shall we say of those *Greeks* of the *Holy Land*, who assert, and firmly believe it to be real Fact, that the Birds which fly round about *Jerusalem*, never sing during *Passion Week*, but stand motionless and confounded almost all the Time, that they seem to testify a sympathetic Sorrow and Compassion? * An *English* Traveller, among several others, made this Remark, and demanded of his Guide the Reason of this wonderful *Phenomenon*. If his Account be Fact, I will be bold to say, either the *Greek* was very easy of Belief, or that he bantered that foreign Traveller.

I SHALL here introduce an Account of the *Sacred Fire* of the *Greeks*, a Ceremony more superstitious and extravagant than religious, a whimsical, merry Custom, which is justly a stumbling Block and Rock of Offence to several serious *Mahometans*, and gives them a contemptible Idea of the Eastern Christians. In short, 'tis nothing but a Piece of Priestcraft, to chouse the too credulous Pilgrims out of their Money, by making them believe, that on *Easter-Eve* a Fire descends from Heaven into the *Sacred Sepulchre*. The *Turks* are no Strangers to this pious Fraud, but connive at it, because 'tis very advantageous to them, and the Patriarchs, on their Part declare, they could never pay their Taxes, and their Tributes, if this Stratagem, however unbecoming the Practice of a Christian, should be blown and exposed. † *Thevenot* has given us the following Description of this religious *Farce*. “ About eight in the Morning the *Greeks* extinguished all their Lamps, and those in the sacred Sepulchre Then running and staring about like Persons distracted, they bawled and made a hideous Howling without any Regard or Reverence to the sacred Place. Every Time they went by the holy Sepulchre, they cried out, ‡ *Eleyson*. 'Twas very diverting to see them afterwards jump upon one another's Backs, kick one another's Shins and Posteriors, and lick each other on the Shoulders with knotted Cords. A whole Crowd of them got together, and took up some of their Comrades in their Arms. Then running for some time with them round the Sepulchre, at last they threw them down in the Dirt, and laughed till they hollowed again at their own unlucky Gambols. Those, on the other Hand, who had thus been made Laughing-Stocks of, ran after the others, in order to be equally mischievous, and revenged for the Affront. In short, they acted like a Parcel of idle Fools and *Merry-Andrews*. Every now and then they would lift up their Eyes to Heaven, and hold up, with outstretched Arms, their Wax-Tapers, as if they implored the Almighty to send down his Celestial Fire to light them. After this Folly and Extravagance had continued till about three o'Clock in the Evening, two Archbishops, and two *Greek* Bishops dressed in their Patriarchal Robes and Coifs (in the Patriarch's Absence) marched out of the Choir attended by the Clergy, and began their Procession round the Sepulchre The *Armenians* likewise attended with their Clergy The *Coptan* Bishop did the same; all separate but closely following one another. After they had taken three solemn Tours around the Sepulchre, a *Greek* Bishop came out of the § Chapel of the Angel, and informed him who personated the Patriarch (of *Jerusalem*) that the sacred Fire was descended from Heaven. Then he entered into the Holy Sepulchre with a large Bundle of Wax-Tapers in each Hand, and after him the Prelate who represented the *Armenian* Patriarch, and the Bishop of the *Copti*. Some short Time afterwards the *Greek* Archbishop came out in a very whimsical Posture,

* *Domenico Laffè Viaggio in Levante.*

† Voyage to the *Levant* Chap. xliii. and turn to the Print annexed.

‡ *Have Mercy upon me.*

§ A Chapel at the Entrance into the Sepulchre.

“ marching with his Eyes cast down upon the Ground, and both his Hands full of
 “ lighted Wax-Tapers. As soon as he appeared, the Mobile crowded upon one an-
 “ other’s Shoulders; each prest forwards, kicking one, and boxing another, to reach
 “ the Prelate, and light his Taper by one in his Hand; because that Fire which
 “ comes immediately from his, is looked upon to be the purest, and most holy. In
 “ the mean Time, the *Janisaries* (who were the Guards of the Sepulchre) laid
 “ on, first on one Side, and then on the other, to make room for the Archbishop,
 “ who used his utmost Endeavours to get clear of the Crowd. At last, he came to
 “ a Stone Altar, which stood before the Door of the Choir, over-against the Door of the
 “ holy Sepulchre. Immediately the Populace flocked round about him for some of this
 “ sacred Fire; but those who had lighted their Tapers, in endeavouring to retreat,
 “ were overpowered by others,” who very devoutly struck them with their Fists, and
 took away the Fire that had cost them so much Labour and Fatigue to procure: In
 short, the gravest of them all threw down and trampled their Neighbours under Foot,
 to get close to the Prelate “ At last, the *Greek* Archbishop withdrew, and the
 “ *Armenian* Bishop retired to the Church of the *Armenians*, and the *Coptan* to that of
 “ the *Copti* In the mean Time, the *Turks*, who kept the Door of the holy
 “ Sepulchre, let none go in, but what paid for lighting their Wax-Tapers at the
 “ Lamps of that Sanctuary, being the first that are touched by the sacred Fire. In a
 “ few Minutes after, the Church was illuminated with above two thousand Branches
 “ of blazing Torches This numerous Congregation, hooting like Madmen,
 “ began to repeat their former Frolicks A Man, with a Drum at his Back,
 “ ran with all the speed imaginable round the sacred Sepulchre, and another pursued
 “ as fast after him and drummed upon it with two Sticks; when he was tired, a third
 “ supplied his Place.” Devotion, or rather Custom, enjoins the *Greeks* not to
 eat or drink that Day, till they have received the sacred Fire.

SOME ascribe the Origin of this Superstition to a real Miracle which they pretend was formerly wrought in the Presence of the whole Congregation on *Easter-Eve* in the Church belonging to the holy Sepulchre. God Almighty sent down celestial Flame into this Divine Monument, which kindled or lighted again, all the Lamps which the Church orders to be extinguished in *Passion Week*, and thus indulged them with new Fire. Every one was an Eye-Witness of the Descent of this new Flame from Heaven, which darted from one Place to another and kindled every Lamp and Taper that was extinguished. ’Tis added also, that God Almighty, being provoked at the Irregularities and Disorders of the Christian *Crusades*, refused to work this Miracle one *Easter-Eve*, when they were assembled together in the most solemn Manner, to be Spectators of the Descent of his celestial Fire; but at last he vouchsafed to have Mercy on them, and incline his Ear to their fervent Prayers, and repeated Supplications. This Account is owing to *Faucher* of *Chartres*, Almoner to *Baudowin* the First. We are informed, that this celestial Fire has never descended since that Time, that is to say, since the Beginning of the twelfth Century after the Continuation of it for seven hundred and fifty Years after the Time of St. *Jerome*. ’Tis a thousand Pities, that St. *Jerome* did not, for the Confirmation of this Miracle, take some Notice of it, and that from his Time down to *Faucher’s* we find no one but Pope *Urban* the Second, whose Authority can give any Sanction to this Miracle.

THIS Ceremony, which is so whimsical and extravagant, and so unbecoming the Practice of a Christian, has introduced another superstitious Custom very conformable to its romantic Original. In this same Church of the holy Sepulchre there are some Men and Women who have several Pieces of Linnen Cloth lie before them, which they mark from one End to the other with a Cross, made by the Tapers kindled at the sacred Fire. Thus marked, they serve for the Shrouds or Winding-Sheets of these good Devotees, and are reserved for that solemn Purpose, as the most sacred Relicks. This Account is extracted from *Thevenot's Travels*, where he informs us further, “ that “ there are some Devotees, who measure Pieces of Linnen Cloth by the Holy Sepulchre and the ^b *Unction-Stone*, and cut off the Length of these *Sanctuaries*, in order “ that the Pieces may serve them hereafter for Shrouds or Winding-Sheets.

I MAY here venture to reckon amongst their superstitious Customs the Marks which their Pilgrims imprint upon their Arms, which they take Care to produce as a Certificate of their Pilgrimage to *Jerusalem*. These Marks are made with some particular wooden Moulds, filled with Charcoal-Dust, and afterwards pressed hard upon the Arm. As soon as the Part is thus stampt, it is pricked with an Instrument full of Needles; then bound up, and a Scurf or Scab generally arises upon the Place, which falls off again in about two or three Days, but the blue Impression remains ever after.

THERE is a Stone still to be seen not far from *Bethlehem*, which is perfectly white, which Colour we are told is owing to the extraordinary Virtue of the Blessed Virgin's Milk. The *Greeks* assure us, that this Stone will infallibly fill a Woman's Breast with Milk. The *Turks* themselves and the *Arabians* are so strongly fixed in the same Belief, that they oblige their Wives, who have sucking Infants at their Breasts, to take a little of the Powder of this Stone infused in Water, for the Purpose beforementioned. The Medicine, 'tis true, is said to have that good Effect, but no one presumes to say, that it makes Profelytes of the Muslemen to the Christian Faith. Mount *Sinai*, Mount *Horeb*, the Frontiers of the *Holy-Land*, the *Holy-Land* itself, in short, all the Countries from the *Red-Sea* to *Jerusalem*, are, as it were, so many Sources, which have Time out of Mind supplied the *Greeks* with Fictions, and their Bigots with Superstition. By how much the Light of the Gospel has spread itself more in those Parts than elsewhere, the Fallacy and Illusion of false Doctrines has more shamefully prevailed; as will farther appear from the following Instances. Upon Mount *Horeb*, the *Greeks* pretend to shew the Place where the Prophet *Jeremiah* concealed the Tables of the Law, and a particular Stone, whereon are several *Hebrew* Characters, carved, say they, by the Prophet himself. Upon this Notion they pay a superstitious Homage to this Stone, which consists in divers Inclinations, and numberless Signs of the Cross, repeated with the utmost Hurry and Precipitation, and by Consequence, with little or no Attention, as, indeed it deserves none at all.

THE *Grecian* Populace ascribe to the Waters of *Jordan*, and almost all the Fountains of the *Holy-Land*, the supernatural Virtue of healing several Distempers. The Plant, generally known by the Name of the *Rose of Jericho*, is in their Opinion a sure Defence against Thunder and Lightning, and a speedy Relief for a Woman in the Time of her Travail. A certain Traveller, with an Air of Piety and Devotion, assures

^b Near Mount *Calvary*, before you come to the *Holy Sepulchre*. They give it this Name, because *Joseph* of *Arimathea* anointed the sacred Body of our Lord *Jesus Christ* upon this Stone.

us, that this last Quality is owing to the *Blessed Virgin*, ^c of whom *that Vegetable is the Figure or Representation*.

I SHALL pass over several superstitious Traditions, which the *Turks*, and other *Mahometans* have communicated to the *Greeks*, and Eastern Christians, concerning the Virtue of their *Talismans*, and the Mysteries contained in several superstitious Treatises &c. Our Western Christians may be too justly charged with the same extravagant and romantic Practices. There is one, however, so very remarkable, that I cannot forbear inserting it. The *Easterns*, the *Turks*, and the *Greeks* draw ominous Conclusions from the involuntary Twinklings of their Eye-Lids, or the sudden Shudding of any other Parts of their Body, and have a particular Form of Prayer, adapted to every Part thereof.

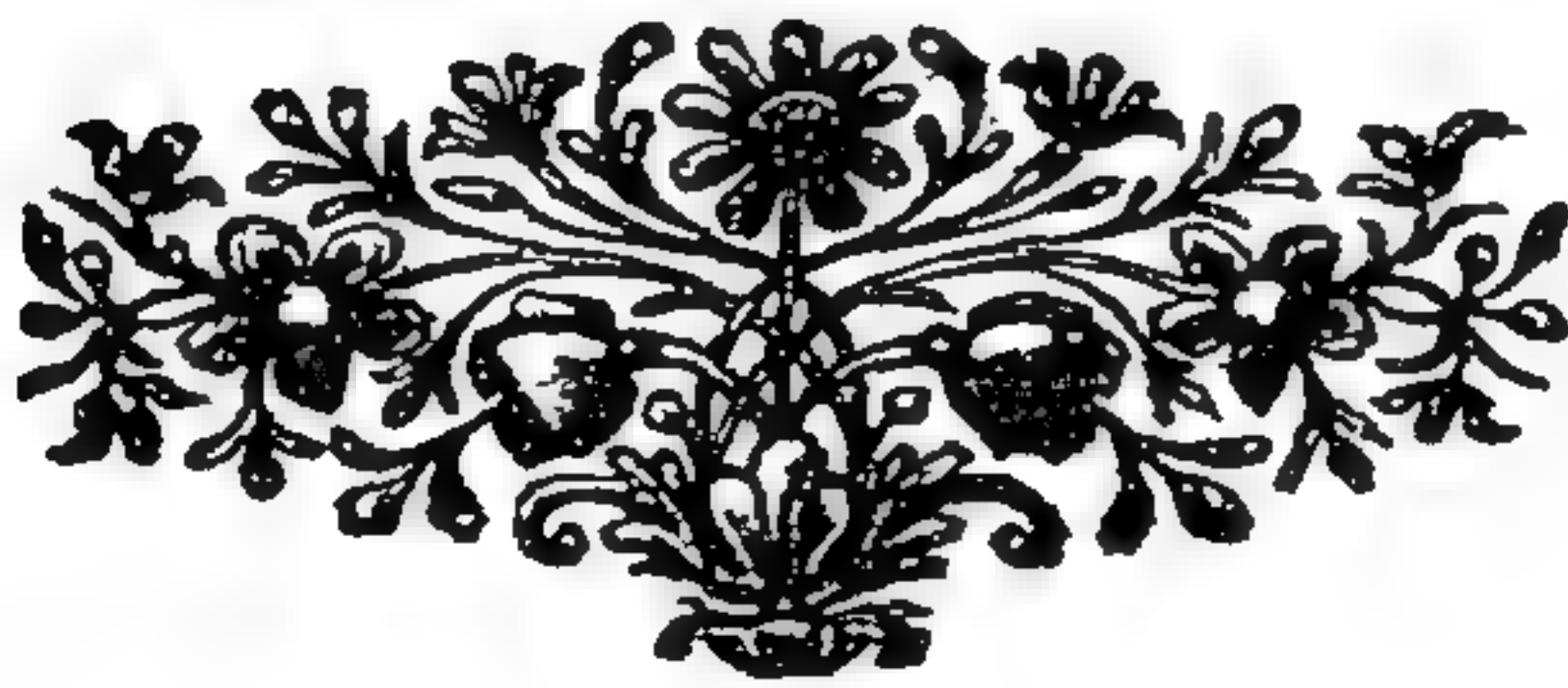
^d *Christophilus Angelus* offers three Reasons, to justify the Celebration of *Easter*, according to the Custom of the *Greeks*. I shall only take Notice of the third, which is this, that on the Day which our Blessed Lord himself solemnized his last Supper, the Lands all round about *Cairo*, and the *Nile* throw up their Dead, and continue so to do till *Ascension-Day*; after which, they retain them as usual. Now this Miracle bearing an exact Affinity to the antient Manner of Calculation with respect to the Festival of *Easter*, 'tis impossible not to declare in Favour thereof; but more especially since the *Greeks* once attempted to celebrate that Festival, according to the *New-Kalendar*, and at that Time the beforementioned Lands threw up none of their Dead, neither did the Celestial Fire descend at that Time as usual. And this Miracle, the good *Christophilus Angelus* has thought proper to record, as altogether worthy of the Supreme Being.

To conclude, if we may rely on the Veracity of some Narratives, and more especially those of some particular ^e Missionaries. The *Caloyers* frequently make a prophane and superstitious Use of their Excommunication. They make use of the Consecrated Bread to act the Conjurer, and discover lost Goods, and petty Larcenies &c.

^c *Merison's Travels to Mount Sinai*, printed at *Thoule*, in 1704.

^d *De Statu Græc.* Cap. xlii.

^e See, amongst others, Father *Richard's* Account of *St. Erini*.



THE THIRD

DISSERTATION

ON THE

RELIGION of the *GREEKS*, &c.

VOL. V.

U u

THE THIRD

DISSERTATION

ON THE

RELIGION of the GREEKS,

CONTAINING

The various Branches of the *Greek* Schismatics, who are dispersed and scattered all over *Asia*, *Africa*, and *Muscovy*, &c.

IN this third and last Dissertation on the Religion of the *Greeks*, I shall endeavour to give the Reader a clear, and perfect Idea of the Tenets, and religious Ceremonies of those *Greeks*, who are dispersed and scattered all over *Asia*, *Africa*, and *Muscovy*, &c. And I know of no better Method to perform my Promise effectually, than by inserting in this present Discourse, the Remainder of the judicious, and justly admired Father *Simon's Critical History of the Faith and Doctrines of the several Nations of the Levant*. I shall content my self with distinguishing his Text from my own Additions, after the usual Manner, and embellishing it with several curious Remarks, extracted from the most celebrated Authors.

Of the MELCHITES.

THE religious Principles, as well as Ceremonies of the *Melchites* are the very same with those of the *Greeks*. They were called *Melchites*, or *Royalists*, for no other Reason, but that they embraced the received Doctrines of those *Greeks*, who submitted to the Decisions of the *Chalcedonian* Council: and their Adversaries, as they seemed implicitly obedient to the Will of the Emperor, branded them with the Character of *Melchites*, to denote, that they were servile Professors of his Religion. However, the *Syrians*, *Copti*, or *Egyptians*, and other Nations of the *Levant*, are all included at present under the general Denomination of *Melchites*, since they are all of one Persuasion, tho' not strictly *Greeks*: And 'tis for this very Reason, that *Gabriel Sionites* distinguishes them indifferently either by the Name, or

* From *Melec*, a Term which, in the *Hebrew* and *Syriac* Languages, signifies *King*. The *Melchites* were so called, because they conformed to the Edict of the Emperor *Marcian*, for the Publication and Reception of the Council of *Chalcedon*. This Appellation, says Father *le Brun*, in his *Explication of the Ceremonies of the Mass*, Tom. II. subsisted for a long Time, and served to distinguish all those who were united to the Catholick Church, and since the Schism of the *Greeks*, signifies such as are under the Jurisdiction of the Patriarch of *Constantinople* &c.

“ Title of *Greeks*, or *Melchites*, and adds this further Remark, that they are dispersed
 “ and scattered all over the *Levant*; that they ^b deny the Doctrine of Purgatory; that
 “ they are professed Enemies to the Pope, and that there is no Sect, throughout the
 “ East, that so strenuously opposes his Holiness’s Supremacy. But the Reader need
 “ not be surpris’d to find them such implacable Enemies to the Church of *Rome*, since
 “ they strenuously maintain all the Tenets of those *Greeks*, who were never reconciled
 “ to the Communion of the *Latins*. As to their Notions, with respect to Purga-
 “ tory, they are the very same with those generally received by the *Greeks* themselves:
 “ and altho’ they join with them, in denying that there is any particular place called
 “ *Purgatory*, where Souls are tortured by any real and material Fire; yet they ac-
 “ knowledge a Purgatory in the Sense we have before explained it, in treating of the
 “ *Greeks*. Moreover, the Notion of the *Melchites*, with relation to the Pope’s Supre-
 “ macy, is likewise the same with that of such *Greeks* as never would submit to the
 “ Decisions of the Council of *Florence*. In short, the *Melchites*, saving some few
 “ Points of little or no Importance, which relate only to their Ceremonies and Eccle-
 “ siastical Discipline, are in every Respect profess *Greeks*: Insomuch that they have
 “ a Translation, in the *Arabian* Language, of the *Euchologia*, or Ritual of the *Greeks*,
 “ and most of their other Books set apart for Divine Service; which, however, is not
 “ peculiar to them, since the other Sects of the *Levant* have likewise a Translation
 “ from the *Greek*, for their particular Use of the *Euchologia*, and other Books relating
 “ to Ecclesiastical Ceremonies. All their Versions, however, are for the Generality
 “ very incorrect, and the *Arabian* Canons of the Councils are of little or no Service.
 “ Those *Arabic* Translations of the *Melchites* are notwithstanding, in my Opinion, pre-
 “ ferable to any other; since they are true *Greeks*, but not without their particular
 “ Prejudices, whereby they are too often partial and insincere. In general, the Chri-
 “ stians of the *Levant* are so far from being just and correct in their Translations of
 “ the *Greek* Authors, that they imagine they have a Right and Privilege to make
 “ them talk according to their own Sentiments. Every Sect takes all the Measures
 “ possible to defend its own Principles; and without all Dispute, the spurious Canons
 “ which are exhibited to the Publick under the Title of the Canons of the Council
 “ of *Nice* translated from the *Arabic*, must be ascribed to no other Cause. The great
 “ Authority of the Council of *Nice* was, doubtless, the original Cause of trumping
 “ up the *Arabic* Canons, which every Sect accommodated to its own Principles. The
 “ *Melchites* in these Canons ascribed to the Council of *Nice*, find sufficient Arguments to
 “ justify their Notions against those of the *Jacobites*; and the *Jacobites*, on the other
 “ Hand, by the very same Canons vindicate their Tenets, with respect to the Unity of
 “ *Nature* in our Blessed Saviour. Both the one and the other make the Council of
 “ *Nice* favour their own Opinions. The *Jacobites* charge the *Melchites* with the Cor-
 “ ruption of these Canons. The *Maronites*, who were at first of the *Jacobite* Sect,
 “ load them with the very same Imputation. *John Baptist Leopard*, who was a *Ma-*
 “ *ronite*, and Archbishop of *Esdron*, in his Treatise, entitled, *The Vintage of the Sa-*
 “ *craments*, charges the *Melchites* with having interpolated some Words in the 55th
 “ Canon of the Council of *Nice*, which favour their Opinion, with relation to Di-
 “ vorces; and taxes them with having borrowed that Custom from the *Mahometans*,
 “ which they inserted afterwards into the Canon. But there is no just Ground for

^b *Purgatorium nullum existere pessimè crediderunt, indeque illis odium intestinum in summum Pontificem; ita ut eidem veracissimo Christi in Terris Vicario Primatum pertinaciter abnegent*, Gabr. Sion. de Relig. & Mor. Orient.

^c *Abrah. Eschell. Not. in Can. Ar. Cont. Nic.*

“ this heavy Accufation; ſince ’tis evident, that the *Greeks* and other *Levantine*s are allowed to put away their Wives, and marry others, eſpecially in Caſes of Adultery. The *Melchites*, therefore, have inserted nothing in this ſpurious Canon of the Council of *Nice*, but what was conformable to the Practice of the *Greek Church*.

THE *Melchites* are ſubſervient to a particular Patriarch who reſides at preſent at *Damas*, and aſſumes the Title of Patriarch of *Antioch*, as well as that of the *Maronites*. For ſome Time paſt, ſays Father *le Brun*, the great Difficulty that they have met with in finding out ſuch Deacons and other Miniſters who could read *Greek*, has been the true Reaſon why they celebrate Maſs in the *Arabian Language*. And even thoſe that are acquainted with the *Greek Language* ſing the Epistle and Goſpel in *Arabic* notwithstanding.

I SHALL here obſerve, that one Branch of the Chriſtian Schiſmaticks of the *Levant*, eſpecially thoſe of *Syria*, the *Nestorians*, *Jacobites*, &c. are called *Chriſtians of the Girdle*; on Account of the large leathern Belt, which they generally wear round their Waists. This Cuſtom of wearing Belts was introduced by a *Caliph* in the ninth Century, who obliged the Chriſtians within his Dominions, to diſtinguiſh themſelves by this particular Part of their Dreſs from the *Mahometans*. This odious Diſtinction being in Proceſs of Time forgot, and the Belt becoming an additional Ornament to their other Apparel, the following Cuſtom might probably owe its Origin to it. When the Biſhop excommunicated a Chriſtian, and anathematized him; upon the Act of Excluſion, he cut his Girdle, and ſtruck him ſeveral ſmart Blows upon the Shoulders. Hence it came to paſs that the Term *Zonnar*, which is a Corruption from the *Greek*, ſignifies, according to theſe Schiſmaticks, *Church-Diſcipline* as well as a *Girdle*.

Of the GEORGIANS, or IBERIANS the Inhabitants of COLCHIS, or MINGRELIA.

“ IN the ſ^t Diſſertation, printed at *Rome* by *Galanus*, on the Reconciliation of the Armenian Church with that of the *Latins*, there are ſome curious Acts or Edicts which have a peculiar Relation to the State of the *Iberians*, and their Neighbours. Pope *Urban* the VIIth ſent ſeveral Miſſionaries to theſe People, with Father *Avitabolis*, a regular Priest, for their Superior; who wrote a Letter from thence to his Holineſs, in which he gave him a particular Account of the erroneous Tenets of the *Iberians*, which are the very ſame as are aſcribed to the *Greeks*; that is to ſay, that they acknowledge, indeed, a Purgatory, but not according to the Idea which the *Romiſh Church* entertains of it; for they conceive that departed Souls are only confined in ſome dark and melancholy Manſions, but not tormented by any Kind of Fire; that they deny a particular Judgment of Souls, being fully perſuaded, that when any one dies, his Soul is conveyed by his Guardian Angel into the Preſence of JESUS CHRIST; that the Souls of righteous Men are in a Moment admitted into

• See *Herbelot's Biblioth. Orient.*

• Some have inſiſted, that this Name was given to the *Iberians*, on Account of their peculiar Veneration for St. *George*. 'Tis proper, however, to obſerve, that *Pomponius Mela*, who lived a long Time before, treats of the *Georgians (Georgi)* in two Places of his Diſſertation, and plants them amongſt the People who inhabit the Parts adjacent to Mount *Caucasus*, and thoſe along the Coaſt of the *Caspian Sea*.

• *Clem. Galan. in Conſil. Armen. cum Rom. Edit. Rom. Typ. Congreg. de propag. Fide. Anno 1650.*

• *Purgatorium affirmant, non tamen per Ignem, ſed Animas cruciari in Loco obſcuro & Mœſtitudinis.*

“ the Realms of Light and Bliss; and those of the ungodly doomed to dwell in im-
 “ penetrable Darknefs. If a Sinner dies in a State of Repentance, his Soul is confined
 “ only for a Time within the Regions of Darknefs and Horror; from whence it is
 “ afterwards removed and conducted to the Mansions of Bliss: and here all Souls
 “ wait for the general Resurrection of the Dead, and for this Reason, because they de-
 “ ny, that any Soul whatever sees the Face of the Almighty till the coming of that
 “ great Day. The same Author tells us the *Iberians* are likewise of Opinion, that
 “ Infidels have a particular Judgment assigned them, and that they will not appear
 “ at the general Day of Judgment with the Christians. This Notion they ground
 “ on these Words of the Evangelist, ^b *He who is an Infidel is judged already.* ^c They
 “ deny likewise, that the Torments of the Damned are eternal; but their Notion is,
 “ that if a Christian dies guilty of any mortal Sins, and in a State of Impenitence, he
 “ may be redeemed from Hell before the Day of Judgment by the fervent Prayers
 “ and Supplications of the Righteous to the Almighty in his Behalf. I am of Opi-
 “ nion, however, that this Principle of theirs, which bears a very near Affinity to the
 “ Doctrine advanced by *Origen*, and which seems to be embraced by some of the Mo-
 “ dern *Greeks*, is not the received Notion of the *Iberians*; all their Articles of Faith
 “ being the very same as those professed by the *Greek Church*; but the real Ground
 “ for ascribing this Notion to them, was this, that they have but one Place, after
 “ Death, for the Souls of the Damned, and those who are only in a State of Pur-
 “ gation. Now since they pray indifferently, and in general, for all such unhappy
 “ Souls as are cast down into this Place of Darknefs, which they call Hell, that God
 “ of his infinite Mercy would vouchsafe to deliver them from their Torments, and
 “ translate them from their gloomy Prison to the glorious Mansions of Light and Bliss,
 “ that is, *Paradise*; it was obvious enough to conclude from hence, that they had no
 “ Idea of the Eternity of Hell-Torments; whereas in truth this ought to be under-
 “ stood in a limited Sense, with Restriction, and Regard only to some particular un-
 “ happy Souls, who are there in a State of Purgatory.

“ THE *Iberians* likewise entertain the very same Ideas of Confession as the *Greeks*,
 “ and talk of it in the very same Style.” But, according to Father *Zampi*, the *Min-
 grelians*, who must be ranged amongst the *Iberians*, seldom or never practise the Duty
 of Confession, not even at the Point of Death. He adds, that the Priests hold up
 Confession at an extravagant Price; for which Reason 'tis so shamefully neglected;
 which 'tis evident, must rather be ascribed to the insatiable Avarice of their Ecclesi-
 asticks, than the Ignorance, and necessitous Circumstances of the People. As the
Greek Priests, for the Generality, take the Advantage of the Foibles, and awful Ap-
 prehensions which terrify and shock their Devotees, and prevail on them, by proper
 Gratuities, to make Atonement for their Sins, the *Papas of Georgia*, in Imitation of
 the *Greeks*, have established the Custom of vending their Confessions. And this is the
 true Origin of that scandalous Practice. The same Missionary adds likewise, that 'tis
 customary for these People to sit down contented with procuring a titular Confessor
 only, whom they call *Moraguary*. They make him a small Acknowledgment for
 taking the Title upon him, but never trouble themselves about any Confessions. 'Tis
 customary, likewise, for them to purchase an unlimited Absolution for all their Sins,
 past, present, and to come; but such an extensive Absolution bears a handsome Price.

^b *John the III^d.*

^c *Inferorum Pœnas non faciunt æternas.*

Such as die possessed of it, carry it with them into the other World. In Short, we are informed likewise, that the Ecclesiasticks themselves avoid Confession, being frequently either *Polygamists*, Whoremasters, or Adulterers. Instead of Confession, they repair to some River, and wash themselves, by way of Purification, before they read Mass. ^k *Zampi* in his Account gives a more particular Description of these Abuses. But to return to Father *Avitablis*. “ They follow their respective Occupations on
“ the most solemn Festivals; nay *Christmas-Day* itself is, with them, no Day of Rest;
“ in which respect they have not swerved from the Practice of the earliest Ages of Chri-
“ stianity. As to Baptism, their Method is this: In the first Place, the Priest reads
“ a great Number of Prayers over the Child; and when he comes to that Form of
“ Words wherein we make the Essence of the Sacrament to consist, he never breaks
“ off, but reads on, without baptizing the Child at that Time; that as soon as the
“ Lesson is ended, the Child is stript, and baptized by the Godfather, and not by
“ the Priest; which Ceremony is performed with only a Repetition of a few Words
“ which were pronounced before. They concern themselves very little whether they
“ are baptized or not: They rebaptize all such as, after Apostacy, return to the Faith.
“ The Priest alone is, with them, the only Minister who has a Right and Privilege
“ to baptize; ^l so that if no Priest can be met with, a Child may die without Bap-
“ tism; but, according to the Opinion of some of their Doctors, the Mother may of-
“ ficiate and save the Child’s Soul in such emergent Cases. When they baptize their
“ Children, they confirm them, and administer to them the Blessed Sacrament
“ of the Eucharist at the same Time. They make their first Confession on their
“ Wedding-Day, and repeat it whenever they think themselves at the Point of Death,
“ but sum it up, however, in four Words only. If a Priest confesses himself guilty of
“ an actual Sin of Impurity, his Confessor will not permit him to read Mass; for
“ which Reason they always avoid Confession. ^m They administer the Sacrament of
“ the Eucharist to dying Children, but very seldom to adult Persons while they enjoy
“ their Health; nay, there are thousands who never receive it on their Death-Beds.
“ Their Sovereign obliges both Priests and Bishops, when Occasion requires, to take
“ up Arms, and appear in the Field of Battle; and at their Return, they celebrate
“ Mass, without having any Dispensation for the Irregularity thereby contracted. They
“ are of Opinion, that they ought to read but one Mass in one Day at one Altar,
“ and in one Church. They consecrate the Sacrament in wooden Chalices, and ⁿ carry
“ it to the Sick in a very irreverent Manner without the least Light, or the least At-
“ tendance. On some particular solemn Festivals the Priests assist all together at the
“ Bishop’s Mass, who gives the Eucharist into their Hands, and they themselves put
“ it into their Mouths. Their Ecclesiasticks don’t severally rehearse the *Breviary*
“ every Day; but one or two only, and the others attend. He who reads the Office,
“ is, for the generality, a Priest, and those who assist, seldom regard one Word that
“ he says. The greatest Part of the *Iberians* scarce know the first Principles of Re-
“ ligion. If they have no Children by their Wives, by the Licence and Consent of the
“ Priests, they put them away, and marry again; they are allowed the same Liberty
“ in Case of Adultery, or any other Matrimonial Controversies and Debates. They in-
“ sist, that Miracles are ceased in the *Romish* Church, and that the ^o Pope has no

^k Inserted in Tom. VII. of the *Collection of Voyages to the North*.

^l *In Periculo obitûs, si desit Sacerdos, Infans non baptizatur.*

^m *Pueris morientibus præbent Eucharistiam.*

ⁿ *Eucharistiam deferunt ad infirmos maximâ cum irreverentiâ, sine Comitatu & Luminibus.*

^o *Sentiunt Pontificem in Jure duntaxat positivo, dispensare posse, sed in re levi, non gravi.*

“ Power to grant Dispensations, but in such Cases only as are of Human Right, and
 “ that it is requisite likewise, those should not be Matters of any considerable Im-
 “ portance.

“ FATHER *Avitabolis*, in the same Letter to Pope *Urban* the VIIIth, describes the
 “ political State of the *Iberians*, and makes particular mention, amongst other Things,
 “ of the arbitrary Power of their Princes and Nobility: for their Sovereigns, without the
 “ least Regard to what is generally called the Liberty and Immunity of the Clergy, treat
 “ the Priests, as their domestick Servants. They despise the Bishops and frequently chaf-
 “ tise them. Moreover, they are under no Subjection to the Patriarch himself, who
 “ assumes the Character of *Catholick*, or *Occumenical*; and by Consequence, ’tis not the
 “ Patriarch who is *Supreme Head* of the Church, but the Sovereign, who is absolute
 “ Lord over all Affairs, both temporal and spiritual. The Nobility are as arbitrary
 “ to the full in their respective Dominions, and keep the Bishops and Priests as much
 “ under Subjection. The Sovereign has a Vote with the Bishops in the Election of
 “ a Patriarch; and they never chuse one but whom he approves of. The Will of the
 “ Prince, and of each respective Nobleman in his particular Territories, is an absolute
 “ Law, and they have no Judges to hear and determine any Causes whatsoever; nei-
 “ ther have they any established Ordinances for their Regulation; nay, they don’t so
 “ much as admit of producing Evidences on any publick Occasion. Their Princes
 “ arbitrarily dispose of their Subjects and their Effects in such Manner as they see most
 “ convenient. To conclude, the Patriarch of *Constantinople* frequently sends several
 “ *Caloyers* into their Country, to revive and aggravate their Abhorrence and Detesta-
 “ tion of the Pope.

“ THIS Letter was written in the Year 1631, to Pope *Urban* the VIIIth, by Fa-
 “ ther *Avitabolis*, who was then at *Goris* in *Georgia*, or *Iberia*; and in the before-
 “ mentioned Treatise of *Galanus*, are inserted the King of the *Georgians* Letters to
 “ *Urban* the VIIIth, which are deposited in the Archives of the Congregation
 “ *De propaganda Fide*. This Prince, amongst other Things, observes in his Letter,
 “ that their Faith had been preserved pure and uncorrupted in his Kingdoms, from
 “ the Reign of *Constantine the Great* to his own Time, and that he allows the *Romish*
 “ Missionaries a Chapel to pray to God for his Prosperity and Success. This Letter
 “ bears date *anno* 1629. Pope *Urban* answered this Prince’s Letter, and added an-
 “ other to *Zacharias* the Metropolitan.

“ THAT which the Sovereign of the *Georgians* wrote to Pope *Urban*, relating to
 “ those Articles of Faith, which he insisted had been inviolably observed and profess’d
 “ throughout his Dominions, ever since the Reign of *Constantine the Great*, is exactly
 “ conformable to the ^a History of *Socrates*. And ^r *Balsamon* ranges the Churches of
 “ *Iberia*, or *Georgia*, amongst the Metropolitan, and Mother Churches, without al-
 “ lowing any one of them to be the *Supreme*, and on which the rest are dependent.
 “ He further remarks, that this Alteration happened in the Time of *Peter*, Patriarch
 “ of *Antioch*, by an express Order of the Synod, and that at that Time this Church
 “ was dependent on that of *Antioch*. And hence it was, that the Archbishop of
 “ *Georgia* became dignified and distinguished by the Title of Patriarch.

^a *Avitab. Rel. Theatin.*

^r *Bals. Annot. in Can. 2. Conc. 2. General.*

^a *Sacr. Lib. I. Cap. xvi.*

“ *GALANUS* joins the Natives of *Colchis* or *Mingrelia* to the *Iberians*, and asserts, that as they are Neighbours, they profess the same Faith, with this Difference and Distinction however, that the *Mingrelians*, residing in the Mountains and Woods, are more vicious, and depraved in their Morals, than the *Georgians*. They are so ignorant, as to the Principles of their Religion, that they scarce understand the Form of Baptism, tho’ they administer it according to the Custom of the *Georgians*; and in order to render that Sacrament still more solemn, sometimes baptize their Infants with Wine instead of Water. But what we have already said with respect to the *Georgians* is, we presume, sufficient. The Exposition we have given of their Faith confirms the Tenets of the *Greeks*. It would be no difficult Matter to demonstrate, that ’tis very antient, and that their Sacramental Forms of Baptism, Marriage, &c. are all legal, tho’ not administered according to the Ceremonies observed in the *Latin Church*. What we call the *Matter* and *Form* of Sacraments is no Manner of Rule for other Christian Nations, who are perfect Strangers to those Terms. It is past all Dispute, that the Easterns acknowledge no other Form of the Sacraments than the Prayers they make use of at the Administration of them.

“ Not long since I met with a ‘Manuscript History, supposed to be written by Father *Zampi*, a *Theatine Monk*, wherein he expatiates on the Ignorance and Errors of these People, but more particularly of the *Mingrelians*, whose Priests themselves, if we may credit our Author, are, for the generality, at a Loss to determine whether they are really of the Sacerdotal Order or not; for it frequently happens, that those who ordained them were never baptized. Their Bishops, who for the most part are more illiterate than the Priests, never make any Enquiries, as to the Capacity of the Persons who are to be admitted into Holy Orders, but whether they are able to defray the Charges that attend their Ordination, which amounts to as much as would purchase a good Horse.” There are several of these Bishops who are still more dissolute than they are ignorant, that can neither write nor read, and in order to discharge their Duty, learn to say Mass by Heart, which, however, they never do at all without being very well gratified for their Trouble. “ Their Priests are allowed not only to marry, according to the Custom of the *Greek Church*, before Ordination; but many marry again, at the Expence only of a Dispensation from the Bishop, which amounts to about a Pistole.” They may marry, in short, a third or fourth Time upon paying double Fees for every new Indulgence. The Patriarch likewise never ordains a Bishop without being first paid the Sum of five hundred Crowns. (According to Father *Zampi*, this Patriarch, who exercises his Ecclesiastical Jurisdiction over the major Part of these People, without the least Regard to the Patriarch of *Constantinople*, is dignified and distinguished amongst them by the venerable Title of *Catholicos*.) “ When any Person is very much indisposed amongst them, he sends for a Priest who attends him rather in the Capacity of a Physician, than a ghostly Father; for he never mentions one Word of Confession to his Patient: But turning over the Leaves of a particular Book, which he carries about him for that Purpose, with Abundance of seeming Gravity and Circumspection, he pretends to find therein the real Grounds of his Distemper, which he usually ascribes to the high Displeasure of some of their Images; for ’tis a received Notion amongst them, that their

‘ *Breve Compendio nel quale se racchiude tutto cio che a’ sacri Riti e al divino Culto s’aspetta della Nazione de’ Colchi detti Mengreli e Georgiani*. A Translation of this History is inserted in Tom. VII. of the *Collection of Voyages to the North*.

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“ Images are capable of gratifying their Resentments. For which Reason the ghostly
 “ Physician enjoins his Patient to make Atonement for his Sins by some acceptable
 “ Oblation to the incensed Image, that is to say, some valuable Present in Money or
 “ Effects, which he always takes care to apply to his own private Advantage.

“ It is, moreover, affirmed in this Account, that as soon as ever an Infant comes
 “ into the World, the Priest only anoints him with the Chrism; and after he has
 “ made the Sign of the Cross upon his Forehead, defers his Baptism till he is two
 “ Years old, at which Time he is plunged into warm Water, and anointed again
 “ almost all over. Then they give him some consecrated Bread to eat, and Wine to
 “ drink, which seems to be the antient Form of Baptism, when the three Sacraments
 “ of Baptism, Confirmation, and the Eucharist were all administered at the same Time.
 “ 'Tis a received Notion amongst these People that Baptism principally consists in
 “ anointing the Infant with Oil consecrated by the Patriarch; which bears a very near
 “ Affinity to the Doctrine of the Easterns in general, who call such Unction the *Per-*
 “ *fection of Baptism.*”

As Father *Simon* has only treated of this Ceremony in general, I shall give you a Description of the Ceremonies and religious Customs of the *Mingrelians*, with respect to their Baptism, extracted from Father *Zampi*. As soon as an Infant is born, the *Papas* makes the Sign of the Cross on his Forehead; and eight Days afterwards anoints him with *Myrone*, that is, their consecrated Oil: But he never baptizes him till two Years after; the Form then observed is as follows. The Child is brought to Church, and presented to the *Papas*, who immediately asks the Child's Name, and lights a little Wax-Taper; after which, he reads a long Lesson, and repeats several Prayers suitable to the Occasion. After that, the Godfather undresses the Infant, and plunges him naked into a Kind of Font or Bathing-Vessel, full of luke-warm Water, mixt with Walnut-Oil, and washes his Body all over, without the *Papas* having any Hand in this Part of the Ceremony, or pronouncing one Syllable all the while. After this general Ablution, however, he advances towards the Water-Vessel, and gives the *Myrone* to the Godfather, to anoint the Infant. The Godfather accordingly anoints his Forehead, Nose, Eyes, Ears, Breast, Navel, Knees, Soles of his Feet, Heels, Hams, Buttocks, Loins, Shoulders, and the Crown of his Head. After this Ceremony is over, he plunges him again into the Font, or Water-Vessel, and offers him a Bit of blest Bread to eat, and a Sup of sacred Wine to drink: If the Child swallows them it is looked upon as a happy Omen. In Conclusion, the Godfather returns the Infant to its Mother, saying three Times, *You delivered him into my Hands a Jew, and I return him to you a Christian.* During all this Ceremony, the *Papas* continues silent. I shall omit several other Circumstances which are less remarkable, and content my self with referring the curious Reader to Father *Zampi*'s Relation.

“ FATHER *Zampi*, who was no less prejudiced in Favour of the Theology of the
 “ *Latins*, than the other Missionaries abovementioned, asked these People several
 “ Questions resulting from the foresaid Theology. Amongst other Things, he de-
 “ fired to know, if when they administered any Sacrament, they had any real Inten-
 “ tion or Design to administer it. And then he very much questions, whether their

* *Circa l'intentione, non fanno che sia, solo per usanza celebrano e per l'elemosina. Per cio se sia valida la Consecrazione mi rimetto a' Dottori.*

“ Consecration of the Bread and Wine be valid, since they don’t understand what the
 “ Word *Intention* means. He asked them, moreover, wherein the Form of Con-
 “ secration consisted. And having made the same Proposition to several of them,
 “ he found but one who was capable of giving him any Satisfaction by repeating the
 “ Form made use of in the Consecration. But ’tis easy to imagine, that this *Mingrelian*, who contented Father *Zampi*, on that Occasion talked in Conformity with
 “ the Father’s Sentiments, rather than those of his own Countrymen. But what is
 “ more remarkable than all the rest, and still harder to be believed, is the Answer
 “ of a *Mingrelian* Priest to the following Question proposed to him by the same
 “ Father, *viz.* “ whether after the Consecration of the Bread and Wine, those Ele-
 “ ments were truly changed into the Body and Blood of JESUS CHRIST? To whom
 “ he replied, with a Smile, that it was ridiculous to imagine, that JESUS CHRIST
 “ should descend from Heaven to Earth, and be circumscribed within the narrow
 “ Compass of a Piece of Bread. But this is widely distant from the Testimony which
 “ Father *Zampi* has given us in another Place of the Sentiments of these People, with
 “ respect to the Blessed Eucharist. And as such Interrogatories as these are foreign to
 “ the Purpose, and injudiciously proposed by the Missionaries to the *Easterins*, who were
 “ never instructed in our Controversies with respect to this Sacrament; so neither
 “ ought we to wonder at such Answers from them, as are altogether repugnant to our
 “ own Principles. This *Mingrelian Papas* thought of nothing, on this Occasion, but
 “ the Objects of Sense, and made much the same Answer as the *Capernaïtes* did to
 “ our Blessed Saviour, *Quomodo potest hic nobis dare Carnem suam?* Father *Zampi* added
 “ another Query altogether as impertinent and useless as the former. He asked the
 “ same *Papas*, whether the Mass, in Case the Priest should omit the Form of Words
 “ in the Consecration, was valid or not? To whom he replied, why not? The Priest,
 “ indeed, would be guilty of Sin, but the Mass would be valid notwithstanding. ’Tis
 “ surprising, that a Missionary should propose such improper Questions to a People,
 “ whom he knows to be brought up in such profound Ignorance, and who are so
 “ far from understanding such intricate Positions, which have been canvassed for a few
 “ Centuries in the *Latin* Schools only, that they have a very imperfect Idea of the
 “ Principles of the Christian Religion.

“ BUT what was the greatest Stumbling-Block and Rock of Offence to Father
 “ *Zampi*, was the little Regard which the *Mingrelian Papas* paid to the Sacrament of
 “ the Blessed Eucharist, which they deposit, not as our Priests, in the most costly
 “ Vessels, but in a little leathern Purse, or linnen Bag, which is always tied to their
 “ Girdles, carrying it wherever they go, and making use of it as Occasion offers, and
 “ administering it as a *Viaticum* to such Persons as they met with in a sick languishing
 “ Condition. When they go to bed, they lay this leathern Purse, or linnen Bag under
 “ their Bolsters. Neither do they scruple to let any indifferent Person, Man or Wo-
 “ man, carry it, according to their Directions; and as their consecrated Bread is hard,
 “ they break it into small Pieces in order to be steeped in any Liquor, never giving
 “ themselves the least Concern about the Crumbs that fall upon the Ground, or that
 “ stick to their Fingers.” They frequently reduce this *Viaticum* to Powder, infuse
 it into Wine, and administer it to their Patients; humbly imploring the Image for

“ *Interrogai uno di questi Reverendi, se fatta la Consecrazione del Pane e Vino con le suddette parole, veramente dopo questa Pane e Vino fosse il Corpo e Sangue di Christo. Questo soridendo, come se gli haveffi detta una facetta, disse, chi porta Christo nel pane? E come può venirvi, e come può stare in così poco Pane? E perchè si vol partire del Cielo per venir in Terra? ne mai è visto simil Causa.*

“ whom they testify a more than ordinary Veneration and Respect, not to destroy them. Their Ignorance and Superstition still carries them a greater Length. Few of the *Mingrelians* will take this *Viaticum*, because they look upon it as an impropitious Omen in the Patient’s House: But instead of administering it to him, they put it into a Bottle with some Wine, or into a small Cup, or Bowl, and afterwards make their Observations upon it. If the *Viaticum* sinks to the Bottom, ’tis a sign the Person who is ill is past all Hopes; if it swims on the Surface, ’tis a happy Prefage of his speedy Recovery. “ Altho’ it must be acknowledged, that these People do not pay that awful “ Respect and Veneration, which is justly due to that august Sacrament; yet ’tis un- “ reasonable to expect, that they should be confined to all the outward Pomp and “ Ceremony that is observed in the Western Church; since they have not the same Mo- “ tives; since there are neither *Berengarians*, nor *Protestants* among them, to oblige “ them to give some external Demonstrations of the Religion which they profess. “ We can reasonably require no more of them than those outwards Forms which were “ practised in the primitive Ages of the Church; and the *Mingrelians* are not the only “ People who have deposited the Sacrament in a leathern Purse to serve them as a “ *Viaticum*; some of the *Greeks* enclose it in the very same Repository, and hang it “ up against the Walls of their Churches,”

THE *Mingrelian* Monks, according to Father *Zampi*, never eat any Flesh-Meat; but fast and pray with Abundance of Decency and Order; and yet, notwithstanding this laudable Practice, they shew no Manner of Concern for the spiritual Welfare of those Souls which are entrusted to their Care. In order to initiate a *Bere* (for that is their general Term for a Monk) they put upon his Head, sometimes in his very Infancy, a Calot, or leathern Cap, which covers his Ears. From thenceforward he is obliged to abstain from all manner of Flesh-Meats, and receive his Instruction from the other *Beres*. As to their Nuns, they are not only free from Confinement in their respective Convents, but lie under no Obligation to lead a monastic Life any longer than it suits their Pleasure. They are no more, in short, according to the Account given us by this Missionary, than a Society of young Women who despise the Marriage-State, Maid-Servants out of Place, Widows quite worn-out, Wives divorced from their Husbands, poor distressed Girls, that are glad to except of any Lodging with-

“ ’Tis not the Object represented by the Image, according to Father *Zampi*, that inspires and excites the Devotion of the *Mingrelians*, but the material Form itself; and their Zeal is languid or fervent in Proportion to the mean or gay Dress of the Image, or the more or less valuable Materials of which it is composed, &c. This good Missionary assures us, likewise, that in these Testimonies of their Devotion, they act more like *Jews*, or *Pagans* than sincere Christians. But ’tis surprising, that he should be so very ignorant of the Customs of the *Jews*, who are so far from paying any Homage to any Images or Pictures, that they never admit of any such Representations in their Synagogues.

“ Without entering into a tedious Detail of their ignorant and superstitious Veneration for their Images, and without taking any Notice of the ridiculous Petitions which they put up to them, in order to prevail on them, to avenge their Cause and destroy their Enemies, I shall only observe, that they swear by these Images, and that after such Evidences there is no future Appeal. There are some *Mingrelians*, however, who are so precise, to all outward Appearance, that they cannot be prevailed on to take any such Oaths, though the Occasion be never so solemn or important. There is one superstitious Custom of theirs which is very remarkable, and that is, their Oblations, which are accompanied with the most direful Imprecations against their Enemies, and made in the following Manner. “ In this Case, says Father *Zampi*, they compliment the Image, “ which is the favourite Object of their Devotion, with an Oblation consisting of two small Leaves, and a “ little Bottle of Wine. The *Papas*, in the Presence of the Image, waves the Oblation round the Head of “ him who presents it. Afterwards, he addresses it in the following formal Manner, and says, supposing it “ to be a Thief whom he devotes to the Image’s Resentment, *Thou very well knowest that I have been “ robbed, and that I cannot discover where the Party who has injured me has concealed himself. In Gratitude “ for this Oblation which I here make thee, I most humbly implore thee to avenge my Wrongs, and annihilate the “ Villain.* At the same Time he drives a Stake into the Ground before the Face of the Image, with a “ heavy Mallet, and closes the Ceremony with this formal Imprecation, *O! mayst thou serve the Man that “ has robbed me as I have done this Stake.*”

out Expenſe, and old Prudes out of Date. The Badge of their Profeſſion is a black Veil and a Gown of the ſame Colour.

I SHALL now give you a more particular Deſcription of the *Mingrelian* Maſs by way of Supplement to what Father *Simon* has ſaid upon that Topick. Their Maſs is read in the *Georgian* Language, which Father *Zampi* calls *Literal* ('tis not in their *vulgar Tongue* at preſent). The Prieſt having his Veſtments wrapped up in a Kind of leathern Wallet, or Portmantle, ſome Wine in a Calabaſs, a little Loaf under his Arm, and a Wax-Taper in his Hand, begins his *Oremus's* near the Church where he is to celebrate Maſs. As ſoon as he arrives at the Church-Door, he diſengages himſelf from all his Materials, and beats the ſacred Wood, that is, a ſmall Piece of Board about the Length and Breadth of a Battledore, by the Sound of which, he aſſembles his Congregation together: After that, he rings a little Bell, lights his Wax-Taper, reſumes his Materials, enters the Church and there dreſſes himſelf, repeating with an audible Voice the uſual Prayers at the ſame Time. As ſoon as he is dreſt, he ſets the Altar or Communion-Table in proper Order, that is to ſay, he ſpreads a clean Linnen-Cloth over it, ſets a Plate, which he makes uſe of as a Patin, on the Goſpel-Side, and a Jug on that of the Epiſtle, which ſupplies the Place of a Chalice, and between them both the Bread which he intends to conſecrate. All Matters thus diſpoſed, he pours ſome Wine into the Chalice, takes the Bread and cuts it into little Pieces where 'tis marked, puts them into the Patin, and over it the *Camera*, that is, a Star made of two Semi-Circles. If there happens to be too much Bread cut, he lays it aſide, covers the Patin with a clean Linnen-Cloth and the Wine with another. After that, he retires to one Side of the Altar, lets his Chafuble, if he has one, fall down behind him, ſays the *Pater Noſter*, then reads the Epiſtle, then the Goſpel, and having the Miſſal, or Maſs-Book in his Hand, ſings the *Credo* in the Middle of the Church, with ſome additional Prayers for the Offertory. Then returning to the Communion-Table, he takes the Veil, with which the Patin was covered, and throws it over his Head, takes the Patin in his Left-Hand, holding it up to his Forehead, and in his Right the Chalice, which he reſts upon his Boſom. He then advances in a ſlow and ſolemn Pace towards the People, till he comes again to the Middle of the Church, and making his Proceſſion all round with the Elements of both Kinds, he ſings the Hymn, which they call the *Chambic*, whiſt the Congregation fall proſtrate on their Faces, or make ſeveral low and profound Reverences. As ſoon as the Proceſſion is ended, and the Prieſt returned to the Altar, he puts the Patin and the Chalice in their proper Places, takes off the Veil which he had thrown over his Head, holds it before the Elements, repeats ſeveral Prayers at the ſame Time, and pronounces, at laſt, with an audible Voice, and in a chanting Tone, the Form of Conſecration over the Bread and Wine. With the Star, which he had moved before over the Patin and Chalice in the Form of a Croſs, he makes ſeveral Signs over both the Elements: With the conſecrated Bread, which he firſt raiſes over his Head, whiſt he repeats ſeveral Prayers, he makes three more Signs of the Croſs, and then puts it into his Mouth and eats it. If there be any Crumbs remaining in the Patin he carefully collects them all together and puts them likewiſe into his Mouth. When he drinks the Cup he holds the Chalice faſt with both his Hands. It is almoſt needleſs to inform the Reader, that in the Solemnization of this Ceremony the officiating Prieſt turns his Face to the Congregation, and

† Perhaps it ought to be *Cherubic*.

animates them to behave themselves with Reverence and Devotion. The Term he makes use of for that Purpose is *fuscit*, which signifies *trembling*, and, according to our *Italian* Missionary before quoted, concludes the Mass.

THE Loaf they make use of is round, about the Weight of an Ounce, and composed, as that Missionary informs us, of Meal, Water, Wheat, and Wine. The Mark put upon this Bread is like that of the *Greeks* in *Constantinople*.

I SHALL close this Description of the *Mingrelian* Mass with some Abuses, which will give the Reader a perfect Idea of the Ignorance and Stupidity of these People. If a Priest goes to read Mass, and finds the Church-Door shut, he very quietly sticks his Wax-Taper upon it, and reads Mass there. If there are several Priests to read Mass in the same Church, instead of each of them saying one in Particular, they ^{all} read together. They are such obstinate resolute Fasters, that, according to *Tournefort*, the Omission of so important a Duty can be atoned for, amongst them, no other Way, than by a second Baptism; and they prohibit the eating of all Manner of Flesh with that Strictness and Superstition, that they imagine, our Blessed Lord celebrated the Sacrament of his last Supper with Fish only, and that he never once tasted any Flesh-Meats of what Nature or Kind soever during his whole Life; and their Prints, or Pictures, wherein he is represented at the Celebration of that Holy Ordinance, are delineated accordingly. This Circumstance brings to my Memory an extravagant Conceit of a *Dutch* Painter, who very innocently served up our Saviour's last Supper in a Dish of painted Herrings.

As they are very superstitious, and very ignorant, they are excessively fond of fabulous History. They add, says *Tournefort*, by way of Supplement to the *Gospel* of JESUS CHRIST, a *smaller Gospel*, which is full of romantic Fictions; and, if we may form a Judgment of the Whole by the Sample that Traveller has given us, 'tis in every respect as pleasant and amusing, as the *Golden Legend*, or the Life of the Blessed Lady *Mary Alacoque*.

I SHALL now proceed to the Nuptial Ceremonies of the *Georgians*, wherein there are several Practices which are worth the Reader's Observation. 'Tis no better than a Contract, by way of Bargain and Sale, according to the Account of our Missionary; for Parents there bring their Daughters to Market, and agree with their Chapmen for a particular Sum, which is more or less, according to the Value of the Goods, and as precarious as the Sale of any other Commodities whatsoever. One that never was married, for instance, bears a much better Price than a Widow, and a Virgin in her Bloom, by Consequence, than a stale antiquated Maid. As soon as the Purchase-Money is raised, and ready, the Father of the Bridegroom makes an Entertainment, at which the Son attends with his Cash in Hand, and deposits it on the Table before he offers to sit down. At the same Time the Bride's Relations shew him a Kind of Equivalent, as near the Value of his Money as may be, consisting in all Manner of necessary Household Goods, Cattle, Clothes, Slaves, &c. a Custom which seems to be derived from the Days of Yore. But the Reader may easily imagine, that there are but few *Mingrelians*, who are thus handsomely provided for. After this Entertainment is over,

² See Tom. I. of Father *Simon's Biblioth. Crit.* concerning this Custom.

the Bride repairs to the Bridegroom's House, attended by her Relations, Friends, and Acquaintance &c. The Procession is enlivened with a *Georgian* Concert of instrumental Music: But the Contractors go before, and inform the Family, that the new-married Couple will soon be at home. These Messengers at their first Arrival are presented with Bread, Wine, and Meat; and they without offering to go into the House, take the Flaggon of Wine, and pour it lavishly round about it. This Libation is, as it were, consecrated by their hearty Wishes for the Health, Prosperity, and Peace of the new-married Couple. After this they return to the Bride, and conduct her home to her Husband's Apartment, where the other Relations and Friends are all assembled together. In the Middle of the Room there is a Carpet spread upon the Floor, and a Pitcher of Wine, and a Kettle full of such ^a Dough, as the *Mingrelians* make their Bread with, set upon it. The Bride immediately kicks down the Pitcher, and scatters the Paste with both her Hands all over the Room. What their mystical Aim or Design is in this Practice, we are at a Loss to determine. Perhaps 'tis intended as an Hieroglyphick of the Plenty and Fruitfulness of the Marriage-State; or the Representation of a certain Right and Privilege, like that of a Conqueror, who delights in the Trophies of his Victories; or, in short, 'tis possible, as they are such an ignorant and unpolished People, it may have no Manner of Meaning in it at all: But be that as it will, the Ceremony is attended with the usual Pastimes and other Demonstrations of Joy, as are customary on all such publick Occasions. The essential Part of the Nuptial Mystery, however, is not solemnized there, but in a private Apartment, for fear the Sorcerers should cast a Spell upon the new-married Couple. The Bridegroom and his Bride stand with their Godfather before a Priest, who reads over the Marriage-Words by the Light of a Wax-Taper. There are two Garlands of Flowers, either natural or artificial, set close by each other on a Table hard by, with Tufts of various Colours; a *Tavaiole*, (that is, a Veil) a Glass of Wine, a Piece of Bread, and a Needle and Thread. The Godfather throws the Veil over the Bridegroom's Head, and whilst the Priest is reading the Ceremony sews their Garments together. This Godfather likewise puts the Crowns upon their Heads, and changes them three or four Times successively, according to the Tenour of the Prayers repeated on that Occasion. After that, he takes the Glass and the Pieces of Bread into his Hands, and first gives the Bridegroom one Bit, and then the Bride another, which he repeats six Times, and then eats the seventh himself. In the next Place, he gives them the Glass three Times a-piece, and then drinks the Remainder, which concludes the Ceremony.

THE Veil made use of on this Occasion is the Emblem or Image of the Nuptial Bed, the Thread with which the Bridegroom and Bride are sewed together, the Symbol of the Conjugal-Knot; but as the *Mingrelians* are addicted to divorce or put away their Wives, and frequently guilty of Fornication and Polygamy, the Fragility of the Thread may very properly be looked upon, as a lively Representation of the precarious and uncertain Duration of this happy Union. The Bread and Wine, which denote their Community, or having Things in common together, may likewise be a Corruption of a religious Custom, which requires the new-married Couple to receive the Sacrament after the Nuptial Benediction. The Godfather drinks and eats the Remains, to intimate, as we are informed, that he has contracted a Kind of Relation with them; and that he ought to be an impartial Judge in any Controversies that may

^a They call it *Gom*, and the *Turks* *Pasta*. See the Description of it in *Chardin* Tom. I.

afterwards arise between them, and endeavour to reconcile their froward Tempers: A Task, as difficult in *Georgia*, or indeed any where else, as to pacify two zealous Theologists contending for the Orthodoxy of their most holy Faith.

THEIR Mourning, according to the Account Travellers give us of it, is like that of Persons in the very Height of Despair, and consists not only in weeping, or rather howling in Honour of their Dead, and in shaving, out of Love and Respect for them, not only their Beards, but according to Father *Zampi*, their Eye-brows likewise. ^b But moreover when a Wife loses her Husband, or some other near Relation, she tears her Clothes, strips herself naked to the Waist, tears her Hair, macerates her Body and scratches her Face all over. The Men likewise behave much after the same Manner, and are more or less violent and excessive in their Agitations, as Necessity, Inclination, or the Circumstance of their Mourning prompts them, which continues forty Days, with Diminution of their Sorrow, as that Term draws nearer to its Expiration. The ten first Days the Relations and intimate Friends and Acquaintance meet constantly together to weep over the Deceased. Their Cries and Howlings, their Transports of Sorrow, their Silence and Serenity of Mind, according to *Chardin*, are alternate, and succeed each other. On the last Day they inter the Corpse. ^c The *Catholikos* puts upon the Breasts of such as die in the Faith of his Church, a Letter or Petition, wherein he humbly beseeches St. *Peter* to open Heaven's Gate for them and let them in. This Ceremony is performed even before they put them in their Shrouds. *Tournefort*, who gives us this Account of the *Georgians*, adds, that the *Mussulmans* make their Applications much after the same Manner to *Mahomet* on the like Occasions. But be that as it will, on the fortieth Day of their Mourning, they have a funeral Entertainment for the Relations, Friends, and Acquaintance of the Deceased, at which the Men have one Table, and the Women another. The Bishops read a Mass for the Dead, and takes, for his Fee or Gratuity, all that was allotted to the Service of the Deceased.

FATHER *Archangelus Lamberti* ^d assures us, that in some Parts of *Mingrelia*, out of a barbarous Kind of Benevolence, they remove the Pillows from under the Head of such Persons as are at the Point of Death, and every thing that can possibly support and prop them up, that they may be strangled and freed at once from all their Sorrows. This Custom is suitable enough to a People, amongst whom, their Persons of the highest Distinction think it ^e the greatest Honour imaginable to be publick Executioners; and a most glorious Illustration of their Pedigree to be able to enumerate a long Train of such Officers amongst their Predecessors. The Motive to this Ambition is the false Conclusion which they draw from a true Maxim, *that there is nothing so beautiful, as the impartial Execution of Justice*. As for the rest, the funeral Entertainment for the Dead, and the forty Days Mourning were likewise observed by the antient *Schythians*; and 'tis from them likewise, or their Neighbours, that the *Mingrelians* have inherited the barbarous Custom of anticipating the Death of those, who are, to all outward Appearance, past Recovery. The only Plea that can possibly be made for this Practice, is, to suppose that this voluntary Dispatch of their dying Friends is the Result of their sincere Compassion, and tender Concern for their Afflictions.

^b *Chardin* Tom. I.

^c *Tournefort's Travels*, Letter xviii.

^d A Description of *Mingrelia* in Tom. VII. of the *Collection of Voyages to the North*.

^e *Tournefort's Travels* Letter xviii.

I SHALL not here enter upon the Description of the Festivals which they observe in common with other Christians, and particularly with the *Greeks*, but shall take notice only of such Days as are distinguished by some peculiar Customs, or uncommon Acts of Superstition, amongst which must be reckoned their first *Monday* in every Year, and in every Month. On the former, the Officers of the Court march in Procession before their Sovereign with all the *Regalia* which are entrusted to their peculiar Care. Thus, after the regal Diadem, and other costly Jewels, comes the chief Quarry's Horse, the Land-Steward's Ox, the Head Cook's Kettle, &c. The Bishops and Priests follow, and the whole Retinue pass in Review before the Prince and the Nobility. They are all ranged in a direct Line, and each of them having a Wax-Taper in his Hand, touches with Abundance of Care and Superstition every individual that passes; for the Neglect thereof is, in their Opinion, a certain Presage of their ill Success all the Year after. This Superstition of the Court is mimicked, or copied by the Populace, who make their Procession in the same Manner. Their *Epiphany* is distinguished by a Benediction on their Waters, which is equally idle and romantic. A Priest preceded by a Trumpet, accompanied by a Standard-Bearer, the Officer who carries the Oil, and a *Calabash*, or Bowl, in which there are five *Wax-Tapers*, made in the Form of a Cross, and another Attendant, who carries the sacred Fire and the Frankincense, repairs to the River which is nearest him, and reads, upon the Bank-Side, some Prayers adapted to the solemn Occasion; after that, he thurifies, or incenses the Waters, pours Oil into them, and then lights the Wax-Tapers in the Calabash, or Bowl, which he sets afloat upon the Surface. In the next Place, he puts a Cross and his Holy-Water Stick into the River, and besprinkles the Assistants, who wash themselves in the consecrated Waters, and carry away with them a greater or less Quantity of it, in Proportion to their Zeal and Ardency for Devotion. Their Festival of St. *Agnes* is remarkable for her Cure of sore Eyes. They repair to the Church, and there make her their Oblations with as liberal a Hand as their Circumstances will permit. The Priest who receives them first waves them over the Devotee's Head, and then presents them to the Image, in order that the Favour may be retaliated, and the Eyes of the Votary preserved.

ON the Festival of the forty Martyrs, their most antient and venerable *Bere*, after a particular Prayer, repeated with Abundance of Sedateness and Solemnity, advances towards a large Vessel full of Water, which stands in the Middle of the Church; on the Surface whereof swims a square Cross, illuminated on each Side with Ten Candles. The grave old *Bere* makes a profound Bow before the Vessel, and extinguishes in the Water these forty Lights one after another, in Honour of the forty Martyrs.

THE first *Monday* after *Easter* is observed by the *Mingrelians* as a Festival, in Honour of their Dead. The Relations of the Deceased take care to carry a Lamb betimes in the Morning to the Place of his Interment. The Priest blesses it, cuts the Throat of it, and sprinkles the Blood of the Animal all over the Grave, which, in their Opinion, contributes very much to the Peace and Repose of their Friend's Soul. The Head and Feet are the Priest's Perquisites, and the Remainder is carried to their own Houses. This Ceremony is accompanied with an Entertainment which is served upon the Sepulchre. The Priest says Grace, and receives, as his Dues, some Eggs, Cheese, and *Gom*, which is the Bread of the Country, besides several Ells of Linnen-Cloth. After this, they divide themselves into two distinct Companies, in order to partake of the Colla-

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tion. Towards the Conclusion one Company rising up falls a singing and so salutes the other. The other retaliates the Favour by sending them some Victuals and Drink from their Table, and then repay the former's Compliment in their Turn. They continue thus singing and dancing till 'tis late at Night to the Praise and Glory of God, and out of Love and Affection to their deceased Friends.

THE Festival of *St. Peter* is observed as another anniversary Commemoration of their Dead, which consists in their carrying Bread, Pears, and Filberds to the Place of their Interment. The Priest repairs thither in order to bless these friendly Donations, and receives their Alms by way of Gratuity for his Trouble. Much what the same Ceremony is observed on *Christmas-Day*, on which, as we are informed, some who are more superstitious than their Neighbours, cut the Throats of several Pigeons, and sprinkle the Graves with their Blood, in Compassion to the Dead.

THE Benediction of their Lands, by Vertue of a small Bough with three Leaves upon it, some *Gum*, a little Wax, and a Sprig of the Strawberry Herb, blest by the Priest, and planted afterwards in the Middle of their Grounds, is a Ceremony observed on the *Assumption of the Blessed Virgin Mary*. The Immolation, or Sacrifice of Goats in Honour of the Prophet *Elias*, whose Favour they invoke, in order to obtain a plentiful Harvest, is a Ceremony observed on the Festival devoted to his Service. The Festival of *St. George* is distinguished by a Custom, which is very singular, though very conformable to the natural Tempers and Constitutions of these People. Upon the received Notion, that that Saint never fails to steal an Ox once a Year, that is to say, on his own Festival, every one takes the Advantage of his pious Example, and studies for fifteen Days together, which way to pilfer and steal away those of their Neighbours. It is very observable, that the Priests have always a Hand in this pious Fraud, thus ascribed to the Saint, by driving in the Night-time the first Ox that suits their Purpose into the Church. This is a Piece of Priest-Craft which their Clergy themselves acknowledge; but as it animates and excites the misguided Zeal of the Populace, they are very strict in the Observance of it. And as one Piece of Roguery is for the most part supported by another, they enjoin these poor, ignorant, deluded Bigots, not to come near the Place where this Miracle is to be wrought, under Pretence that the Saint who cannot endure to have any Supervisors, would kill all those, who at such Times should presume to approach his Church. This prophane Custom is grounded, say they, upon a certain Pagan's putting no Faith or Confidence in the Miracles of this Saint, and who once said, by way of Sneer and Ridicule: *I'll believe, said he, the Miracles of this Saint George, provided he can find out a particular Ox, and produce it to Morrow at my House*. The Pagan was taken at his Word. The Ox specified, which was grazing at above a hundred Leagues distance, was found at the Time and Place appointed. In Commemoration of this miraculous Occurrence, a Church was erected upon the Spot, which at the Time when *Zampi* wrote, was very magnificent, and very much revered both by these Demi-Christians, and the Infidels. This Veneration and Respect is entirely owing to that awful Fear which both the one and the other conceive of this *St. George*, which is inspired and augmented, as I have before observed, by the Artifice, and Roguery of the Priests.

ON the Festival of *St. George* they sacrifice the Ox which he had stolen. After the Immolation is over, they cut the Victim into several Pieces, which are sent to the Princes

Princes of *Georgia*, the Nobility, and the *Beres*. I must not omit remarking, that before the Animal expires, they form various Predictions from the different Emotions and Disposition of the several Parts both internal and external. Since I have mentioned the Sacrifices of the *Mingrelians*, I shall introduce here a Description of their *Oquamiris*, being Sacrifices likewise, as well as those offered up on solemn Festivals. Both, indeed, are an Imitation of the [†]*Pagans*, or the *Jews*. Their principal Sacrifice is that, at which the Priest, after he has pronounced some particular Prayers over the Ox, or such other Animal as is appointed and set apart for that solemn Purpose, sings the Victim in five several Places to the Skin with a lighted Taper; then leads it in Procession round the Devotee for whose particular Service it is to be slaughtered, and at last, having sacrificed it, orders it to be dressed, and brought to Table. The whole Family thereupon stand all round about it, each of them having a Wax-Taper in his Hand. He for whom the Sacrifice is peculiarly intended, kneels down before the Table, having a Candle or Wax-Taper in his Hand, whilst the Priest reads some Prayers that are suitable to the solemn Occasion. When he has done, not only he who kneels, but his Relations, Friends, and Acquaintance throw Frankincense into the Fire, which is placed near the Victim. The Priest then cuts off a Piece of the Victim, waves it over the Head of him at whose Request it is offered up, and gives it him to eat; after which, the whole Company, drawing near to him, wave their Wax-Tapers over his Head in like manner, and throw them afterwards into the same Fire, where they had but just before cast their Frankincense. Every Person that is present at this solemn Act of Devotion has the Liberty to eat as much as he thinks proper; but is enjoined to carry no Part of it away; the Remainder belongs to the Sacrificator. They have another *Oquamiri*, which is celebrated in Honour of their Dead: There is nothing, however, very particular or remarkable in it but the Ceremony of sacrificing some bloody Victims, upon which they pour Oil and Wine mingled together. They make their Oblations of Wine likewise to the Saints after divers Forms; a particular Detail whereof would be tedious and insipid, and of little or no Importance. I shall only observe, therefore, that besides the Wine, they offer up a Pig, and a Cock to St. *Michael*, and that the *Oquamiri*, which is devoted to the Service of St. *George*, when their Vintage is ripe, consists in consecrating a Barrel of Wine to him, which contains about twenty Flaggons; tho' it must not be broached till after *Whitsuntide*, on the Festival of St. *Peter*: At which Time the Master of each Family carries a small Quantity of it to St. *George's* Church, where he pays his Devotions to the Saint; after which he returns home and takes all his Family with him into the Cellar. There they range themselves in Order round the Barrel, the Head whereof is plentifully furnished with Bread and Cheese and a Parcel of Chibbols, or little Onions by the Master of the House, who before any Thing is touched repeats a Prayer. At last, he either kills a Hog, or a Kid, and sprinkles part of the Blood all round the Vessel. The Ceremony concludes with eating and drinking.

LIBATIONS are likewise in use among them, that is to say, before they sit down to Table they take up the first Glass of Wine that is poured out, and after calling upon the Name of the Lord, and paying their Respects to the Company, sprinkle part of it upon the Floor.

[†] See Father *Simon's Biblioth. Crit.* Tom. I. He is of Opinion that these Sacrifices are an Imitation of the *Agapes*, and insists at the same Time, "that excepting some few particular Circumstances, which border too much on Superstition, there is nothing in these Ceremonies that is any ways blame-worthy."

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I HAVE but one Word to offer with respect to the Sign of the Cross, which they religiously observe at Table, when they happen to sneeze, when the Clock strikes, &c. when they pass by a Church they make the Sign of the Cross without ever going into it, turning themselves with Formality towards the four Corners of the Earth. Their Method of crossing themselves is like that of the *Greeks* in general from the right Hand to the Left; upon which Father *Zampi*, like an orthodox Christian, observes, that this Custom of theirs demonstrates, that they have fallen from Benediction to Malediction.

DID not the *Abassines* and *Circassians*, who inhabit the Parts adjacent to *Mingrelia*, profess themselves Members of the Christian Church, no one would suspect them to be Christians, except the bare Name, and that they are from Time to Time baptized by some of the *Greek* Priests, and instructed by them as far as their weak Capacities will admit of, there are no visible Footsteps of Christianity to be discerned amongst them. They observe several Fasts, and carry Provisions to the Sepulchres of their deceased Friends. The most remarkable Part of these pretended Christians, according to *Brerewood*, never enter into a Church till they are about threescore, that is to say, till old Age begins to take off the Edge of their Inclination, as well as their Ability to plunder their Neighbours. It may perhaps be doubted whether the *Circassians* have any Churches or not; but be that as it will, Rapine and Plunder is all their Occupation, and, in some Measure, the very Principle of their civil Polity; since they not only rob one another, without the least Dread or Apprehension of being punished for the Fact, but expect to be applauded for their artful, tho' illegal Practices. Nay, what is more shocking, they murder their Fellow-Creatures, and establish their Reputation by such inhuman Actions. Their Marriages consist entirely in their reciprocal Promise of Love and Constancy to each other before proper Witnesses. The Bridegroom makes his Mistress's Father some suitable Acknowledgment, and that ratifies the verbal Contract, but there are no Hopes of Success in their Matrimonial Compacts without this valuable Consideration. Their Funeral Rites are ushered in by the Cries, Sighs, and Groans of those who tend the Corps of their deceased Friends. The Relations lash themselves, and the Women disfigure their Faces, whilst the Priest says a *Requiem* over the Deceased, and incenses or thurifies the Corpse. After that, they bring out their Provisions, as I have before observed, and lay them upon their Sepulchres, which are surrounded with a rising Ground. The *Abassines* put their Dead into Coffins of the Trunks of Trees, hollow'd on purpose, and bound round with the Sprigs, or Branches of the Vine.

Of the RELIGIOUS PRINCIPLES and CUSTOMS of the NESTORIANS.

“ THERE are several Sects of Christians in the *Levant*, who are known and distinguished by the Name of ^s *Chaldeans*, or *Syrians*: But the most considerable Part of them are those, who go under the Denomination of *Nestorians*, and in Reality revere ^h *Nestorius*, as their Patriarch, and invoke him in their Prayers.

^s *Nestorianism* was first planted in *Syria*, afterwards in *Chaldea*, and from thence was diffused thro' *Tartary*, the *Indies*, and *China* itself, as Authors pretend to demonstrate from a celebrated Monument which shall hereafter be taken notice of under this Article of the *Nestorians*. See likewise *Brerewood*, and Father *Le Brun* in his *Collection of Liturgies*, &c.

^h Patriarch of *Constantinople* at the Beginning of the fifth Century.

“ These People, as well as several other Eastern Nations, have frequently attempted
 “ to bring about a Reconciliation with the Church of *Rome*, which was actually ac-
 “ complished in the Pontificate of *Julius* the III^d, to whom the ¹ *Nestorians* wrote a
 “ pressing Letter, to induce him to confirm their late Election of a Patriarch, and im-
 “ plore his Assistance at the same Time against a Family, that had for a long Time
 “ detained the Patriarchate in their own Hands. And this is a Circumstance which
 “ ought not to be passed over in Silence, since the Easterns very seldom have recourse
 “ to the Pope, except when they have some private, self-interested Ends in View;
 “ which is the true Reason why such Sort of Reconciliations are, for the Generality,
 “ but of short Continuance.

“ THE Reconciliation of the same *Chaldean Nestorians* with the *Romish* Church in
 “ the Reign of Pope *Pius* the Vth. was more remarkable than the former. As the Re-
 “ cords of this Reconciliation have been printed at *Rome*, we shall extract from thence
 “ every Thing that will enable us to give the Reader an adequate Idea of the Principles
 “ they profess; to which we shall add, as Occasion offers, some cursory Reflections
 “ of our own.

“ ^kSTROZA, who printed these Records, affirms, that the Sect of the *Nestorians* is
 “ so numerous, that there are above three hundred thousand Families under their Pa-
 “ triarch’s Jurisdiction, the greatest Part whereof have been induced to a Submission
 “ to the Pope, by the *Jesuits*. Pope *Clement* the VIIIth even sent one of that Order
 “ amongst them to act in the Capacity, and with the Authority of their Metropo-
 “ litan. The *Nestorians* never acknowledged, till the Time of Pope *Julius* the III^d,
 “ but one Patriarch, who assumed the Title of Patriarch of *Babylon*: But as there
 “ was then a Division amongst them, because they could not endure to have the Pa-
 “ triarchate for ever in the Possession of one Family, wherein it had been settled for
 “ above a hundred Years, as appeared by several ¹ Letters wrote to Pope *Julius* the
 “ III^d to support and maintain their new Election. The Patriarchate was divided ac-
 “ cordingly; for his Holiness appointed one *Simon Julacha*, a Monk of the Order
 “ of St. *Pachoma*, to be their Patriarch, who resided at *Caremet*, in *Mesopotamia*,
 “ where he acted in that Capacity, and ordained several Bishops and Archbishops.
 “ After the Death of *Simon Julacha*, *Abdjesu*, or *Hebedjesu*, to make use of the *Chal-*
 “ *dean* Term, was substituted Patriarch in his Room. *Abraham Ecbellensis*, who printed
 “ a small Treatise of this *Abdjesu* in the *Syriac* Language, styles him Archbishop
 “ of *Soba* in his Preface prefixed to that Work. He observes, that this *He-*
 “ *bedjesu* had published several Discourses in Favour of the *Nestorians*, but going
 “ to *Rome* in the Time of Pope *Julius* the III^d, he renounced their Principles. This
 “ was the same Person that is mentioned in the Life of Pope *Pius* the IVth, in whose
 “ Time he made a second Voyage to *Rome*, in order to procure a Confirmation of his
 “ Patriarchate, and assisted at the Council of *Trent*. As he was a very able and learned
 “ Man, so he had the Dexterity and Address to prevail on a great Number of *Nesto-*
 “ *rians* to embrace the *Roman Catholick* Religion. But those who succeeded being in-
 “ ferior to him, both with respect to Conduct and Capacity, had not Art enough to
 “ establish and confirm them in their new Profession of Faith.

ⁱ *Ep. Nestor. ad Jul. III. ex Syro in Latin. conversa per Andr. Mas.*

^k *Pet. Stroza de Dogm. Chald. Edit. Rom. 1617.*

¹ *Ep. Nestor. ad Jul. III.*

“ *AHATHALLA*, who was likewise a Monk of the Order of *St. Pachoma*, succeeded
 “ *Hebedjesu*; but dying soon after, one *Denba Simon* was constituted his Successor,
 “ who was before Archbishop of *Gehu*: But he was obliged to fly from *Curemit*, and
 “ withdraw into the Province of *Zeinalbech*, in the remotest Parts of *Persia*, being
 “ unable to withstand the Power and Authority of the Patriarch of *Babylon*. His Suc-
 “ cessor, whose Name was likewise *Simon*, resided in the same Place; which very much
 “ diminished the Authority of this second Patriarch. In this Posture stood the Affairs
 “ of the *Nestorians* from the Time of Pope *Julius* the III^d to Pope *Pius* the Vth,
 “ under whose Pontificate *Elias* Patriarch of *Babylon* made a solemn Reconciliation
 “ with the *Romish* Church.

“ THIS *Elias*, having received several Presents from Pope *Paul* the Vth, and at
 “ the same Time a Confession of Faith, sent some Envoys, on his Part, to return his
 “ Holiness thanks for all Favours, and to testify his entire Resignation to his Will, ac-
 “ knowledging the Church of *Rome* to be the Mother of all others. This is the Con-
 “ fession of Faith, made in the Letter which he addresses to the Pope, wherein he
 “ anathematizes all such as refuse to acknowledge the Church of *Rome* to be the Mo-
 “ ther of all other Churches. After which he adds, that his Church of *Babylon* was
 “ different from the other heretical Churches, which have multiplied the Patriarchates,
 “ without any Right or Title, and without the Knowledge or Concurrence of the Church
 “ of *Rome*: Whereas the *Babylonish* Patriarchate has been established by the Autho-
 “ rity of the See of *Rome*, as appears by their Annals, wherein it is written, that the
 “ Patriarchs of the Eastern Church were ordained at *Rome*, to which Place they sent
 “ afterwards several Deputies on their Part, in order to have their Election confirmed.
 “ But as it too frequently happened, that such Emissaries were murdered before they
 “ got to their Journey’s End, it was at last decreed by the Pope in his Council, that
 “ his Holiness should ordain a Patriarch for them, and give them Authority to elect
 “ his Successors for the future. This, says the Patriarch *Elias* in the same Letter,
 “ was the Origin of the Patriarchal See of *Babylon*, which we have by no Means
 “ usurped, having received this Dignity from the Church of *Rome*.

“ IT is too evident to be denied that this whole History, relating to the Origin of
 “ the Patriarchate of the *Nestorians*, was contrived and cooked up on Purpose by the
 “ Patriarch *Elias*, whose Interest it was to ingratiate himself into the Favour of the
 “ Court of *Rome*. The very same Judgment may be formed of those Letters, which
 “ the *Nestorians*, convened and assembled together at *Mosul*, for the Election of a
 “ new Patriarch, wrote to Pope *Julius* the III^d, wherein they dignified and distin-
 “ guished him by the Title of the Supreme Head of all other Bishops, in the same
 “ Manner as *St. Peter* was the Chief of all our Blessed Saviour’s other Disciples. This
 “ is not the usual Stile of the Easterns, with respect to the Bishop of *Rome*, whom
 “ they acknowledge, indeed, as the Head of the Patriarchs; but this Supremacy of
 “ his, according to their Notion, has regard only to his Honour and Dignity, and
 “ not to his Power or Jurisdiction.

“ THIS Patriarch *Elias* annexed to his Letter the Confession of Faith of his Church,
 “ wherein it is particularly inserted that the Holy Ghost proceeds from the Father;

^a *Stroza in Proleg.*

^b *Ep. Patriarch. Babyl. ad Paul. V.*

“ that the Son took human Flesh in the Womb of the Virgin *Mary* ; that he is perfect as to his Soul and Understanding, and every other Qualification which the human Nature was capable of ; that the *Word* being conceived by the Blessed Virgin, was united to the Flesh and became Man, in the same Manner as Fire and Iron are united together . that this Unity is without Mixture or Confusion ; and that the Properties therefore of each Nature cannot be destroyed after such Union ; they believe, that JESUS CHRIST, who was begotten of his Father before all Worlds, as to his Deity, was in the Fulness of Time born of a Virgin, and united to the Human Nature. As to that Reflection cast upon them, that they do not ascribe the Title of *Mother of God*, to the *Blessed Virgin*, but *Mother of our Lord* JESUS CHRIST ; he answers, that they purposely express themselves after that Manner, in order to condemn the Doctrine of the *Apollinarians*, who contend that the Divinity is not accompanied by the Humanity ; and to confute *Themistius*, who denied the Divinity of our Blessed Saviour. He adds, moreover, that this Confession of Faith is conformable to that of the Church of *Rome*, and that he believed every Article of Faith which she taught and inculcated ; that he acknowledged the Pope to be Supreme Head of all the Churches, and that there was no Hopes of Salvation out of the Pale of that Church.

“ As *Elias*, Patriarch of *Babylon*, or in other Terms of the *Nestorians*, could not possibly go to *Rome* himself, he dispatched several very able and learned Emissaries to the Pope, in order to bring about a perfect Reconciliation between the two Churches. They jointly composed an Exposition of the Articles of their Creed, wherein they set forth at large the Terms and Means whereby the two Churches were to be reconciled. Abbot *Adam*, who was one of the Deputies, was commissioned to produce this Comment or Explication ; and the Patriarch accompanied it with a ° Letter to the Pope, where he expatiates on the Reconciliation of their Faith, and makes it appear that the two Churches differ in nothing but a few ceremonial Points, which were no ways essential, or of any great Importance : But as to fundamental Principles, all their Debates and Controversies with the Church of *Rome* are altogether occasioned thro’ a Misunderstanding of each other’s Terms. He reduces those Articles of their Belief, wherein they thus differ’d, to five Heads, that is to say, to the following Particulars, That the *Nestorians* never call the Blessed Virgin the Mother of God, but the Mother of Christ ; that JESUS CHRIST had, according to their Principles, but one Power and one Will ; that they acknowledge he is but one Person ; that they simply assert, that the Holy Ghost proceeds from the Father ; and, to conclude, that they believe the Light which on *Easter-Eve* appears in the Sepulchre of our Blessed Lord to be really and truly a supernatural and miraculous Light. The Patriarch *Elias* insists, that, after a Consultation with the most able Divines, it plainly appeared, by their Debates on these Topicks, that not one of them rightly understood what the other aimed at. And indeed, Abbot *Adam* endeavours to justify himself in a long-laboured Dissertation, of which we shall only give the Reader a cursory View, and shall wholly omit the two last Articles, which are universally received by all the Easterns. None but the three first have any particular Relation to the *Nestorians* ; and the beforementioned Abbot demonstrates, in my Opinion, very clearly, that the modern *Nestorianism* is a nominal Heresy only,

° *Epist. El. Patr. ad Paul. V.*

“ and

“ and that the Condemnation of it ought wholly to be ascribed to the Misunder-
 “ standing its Tenets.

“ IN the first Place, the beforementioned Abbot plainly proves, that 'tis very easy
 “ to reconcile the Church of *Rome*, which calls the Blessed Virgin, the *Mother of God*,
 “ with that of the *Nestorians*, which stiles her the *Mother of Jesus Christ*; because 'tis
 “ a received Maxim of both Churches, that the Deity neither begets nor is begotten;
 “ and, therefore, that JESUS CHRIST, who is God and Man united together, was
 “ born as such of the blessed Virgin: But that we must not, however, believe him
 “ to be two distinct Sons, but one Son only; so that in him there is but one Filiation,
 “ and one visible Person only, by the *Nestorians* called *Parfopa*. In short, he
 “ concludes, that they do not deny the Blessed Virgin to be the Mother of God, since
 “ JESUS CHRIST is really and truly God, and that this Doctrine is exactly conform-
 “ able to several Passages which are to be met with in the Gospel of St. *John*, the
 “ Writings of St. *Paul*, and those of St. *Gregory Nazianzen*. And this, says he, is
 “ the Reason, why, according to these Principles, the Church of *Rome* very justly ac-
 “ knowledges the Blessed Virgin to be the Mother of God; and the Easterns, as justly
 “ to be the Mother of Christ; without the least Variation in Point of Principles.

“ IN the second Place, he enquires into the seeming Difference between the two
 “ Churches with regard to the Natures, and Persons of JESUS CHRIST. The *Latins*,
 “ without all Dispute, acknowledge, that there are two Natures and but one Person in
 “ JESUS CHRIST; whereas the *Nestorians* insist that there are two Persons, tho' but
 “ one *Parfopa*, or visible Person, and only one *Vertue* or *Power*. He reconciles these
 “ two Sentiments, which seem at first View so widely distant from each other, by the
 “ Explication which he gives of this Mystery. The *Easterns*, or *Nestorians*, conform-
 “ able to the two Natures existing in JESUS CHRIST, distinguish according to their
 “ way of thinking two Persons in his Essence; but with their bodily Eyes discern but
 “ one CHRIST, who has the *Parfopa*, or outward Appearance only of one Filiation.
 “ And 'tis in this Sense also that the same *Nestorians* acknowledge but one *Vertue* or
 “ *Power* inherent in JESUS CHRIST, because they look upon him as but one *Parfopa*,
 “ or visible Person: And accordingly on Account of that perfect and absolute Union,
 “ which cements the two Natures, divine and human, together, they admit of no
 “ double Property or Power in him, but lay the whole Stress or 'Import of these
 “ Terms on the Unity of his Filiation: Whereas, in the Church of *Rome*, these Pro-
 “ perties, or Powers, are distinguished into Divine and Human; because they con-
 “ sider them with respect to the two Natures; and from thence he concludes, that
 “ there is only a seeming Diversity in their Opinions, since in Reality the *Nestorians*
 “ acknowledge, as well as the *Latins*, that there are two Natures in JESUS CHRIST,
 “ and that each Nature has its peculiar Vertue and Power. And, moreover, both
 “ Churches acknowledge, that there is no Mixture, no Confusion of these two Na-
 “ tures, each retaining the Attributes peculiar to itself. To conclude, he adds the fol-
 “ lowing Passage, as a further Illustration of his Belief. *As the Fathers of the Roman*
 “ *Church acknowledge but one Person, on Account of his single Filiation; so the Easterns*
 “ *admit of but one Vertue or Power for the same Reason.*

“ THIRDLY, he reconciles the Tenet of the *Nestorians*, which admits of but one
 “ Will, and one Operation in JESUS CHRIST, with that of the *Latins*, who insist,
 “ that

“ that he has two Wills, and two Operations. And here again he argues from the
 “ very same Principle of one Filiation only, which constituting but one Christ, the
 “ *Nestorians* assert, upon that Account, that he has but one Will, and one Operation,
 “ because he is really but one, and not two; which notwithstanding does not in the
 “ least restrain them from acknowledging two Wills and two Operations, as well as the
 “ *Latins*, with regard to his two Natures: But they don’t express themselves after the
 “ same Manner, because these two Natures, making but one Compound, which is,
 “ JESUS CHRIST; they assert likewise, that he has but one Will, and one Operation;
 “ which by no Means, however, excludes the two Wills, and two Operations ascribed
 “ to him by the *Latins*, because the *Nestorians* acknowledge him to be truly *Man*.
 “ But as these two Natures are united together, and one Will is never divided from
 “ the other, they make both of them together to be one and the same Thing. ’Tis in
 “ this Sense, that they maintain the Unity of his Will; and ’tis in this Sense we must
 “ take those Words of JESUS CHRIST himself, where he says, *I am not come to ful-*
 “ *fill my own Will, but the Will of him who sent me.* Afterwards he concludes in the
 “ following Terms. *Must it therefore be inferred that there are in JESUS CHRIST two*
 “ *Kinds of Wills, the one repugnant to the other? No, not in the least: But he wills,*
 “ *without the least Reluctance, by the Will of his Humanity, every thing that is conform-*
 “ *able to his Divine Will, with which the former voluntarily and freely acquiesces, with-*
 “ *out any Restraint. For which Reason, he addresses himself to his Father in those sub-*
 “ *missive Terms, Not my Will, but thine be done.*

“ THUS I have shewn you in what Manner the *Nestorians* justified the fundamental
 “ Articles of their Belief before Pope *Paul* the Vth. And this Defence or Recon-
 “ ciliation was not the Labour of one Man only, but of the ablest Divines in the
 “ whole Nation, whom the Patriarch *Elias* consulted on this important Occasion. It
 “ must be acknowledged, indeed, that there is too much abject Flattery in those Ar-
 “ ticles which relate to the Pope’s Supremacy; and that the Christians of the *Levant*
 “ are not so submissive to the Court of *Rome*, as the *Nestorians* declare themselves to
 “ be in these Records; but that is very excusable in a Body of Men who were distressed,
 “ and sued for Succour and Protection from that Court, without any other Way to
 “ ingratiate themselves and hope for Success, but by acknowledging that his Holiness
 “ had a supreme Power and Jurisdiction over all the Churches throughout the Uni-
 “ verse. As to other Positions, which are peculiar to the *Nestorians*, ’tis plain, that
 “ *Nestorianism* is at present an imaginary Heresy only, and that all the Diversity of
 “ Opinions between the two Churches consists only in some few ambiguous Terms;
 “ forasmuch as the *Nestorians* put one Construction on the Word *Person*, and the
 “ *Latins* another. However, as the Councils had condemned the Heresy of *Nes-*
 “ *torius*, it was requisite, it seems, that *Nestorianism* should be represented at *Rome* as a
 “ real Heresy; since it had been condemned in a general Council. And this was
 “ *Stroza*’s principal Aim and Design, in making his Collection of Records on this
 “ Topick; for he therein omits nothing that all the Fathers and the Councils have
 “ advanced in Confutation of the Doctrines of *Nestorius*. In order, however, to soften
 “ Matters, and not absolutely to oppose the Patriarch of the *Nestorians*, who de-
 “ clared, that all the Difference between the *Roman* Church and his, with respect
 “ to the fundamental Articles of their Faith, consisted only in some few ambiguous
 “ Terms; he very readily acknowledges, that the Error of the modern *Nestorians*
 “ lies rather in the Understanding, than the Will; that is to say, that they are not

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“ Hereticks, being no ways obstinate or perverse ; but through Ignorance of the true
 “ Principles of Theology they persist in their Errors, as if ’twere an Error, not to un-
 “ derstand the Terms which have for some few Centuries only been made use of a-
 “ mong the Western Divines.

“ THERE is no Necessity to introduce in this Place all that *Stroza* has collected
 “ for the Confutation of the Positions advanced by *Nestorius*, because he has said no-
 “ thing but what is to be met with in the Records of the Councils. I shall, there-
 “ fore, only observe, that some Persons may conclude from these very Records, that
 “ *Nestorianism* is a nominal Heresy only ; and that if *Nestorius*, and St. *Cyril* had
 “ rightly understood each other, they had been able to have reconciled their seem-
 “ ingly different Opinions, and had thereby prevented a deplorable Division in the
 “ Church. But the *Greeks* were always very warm Controversists ; and we find ac-
 “ cordingly that the greatest Part of the antient Heresies derived their Original from
 “ them. Their Disputations were, for the Generality, about some metaphysical, am-
 “ biguous Terms, from whence they afterwards drew such Conclusions as were most
 “ agreeable to every one’s own way of thinking ; ’till at last, they vented sharp In-
 “ vectives one against the other, by which means they grew irreconcilable Enemies ;
 “ whereas, had both Parties been cool, and with Patience and good Nature, explained
 “ their Sentiments, there would very seldom have appeared the least Shadow of He-
 “ resy amongst them. This was the very Case, as some will have it, with respect to
 “ the Controversy between *Nestorius* and St. *Cyril*. The former, in his Opinion, all
 “ along acknowledged, that in JESUS CHRIST there were two Natures subsisting,
 “ which their Union made but one Compound, by which he understood one *Person*,
 “ or as the *Greeks* call it *πρόσωπον* ; from whence the *Chaldeans* have derived their *Par-*
 “ *sa*. Now ’tis evident, that the Term *πρόσωπον* signifies in the antient *Greek* Fa-
 “ thers, *Person*, and the *Hypostasis*. For as to what relates to the two Persons which
 “ *Nestorius* maintained to be subsisting in JESUS CHRIST, his Aim and Design was
 “ only to shew, that he had really two Natures, and to denote thereby, that both
 “ remained perfect and complete without the least Mixture or Confusion. And indeed,
 “ besides these two Metaphysical Persons, which were not distinguished from his Na-
 “ ture, he acknowledged another real, visible Person in the same Manner as designed
 “ and described by the antient Fathers. Nay, we shall find, that the Notion advanced
 “ by *Nestorius*, if we lay aside the Consequences drawn from it by St. *Cyril*, is the less
 “ encumbered and perplexed with Difficulties ; because it is more plain and simple, and
 “ because it always considers JESUS CHRIST in himself and as the Son : Whereas,
 “ the other Opinion for the Generality considers him only by Parts, that is to say,
 “ sometimes as God, and sometimes as Man. Accordingly the Doctrine of *Theodorus*
 “ *Mopsuestus*, who was *Nestorius*’s Master, was not censured at first, and nobody
 “ concerned themselves about it, till the *Nestorians* thought to take Advantage of his
 “ Authority in their own Defence. It is certain, however, that this *Theodorus*, from
 “ whom *Nestorius* imbibed his Notions, acknowledged that JESUS CHRIST had two
 “ Natures, and one Person, as appears by his own Words, quoted in the Records
 “ of the fifth Oecumenical Council. Supposing he did deny, that the Blessed Virgin
 “ was the Mother of God, it was only with an Intent to confute the *Apollinarian* He-

There is very great Reason for entertaining such an Opinion of this, and several other Heresies, in which we find nothing more than an everlasting Squabble about Terms, and a Kind of extravagant Fondness to explain some Ideas, which are too abstruse for our weak Capacities to comprehend. And ’tis to this we must ascribe the Invention of several Expressions, Comparisons, and Figures, as difficult to be understood, as the Objects to which they are adapted.

“ *refy,*

“ *refy*, and in this Senſe only, that the Virgin could not be pregnant with the Deity;
“ although the Fruit of her Womb was actually and truly God.”

POPE *Innocent* the XIth, according to Father *Le Brun*’s Account, wrought the Conversion of a great Number of *Nestorians* at *Diarbeck*, by ſending thither ſeveral of his Apoſtolical Miſſionaries. This happy Succeſs induced him to eſtabliſh and appoint a new Patriarch over them. They diſtinguiſh themſelves by the Name of *Chaldeans*; for they deteſt and abhor the Denomination, or Diſtinction of *Nestorians*. He produces ſeveral Teſtimonies, to prove, that there are no real *Nestorians* either in *Persia*, or *Armenia*: Inſomuch, continues he, that ’tis believed there are none of them to be met with at all, except in and about *Mouſſol*, or *Moful*, where the *Nestorian* Patriarch actually reſides. By the ſame Teſtimonies it appears, that there were not above three thouſand *Nestorian* Families in all that Country.

“ WE ſhall now proceed to ſome other Articles of the *Nestorian* Creed. As the Sect
“ of the *Nestorians* were once Members of the *Greek* Church, ſo they maintain the
“ very ſame Tenets, except thoſe only which are peculiar to themſelves, and were the
“ Cauſe of their Separation. It is very probable, however, that the *Nestorians* may
“ be more careleſs and remiſs, with reſpect to their Morals and Diſcipline, than the
“ *Greeks*. And *Brerewood* muſt doubtleſs be underſtood in this Senſe, where he is
“ treating on the Topick of Confeſſion, and aſſerts, that they are perfect Strangers to
“ the Practice of it. It muſt be acknowledged, indeed, that they too much neglect
“ and diſregard it; and that Archbiſhop *Joſeph*, who was a *Nestorian*, but reconciled
“ a few Years ago to the Church of *Rome*, found it a difficult Taſk to revive the Prac-
“ tice of it at *Diarbeck*; becauſe the *Nestorians*, though for the moſt part in Com-
“ munion with the *Latin* Church, (as I have been informed by another *Chaldean*
“ Archbiſhop, who was an intimate Friend of the beforementioned *Joſeph*, and had
“ ſuffered very ſeverely for ſupporting the *Romiſh* Intereſt,) would not ſubmit to that
“ Ordinance. All the other Articles, therefore, of the *Nestorian* Faith, muſt be ex-
“ plained with Conformity to the Doctrines of the *Greek* Church, which is the Foun-
“ tain and Foundation of all the Chriſtianity that is profeſſed in the *Levant*.

“ It muſt be acknowledged that the *Nestorians* make uſe of unleavened Bread in
“ their Conſecration. They moreover put Salt and Oil into the Bread, as appears
“ from the Annotations on the Works of *Gabriel*, Archbiſhop of *Philadelphia*, wherein
“ is inſerted a particular Deſcription of the Manner of making their Bread, and pre-
“ paring it for Conſecration. They have a large Collection of Prayers which are al-
“ ways repeated on that Occaſion. Their Ceremonies, however, are not ſo numerous
“ as thoſe of the *Greeks*, who have added an infinite Number of new Rites to their
“ old ones.” As to the Opinion of the *Nestorians*, with reſpect to the Sacrament of
the Lord’s Supper, Father *Le Brun* aſſures us, that it has always been conformable
to that of the Catholick Church.

THERE are very good Grounds to believe that the ſeveral Tranſlations of the Max-
ims and Tenets of the *Nestorians* into the *Syriac*, *Persian*, and other Oriental Languages,

^a *Liturgies* Tom. III.

^r *Brerewood* of *Lang. and Relig.* Chap. xix. He adds, that they have no Confirmation, nor Image of the *Crucifix* on their Croſſes. He means the Representation of our Bleſſed Saviour. As to Confirmation, *Brerewood* either did not, or pretended not to know that the Eastern Chriſtians confirmed their Children, at the ſame Time that they baptized them.

which the Advocates or Abettors thereof took care to publish from their first Rise, contributed very much to the vast Progress and Extent of the *Nestorian* Sect. We find, that at the Beginning of the sixth Century, their Tenets were transmitted from *Syria* and *Mesopotamia* into *Persia*, and made considerable Progress in that Country. Some assert that about the Middle of the same Century, they were established even in the *Indies*, and that about one Hundred Years afterwards, the *Nestorians* of *Syria* planted the Christian Religion in *China*; the Establishment of which in that extensive Monarchy, appears plainly from the Accounts [†] published by Abbot *Renaudot*, and by the Inscription of a very remarkable Monument which was discovered at *China*, in the Year 1625, whereby we are informed that the Christian Religion was preached there in the Year 636: And 'tis evident beyond all Dispute, by the Characters, and some other particular Tokens, or Signatures, that some Priests who have travelled thither from *Syria* were the first Promulgators of it; the Arguments, however, which are offered to prove that they were *Nestorians*, are not, in my Opinion, very cogent and conclusive; at least we may venture boldly to assert, that the *Nestorianism* of those *Syrian* Missionaries does not in the least appear from the Doctrine contained in the Inscription; since Father *Kircher* has declared it to be perfectly Sound and [†]Orthodox. Moreover, it is well known, that at the very Time when *Nestorianism* was in its most flourishing State, there were Abundance of orthodox Christians amongst the *Syrians*. But after all, 'tis a Matter of very little Importance, whether the Apostles of *China* were *Nestorians*, or orthodox Divines; since the Debates occasioned by the former, consisted in a few subtle Quirks and Evasions, which kept them and their Opponents at Variance, and created a Misunderstanding betwixt them. I shall now proceed to such religious Customs of theirs as may be more properly thought an essential Part of this Dissertation.

BEFORE the sixth Century the Patriarch of the *Nestorians* was dignified and distinguished by the Title of *Catholick*, which he has retained ever since. His Clergy, as well as that of the *Greeks* in *Constantinople*, consists of married, and monastic Priests. These last in [†]*Syria* and *Mesopotamia* are drest in black, with a *Capuche*, or Hood, which covers the Crown of their Head like a *Calot*, and hangs down upon the Shoulders like a Veil. Over this they wear a Turbant, the Cap whereof, and the Linnen Cloth are of a deep Blue. The Patriarch and the Bishops are not distinguished from the Priests by any particular Dress, but by their Pastoral Staff and a Cross, which they carry in their Hands and hold out for the Devotees to kiss. The Head of the former is made either like a Crutch, or a Crozier. The Vestments of their married Priests are all black likewise or at least dark Grey: But instead of wearing a *Capuche* upon their Heads they have a round Cap with a large Button upon the Top of it.

BESIDES the Monastic Priests there are several Convents in *Mesopotamia*, the Monks whereof are no Priests, and stile themselves Monks of the Order of St. *Anthony*. The Habit of these *Nestorian* Monks is an open black Cassock, which is girt round them

[†] See the Dissertations of Abbot *Renaudot*, on two antient Accounts of the *Indies*, and of *China* pag. 228, & seq. where the Reader will find several curious Observations on the establishment of the Christian Religion in *China*. See likewise Father *Le Brun*'s Liturgies, Tom. III. wherein he has copied the Abbot *Renaudot*.

[†] See *Kircher* in his *China illustrated*. As for the rest, *M. de la Croza* insists, that this Inscription is a spurious Piece. See the History of the *Christianity of the Indians*. Some other Authors were of the same Opinion before him; but whether they have better Grounds for their Assertion, than we have to believe it authentick, is much to be questioned.

[†] Father *Le Brun*, Tom. III. pag. 563.

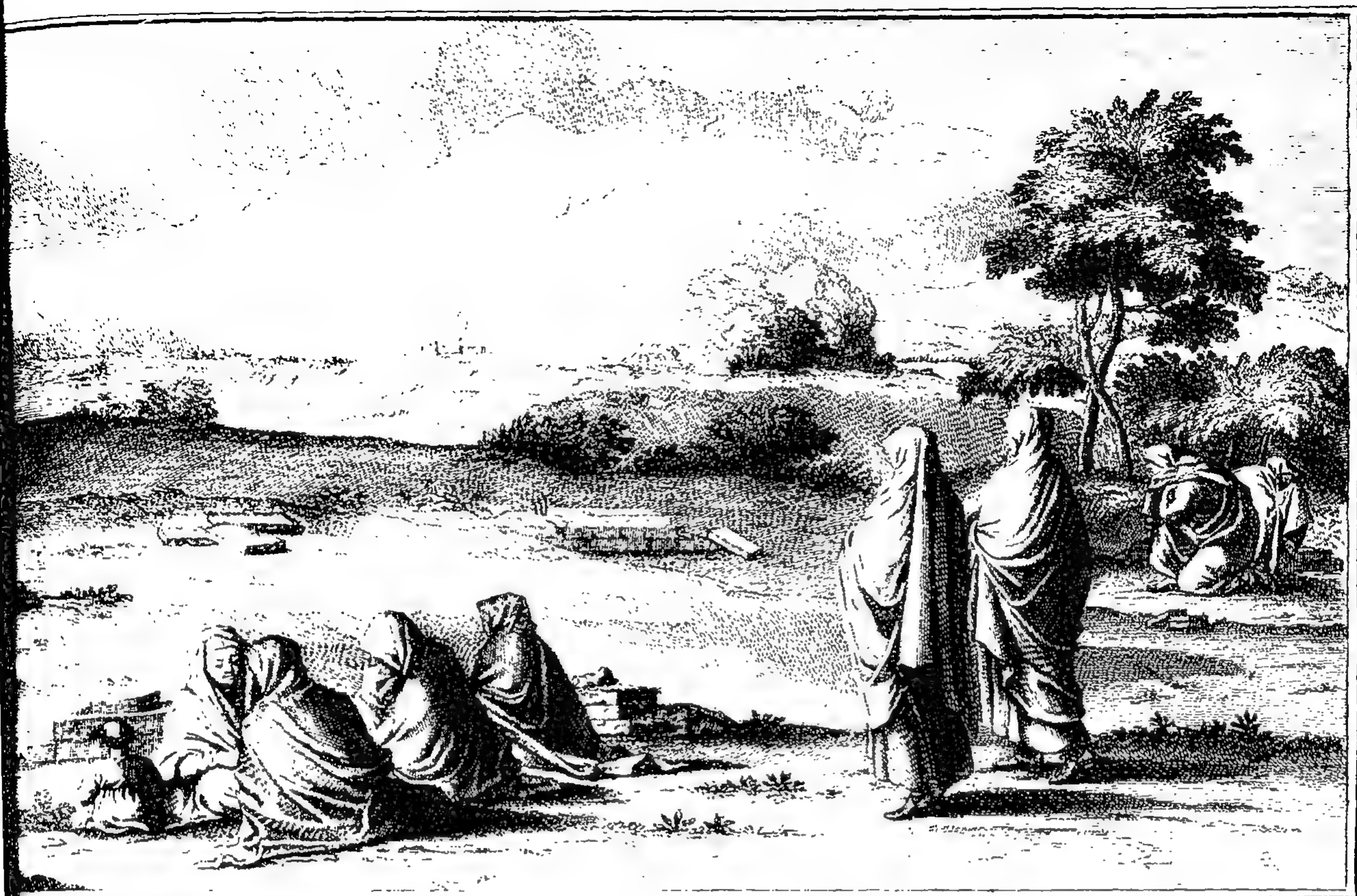


DEUIL des FEMMES



H. Pottier inv. 1790

BAPTÊME des GR



GREQUES à RAMA.



dans le JOURDAIN.

with a leathern Surcingle and a Gown over it, the Sleeves whereof are very large. They wear no Capuche, but instead of it a purple Turbant. At Midnight, Morning, and Evening they repeat the Church-Office, but spend the Remainder of the Day in the tilling their Grounds. We shall in the next Place give you a short Account of the Churches belonging to these Schismatics. * They are divided by Ballisters, or Rails; and one Part of them is always allotted, or set apart for the peculiar Service of the Women. The Font is erected on the South-Side. When they say their Prayers, and pay their Divine Adorations to the Supreme Being, they always turn their Faces towards the East. Before the Entrance into these Churches, there is, for the Generality, a large Court with a very small Door. This Court, according to Father *Le Brun*, might have been originally the Place appointed for the Reception of Penitents, and made use of as a Bar to the Prophane, to prevent them from hearing and seeing what was said and done in the Christian Assemblies.

BESIDES the Fasts which are generally observed by the Christians of the *Greek* Church, the *Nestorians* of whom I am speaking, keep one in particular, that lasts for three Days, and is called the *Fast of Niniveh*, because therein they imitate the repenting *Ninivites*, who bewailed for their Sins three Days after the Preaching of the Prophet *Jonas*. This Fast is the Introduction to their *Lent*.

THE same Christians of *Syria* and *Mesopotamia* have added to their Kalendar one Festival which we have not, in Commemoration of the penitent Thief; and 'tis called by them *Lafs-al-jemin*, that is to say, *the Thief on the Right Hand*. This falls upon the Octave of their *Easter*.

THE Bathing of these *Syrian* Christians in the River *Jordan* must be reckoned amongst their religious Customs, notwithstanding the Ceremony is very idle and ridiculous; since these Schismatics practise it as an Act of Devotion. * Christians of all Denominations, *Greeks*, *Nestorians*, *Copti*, &c. wash themselves naked there, after a solemn Manner, in Commemoration of our Blessed Saviour, and his Baptism. There they concern themselves as little with regard to the Difference of the Sexes, as of the Sects; for Men and Women promiscuously jump into the River and plunge down to the Bottom. Some of the most zealous Devotees dip their Handkerchiefs in the sacred Stream; others carry a Quantity of the Water away with them in Bottles; and the very Dirt, Sand, and Grass that grows upon the Banks, being all of them look'd upon as sacred Relicts. After such Testimonies of their Veneration and Respect, it would doubtless be ungenerous to question their ardent Zeal and unfeigned Affection for JESUS CHRIST.

IF the Nuptial Ceremonies of the *Syrians* are not altered since the Account which a certain Missionary † who is not a very modern Writer, has given us of them, we may justly assert, that they are very singular and remarkable. The Bridegroom is conducted to the Bride's House on Horseback, between two drawn Swords, which are carried by two Men, one before and the other behind him. The Relations, Friends, and Acquaintance of the Bride receive him with their Flambeaus lighted, and their Musick before them, which is accompanied with Songs and Acclamations, and other

* Father *Le Brun*, *ubi supra* pag. 554.

† *Voyages* Lib. I. Chap. V.

* *Voyages* Lib. III.

Testimonies of a general Joy. On the Wedding-Night the Bridegroom gives his Spouse a smart Kick, and commands her to pull off his Shoes as a Token of her Submission.

AT *Bagdat*, and elsewhere, when a Christian dies, the Neighbours assemble themselves together in order to perform his funeral Obsequies. At their Return from the Place of his Interment there is always a handsome Collation prepared for their Refreshment at the House of the deceased, where all are welcome without Distinction, inasmuch that sometimes there are a hundred and fifty, and sometimes more, appear at these funeral Entertainments. The next Day the Company meet in order to pray together over the Grave of the deceased, which they likewise do on the third Day, when there is another publick Entertainment provided for them, and all in general are as welcome as before. These Ceremonies, according to ^a*Tavernier*, are reiterated on the seventh Day, the fifteenth, the thirtieth, and fortieth after such Christians Decease.

AT *Damas* the Christian Women sing and weep over their Dead. ^a*Thevenot* saw a Company of these female Mourners, accompanied by two Men with lighted Candles in their Hands, whilst they howled as it were over the Dead, and beat their Breasts to express their Sorrow. Every now and then they made a Halt; then fell into a Ring, and snapping their Fingers, as if they were playing with Castanets, danced and sung to the rustic Sound, whilst others kept Time in hideous Howlings. The Ceremony concluded with mutual Testimonies of Respect; after which they departed dancing and snapping their Fingers as before. Much the same Ceremonies are observed at *Rama* on the same Occasions. ^bFather *Le Brun* says, that they weep for about half an Hour over the Grave of their deceased Friends; then rise and fall into a Ring, as if they were going to dance the *Brazels*. Two of them after this quit the Ring, and planting themselves in the Middle, there make a thousand Grimaces, howl and clap their Hands. After this frightful Noise, they sit down to drown their Sorrow in Tears. All the female Mourners that *Le Brun* saw relieved each other. Those who had finished went home, and others supplied their Place. When these Women stood up, in order to form themselves into a Ring, they covered their Heads with a black Veil. There are several other Particulars that are very remarkable, which shall be inserted in the following Chapter.

Of the INDIANS, or CHRISTIANS of St. THOMAS.

“ THE *Indians*, or Christians of *St. Thomas*, and the *Nestorians*, may very properly be ranged under one Head; since 'tis evident, that they are the very same Sect, and have one and the same Patriarch, whose Jurisdiction extends as far as the *Indies*. The *Chaldeans* who reside at *Goa*, *Cochin*, and *Angamala*, and the Parts adjacent, are all profess *Nestorians*. The Popes of *Rome* have frequently sent their Missionaries thither; but more particularly since the Establishment of the *Portuguese* in that Country. But *Alexis Menesius* of the Order of *St. Augustin*, who was constituted Archbishop of *Goa*, and took upon him the Character of Pri-

^a *Voyages Tom. II. published in 4to.*

^b *Thevenot, Pietro della Valle.*

^a *Father Beffon's Sacred Syria.*

“ mate of the East, was the most zealous and laboured more abundantly than all
 “ the rest, to bring about a Reconciliation between the Christians of *St. Thomas*, and
 “ those of the Church of *Rome*. As his History has been compiled from his own
 “ Memoirs, and the Accounts of those who travelled with him into those Parts,
 “ as well as of several Jesuits who have travelled thither, we may form an
 “ adequate Idea from thence of the Constitution, and religious Principles of those
 “ People, at the Time of that remarkable Mission in the Year 1599. There were
 “ several who had attempted before *Alexis* to reconcile the Christians of *St. Thomas*
 “ with the Church of *Rome*. ‘ *Don John Albuquerque*, of the Order of St. ‘ *Francis*,
 “ was the first Archbishop of *Goa*; and under his Patronage and Protection there was
 “ a ‘ College erected in the Year 1546 at *Cangranor*, for the Instruction of Youth in
 “ the *Latin* Ceremonies. But the *Jesuits*, who were Men of penetrating Judgments,
 “ soon perceived that the young *Chaldeans*, thus grounded, were of no manner of
 “ Service; and that there were no Hopes of making Profelytes of these People with-
 “ out a perfect Knowledge of the *Chaldean*, or *Syrian* Language. They erected,
 “ therefore, another College in 1587, about a League from *Cangranor*, for the Im-
 “ provement of Youth in the *Chaldean* Tongue, in order, that when they were grown
 “ up, and duly qualified, they might be admitted as true *Chaldeans* into the Mi-
 “ nistry. But this Project met with little or no Success; for it was not a sufficient
 “ Qualification to be Master of their Language; a Harmony and Agreement in
 “ Point of Principle with their Prelates being absolutely requisite to entitle them to
 “ the Privilege of preaching in their Churches: Whereas, their Sentiments and Man-
 “ ner of arguing, as they had been brought up under the Jesuits, were quite different
 “ from those which were generally received throughout the Country. For which
 “ reason, ’twas impossible for the *Jesuits* absolutely to abolish all their antient Cus-
 “ toms, and dissuade them from paying their Submission to the Patriarch of *Babylon*,
 “ who was independent on the Pope as well as the Bishops who were under his Ju-
 “ risdiction.

“ THE best Course, therefore, that in their Opinion could be taken, was to se-
 “ cure one of their Bishops, whose Name was *Mar Joseph*, and who was sent thi-
 “ ther by the Patriarch of *Babylon*, in order that the People having no Pastor, their
 “ Scheme might the more easily meet with the desired Effect. This Bishop, *Mar*
 “ *Joseph*, indeed, ordered and directed, that Mass should be celebrated according to
 “ the Form, and in the Habiliments of the *Latins*; nay, that they should make use
 “ of the same Wine, and the same Wafers. But notwithstanding all this, he still
 “ persisted in his *Nestorian* Principles, and instructed the *Portuguese* who attended him,
 “ to call the Blessed Virgin, *Holy Mary Mother of Christ*, and not *Mother of God*:
 “ which obliged the Archbishop, and the Vice-Roy to have him seized, in order to
 “ send him away to *Rome*. But at his Arrival in *Portugal*, he so artfully managed

‘ *Orient. Hist.* of the Progress of *Alex. Men.* in the Reduction of the Christians of *St. Thomas*, printed at *Brussels* in the Year 1609.

‘ At the Beginning of the sixteenth Century these Christians paid sufficient Homage to *Vasco de Gama*, who accepted of it in the Name of his Master the King of *Portugal*. They presented this *Portuguese* Admiral with an *Indian* Cane, silvered over and mounted with these little silver Bells, as a Testimony of their Homage and Submission. This Cane, as they informed *Vasco*, had formerly been the Scepter of their Kings.

‘ *Friar Vincent*, a *Cordelier*, was Inspector of this College, and procured several Churches to be erected at *Cangranor* after the *European* Fashion. He likewise appointed several *Indian* Youths to be instructed in the Rights and Principles of the *Latin* Church with an Intention, in Process of Time, to make them *Indian* Priests, and by that Device to induce them to a Reconciliation. But the Project failed, for the *Indians* refused to acknowledge these new Priests, and admit them into their Society.

“ his Affairs, that he procured proper Credentials for his Return to his Archbishop-
 “ rick of *Serra*. In the Interim, however, they had substituted another Bishop called
 “ *Mar Abraham* in his Place, who in order to establish himself in his Bishoprick,
 “ went afterwards to *Rome* to pay his Homage to the Pope, where after making a
 “ publick Recantation of his Errors, he was re-ordained, and obliged to take ‘ all his
 “ Degrees *de Novo* from the very Tonsure to the Priesthood ; afterwards he was con-
 “ secrated Bishop, and his Holiness granted him Bulls for his Government of the
 “ Church of *Serra*, and adding thereto his Letters of Recommendation to the Vice-
 “ Roy, which, however, proved of very little Service to him ; for the Archbishop of
 “ *Goa* upon his Arrival examined his Bulls, and, perceiving that the Pope had been
 “ imposed upon by *Mar Abraham*, confined him, under that Pretence, in a Convent,
 “ till an Answer could be had from *Rome*. He found means to make his Escape,
 “ and concealed himself within the Churches of his own Diocese, where he met with
 “ a very favourable Reception from the *Nestorians*, who despaired of ever having an-
 “ other Bishop amongst them appointed by their Patriarch. *Mar Abraham*, how-
 “ ever, who was always distrustful of the *Portuguese*, withdrew into the Country ; and
 “ to demonstrate, that he was perfectly reconciled to the Pope, re-ordained all those
 “ whom he had before ordained, in order to act in Conformity to the *Romish* Ce-
 “ remony ; and used his utmost Endeavours to convince both *Rome*, the *Vice-Roy*,
 “ and the Archbishop, that he was inviolably attached to the *Latin* Church. Not-
 “ withstanding all these formal Proceedings, he zealously preached up, and inculcated
 “ the Doctrines of *Nestorius* in his Church of *Serra*, and would by no Means suffer
 “ his Followers so much as to talk of the Pope, as supreme Head of the Church,
 “ acknowledging no other Patriarch than that of *Babylon*. On the other Hand, *Mar*
 “ *Joseph*, the preceding Bishop of *Serra*, was charged with preaching up, and incul-
 “ cating the Heresies of *Nestorius*, and being examined thereupon, he with an undaunted
 “ Resolution replied, that he had a Revelation from the Almighty, that the Religion
 “ which he had imbibed from his Forefathers, was the only true Religion. Upon
 “ this Declaration he was immediately taken into Custody, and sent to *Rome*, where
 “ he ended his Days.

“ FROM this History ’tis very manifest that the *Nestorians* were persecuted with
 “ Abundance of Rigour by the *Portuguese*, on Account of their Profession ; that the
 “ Missionaries, who had but a superficial Knowledge of the Eastern Theology, were
 “ very vexatious, insisting on the Observance of several Ceremonies, which were of
 “ little or no Importance ; and that thereby they had obliged the *Nestorian* Bishops,
 “ to dissemble for some Time and introduce Innovations, or new Ceremonies into their
 “ Churches by the Dint of Force and Compulsion. And ’twas by these very Means
 “ that *Mar Abraham*, out of Regard to a Brief or Letter which he had received from
 “ the Pope, and out of Fear of offending the Vice-Roy, who granted him a Pass-
 “ port in order to be present at a Council, was obliged to renounce a second Time all
 “ his Errors, and make a publick Confession of the Apostolick, and *Roman* Catholick
 “ Faith. No sooner, however, was he returned to his own Church, but he preached
 “ up, and inculcated the *Nestorian Tenets* with as much Zeal and Vigour as he did

‘ Because the Method of Admission into Holy Orders amongst the Easterns, bears no Affinity with that practised in those Churches, which acknowledge the Pope. Compare this History of *Mar Joseph* and *Mar Abraham* with the Accounts of *M. la Croze*, and *Father le Brun*. The Former has embellished his with several Conjectures and Reflections, which require the Reader’s serious Attention.

“ before ; and at the same Time he wrote a Letter to the Patriarch of *Babylon*, to
 “ assure him, that his Assistance at the Synod of *Goa* was not the Result of his own
 “ Choice, but the absolute Compulsion of the *Portuguese*. The Sequel of that His-
 “ tory gives still further Proofs of the Outrages which the *Nestorians* suffered from the
 “ Measures taken to reconcile them to the Church of *Rome*, and to oblige them to sub-
 “ scribe to Pope *Pius* the IVth’s Confession of Faith, under the beforementioned *Alexis*
 “ *de Menezes* Archbishop of *Goa*, who went to *India* with a Brief or Letter from Pope
 “ *Clement* the VIIIth, to complain of, and inform against *Mar Abraham*. The ardent
 “ Zeal which the *Nestorian* Christians in this Country profest in the Defence of their
 “ religious Principles, is conspicuous throughout this whole Narration ; wherein we
 “ find, that they insisted on their receiving the Articles of their Faith from St. ^s *Thomas*
 “ himself ; and they carried their Prejudice to so high a Pitch, that they clapt their
 “ Hands before their Eyes at the Mass of the *Latins*, when the Priest elevated the Host
 “ for the People’s Adoration of it. They ^h testified a peculiar Regard and an inviolable
 “ Attachment to their Patriarch of *Babylon* ; and if any one asked them, whether
 “ the Pope was not Head of the Church ? they replied, That he was Head of the
 “ Church of *Rome*, which is but one particular Church, or the Church of St. *Peter*,
 “ but not of St. *Thomas*, obstinately persisting in the Opinion, that they were two
 “ distinct Churches, and altogether independent one on the other. Moreover, they
 “ ⁱ strenuously opposed the Sacrament of Confirmation, which Archbishop *Menezes* at-
 “ tempted to administer to them ; boldly charging him with Envy and Ambition, and
 “ with a clandestine Design to subvert the Religion of St. *Thomas*, and make them Pro-
 “ selytes to the Church of *Rome*, that on the ^k Accomplishment of such Scheme, he
 “ might make himself Master of all the *Indian* Churches. This, they said, was the true
 “ and only Reason why this Archbishop reviled and traduced the Patriarchs of *Ba-*
 “ *bylon* ; while they on the contrary resolutely declared that they would persevere in
 “ their Obedience and Submission to their Patriarch, and never renounce their own
 “ for the *Romish* Religion.

“ NOTWITHSTANDING all this strenuous Opposition of the *Nestorians*, Archbi-
 “ shop *Menezes* continued incessantly to demonstrate to them, that their Patriarch was
 “ a Heretick, and one that was excommunicated, and consequently, that they could

^s This Tradition is so universally and constantly received, that they look upon the Contradiction of it, as an enormous Crime. *M. la Croza* looks upon the Arrival of St. *Thomas* in the *Indies* as a meer Romance, and seems inclinable to believe, that one *Thomas*, a Disciple of *Manes*, was the Person set up in St. *Thomas*’s Place. On the other Hand, Father *le Brun* has collected, in a very small Compass, all the Arguments that can be brought to justify the Belief of this Mission of St. *Thomas*, and endeavours to confute whatever has been advanced to the contrary. On this Topick see the *Hist. of Christ. in the Indies*, and Mr. *le Brun*’s Liturgies Tom. III.

^h See the Detail of these Debates, the Conduct of *Menezes*, and the Consequences thereof in the *Hist. of Christ. in the Indies*, Lib. I, and II. The Archbishop, on this Occasion, acted with all the Impatience of a bigotted Ecclesiastic ; all that sacred Heat which is too often confounded with Religion, and that ardent Zeal, so well known to those whom we may properly stile, *Spiritual Conquerors*, and who seem ambitious of reconciling the Glory of making Profelytes by Compulsion, with that of the Lord *Jesus Christ*, and his Holy Church. The zealous *Menezes*, thus animated and enflamed, called his Cause, the *Cause of the Lord*, and concluded, as it were by Inspiration, that the Almighty would accordingly maintain and support it.

ⁱ They look upon this Sacrament, the Sign of the Cross over the Face, and the Box on the Ear, which denotes the spiritual Freedom of the Person confirmed, as Badges of that temporal Slavery to which the *Portuguese* would fain reduce them : Adding withal, that these Foreigners should never, with their Consent, once touch the Faces of their Wives and Daughters.

^k The Conduct of *Menezes* is an undeniable Testimony that this Imputation was just and true. One Method which he took to create a Division amongst these Christians, and to gain over a considerable Party to his Interest, was to publish a solemn Administration of Holy Orders. The *Portuguese* Archbishop considered, that two great Conveniencies would attend this Publication ; one was that the *Indian* Priests would remain inviolably attached to the Prelate who had thus ordained them ; and the other, that such Promotions would prove acceptable, since there had been none for two Years before on Account of their Persecutions. *M. la Croza* tells us what Success attended this Project.

“ not pray to God in Particular for him. And he was so zealous in his Undertaking,
 “ that he backed his Arguments with very considerable Presents to sooth them, which
 “ had their intended Effect. Nay, sometimes he would have recourse to Compulsion;
 “ and had frequently endangered his Life to promote his Cause; for under Pretence
 “ of having an absolute Commission from the Pope, he exerted his Authority in all
 “ Places wherever he went, without any Regard to the respective Prelates or Ordina-
 “ naries, even before they shewed any Inclination to acknowledge his Mission. By
 “ these resolute Measures this Envoy of his Holiness established the *Romish* Religion
 “ in these Countries, and spared no Pains or Cost to accomplish his Designs. He or-
 “ dained several Persons in direct Opposition to the Diocesan Bishops, but first made
 “ them abjure the Errors of the *Nestorians*. Such as were thus admitted into Holy
 “ Orders, ¹ besides their Compliance with his Confession of Faith, were obliged to
 “ swear Allegiance to the Pope, and to acknowledge no other Prelates but such as
 “ were commissioned by him. 'Tis proper now to proceed to the erroneous Tenets
 “ which *Menesès* laid to the Charge of the Christians of St. *Thomas*.

“ I. ^m THEY obstinately maintained all the Doctrines of *Nestorius*, and moreover
 “ excluded all Images out of their Churches, except the Cross only; for which indeed
 “ they testified a most profound Veneration. There were several Images, however,
 “ of particular Saints to be seen in those Churches which were near the *Portuguese*.

“ II. THEY affirmed, that the Souls of the Saints never see the Almighty till after
 “ the Day of Judgment.

“ III. THEY acknowledged three Sacraments only, that is to say, Baptism, Ordina-
 “ tion, and the *Eucharist*. Their Administration of Baptism was so irregular, that
 “ the Ceremony thereof was solemnized after different Forms in the very same
 “ Church: By which Means it frequently happened that their Baptisms proved in-
 “ valid; infomuch that *Menesès* privately re-baptized the major Part of them. There
 “ were likewise several, especially such as were in necessitous Circumstances, and re-
 “ sided in the Woods, who had never been baptized at all, on Account of the Ex-
 “ pences that attended the Administration of that Sacrament; and yet, notwith-
 “ standing this shameful Neglect, they went to Church and there received the Com-
 “ munion. Moreover, they frequently deferred the Administration of Baptism for
 “ several Months, and sometimes for several Years together.

“ IV. In the Administration of their Baptism they made use of no Holy Oils;
 “ except that whereas in their Rituals there is mention made of Unction after Bap-
 “ tism, they anointed their Children with an Unguent, composed of Oil and *Indian*
 “ Nuts, or a Kind of Saffron, without the least Benediction whatsoever: And this
 “ was looked upon by them as a sacred Unction.

¹ To all this we must add, that the Missionary Prelate was fond of displaying to the People, in the most pompous Manner, the *Majesty, and Sanctity*, as Father *le Brun* expresses it, of *religious Ceremonies*. The humble Ceremony of washing of Feet on *Maunday-Thursdav*, and the Devotions in use on *Good-Friday*, were very happily blended with all this Pomp and Magnificence. 'Tis easy for such a Medley of Circumstances to make an Impression on vulgar Minds. 'Tis very necessary to take notice likewise, how opportunely this Prelate introduced and enhanced the Merit of some particular Ceremonies, such as the Benediction of the Holy Oils, the keeping the Blessed Sacrament within the Tabernacle &c. all which these Christians were perfect Strangers to before.

^m The Oriental History of the Progress of *Alex. de Men.* Chap. xx.

“ V. THEY never practised the Ordinance either of Confirmation, or Extreme
 “ Unction : Nay they were perfect Strangers to their very Names.

“ VI. THEY abhorred and detested Auricular Confession, except some few, who
 “ were Neighbours to the *Portuguese*. And as to the blessed Sacrament of the Lord’s
 “ Supper they received it on *Maunday-Thurday*, and several other solemn Festivals,
 “ without any other Preparation but not breaking their Fast.

“ VII. THEIR Books abounded with very considerable Errors (especially with re-
 “ spect to the Blessed Sacrament) and in their Mass there were numberless Additions
 “ inserted by the *Nestorians*.

“ VIII. THEY consecrated the Sacrament of the Eucharist with little Cakes made
 “ with ^a Oil and Salt, and baked in brazen Vessels by the Deacons and other inferior
 “ Clergy in a separate Apartment built in the Form of a Turret. Whilst the Cakes
 “ were baking they repeated several Psalms and spiritual Hymns; and when they were
 “ ready for Consecration they dropt them in a small Basket of green Leaves thro’ a
 “ little Hole that was made at the Bottom of the Turret. Moreover, in their Con-
 “ secration, they use Wine made with Water, in which some few dried Raisins
 “ only had been first infused.

“ IX. THEY said Mass but very seldom, and he who assisted made use of a Kind
 “ of Stole, over his usual Dress, altho’ he was no Deacon. He held the Censer, or
 “ Frankincense Vessel in his Hand, and repeated almost as many Prayers as the
 “ Celebrant, adding thereto several strange and prophane Ceremonies, which testified,
 “ in a peculiar Manner, their Error with regard to the Nature of the Sacrament.

“ X. THEY had such a peculiar Veneration for Holy Orders, that there was
 “ scarce a Family but what had one or more in it devoted to the Altar; and the
 “ true Reason of it was, that they were not thereby rendered incapable of any
 “ other Preferment, and wherever they went, they were respected and had the Pre-
 “ eminence.

“ MOREOVER, they had no Regard to the Age of such as were admitted into Holy
 “ Orders ; for some they ordained Priests at seventeen, and others at eighteen or
 “ twenty ; who after their Admission not only married Widows sometimes, but upon
 “ the Decease of one Wife took another, and sometimes a third. (It was no uncom-
 “ mon Thing to meet with a Father, a Son, and a Grandson all Priests together
 “ of one and the same Church.) The Wives of the Clergy had a superior Respect
 “ shewed them over other Women, not only in the Church, but in all Places of pub-
 “ lick Resort, and they made themselves conspicuous by wearing a Cross on their Neck,
 “ or by some other particular Mark of Distinction.” (The usual Habit of their Ec-
 “ clesiasticks was a Pair of white Drawers, and over them a long Shirt, to which they

^a The Custom of kneading the sacramental Bread with Oil and Salt is, according to *la Croza*, observed not only by the *Nestorians*, but the *Jacobites* of *Syria*. The Reason why I quote this Author on so trivial an Occasion is, because he seems fond of justifying in a great Measure the *Syrian* Custom, and making an odious Comparison of it with the History of the *Latins*, which, according to him, is nothing but a little gluy Paste dried and mixt with Wax, and far more different from the original Institution than the Oil made use of in the *Syrian* Churches.

sometimes added, for the greater Decency, a white or black Cassock. The Crowns of their Heads were shaved like those of the Monks and regular Canons.)

“ XI. THEY met together and performed Divine Service every Day with an audible
“ Voice in the *Chaldean* Language, but did not think themselves obliged to do it on
“ any other Occasion; so they had no Breviaries for private Devotion.

“ XII. THEY were guilty of simoniacal Practices in the Administration of Baptism
“ and the Lord’s Supper; for they assessed, or imposed a Tax on all such as were
“ baptized, or received the Communion at their Hands. For the Solemnization of
“ their nuptial Ceremonies, they applied themselves to the first Priest they could meet
“ with, especially those who resided in the Country.” (Nay sometimes they never
concerned themselves about any Priest at all, but married according to the idolatrous
Customs of their Neighbours, or Fellow-Citizens.)

“ XIII. THEY testified a peculiar Regard and Veneration for their Patriarch of
“ *Babylon*, who was a Schismatick, and the Head or Principal of the *Nestorian* Sect :
“ On the contrary, they could not endure that the Pope should be once mentioned in
“ their Churches, which were very often without either Curate or Vicar, and super-
“ intended only by the eldest Member of the Congregation.

“ XIV. Tho’ they went constantly to Church on *Sundays* to Mass, they did not
“ look upon it as a Duty incumbent on them in Point of Conscience; so that they
“ were at perfect Liberty to attend, or be absent; and in some Places there was Mass
“ said but once a Year, and in others again, not one for six, seven, or ten Years
“ together.

“ XV. THE Priests followed mechanical Employments, (and thereby neglected
“ the Regulation, and due Care of their Flock.) Their Bishops were *Babylonians* sent
“ by their Patriarch, who lived upon Extortion and simoniacal Practices, making a
“ publick Sale of all sacred Ordinances, such as the Ordination of their Clergy, and
“ the Administration of the other Sacraments.

“ XVI. THEY made no scruple of eating Flesh-meats on *Saturdays*; and they were
“ guilty of an extravagant Error during their *Lent* and their *Advent*; insomuch that
“ if they had broke their Fast one Day, they neglected that Duty all the Week
“ round, not thinking themselves under any Obligation to observe the Injunction when
“ once they were conscious of their Violation of it.”

THEY were very strict in the Observance of their *Lent*. But besides that, they kept several other Fasts, much after the same Manner as the *Greeks*, of whom we have already made sufficient mention; but such as were somewhat more superstitious than their Neighbours, added Bathing to their Abstinence, which they looked upon as imperfect, if they neglected washing themselves all over in the Morning. They bathed or washed themselves likewise if they happened but to touch any Person of an inferior Tribe. ’Tis remarkable, that these Christians began their Abstinence on the Vigil or Eve of the Fast, and observed it no longer than till the Evening of the ensuing Day.

SUCH Women as were brought to bed of a Male-Child, never entered their Churches till forty Days after their lying in; and in Case of female Issue, they were obliged to absent themselves for fourscore Days together. At the Expiration of the stated Term, the Mother attended Divine Service with her Infant in her Arms, and made a formal Oblation of him to God and to the Church. They shewed a peculiar Regard for, and an awful Dread of, Excommunication. They could not by the Rules of their Church-Discipline give Absolution to one that was guilty of wilful Murder, or any other enormous Crimes, as we are informed, even at the very Point of Death. 'Tis observable, that this Injunction is directly repugnant to that dangerous Point of Honour, which I shall have Occasion to take notice of very shortly. Their Churches were dark and ugly, built much like some of the *Indian* Pagods, and without any Figures or Images of any Sort but Crosses, that terminated in Flower-de-Luces.

“ Thus have I given the Reader a Detail of the greatest Part of the Errors and Abuses with which *Meneses* loaded the Christians of *St. Thomas*, and which the Compiler of that History aggrandizes, to shew what indefatigable Pains were requisite to make Profelytes of those People. But had this Archbishop, and the other Eastern Missionaries been perfect Masters of the antient Theology, they had not multiplied these Errors to the Degree they have done. And, indeed, as they weighed and considered every Point with Conformity to the Scholastic Divinity of the *Europeans*, 'tis not any ways surprizing, to find that they should be ambitious of reforming the Eastern Nations on that Basis or Foundation. It must be acknowledged, that there were some Abuses which 'twas highly requisite should be reformed: but such Reformation ought not to have been grounded on our Customs. What ought to have been done, on such Occasions, was this: There should have been recourse had to their antient Writings, and a Reformation made according to the Tenour thereof, which might have been accomplished with all the Ease imaginable, as will evidently appear by the Sequel of this Discourse. But it will be proper to give the Reader the Remainder of this History first, that he may form a more adequate Idea of the Conduct of *Meneses*, and of the imaginary Errors imputed to the *Nestorians*.

“ THE Archbishop *Meneses* convened a Council (at *Diamper* in the Kingdom of *Cochin*) on the 20th of *June* 1599, at which the *Nestorian* Deputies were present, in order to deliberate, jointly with the Archbishop, on the State of all their Ecclesiastical Affairs. And hence to make it appear that the *Nestorians* were indulged all the Liberty that was requisite on such publick and solemn Occasions, and likewise to procure their Assent to all the Articles which were then and there to be agreed on; the Archbishop attached eight of their most celebrated Clergymen firmly to his Interest, and communicated, without Reserve, the Secret of his Scheme, and the Ways and Means which were requisite to be taken to render it successful, shewing them Copies of all the Decrees which were there to be made, and asking, in a very familiar Manner, their Opinion and Advice upon each particular Article, as if he were not then come to any absolute Determination; so that when they should attend at the Synod, they might there act in the same

* See in the Sequel the Power they have to kill all such as presume to obstruct their Passage.

† See the curious Account of the Synod of *Diamper*, in the *Hist. of the Christ. of the Indians*. Lib. III.

“ Manner to the end, that the rest might be inclined, or obliged to follow their Ex-
 “ ample. There were several other Precautions taken by him, too tedious to be par-
 “ ticularly related, in order to accomplish his Designs: What has been hitherto said
 “ was only with a View of giving the Reader a just Notion of the Manner in
 “ which the *Roman* Catholick Religion was established in the *Levant*, and to convince
 “ him, that there were no just Grounds to expect, that the Friendships contracted
 “ with these People, whom we stile Schismatics, should be of any long Duration.

“ It was therefore decreed in this Synod, that the Priests, Deacons, Subdeacons,
 “ and all the Delegates of the respective Cities which were then present should sub-
 “ scribe to the Confession of Faith, which the Archbishop himself had made by his
 “ private Authority. This was put in Execution accordingly, and all of them, in
 “ the most solemn Manner, swore Allegiance to the Pope, whom they acknow-
 “ ledged to be the Head of the Church; and further, that for the future they would
 “ hold no Manner of Correspondence with the Patriarch of *Babylon*. Moreover, they
 “ anathematized *Nestorius*, and all his Heresies, acknowledging *Cyril* Patriarch of *A-*
 “ *lexandria* to be a Saint. Besides all these Proceedings, there were several particular
 “ Statutes made at this Synod, for the Reformation of those Errors which Archbishop
 “ *Meneses* had discovered in the Administration of their Sacraments and in their Prayer-
 “ Books. For which^a Reason their Liturgies, and other Offices of Devotion, were
 “ ordered to be corrected. As to the Ordinance of Matrimony, that was regulated in
 “ every Point on the Footing of the Council of *Trent*. All Matters likewise relating
 “ to the Sacraments of Penance, Confirmation, and Extreme Unction, were reformed
 “ according to the Practice of the Church of *Rome*. Their Priests were enjoined to
 “ live in perpetual Celibacy for the future; and particular Statutes or Orders were
 “ made for the Observance of such as were already entered into the Matrimonial State.
 “ In short, the Archbishop introduced and established the Religion of the *Latins* a-
 “ mongst the *Chaldeans*, not only in this Synod, but in his Visitations of several par-
 “ ticular Churches. We shall now proceed to enquire whether there were any just
 “ Reasons for his introducing so many Innovations amongst the Christians of *St.*
 “ *Thomas*; and thereby give the Reader a thorough Notion of their avowed Religion.

“ I. As to those Errors, therefore, imputed to them by Archbishop *Meneses*, we
 “ have already reconciled the Sentiments of *Nestorius* with those of the Church of
 “ *Rome* in the preceding Chapter; and the Archbishop should have taken the same
 “ Method, to have rendered his Attempt successful and lasting; for he ought
 “ to have understood them aright before he had condemned them, on the Account
 “ only of their Denomination. Had he demonstrated to them, that all the Quar-
 “ rels and Controversies in which they were engaged with the Church of *Rome*, were
 “ only about a few ambiguous Terms, they would doubtless have been much more
 “ tractable and inclinable to a Reconciliation.

“ II. WITH regard to their Images, the *Chaldeans* do not manifest that awful Respect
 “ for them, which the *Greeks* do: And the Reason is, because this profound Veneration
 “ for them had been established in the *Greek* Church no longer than since the second
 “ Council of *Nice*, which is more modern than the various Sects of the *Chaldeans*,

^a A great Number of them were burnt.

“ who content themselves, for the Generality, with having a Cross only in their
 “ Hands. This Cross, with which the Priest gives his Benediction to the People, is
 “ made of plain Metal without the least Figure or Representation upon it. The Arch-
 “ bishop might very well have indulged the Christians of *St. Thomas* in this their an-
 “ tient Simplicity; since whatever has been decreed in Process of Time with regard
 “ to Images, is no more than Matter of Form, and only regards Ecclesiastical Dis-
 “ cipline.

“ III. IT must be acknowledged, that they do not administer the Sacrament of
 “ Baptism according to the Rites of the *Latin Church*: But the Form of their
 “ Baptism ought not, for that Reason only, to be thought null and invalid: Much
 “ less ought such Persons to be re-baptized, who had before been baptized ac-
 “ cording to the Custom of the *Chaldeans*. That which usually leads the Missionaries
 “ into an unhappy Mistake, when they are discoursing about religious Points with
 “ the Easterns, is their Prejudice in Favour of their School-Subtleties with relation to
 “ the Matter and Form of Sacraments. When they find, for Instance, that a Child
 “ is not baptized at the same Time that the Words which denote the Action are pro-
 “ nounced, they imagine such Baptism to be void and of none Effect: Not confi-
 “ dering that the Method of administering the Sacraments amongst the Easterns, en-
 “ tirely consists in the Repetition of sundry Prayers, and that they are not such pro-
 “ found Metaphysicians as the *Latins*. They are perfect Strangers to numberless
 “ difficult and abstruse Points which our Divines unravel with all the Dexterity and
 “ Address imaginable. The Faith, however, of the *Nestorians* is not ever the less
 “ pure or antient on Account of this Deficiency.

“ IV. THE Unction which they make use of after Baptism is looked upon by
 “ them as the Sacrament of Confirmation, notwithstanding it differs very much from
 “ that of the *Latins*. And Archbishop *Meneses* had no just Reason for introduc-
 “ ing another Unction, which, tho’ practised in his own Church, is in Reality no
 “ more than a simple Ceremony. He should have considered, that the *Nestorians*,
 “ according to the antient Custom of the Eastern Church, when they baptize their
 “ Children, administer to them at the same Time the Sacraments of Confirmation
 “ and the Lord’s Supper. He should have examined their Rituals, therefore, in order
 “ to discover whether there were any erroneous Practices in the Administration of
 “ this Sacrament. Whereas *Meneses* seemed intent on nothing else but the Abolition
 “ of their antient Customs, and for no other Reason, but their Non-Conformity to
 “ those of the *Latins*.

“ V. THE Archbishop is mistaken in his Assertion, that the Christians of *St.*
 “ *Thomas* were perfect Strangers to the Use of Confirmation and Extreme Unction as
 “ well as to their very Names. ’Tis probable indeed they might be ignorant of the

* *M. de la Croza* ubi sup. endeavours to confute this Passage, and intimates that Father *Simon*’s Veracity is not to be relied on; but for my Part I can see no Grounds for the Imputation. Mr. *Simon* shews, that all the Dispute between them consists in a Difference in Point of Words, and in Point of Time, with respect to Confirmation. After all, the Practice and principal End of these two Sacraments, notwithstanding all that *le Croza* has advanced to the contrary, are the very same under different Ceremonies, and administered after a different Manner. The Passage which he quoted from Archbishop *Meneses* pag. 210. and his whole Conduct sufficiently demonstrate, that by a Mechanism, which is very common with such as only profess a Religion thro’ Habit, the *Portuguese* Archbishop knew nothing of the Duties, Doctrines, and Ceremonies thereof, otherwise than as those Things were conformable to the Ideas which he had entertained of them in his own Country, as the Decrees he made in his Synod sufficiently evince.

“ Names of these Sacraments, particularly the latter, which is practised only in the *Latin*
 “ Church; for altho’ the Eastern Church anoint their Sick conformable to the Words
 “ of St. *James*, they do not, however, call this Ceremony Extreme Unction, for the
 “ Reasons beforementioned in speaking of the *Greeks*; and the very same Reasons may
 “ be applied to Confirmation. The Priests administer the Sacrament amongst the
 “ *Nestorians* as well as amongst the *Greeks*, at the same Time with that of Baptism,
 “ looking on it as its final Completion and inseparable Perfection. As for auricular
 “ Confession which they abominated and detested, that happened, ’tis doubtless, by
 “ an Abuse or Error which had been unhappily introduced into their Church; be-
 “ cause Confession is well known to be practised all over the Eastern Nations, not-
 “ withstanding most of them are of Opinion, that it is not a Duty incumbent on
 “ them *Jure Divino*.

“ VI. As to those Errors which the Archbishop pretends he discovered in their Writ-
 “ ings; inasmuch that he thought proper absolutely to abolish the Office of the *Advent*,
 “ it was very easy for him to have put a favourable Construction on those imaginary
 “ Errors: Besides, the Reformation which he has made in their Liturgy is idle and
 “ insignificant; for nothing can be worse digested than the *Nestorian Mass*, as he has
 “ reformed it, and as it is inserted in the *Bibliothèque des Peres*. There we find the
 “ whole Order of it altered for no other Purpose, but to accommodate it to the re-
 “ ceived Opinion of the *Latin Divines* with respect to Consecration, which, accord-
 “ ing to them, consists in these Words, *This is my Body* &c. Whereas the *Nestorians*,
 “ as well as the rest of the Easterns, insist, that the Consecration is not complete,
 “ till the Priest has concluded that Prayer which by them is called, the *Invocation of*
 “ *the Holy Ghost*. And yet *Meneses* made the *Nestorian Priests* adore the Host as soon
 “ as ever those Words were uttered, *This is my Body*, altho’ they did not believe it
 “ yet consecrated. The Reader may consult the Notes of *Gabriel of Philadelphia*
 “ upon this Subject, wherein the Author particularly justifies the *Nestorians*, and
 “ clearly demonstrates, that their Liturgies, even those which bear the Name of St.
 “ *Nestorius*, are in every Respect sound and orthodox; which is widely distant from
 “ the Notion of *Meneses*, who treats them as impious and heretical, and grounds his
 “ Reformation on these general Terms only, that they were full of Blasphemies. The
 “ same Author tells us, that in one of the Liturgies according to the Use of the *Nestorians*
 “ which was given him by a *Babylonish Priest*, the Name of *Nestorius*, and several
 “ Things were erased or obliterated, and others substituted in their Room by another
 “ Hand; this *Nestorian Priest* who made use of this Liturgy, being in reality, or at least
 “ seemingly reconciled to the Church of *Rome*, which obliged him to reform his Missal or
 “ Mass-Book in those Places where it might give Offence to the *Romish Clergy*. The
 “ *Nestorians*, according to *Stroza*, have proceeded much after the same Manner, on
 “ some other Occasions; for as soon as ever they come to *Rome*, and understand,
 “ that *Nestorius* is looked upon as impious and heretical, they tear all those Leaves
 “ out of their Books, where the least Mention is made of him, and reform every Part
 “ of them that seems any ways repugnant to the Doctrine of the Church of *Rome*.

“ VII. THEIR Custom of administering the Sacrament with leavened Bread, and
 “ mixing Oil and Salt with it, ought not to be imputed to them as any Error, since

“ *Petr. Stroza de Dogm. Chal.* As for the rest, the Reader may consult the Liturgies of the *Nestorians*
 in the Dissertations thereupon by Father *le Brun*, Tom. III. Diss. xii.

“ it makes no Manner of Alteration in the Nature of the Bread. Moreover, the Ceremony observed by them in order to render this Bread in some Measure more sacred before Consecration, is not only very commendable, but very antient. They distinguish by that Means, as the *Greeks* do, the Bread, which is intended soon to be converted into the Body of JESUS CHRIST, and set apart for that sacred Purpose, from all other Bread whatever, which they look upon as prophane, or unconsecrated, till after the Repetition of a stated Number of Prayers and Psalms.

“ VIII. IT is no great Wonder that the *Chaldeans* should not say Mass so often as the *Latins*, and that several Priests should assist the Bishop thereat, and receive the Communion from his Hands. For this was the antient Practice of the Church; whereas the Custom of saying so great a Number of Masses in the *Latin* Church, is very modern, and as Cardinal *Bona* has justly observed, was introduced principally by the Mendicant Friars; but more fully confirmed and established since the Introduction of the new Canon Law. It was likewise customary for those who formerly attended, and assisted at Mass, to say a considerable Part of it; and the Reason was, because the Liturgy was a publick Act wherein the Congregation was engaged as well as the Priest, as may easily be proved from the Prayers contained in the *Latin* Mass.

“ IX. 'Tis very true, that the *Nestorians* and the other Easterns, are very remiss and regardless of the antient Discipline with respect to their Admission of Youth into Holy Orders; for they never consider the exact Age required by the Canons; but if that Article ought to have been reformed, as well as that other, relating to the Marriage of their Priests, this Reformation ought to have been grounded on their own Laws and Institutions rather than those of *Rome*. 'Tis well known, that all such as are devoted to the Priesthood, are allowed to marry in the Eastern Church before their Ordination. And the Archbishop *Meneses* ought to have considered this Indulgence, when he entered upon his Reformation, and not have declared their Marriage void, and of none Effect, in order to confirm some particular Statutes and Ordinances established in those Synods which were held at *Goa* by the *Romish* Missionaries.

“ X. *MENESES*, in my Opinion, reckons the Custom of not repeating the Breviary in private Families, as one of their Errors, without the least Reason; because it is a modern Custom; besides the Breviary never was designed for that private Purpose.

“ XI. I QUESTION very much whether the Tax, or Assessment which is laid by the *Nestorian* Priests on the Administration of their Sacraments, can properly be deemed Simony; for that is substituted in the Room only of a Benefice; and what has already been said in Favour of the *Greeks* in this respect, may very justly be applied to them.

“ XII. NEITHER, in my Opinion, can the Submission which the *Nestorians* pay to their Patriarch be justly reckoned amongst the Number of their Errors; because the Easterns look upon their own Patriarchates, and even that of *Rome*, as Powers established by Law: And whenever they are charged with an Aversion for the

“ Pope, their Answer is, that his Holiness assumes an Authority over the Eastern
 “ Churches which they do not acknowledge. Their having no Curates nor Vicars,
 “ but their most antient Priest to preside over their Assemblies, can never surely be
 “ alledged against them as an Error ; for, on the contrary, ’tis a laudable and ex-
 “ cellent Piece of Church-Discipline, and ’tis very much to be wished, that the Cus-
 “ tom was introduced every where in order to rectify a World of Abuses which have
 “ crept into the Church relating to Benefices.

“ XIII. LASTLY, all the Errors that *Meneses* charges the *Nestorians* with are, for the
 “ generality, not really Errors, and exist only in the Imagination of some Missio-
 “ naries, who regulate all religious Affairs, according to those Prejudices which they
 “ have imbibed by their Education in their own Schools. Shall we be so unreasonable, for
 “ instance, as to insist, that these People, and the other Christians of the East are guilty
 “ of an Error in eating Meat on Saturdays, which Day is a Festival amongst them,
 “ according to the antient Custom of the Church ? Shall we presume likewise to
 “ charge the *Nestorians* with being guilty of an Error with respect to Marriage, for
 “ making their Applications to the first Priest they can meet with to perform the
 “ Ceremony ? We ought to consider that the Priest in the Eastern Church is never
 “ made use of as an Evidence of the Solemnization, but as the sole Person who has
 “ a legal Right to administer that, as well as the Sacraments and other religious Cere-
 “ monies of their Church.”

THE Christians of St. *Thomas* declare themselves Descendants of one *Mar Thomas*,
 or *Thomas Cana* an *Armenian* Merchant, who settled at *Congranor*. This *Mar Thomas*
 married two Wives, and had Issue by each Venter. The Children by the former were
 Heirs to all his Effects and Lands, which were situate in the Southern Part of the
 Kingdom of *Congranor*; and those of the latter, who was a Negro-Slave, converted to
 the Christian Faith, inherited the Settlement which their Father died possessed of in
 the North. In Process of Time his Descendants became very numerous, and constituted
 two considerable Branches, which were never united or allied to each other. The
 Issue of his first Wife, from whom the Nobility are descended, look down with Dis-
 dain on the Christians of the other Branch ; and carry their Aversion to so high
 a Pitch, as to separate themselves from their Communion, and condemn the Mini-
 stry of their Priests. *Mar Thomas*, whom these Christians look upon as their com-
 mon Parent, flourished, according to the general Notion, in the tenth Century : But
M. la Croza rather thinks, that he lived in the sixth. In Process of Time these Chri-
 stians were indulged, and enjoyed a great many very valuable Privileges under the So-
 vereigns of the Country, and grew at last so powerful, that they elected Kings out of
 their own Nation and Religion. They continued in this State of Independence till
 the Death of one of their Sovereigns, who leaving no Issue behind him, adopted a
 young idolatrous Prince that was his Neighbour, and appointed him to be his imme-
 diate Successor.

NOTWITHSTANDING the various Revolutions which have happened in the *East-Indies*
 for these two Centuries last past, the Christians of St. *Thomas* are even
 now in Possession of more than four hundred small Towns or Boroughs, that are
 all under the Jurisdiction of one Bishop, who was sent to them by the Patriarch of
Babylon before the Reconciliation of these Christians, which was more the Result of
 Compulsion,

Compulsion, than of Choice. This Bishop, on whom the *Portuguese* have conferred the Title of Bishop of *la Serra*, that is to say, of the Mountains, because *Angamale* where he has always resided, is surrounded with Mountains, was formerly Judge of all Causes, as well temporal as spiritual, without Appeal. And at this very Day, “ the
 “ Bishops of these Christians, according to M. *la Croza*, are absolute Judges in all
 “ Causes both Civil and Ecclesiastical, within their respective Diocesses. By virtue
 “ of their Privileges, which are never contested, their Sovereigns and Pagan Judges
 “ never superintend, or concern themselves about any of their Affairs, except in cri-
 “ minal Cases. All that is required of them is duly to pay their Tribute to their So-
 “ vereigns, and to supply them with a stated Number of Troops, during their Wars
 “ The Number of these Christians must of Necessity very much encrease
 “ and multiply, since their Priests are under no Obligation to live in a State of Celi-
 “ bacy, since they have no Monks or Nuns amongst them ; and since they very sel-
 “ dom, if ever, settle in any other Country.”

THE Author of this Extract has obliged us with the Character of these Christians at *Malabar*, according to the Accounts which he met with from several Missionaries, of which I shall give my Readers a few transient Sketches. They are, for the generality, very tractable, and very complaisant : They never presume to sit down in the Presence of their Superiors; nay, not so much as before their elder Brothers, till they have express Orders; and those once given they never rise again without Permission. None but the most antient, and those of superior Quality have the Privilege of discoursing in their publick Assemblies, while the rest observe a profound Silence till they are spoken to, and their Opinion is demanded. A Child, when in his Father's Presence, or a Pupil in his Preceptor's, holds his left Hand upon his Mouth, as a Testimony of his Duty and Respect. When two Persons of unequal Rank or Quality happen to meet, the inferior lifts up his Arm, extends his Hand, and makes a profound Reverence as he passes by him. These Christians, as we are further informed, are very curious and inquisitive, and also very superstitious. The former Disposition makes them ambitious to be informed of all that passes; and the latter naturally inclines them to be credulous, and easy of Belief, insomuch that they frequently consult Auguries and Predictions. *Wednesdays* and *Fridays* are always looked upon by them as impropitious Days. They commonly marry very young; and some are of Opinion, that this Custom contributes very much to that Chastity which is conspicuous amongst them. All of them are obliged to wear their own Hair, except their old Men, those who have made a Vow of Celibacy, and such as have taken a Pilgrimage to *Meliapour*, in order to visit the Sepulchre of St. *Thomas*. As it is not my Province to take notice of such things as have no Manner of relation to Religion, I shall not enter on a long Detail of their Modes and Fashions with respect to Dress; I shall only observe, that they never stir abroad without their Arms; but whenever they go into any Church, they leave them in the Porch, which gives it very much the Air of a Guard-Chamber. An *Indian* Pagan that presumes to strike a Christian is condemned to die, and there is no other Way to reverse the Judgment than by making Atonement for the Offence by an Oblation in the Church of the Parish where the Fact was committed, either of a silver or a golden Hand. As they are firmly persuaded thro' Prejudice, that nothing can be so pure and spotless as their Nobility, they are so vain and ridiculous, as to avoid touching, with the utmost Precaution, any Person whomsoever of an inferior Tribe; and are moreover so insolent and imperious, as to call out at
a considerable

a considerable Distance, and charge those whom they meet to stand off and clear the Way : Nay, they have a Right and Title to murder all such as prove refractory, and refuse to obey the Word of Command. These Privileges were granted them by an antient * Monarch of that Country, and have been preserved Time out of Mind by Prescription, * notwithstanding they have lost the Copper-Plates whereon they were engraved in the Language of *Malabar*. As for the rest, I defy any one to reconcile these last Customs with the true Spirit of Christianity ; but these Christians of St. *Thomas*, like the Generality of Mankind, have confounded, after a whimsical Manner, their Errors with a blind Zeal for their Hereditary Doctrines ; and from thence we may justly conclude, that all Mankind in general have the same Prejudices for the Religion transmitted to them by their Forefathers, and the same Distaste and Aversion for the Practice of those Duties which it does not recommend. And hence notwithstanding the Pomp and Grandeur of the *Portuguese* in their Divine Service, in the *Indies*, and the awful Reverence and Respect which they pay to their Priests, their Churches, and their Crucifixes, it would be exceeding difficult to reconcile the Manners and Morals of these formidable Followers of an habitual Religion, with the Practice of true Christianity.

THESE Christians, as we are informed, had confounded insensibly several Tenets, and absurd superstitious Customs with their Religion. Some of them, before they were reconciled, thro' the unwearied Diligence and Application of Archbishop *Meneses*, to the Tenets of the Church of *Rome*, believed and maintained the Doctrine of the Transmigration of Souls ; others were strenuous Advocates for a blind and an inevitable Destiny. Others again had imbibed from the Pagan *Indians* a favourable Notion of that Kind of Deism, which maintains, that all Religions in general are acceptable to the Supreme Being, that they are all so many Rivers which " run into that immense Ocean of Felicity which flows at God's Right Hand ; and in short, that 'tis agreeable to the Divine Will, that all Mankind should adore him, and labour to be saved, according to the Principles of that Religion in which they were respectively brought up. We find likewise, that they made use of several superstitious Books which were published by the *Indians*, such, particularly, as that, entitled *Parisman*, from whence they extracted several superstitious Customs, several medicinal Secrets, and various Methods of Exorcism, or casting Devils out of such as were possessed ; * *Solomon's Ring*, wherein were Directions for the Choice of the most propitious Days for entring into the State of Matrimony, commencing a Journey or a Voyage &c ; the *Haudh*, wherein was contained a Variety of Experiments grounded on the Art of Magick &c. They had likewise learnt from the Pagans the Use of *Talismans*, and some particular superstitious Billets which they wore about their Necks. Such Christians amongst them as have not been reconciled to the Church of *Rome* still observe all these superstitious Practices.

* *Ceram Perumal*, Emperor of *Malabar* in the tenth Century.

† See the *Hist. of Christ. in the Indies*, Lib. I.

‡ If God Almighty had decreed I should be a Christian, I should have been born in that Profession, replied an *Indian* King to the Archbishop *Meneses*, who endeavoured to make a Convert of him. 'Tis a received Opinion amongst the *Indians*, that all Religions proceed from God &c. See the *Hist. of Christ. in the Indies*, pag. 313, & seq. and also pag. 322. the Conferences of the beforementioned Archbishop with the King of *Cochin*, whom he endeavoured to reconcile to the Christian Faith. The Prelate closed his Conference with summoning the *Indian Prince*, in a blunt Manner, to appear at the Day of Judgment.

§ This is probably the Dissertation on the four *Rings*. See *Naudé's* Apology for illustrious Personages accused of being Magicians. Chap. xx. published in 1712.

I PROCEED now to their religious Ceremonies, or such at least, as have some Relation thereto. They observe and keep up amongst their Ceremonies at *Easter*, a Kind of publick Collation, which bears some Affinity with the *Agapæ* of the primitive Christians. This Feast or Entertainment, which is none of the most elegant, and consists for the Generality, of nothing but a few Herbs, Fruits, and Rice, is made in the Fore-Court before the Church-Porch. The Priests at such Times have a double, and the Bishop, a triple Portion of what is provided. To these *Agapæ*, we must add that other Ceremony, called by the Christians of *St. Thomas*, their *Casturé*, which is, an Emblem, or Symbol, as it were, of brotherly Love. Whilst they are in the Church, they take hold of the Hands of one of their most antient *Cacanares* (that is, the Priests of these Christians) and in that Posture, or Situation, receive his Benediction.

THESE Christians, as well as we, have some Water placed at their Church-Doors, which with them supplies the Place of our Holy Water. They take it and make the Sign of the Cross with it, repeating at the same Time a Prayer in Commemoration of *Nestorius*. 'Tis nothing but a little common Water, mixt with a small Quantity of Mould taken out of the Road through which *St. Thomas* had travelled. In Case they have no such Mould, they throw a few Grains of Frankincense into it. I have before observed, that they have not only Crosses, but Pictures or Representations of them hung up in their Churches. Their Priests likewise, as we are informed, carry a Crucifix in Procession, and oblige the Devotees who assist, to salute it. This Act of Devotion has been embraced even by the Pagans. There are Crosses erected not only in their Streets, and the High-Roads, but in their most solitary Places. They are erected on a Pedestal, in which there is a Hole, or Cavity, large enough to contain a burning Lamp; and the Pagans, as we are informed, frequently contribute towards the Oil that is spent to support such Lamps. Whether the Resemblance of the *Indian Lingam* with the Cross, which M.^a *la Croza* speaks of, is sufficiently grounded in this Place or not, I am at a Loss to determine. . . . Was this Resemblance just, I should very readily acknowledge, that these Idolaters might well be deceived by it. As for the rest, let those who understand the Figures made use of in the *seven Dialogues*, or *Amusements*, examine whether the Conformity between them be exact or not, and whether they could discern any Analogy in the *Phallus* of the *Egyptians*, which according to *la Croza* is *St. Anthony's Cross*, and has always been taken for the Letter TAU.

THE Use of Bells is prohibited amongst those who live under the Authority and Jurisdiction of the Pagans; because the Sound of those Instruments, in their Opinion, is offensive and incommodious to their Idols: And the antient Pagans were no Strangers to this idle Notion. But there is another in my Opinion as singular which is gene-

• Quotation in Father *le Brun* ubi sup.

• Father *le Brun's* Quotation in his Book of *Liturgies*.

• *Hist. of Christ. in the Indies* pag. 431.

• The TAU amongst the *Egyptians*, was an Hieroglyphic of a future State. The *Indians* by their *Lingam*, either mean the same Thing, or rather, make use of that Symbol, to express the extraordinary Fruitfulness of Nature, and the Eternity of the first Mover, whom they confound with Matter. God, say they, when he created Matter, took upon him a material Form, and by that Means, contains in him the Principles of all Beings. He is the original *Bud* or *Spring* of all Things. He possesses the Powers or Faculties of both Sexes, which he has thought proper to divide in the Creation of all animated Beings. See Tom I. of the *Ceremonies of the idolatrous Nations with respect to this Lingam*.

rally received amongst us, viz. that the Ringing of Bells have the prevailing Power to drive away evil Spirits.

'TIS a common Practice amongst the *Indian* Christians to lie, out of Devotion, all Night in their Churches ; and the same Custom was frequently observed by the antient Idolaters. I am surpris'd, that none of our Devotees have given into it before this Time. The Posture of these *Indians*, when they say their Prayers, is Prostration with their Faces to the Ground.

A DESCRIPTION of their Dances may, in my Opinion, be properly enough introduced in this Place ; since they ought to be looked upon, at least, as a *Demi-Act* of Divine Worship ; which is less extravagant, however, and less offensive to the Deity, than the *Autos Sacramentales* of the *Spaniards* and *Portuguese*. The Men dance by themselves, and the Maidens and married Women, as we are informed, by themselves, with all the Modesty and Decorum imaginable. Before they begin, they not only make the Sign of the Cross, but sing the Lord's Prayer with a Hymn in Commemoration of St. *Thomas*. The *Indians*, likewise, amongst whom these Christians live, make dancing part of their Divine Worship ; and 'tis well known, that it was a principal Ornament, and an essential Act of Devotion at the Festivals of the antient Pagans. As we are speaking of their Dances, let us make this one Observation with regard to their Songs, that the subject of them is always either the Virtues of their Saints, or the heroic Actions of their Ancestors.

I HAVE now nothing more material to add, but a Word or two with relation to the Footsteps of Christianity which are visible in the North of *Asia*, and some of the most remote Parts of the *East Indies*. This corrupt or imperfect Profession of the Christian Religion there, is owing to the Missions of the *Nestorians*. At *Thibet* and in some other Parts of *Tartary*, according to M. *la Croza*, some Traces may be met with of the Doctrine of the sacred Trinity, the Passion of the Second of the three Persons, the Figure of the Cross, an Oblation made by the Arch *Lama* of Bread and Wine, the *Tonsure* of the Arch *Lama* &c. I must needs own with him, that there is some Resemblance between the Customs and Doctrines of the *Tartars* and the Christians. These imaginary Resemblances, however, are by no Means to be relied upon. There were several Footsteps, much more remarkable, found at *Mexico*, which seem'd however no more, in all Probability, than the Result of meer Chance. I have just the same Opinion of the Conformity which some have discovered between the ^d Trinity of the Christians, and several Idols worshipp'd by the *Tartars* and the *Indians*. These curious Enquiries, indeed, afford an Opportunity of making several amusing Discoveries, but none that will amount to any certain Degree of Probability.

* See the Description of these *Autos* in Tom. I. of the *Religious Ceremonies of those Nations that are not idolatrous*.

^d Vain idle Researches, which have created several frivolous Analogies between *Nature* and the *Trinity*. Thus some have pretended to demonstrate the *Trinity* from the Nature of all created Beings. For instance, in a created Being, there is *Substance*, *Form*, and *Order*, or *Contrivance* ; a manifest *Trinity* ! In *Man*, they discover another ; viz. *Understanding*, *Will*, and *Memory*. The *Will* proceeds from the *Understanding*, and the *Memory* from the *Understanding*, and the *Will*, as the *Son* and the *Holy Spirit* proceeds from the *Father* in the *Trinity* acknowledged by the Christians. *Sicut ex Patre generatur Filius, tum ex Patre ac Filio procedit Spiritus Sanctus, ita ex Intellectu generatur Voluntas, & ex his duobus procedit Memoria.* Add to these notable Discoveries, the *Triangle* of the *Indians* inclos'd within a *Circle* ; the *three Strings* or *Cords* of their *Bramins*, and the *Ternary* of the Antients.

THERE are other imaginary Christians pretended to have been discovered in the Territories of the *Samurin* of *Calicut*, whose whole Religion consisted in the Adoration of a Picture, that represented a *venerable old Man*, a *beautiful Youth*, and a *little Bird*. They ascribed to this Deity the Name of *Bidi*, and stiled him further, the *great Author of Nature*. * *Bidi* in the Language of these *Indians*, signifies *Destiny*. We are told that two *Caçanares*, who were brought over to the *Latin Church*, gave the *Indians* a new Explication of this Idol; this *venerable old Man*, said they, is *God the Father*, the *Youth*, *God the Son*, and the *Bird*, the *Holy Ghost*. The *Indians*, upon this clear and persuasive Explication, were immediately baptized, listened with Attention to the Admonitions of these Priests, and adhered to their Doctrines.

St. *Francis Xavierius* discovered likewise several Demi-Christians in the Island of *Socatora*, on the Confines of *Arabia*. The Missionaries at that Time observed they testified a peculiar Veneration and Respect for the Apostle *St. Thomas*, that they adored the Cross and perfumed it with Frankincense, burning a Lamp at the same Time before it. They wore another Cross upon their Breast. Some Historians tell us, that forty Years after the Death of *St. Francis Xavierius*, the Cross was all the Footsteps of Christianity that could be discovered amongst these Islanders. They were so far from acknowledging either *JE US CHRIST*, or *St. Thomas*, that on the contrary, they paid Divine Adoration to the Moon, and observed the Ceremony of Circumcision. They had a Cross, however, upon the Altar, and a Staff in the Form, or Fashion of a Cross, or rather a Flower-de-luce, on each Side of it. They were very strict Observers of a severe Fast, which lasted two Months. An *English Traveller* † some Years afterwards visited one of their Churches at *Tamara* situate in the same Island, in which, as he observed, they not only erected Images, but made use of a Cross upon the Altar. As to their other religious Ceremonies, I must refer my Readers to what has been already said at the Close of the ‡ *Dissertation on the Various Religions of the Africans*.

Of the CEREMONIES and RELIGIOUS CUSTOMS of the JACOBITES.

“ WERE we to include under the Denomination of *Jacobites*, all the *Mono-*
 “ *physites* of the *Levant*, that is to say, all such as are charged with the He-
 “ resy of acknowledging but one Nature in *JESUS CHRIST*, it must be acknowledged,
 “ that their Sect would be very extensive; for then, we must reckon the *Arme-*
 “ *nians*, *Cophti*, and the *Abyssines* amongst the Number. But there are very few
 “ who can strictly and justly be termed *Jacobites*, and they for the most part, reside
 “ in *Syria* and *Mesopotamia*. There are not above forty or forty five thousand Fami-
 “ lies of their Persuasion; and even they themselves are divided in Point of Principle;
 “ some of them being reconciled to the Church of *Rome*, and others continuing in a
 “ State of Separation. Nay, at this very Time, there is a Division even amongst the
 “ latter, who have two Patriarchs acting in direct Opposition to each other: One
 “ of them resides at *Caremit*, and the other at *Derzapharam*. Besides, there is an-
 “ other Patriarch attached to the Church of *Rome*, one *Andrew* by Name, who re-
 “ sides at *Aleppo*, and is dependent on, and absolutely under the Jurisdiction of the

* *Bidi*, may possibly be the very same as *Budhu*, *Buth*, *Ponti* and *Budha*.

† See *Thomas Roe's Account*.

‡ *The religious Ceremonies of the idolatrous Nations*, Tom. II.

“ Court of *Rome*. I was farther informed by a *Jacobite* Priest, who had lived for
 “ some Time at *Alppo*, that the Patriarch underwent great Hardships from the Mis-
 “ sionaries residing there, especially the *Capuchins*.

“ As to the Articles of their Belief, all the *Monophysites* in general, whether *Ar-*
 “ *menians*, *Copti*, or *Abyssines*, maintain the Doctrine of *Dioscorus*, with respect to
 “ the ^h *Unity* of the *Nature*, and *Person* of JESUS CHRIST; for which Reason they are
 “ looked upon and treated as Hereticks, tho’ in Reality, there is no other Difference
 “ but in Point of Terms between them, and the Divines of the *Latin* Church. This
 “ is readily acknowledged by the most learned Men amongst them at this very Day;
 “ as is evident from the ⁱ *Conferences* which Father *Christopher Roderick*, the Pope’s
 “ Legate in *Egypt*, had with the *Copti* on the Subject of Reconciliation between the
 “ two Churches; for they ingenuously confessed, that the only Reason why they made
 “ use of such their Terms was, purely to testify their Abhorrence and Detestation of
 “ the *Nestorians*; but that, in Reality, they were of the same Opinion with the *Latin*
 “ Church, and freely owned the two Natures of JESUS CHRIST. Nay, they insist,
 “ that the Mystery of the Incarnation is more clearly explained, by their asserting the
 “ *Unity* of *Christ’s Nature*; because there is but one JESUS CHRIST, who is both
 “ God and Man, than the *Latins* do, who talk, they say, of these two Natures, as if
 “ they were severed from one another, and did not constitute one real Whole. ’Tis
 “ in this Sense, likewise, that *Dioscorus*, who softened some of those harsh Terms
 “ which were made use of by *Eutyches*, declared his Opinion, that JESUS CHRIST
 “ was a Compound ^k of two Natures; tho’ he was not two ^l distinct Natures, which
 “ seems an orthodox Notion; for they will not acknowledge that there were two
 “ distinct Natures in JESUS CHRIST, for fear of establishing two CHRISTs. And I
 “ don’t in the least question were we to qualify some bold Expressions made use of by
 “ *Eutyches* to support his Tenets, and not draw disadvantageous Consequences from
 “ them, his Sentiments might soon be reconciled with the Tenets of the *Romish*
 “ Church. All this mighty Difference arises purely from the different Construction
 “ which each of them put on those two Terms *Nature* and *Person*. And the Am-
 “ bition of not swerving in the least from a Position once laid down, was the prin-
 “ cipal Reason why *Eutyches* maintained his Opinion with so much Obstinacy: so
 “ that the Terms he uses ought not to be understood in their strictest and most ri-
 “ gorous Sense; but to be construed and restrained to that Idea which he entertained
 “ of admitting but one CHRIST, and by Consequence but one Nature, after the U-
 “ nion of the two Natures, the Divine and Human, in such a Manner as is incom-
 “ prehensible to our weak Understandings. For as to that Error imputed to *Eutyches*
 “ of believing the Body of JESUS CHRIST to be Divine, and of a different Nature
 “ from ours, is rather an Aggravation of a zealous Preacher, who was fond of assert-
 “ ing, that the Body of CHRIST, after such Union, was as it were, sanctified, and
 “ become divine, than a physical and real Truth. There was very just Reason, how-
 “ ever, for the Censure and Condemnation of this Tenet; because we ought to avoid
 “ making use of any such Expressions, as may easily bear a Misconstruction, and in-
 “ troduce Errors and Heresies into our Religion.

^h To that Exactness, that in order the more clearly to express their Belief of the *Unity* of his *Nature*, they make the Sign of the Cross, according to *Brerewood*, with one Finger only, whereas the other Easterns make use of two.

ⁱ *P. Sacchini, Hist. Societ. Part. II. Lib. VI.*

^k *Ex duabus Naturis.*

^l *Duas Naturas.*

“ As to all other Points, both with respect to the Faith and Ceremonies of the
 “ *Jacobites*, the Accounts which ^m *Brerewood* has given us of them are not always
 “ strictly just. For instance, they neither deny a State of Purgatory nor reject Prayers
 “ for the Dead, as he peremptorily asserts after *Thomas* of *Jesus*; but their Notions,
 “ in those Particulars, are the same with the *Greeks*, and other oriental Nations. Nei-
 “ ther is it true that they consecrate the Sacrament with unleavened Bread; the *Ar-*
 “ *menians*, and according to *Alvares*, the *Ethiopians* only excepted; for the true *Ja-*
 “ *cobites*, of whom we are speaking, make use of leavened Bread. And *Gregory* the
 “ XIIIth, who proposed to found a College at *Rome* for the *Jacobites*, as there was
 “ one before for the Encouragement of the *Maronites*, would have indulged them, no
 “ Doubt, as well as the *Greeks*, in the Administration of the Sacrament with leavened
 “ Bread. As to Confession, the Assertion that it is not practised amongst them is
 “ likewise a gross Mistake: but since it is not looked upon by them as of Divine In-
 “ stitution, nor by the other Easterns in general, they very much neglect it. His
 “ Assertion about ^o Circumcision must be false, unless meant of some few amongst
 “ the *Cophti*, and the *Abyssines*; and even they look on it rather as an antient Custom
 “ than a religious Ceremony.

“ THERE ought, therefore, to be a great Distinction made between the *Jacobites*,
 “ when the *Cophti*, *Abyssines*, and *Armenians* are included under that Denomination;
 “ and those who are strictly and properly so called; for tho’ they are all Followers of
 “ that ^p *James*, from whom they derive their Title; yet they do not all observe the
 “ same Ceremonies. *Abrahamus Eccbellensis* insists, that the *Jacobites*, as well as the
 “ *Latins*, acknowledge, that the Holy Ghost proceeds from the Father and the Son;
 “ but he is very much mistaken in this Particular, as well as in several others relating
 “ to the Customs and Tenets of the Eastern Christians.”

I MUST add to what Father *Simon* has said relating to these *Jacobites*, ^q that before
 Baptism they imprint the Sign of the Cross, not only on the Arm, but on the Face
 of the Infant to be baptized; that “ ’tis a received Notion amongst them, that the
 “ Souls of the Righteous reside here on Earth till the Day of Judgment, waiting for
 “ the second Coming of JESUS CHRIST, and that the Angels consist of two Sub-
 “ stances, Fire and Light.

THE *Jacobites*, who are scattered and dispersed throughout *Syria* and the Parts ad-
 jacent, are still computed to amount to about fifty thousand Families. There is a
 Quotation in *Brerewood*, wherein the Number was then advanced to a Hundred and
 sixty thousand.

^m *Brerewood* of *Languages and Religions*, Chap. xxi.

ⁿ *Brerewood* says, according to the old *French* Translation, that they confess their Sins to God alone,
 and not to a Priest; except, as others say, very seldom, and upon some extraordinary Occasion.

^o *Brerewood* informs us, that they circumcise both Sexes after the Manner of the *Abyssines*.

^p The Disciple of *Severus* Patriarch of *Antioch* in the sixth Century. This *James* is revered as a Saint
 by the *Jacobites*, as well as *Dioscorus*, who was his Contemporary.

^q *Brerewood* ubi sup. pag. 258.

Of the TENETS and CUSTOMS of the COPHTI.

“ THE ^r *Cophiti*, or *Copti*, in all Probability, owe their Denomination to *Copta*,
 “ a City which was formerly the Metropolis of the *Thebais*, mentioned by
 “ *Strabo* and *Plutarch*. The Christians of *Egypt* are distinguished by this Name at
 “ this very Day, and speak a Language peculiar to themselves, called the *Coptic*,
 “ which they make no use of, however, but in their Divine Worship, because the
 “ *Arabian* Tongue is universally spoken throughout the Country. This Language,
 “ which *Kircher* the *Jesuit* insists to be a Mother-Tongue, and independent on
 “ any other, has been very much altered by the *Greeks*; for besides the retaining of
 “ their Letters, Abundance of their Words are pure *Greek*.

“ THE religious Principles of these People are the same with those professed by
 “ the *Jacobites*; for they are *Monophysites*, as we have before observed in speaking
 “ of the *Jacobites*: For which Reason we shall not trespass on the Reader so far as
 “ to make the least Repetition. At different Times they have been reconciled again
 “ and again, but in Appearance only, with the Church of *Rome*. ^r *Roderick* the *Je-*
 “ *suit*, sent by the Pope in 1562 to these People, who had wrote several Letters
 “ with all the Testimonies of the most profound Submission and Respect to the See
 “ of *Rome*, as if they had acknowledged her to be the Mother of all other Churches,
 “ has given us a flagrant Instance of these fictitious Reconciliations, which, for the
 “ generality, are altogether grounded on human Views. This *Jesuit* having had
 “ some Conferences with two *Cophiti*, whom the Patriarch *Gabriel* had nominated
 “ for that Purpose, very easily prevailed on them to own the Pope’s Authority; but
 “ some Time after, as this *Jesuit* pressed the same Patriarch to send his Letters of
 “ Submission and Obedience to his Holiness, representing to him, that he had no
 “ Occasion to make the least Scruple of complying therewith, since in his former
 “ Letters he had stiled his Holiness, the *Father of Fathers*, *Pastor of Pastors*, and ab-
 “ solute Lord of all the Churches; he peremptorily replied, that since the Council of
 “ *Chalcedon* and the Settlement of divers Patriarchs, independent on each other, each
 “ was Head, and absolute Lord in his own Church: And that in Case the Patriarch
 “ of *Rome* himself should fall into any Errors, he ought to be called to account for
 “ them, and be tried by the other Patriarchs. He further replied, that as to those
 “ Letters which he had wrote before to his Holiness, the Contents thereof ought not
 “ to be taken in a rigorous Sense; but be looked upon as the Result only of Civility
 “ and Complaisance; and that if he did make use of the Terms *Submission* and *Obe-*
 “ *dience*, he meant no more by them than that Respect which ought at all Times to
 “ be paid to Friends. He added, in short, that if there was any Thing inserted in
 “ those Letters which he had wrote to his Holiness, that was inconsistent with the
 “ Tenets of his Church, the Fault ought not to be imputed to him, but to the Person
 “ intrusted with them, who had corrupted their genuine Sense and Signification. This
 “ was the fallacious Treatment of the Pope’s Legate from the Patriarch of the *Cophiti*,
 “ after the *Consul* had deposited in his Hands the Money sent him from the Court

^r Others derive this Name of *Copta* from *Egypt*, to which we must add, that *Egypt* has been called *Gophiti* in the *Talmud*, and *Kibth* by the *Arabians*. Others again are of Opinion, that the *Greeks* have called the Christian of *Egypt*, *Κίπτα*, *Copti*, with an Air of Contempt on Account of their Circumcision.

^s *Sacchini* in *Hist. Societ.*

“ of *Rome*. This whole Story is related more at large by ‘*Sacchini* the Jesuit. I
 “ shall take no notice of several other Reconciliations of this Church with that of
 “ *Rome*, which have no better Foundation than the former. The same Jesuit *Ro-*
 “ *derick* imputes the following Errors to the *Cophti*, that they divorce themselves from
 “ their lawful Wives, and marry new ones; that they circumcise their Children before
 “ Baptism; that they acknowledge, indeed, seven Sacraments; but besides Baptism,
 “ Confession, the Eucharist and Orders; they add Faith, Fasting and Prayer without
 “ mentioning the other Sacraments. He says, moreover, that these *Cophti* do not ac-
 “ knowledge, that the *Holy Ghost* proceeds from the *Son*; that they admit of three Coun-
 “ cils only, *viz.* those of *Ephesus*, *Constantinople*, and *Nice*. One Part, however, of these
 “ Errors thus laid to their Charge must either be imputed to all the Eastern Churches
 “ in general, or have respect to the *Jacobites* in particular, who have rejected the
 “ Council of *Chalcedon*. As to their reckoning Fasting, Prayer, and Faith amongst
 “ the Number of their Sacraments, they don’t take the Term Sacrament in that ri-
 “ gorous Sense as we do; for which Reason, I am apt to believe, that they look upon
 “ the first four only as Sacraments. Some of their mystical Doctors have added af-
 “ terwards the three others to make up the mystical Number seven. To conclude,
 “ it must be observed, that the Assertion of ‘*Brerewood*, and *Thomas* of *Jesus*, that the
 “ *Cophti* as well as the *Latins* believe, that the *Holy Ghost* proceeds from the Father
 “ and the Son, is a gross Mistake; for that is a Principle peculiar to the Western
 “ Church. *Kircher* the Jesuit adds to this, that they insist, that their Church, and
 “ those of the *Armenians* and *Abyssines*, are the only true Churches; that they imagine
 “ the Souls of such as die neither go into Heaven or Hell, till the Day of Judg-
 “ ment. Should I attempt to entertain the Reader with a Confutation of all
 “ the Errors advanced by ‘*Brerewood* with respect to the several Religions which
 “ are actually professed amongst the Eastern Nations, I should enter, I presume,
 “ on a Topick very foreign to my Purpose; my Province being to relate Facts as they
 “ really are, and not to spend my Time in confuting such Authors as have written
 “ injudiciously upon these Topicks.

“ **FATHER Vansleb*, who has given us an Account of the present State of the Chri-
 “ stians in *Egypt*, printed in *Italian* at *Paris*, has introduced therein several other
 “ Reflections relating chiefly to their Ceremonies. He observes, therefore, that when
 “ the Priest elevates the Host at Mass, the Congregation smite their Breasts, prostrate
 “ themselves before it, make the Sign of the Cross, and just raise their Caps from
 “ their Heads. But this seems to me to be a Ceremony of the *Latin* Church; and I
 “ believe the *Cophti* elevate the Host in the same Manner as the other Easterns do, that
 “ is to say, some short Time before the Communion; which is a different Method
 “ from that observed by the *Latins*, and which is but of late standing even in their
 “ Church. *Father Vansleb* might probably have seen this Ceremony performed in
 “ some of the Churches belonging to the *Abyssines*, who had copied it from the *Por-*
 “ *tuguese*, they having had several Churches in *Ethiopia*, where they celebrated Mass
 “ in the same Manner as the *Latins*. The same Author observes, that when the
 “ Priest receives the Sacrament, he breaks the Species of Bread in the Form of a
 “ Cross, and dips it into that of Wine; that he eats three small Pieces of it, and

‘ *Sacch.* in *Hist. Societ.* par Lib. VI.

“ Or rather of those Authors whom he quotes.

* *P. Vansleb Rel. dello stato pres. dell’ Egitto.*

‘ *Brerewood of Languages and Religions*, Chap. xxii.

“ takes as many Spoonfuls of the other, and afterwards administers the Communion
 “ to his Assistant. He adds, that they ^v never preserve the Blessed Sacrament after
 “ Mass is over ; that they never consecrate it in private, but always in the Church ;
 “ that they make use of leavened Bread on that solemn Occasion, which before Con-
 “ secration they call *Baraca* that is to say, *Benediction* ; and ^z *Corban*, or *Com-*
 “ *munion*, and *Eucharist* after Consecration ; that they make use of little Loaves about
 “ the Bigness of a *Cob*, or *Piafter*, a great Quantity whereof are baked on the Night
 “ before, which are all distributed, as soon as Mass is over, amongst ^a the Assistants.

“ He assures us further, that they never make use of common Wine, such as is
 “ drank at Taverns, because they look upon such Liquor as profane; and that in
 “ such Places, where no Wine can be had, they infuse dried Raisins in Water, and
 “ make use of the Juice thereof; that they never go to Confession, or receive the Com-
 “ munion but during their grand *Lent* ; that the Laity communicate in both Kinds,
 “ and receive that of Wine from the Priest in a Spoon; that they administer the Blessed
 “ Sacrament to Children as soon as ever they are baptized; that all the People read the
 “ sacred Scriptures in the *Arabic* Language, which is their Mother-Tongue ; that
 “ they perform Divine Service on *Saturdays* in the same Manner as they do on *Sun-*
 “ *days* ; and that they keep thirty two several Festivals in the Year in Commemora-
 “ tion of the Blessed Virgin ; all which our Author enumerates ; and, amongst the
 “ rest, takes particular Notice of the Festival of a certain Image of the Blessed Virgin,
 “ which in a miraculous Manner became Flesh, the History whereof is related in an
 “ *Ethiopian* Dissertation, which treats of the *Miracles of the Blessed Virgin*.

“ THE same Father *Vansleb*, likewise, gives us a long Account of the Ceremonies
 “ observed by them in the Administration of Baptism, which consist in the Celebra-
 “ tion of a Mass after Midnight on that Occasion, accompanied with sundry Prayers;
 “ and after they have sung for some Time, the Deacons carry the Children to the
 “ Altar, who are there anointed with *Chrism* ; after which they imagine they have
 “ put on the *New-Man*. That Ceremony finished they begin to sing again, and anoint
 “ their Children a second Time, signing them with thirty seven several Crosses,
 “ which is looked upon as a Kind of Exorcism. Then they pursue their singing,
 “ and the Women who are present at this Ceremony make a very loud Noise as a
 “ Demonstration of their Joy. In the mean time, there is Water prepared and put

^v One of the Bishops belonging to these *Cophti* would not suffer Father *Sicard* to say Mass in his Church, because the Hosts which that Father intended to consecrate, had been made several Days before.

^z They sometimes give the same Name, as we are informed, to the Mass itself. The *Corban* must be made of such Flour as is purchased with their Church-Money, or that is presented to them by some Person of Honour, and of such a Profession as is no ways exposed to corrupt and evil Practices. This *Corban* must be made the same Day 'tis used, if *italer*, 'tis looked upon as improper for the Sacrifice. No Woman must presume either to make, or so much as to touch it. The *Sacristan*, whose Business it is to make it, must repeat seven Psalms during the Operation. 'Tis made with Leaven, except on the *Day of the Drops* which have the same Effect. The Oven in which this *Corban* is baked, must be enclosed within the Circumference of the Church. There must be the Stamp or Impression of twelve Crosses upon each *Corban*. Each of these Crosses is made within a Square. That in the Middle is distinguished by the Name of the *Ishodicon*, a Corruption of the Term *Despoticon*, which signifies *Dominicum*, or belonging to our Lord, because this Square is larger than any of the rest. This Cross is a Representation of our Blessed Saviour. Round the *Corban* are impressed, in *Coptic* Characters, the following *Greek* Words, *Hagios*, &c. which signifies, *Holy, Holy, Holy is the Lord*. See the Figures in the Print marked *E E*. As to the *Drops* I have already taken sufficient notice of them in another Place. It is proper, however, to remind the Reader, that they are the Dew which fall at Night on the twelfth of *June*, according to the *Coptic* Kalendar, or the seventeenth according to ours. The *Cophti* call this Dew, *the Benediction of Heaven*, and are of Opinion, that the Almighty sends down St. *Michael* the Archangel to ferment the *Nile* therewith.

^a These Loaves are less than the *Corbans*, tho' made after the same Form. There is Salt thrown into the Composition.

“ into the Baptismal Fonts, to which the Priests approach, The Celebrant blesses
 “ the Water, pouring Chrism into it in the Form of a Cross; after this he takes the
 “ Infant with one Hand by the right Arm and the left Leg, and with the other, by
 “ the left Arm and the right Leg, making a Sort of a Cross with the Limbs of the
 “ Infant, who is drest on that Occasion in a little white Vestment: And during that
 “ Ceremony, the Priests both read and sing all the Time, and the Women make
 “ loud Acclamations, or rather hideous Howlings. In conclusion the Priest breathes
 “ three Times together on the Face of the Infant, in order that he may receive, as
 “ they imagine, the Holy Ghost. As soon as ever the Child is baptized, the Priest
 “ administers the Sacrament to him, the Form whereof consists in dipping his Finger
 “ into the Chalice, and putting it afterwards into the Infant’s Mouth. At the Con-
 “ clusion of all these Ceremonies the Wax-Tapers are lighted, and a Procession is made
 “ round the Church, all the Assistants singing as they move along. The Deacons
 “ carry the Infants in their Arms, and the Priests march before them; and the Men
 “ and Women, who assist at the Ceremony, come behind, the latter continuing all
 “ the while their usual Noise.

“ THEY observe, according to the same Author, four grand Fasts in the Year, the
 “ first whereof commences before the Festival of the *Nativity of our Blessed Saviour*,
 “ and continues twenty four Days. The second which lasts sixty, is their grand
 “ *Lent*. The third is distinguished by the Name of the *Fast of our Lord’s Disciples*,
 “ which begins on the third Day in the *Whitsun-Week*, and lasts one and thirty Days.
 “ To conclude, the fourth, which holds but fifteen Days, is the *Fast of Lady-Day* in
 “ the Month of *August*.

“ THEY testify a profound Veneration and Esteem for Images (though they have
 “ no Statues) which are for the most part the Representations of our *Lord and Sa-*
 “ *viour*, the *Blessed Virgin*, *St. George*, and the *Holy Angels*, viz. *St. Michael*, *St. Ga-*
 “ *briel*, *St. Raphael*, and several others. They salute these Images, and light up
 “ Lamps before them, the Oil whereof they make use of to anoint themselves when
 “ they are sick. In all Probability, they have no other *Extreme Unction* but this;
 “ tho’ perhaps they may be somewhat more ceremonious in the Use of it for that
 “ Intent.

“ ’Tis observable, that Father *Vansleb* in his Narrative treats of the *Abyssines*,
 “ as well as the true *Copti*, or *Egyptians*; because, in reallity, they are all *Copti* in
 “ Point of Principle, and under the Jurisdiction of one and the same Patriarch,
 “ who, generally resides at *Cairo*; and there are but a very small Number of
 “ the *Copti* at *Alexandria*, which ought to be his peculiar Place of Residence. He
 “ assumes the Title of Patriarch of *Alexandria*, and *Jerusalem*, and stiles himself
 “ the *Successor of St. Mark*. His Authority extends over both *Egypt*, *Nubia*, and
 “ *Abyssinia*. There are, moreover, eleven Bishops of the *Copti* who are dependent on
 “ him, that is to say, the Bishops of *Jerusalem*, *Bebnese*, *Atfib*, *Fium*, *Moharrak*,
 “ *Montfallot*, *Sijut*, *Abutig*, *Girge*, *Negade* upon the *Girge*, and the *Metropolitan* of
 “ *Abyssinia*. The Arch-Priests, who are very numerous amongst them, are next in
 “ Dignity to the Bishops, and are followed by the Priests, Deacons, Lecturers, and
 “ Chanters.

“ As to their Office, the Priest on *Saturday* after Sun-set, goes to Church, accom-
 “ panied by his Assistants to sing the Vespers, which hold about an Hour; after
 “ which some sleep in the Church. Those who are not disposed to sleep, either
 “ smoke Tobacco, drink Coffee, or discourse on such Subjects as they think proper.
 “ Two Hours after Midnight they say Matins, afterwards Mass, at which there are
 “ Abundance of People present. When they enter into the Church, they ^bpull off
 “ their Shoes, and kiss the Ground near the Door of the Sanctuary: After that,
 “ drawing near to the Arch-Priest, they kiss his Hand, and make him a profound
 “ Bow, in order to receive his Benediction. In Case the Patriarch should be present,
 “ and not officiate, he seats himself on a Throne erected above the Priest, and holds
 “ a brazen Cross in his Hand: After each Person present has performed his cus-
 “ tomary Reverence to the Sanctuary, he pays the same to the Patriarch, and kisses
 “ the Ground at the Foot of his Throne; then rises and kisses the Cross and the Pa-
 “ triarch's Hand.

“ As the greatest part of these Ceremonies are universally observed amongst all the
 “ Eastern Nations, I shall not expatiate any further upon them; neither shall I dwell
 “ on the Manner of their Celebration of the Mass; but shall refer the curious Reader
 “ to Father *Vansleb*, who will furnish him with a full and satisfactory Account of
 “ them. Besides, there is very little Difference between their Ceremonies, and those
 “ of the *Greeks*, to whom they are indebted for the greatest Part of them. That
 “ which is most observable, and what might be introduced into the *Latin* Churches,
 “ is, that they make use of a Book of Homilies, extracted from the Fathers, out of
 “ which they read a Lesson after the Gospel, which serves as a Comment, or Pa-
 “ raphrase thereupon, infomuch that they have no Occasion for any Preachers to in-
 “ struct them.”

WHAT follows may serve as a Supplement to what Father *Simon* has advanced with
 respect to the *Copti*. They have several Churches in *Egypt*, but particularly in *Cairo*,
 which have two Domes or Cupolas, one for the Holy of Holies, which they call
Heikel, and is the same as the *Hechal* in the Synagogue of the *Jews*; before the Door
 whereof there is always a large Veil spread: The other for the Sanctuary or inward
 Choir, which is always situated towards the East. In this *Heikel* they celebrate their
 Mass, wherein no Person presumes to enter without first having his Feet washed; and
 without being at least in Deacon's Orders. Their Churches have three Doors, one
 for the Men, the other for the Women, and a third through which the Oblations
 and Gifts are brought in by the Faithful.

I now proceed to give an Abridgment of their Mass. After the regular ^cDispo-
 sition of the Bread and Wine on the little Table which stands on one Side of the Al-
 tar; and as soon as the Priest and his Assistants are drest in their sacred Vestments,
 the Wax-Tapers are lighted, and the Priest pronounces the preparatory Prayer, which
 is accompanied with a Prayer of Thanksgiving. The Bread being put upon the Patin,
 and the Wine mixt with Water, they are both deposited on the Altar, and offered
 up to the Almighty by a Prayer of Oblation of Bread and Wine. The Expressions
 made use of in this Prayer plainly intimate, that the Transmutation of the Bread and

^b See some few Pages farther what is said concerning the *Holy of Holies*.

^c Extracted from the Liturgies of Father *le Brun*, Tom. II.

Wine into the Body and Blood of JESUS CHRIST is not accomplished, or effected by this preparatory Prayer. As soon as this Prayer is finished, the Priest covers the Bread and the Patin with a Veil; the Chalice or Cup with another, and spreads a large Veil over them all. He kisses the Altar, and descends from the Sanctuary, in order to pronounce the Prayer of Absolution in behalf of those who assist him. If the Patriarch be present, 'tis his Province to pronounce this Prayer. After this, the Celebrant goes up to the Altar, thurifies it, and pronounces another Prayer, imploring the Divine Majesty to qualify him for offering up the Sacrifice &c. After which, he walks round the Altar, perfumes it with Frankincense and kisses it. He incenses, or thurifies likewise all the Congregation, one by one, in order to make such stand up as are sitting, to receive the Oblations, and to observe if there be any Infidels or Hereticks amongst them that they may be instantly excluded. The Celebrant, upon his Return to the Sanctuary, prostrates himself, and prays for the People. The Lessons follow, first in the *Coptic* Language, and afterwards in the *Arabic*, for the Benefit of the People, and are accompanied with singing the *Trisagion* three Times over. Afterwards the Priest and the Deacon walk round the Altar, to represent the Progress of the Promulgation of the Gospel, which on this Occasion is carried by the Deacon.

BEFORE the Gospel is read, the Priest, standing before the Sanctuary, opens the Book, which was before laid upon the Altar, to denote, that the Words therein contained and going to be read proceeded from the Mouth of our Lord and Saviour JESUS CHRIST. He makes all the Priests approach him and behold the Gospel, who kiss the Book as it lies open; but the Laity have the Privilege only of kissing it shut. When 'tis carried to them for that Purpose, 'tis covered with a Veil. I shall take no Notice of the several Prayers subsequent thereto, the singing of the Creed, the triple Act of Thurification performed by the Priest towards the East, the washing of Hands, the blessing of the People by the Sign of the Cross, and the Prayer for the Kiss of Peace. After which all the Assistants embrace each other.

AT the *Anaphora*, that is, the Oblation which corresponds with the Canon of the *Latins*, the Priest in the first Place breaks the Host into three Pieces, which he joins so artfully together, that they do not seem in the least to be divided; and this Ceremony is accompanied with several Prayers, and other Acts of Devotion suitable to the solemn Occasion. The Fraction, however, is not made till after the^d Invocation of the Holy Ghost on the Sacred Elements, and the Commemoration of the Saints, and all the Faithful departed. I shall take no manner of Notice of the other Ceremonies observed in the Celebration of this Mass of the *Copti*, but content my self with making this one Remark, * that at the Elevation which the Priest makes with the *Despoticon*, or the Lord's Body, whilst he pronounces the following Words, *Sancta Sanctis*, i. e. Holy Things for those who are Holy. The Deacons hold up the Wax-Tapers and the Cross, and the People fall prostrate on the Ground, and with an audible Voice cry out, *Lord have Mercy upon us*. Father *le Brun* in one of his Notes adds, that if the Elevation be on a *Sunday*, the People stand bare headed and in an humble Posture; if upon a *Week Day*, they worship with their Faces fixed

^d In the short Interval between this Invocation, and the actual Fraction, or Separation, the Priest pronounces the following form of Words, *Fac hunc Panem &c. Change this Bread into the Body &c.* in which the Consecration consists. Before that, the Elements are called only *Bread and Wine*, but afterwards, *the Body and Blood*, &c. See a Quotation in Father *le Brun* ubi sup.

* After the actual Fraction.

down close to the Ground, and with their Caps off. Thus the Adoration of the Host amongst the *Copti*, is subsequent to the Division, and immediately precedes the Communion. ^f A certain Missionary has given us the following Description of this Ceremony. “ The Deacon first addresses the Assistants, saying, *Bow down your Heads before the Lord*, and the Priest, standing with his Face towards them, with the Host upon the Patin, elevates it and says, *Behold the Bread of the Saints*. The Assistants bow their Heads low accordingly, and answer, *Blessed is he that comes in the Name of the Lord*. Profound Reverences, and Prostrations, are the publick Testimonies of Divine Worship amongst the Easterns; for bending the Knee, and kneeling down as we *Europeans* do, are Ceremonies never practised by them.” As to their other religious Customs, the *Copti*, according to *Breviced*, confer their lesser Orders even on Infants, and frequently as soon as ever they have baptized them. In that Case, their Parents are their Sponsors, or Sureties, till they are fifteen or sixteen Years of Age. By this solemn Promise or Engagement they are obliged to live in a State of Chastity, to fast every *Wednesday* and *Friday* throughout the Year, and religiously observe their ^g four grand *Lents*.

THE *Coptic* Monks are as much despised, and for the Generality, as much the just Objects of Contempt, as those amongst the *Greeks*, more especially those who reside near *Egypt*. The Monks, however, who are Inhabitants of Mount *Sinai*, are exempted from the ^h *Charatsch*, and all other Assessments whatsoever, by Vertue of a peculiar Privilege granted them by *Mahomet*, as a grateful Acknowledgment of their courteous Behaviour towards him, when he was reduced to the Necessity of feeding the Camels belonging to their Convent. They are subject to no other Expence than that of relieving the necessitous *Arabians*, who, however, raise their Contributions sometimes with all the Insolence and Pride of such sturdy Beggars as well know how to convert the Power of the established Religion to their own private Emolument. As for the rest, there are no Ceremonies observed by the *Coptic* Monks that are singular, or worthy of the Reader's particular Observation. ⁱ They are obliged to live in a perpetual State of ^k Celibacy, and renounce all the sinful Lusts of the Flesh, to forsake their Friends and Relations, and to look down with Disdain on all the good Things of this World. They are obliged, likewise, by their Statutes, to pray without ceasing, to be ever meditating on the Supreme Being, to fast, and work all the Day long without the least Intermision; to dress in Woollen, and gird their Loins with a leathern Surcingle, to refrain from all Kinds of Wine, to reside in Solitude, to lie on the Ground upon a Mat, to prostrate themselves every Evening an hundred and fifty Times together with their Bellies and Faces close to the Ground, and with their Hands clenched extending their Arms in the Form of a Cross. As soon as they rise they must make the sign of the Cross, and all this without the least Omission of seven other Prostrations, which precede their seven canonical Hours; one to be performed at each Hour. The *Caloyers* of the *Greek* Church are subject to much the same Regulations. I shall not enter upon a long Detail of their Dress, their manual Operations, their Diet, and Course of Life; but only observe, that every Convent, and every Church there, as well as in other Places, have their peculiar Traditions, Saints, Miracles, and what is more remarkable than all the rest, some particular Saints and Miracles that are unani-

^f *Missions to the Levant*, Tom. II.

^g The four grand Fasts.

^h A Tribute which the *Mahometans* oblige the *Christians* to pay.

ⁱ *Vansleb's Account*, &c.

^k All this relates to the Monks of St. *Anthony*.

mously acknowledged by the Devotees of two Religions, whose Ceremonies, Doctrines, and Principles are directly repugnant to each other. There are several Instances which might be produced of this Kind in the various Histories of the *Levant*, but this that follows will, I presume, be thought sufficient. The *Copti* and *Mahometans* equally revere a certain ¹Saint, who was formerly a Bishop, and suffered Martyrdom; in which Capacity the former admit him for a Saint, but under what Denomination the latter revere him, I am at a loss to determine. This *Harmony in Worship* was, for the generality, preserved amongst the antient Pagans. Those of different Sects, and distant Nations, tho' irreconcilable Enemies, communicated their Deities, their Systems, and Miracles with Freedom to each other. As to the last Article, tho' the *Mahometans* pay little or no Regard to those of the Christians, who reside under their Jurisdiction, yet sometimes it proves otherwise: However, whether they be, in reality, true or false, neither the ^mSovereign, nor any of his Ministers concern themselves about the Matter. Every one enjoys, without the least Hindrance or Interruption, those Chimæras and Illusions, which his own Party, or his own misguided Zeal and Superstition add to the Truth.

BUT to return from this short Digression, all their Ceremonies, with respect to Ordination, are much the same with those which are practised by the *Greeks*. ^aThere is a *Coptic Ritual*, which gives a full and exact Account, not only of all the Ceremonies observed, and Prayers said on that solemn Occasion, but also of the Benediction pronounced on all the sacred Vessels and other Appurtenances belonging to the Altar, their Images, Relicts, and the Spoon in which the Celebrant receives the sacred Body of our Lord JESUS CHRIST.

VANSLEB makes mention of a burning Lamp in the *Coptic Churches* which always hangs up, between two Ostrich Eggs, directly over-against the Priest, in order to remind him, that he ought to be vigilant and circumspect in the Execution of his sacred Function. This Custom took its rise from the vulgar Notion, that the Ostrich has her Eyes continually intent upon her Eggs, and by that Means hatches them.

THERE still remains something to be said with respect to their Festivals, but before I enter upon that Topic it will be proper to make this previous Remark, that their Year commences on the 8th Day of our *September*, or the 28th of *August*, according to the antient Kalendar. Besides the Festivals observed by the *Greeks*, the *Copti* have their *Epiphany*, which differs in some Respects from that which has been already described. In order to shew more fully wherein such Difference consists, I shall give the Reader *Vansleb's* Description of that Festival. ° As soon as the Midnight Office was over, which was read at the Conservatory of Water, wherein they were to plunge, the Patriarch withdrew to the Vestry, from whence he returned in a short Time, dressed

¹ See Father *Vansleb's* Account.

^m This Toleration granted by the *Mahometan* Emperors is so extensive, that there is no Room for applying to them the following bold Stroke of a facetious *French* Poet, on account of several Miracles which were baffled and disconcerted by the higher Powers,

*De par le Roy défense à Dieu,
De faire Miracle en ce lieu.
Here God himself no Miracles must show,
Why not? The higher Powers will have it so.*

^a *Rituale Coptitarum inter Allatii Opuscula.*

• Extracted from *Vansleb*, who describes that which he saw at *Old Cairo*.

in all his Pontifical Vestments, attended by a Priest and a Deacon with his Cope on. The former officiated in his *Alb*, and the latter bore a steel Cross. As soon as they were got to the Conservatory, the Patriarch began his Benediction of the Water, by reading several Lessons, some in the *Coptic* Language, and others in the *Arabic*, out of the *Old* and *New Testament*. Afterwards he thurified the Water, and stirr'd it several Times Crosswise with his Pastoral-Staff. The Priests who were present repeated the same Ceremony after him. During this Benediction, there was a large iron Sconce with three Branches, about six Foot high, and in each of them a Wax-Candle burning. After the Benediction was over, the Congregation were allowed to plunge themselves, or were plunged into the Conservatory: And as the three who could get there first had the Happiness of being plunged by the Patriarch himself, 'tis easy to imagine what Hurry and Confusion this imaginary Act of Devotion must create, where there was no Regard had to common Decency or modest Behaviour. After the Men were all plunged in this Holy Water, they withdrew into the Choir, and the Women moved afterwards with the same Irregularity, to bear a Part in this immodest, religious Ordinance, which may justly be compared to the lewd, and dissolute Festivals of the Pagans.

THE Festival observed on Account of the Apparition of the Saints is equally the Effect of the grossest Ignorance: The *Copti* are of Opinion, that this Apparition happens in the Church at *Gemiana*. The Situation of a Chapel belonging to that Church, and the Manner wherein Objects are there reflected, are the principal Grounds of this their Superstition. The *Copti*, as 'tis the natural Consequence of that Prejudice which attends such Bigots, pitch upon and improve all such Shadows, or reflected Objects, as by meer Accident fall in with their prepossest Imaginations. Thus, the Appearance of a Man on Horse-back is ascribed to St. *George*, because that Saint is always represented in that Situation. This Apparition is seen for three Days together, during which Time each Devotee invokes the Saint whom the Ghost in the Church most nearly resembles. This Act of Devotion consists of loud Acclamations, and Hymns in Commemoration of the Saints, and is followed by noble Entertainments with which the Devotion of all Festivals, for the most part, conclude.

THE Day of the Exaltation of the Cross is distinguished, amongst the *Copti*, by the Benediction of a particular Cross, which is afterwards thrown into the River *Nile*, in order to make its Waters fall away; or rather, as a grateful Acknowledgment of the inestimable Blessings that have attended the overflowing, which every Body knows contributes very much towards the Fertility of a considerable Part of the Lands in *Egypt*. This Flood commences the 12th Day of *June*, according to the *Coptic* Kalendar. Formerly this Ceremony was solemnized by the Patriarch himself with all the Pomp and Magnificence imaginable. At present, indeed, 'tis performed without the least Grandeur; but in whatever Manner it be observed, 'tis doubtless a superstitious Practice, derived from others of the same Kind. In the Times of Pagan Darkness and Superstition, a young Virgin was annually sacrificed as a grateful Acknowledgment of the manifold Blessing arising from that River, and an humble Request for a Continuation of those Favours. This inhuman Custom is said to have been punctu-

ally observed till the *Mahometans* got the Dominion over those Countries. ⁹ What Measures were taken to abolish that Act of Barbarity we cannot determine, since Historians differ in their several Accounts thereof; but be that as it will, 'tis certain, that something more religious, to all outward Appearance, has been substituted in its Room, being a Kind of an Altar, called *Rouffe*, on which they scatter a great Quantity of different Flowers. The first Altar that was erected after the Abolition of that inhuman Sacrifice of a young Virgin was honoured with a Miracle. An Olive-Branch took root upon the very Spot. To this we must add the *Prognostics*; a Name given by the *Copti* to two Wells, or Springs, belonging to two of their Churches. They imagine, that by Vertue of the Water in these Wells, they can determine the future Height of the Flood. This Prediction is the Result of the supernatural Vertue which the Virgin *Mary* conferred on the Waters of these Wells, after she had washed the Swaddling-Cloaths in them which were worn by our Blessed Saviour. In order to foretel this important Particular, they let a Rope of Straw fall gradually down one of the Wells on the first Night in the Month of *June*, till it reaches the Surface of the Water. After that, they shut up the Mouth of the Well and proceed to Mass. As soon as that Service is over, they draw the Rope up again, and if they find it moistened sixteen Inches, they then conclude that the *Nile* will rise sixteen Fathom, which, as the *Copti* pretend is the constant and infallible Proportion. *Lucas*, however, from whom I have extracted this superstitious Ceremony, adds, that what the *Copti* look upon as a Miracle, is the Effect only of a natural Filtration. I refer the Reader to *Vansleb's* Account of the Well of *Argenus*, which very much resembles these two mentioned by *Lucas*: tho' I must acknowledge he lies under the Misfortune of being suspected, and looked upon as one whose Veracity is not altogether to be depended on. *Vansleb* tells us that on the first Night of the Drops, or, which is the same Thing, of the Encrease of the *Nile*, “ a *Cadi*, and the most antient Person of the Town, repair to Church, and carry with them a small Line with eight Knots in it at an Inch Distance one from the other. At the End of this Line is fastned a leaden Plummert, which is let down the Mouth of the Well, in the Presence of a vast Concourse of People, till it touch the Surface of the Water, after that they lock the Well up, and having put their Signet upon it, tarry in the Church till the next Morning, in order to discover how high the Water has rose that Night. . . . As soon as 'tis break of Day, they take off the Seal, open the Well, pull up the Line, and discover by the Number of Knots which are wet, how many Fathoms the *Nile* would rise that Year above sixteen, reckoning a Fathom for every Knot &c.” I have given you this Extract from *Vansleb*, to shew you in what Manner the last Traveller that tells his Story exceeds his Predecessor; and by that Means endeavours to impose on his credulous Readers.

“ *VANSLEB* adds, “ that the *Mahometans*, tho' open and professed Enemies of the *Copti*, observe, upon the same Occasion, several Customs at this Day, which bear a near Affinity with those in Vogue with the *Copti*, at the Time when their Priests measured the *Nile* This Ceremony is never performed but at Vespers, that is to say, at three a Clock in the Afternoon. Such as undertake this Office must be *Cadi*, or Judges, which, amongst the *Mahometans*, is an Ecclesiastical

⁹ Who can believe the Christian Emperors would suffer it? See *Vansleb's Account of Egypt*, p. 52. and *Lucas's Travels into Egypt*, p. 317 of Tom. 1. published at *Amsterdam* in the Year 1720.

^r A *Mahometan* Judge.

“ Function. Before they enter upon it they must be purified, and must have finished
 “ their Evening Prayers or Vespers, which bears some Relation to the Mass amongst
 “ the *Copti*.” *Vanfleb* ought to have considered, that *Mahometism* is in some
 measure an Imitation of Christianity. Besides, as there is a reciprocal Corruption
 and Depravity with respect to Morals conspicuous throughout the East, ’tis not
 in the least surprising, that the *Mahometans*, notwithstanding the implacable En-
 mity and Hatred arising between them and the *Copti* from a Difference in Point
 of Religion, have preserved, in their establishing of themselves on the Ruins of
 Christianity in *Egypt*, several of their religious Customs; as they, on the other Hand,
 have borrowed others of the *Mahometans*. Experience at this Day shews us, that
 Hatred and Antipathy, which seem often to be cherished with a Kind of secret Plea-
 sure, are not always able to prevent a reciprocal Imitation; which insensibly influences
 the Morals and Manners of Mankind. Fathers partake of the Corruptions of their
 Children; Children contract ill Habits in their new Settlements, and deviate, by
 degrees, from the good Qualities of their Parents. This frequently occasions an Inter-
 mixture of both, wherein the bad Qualities greatly predominate, and get the Ascendant
 over the good.

I HAVE very little to offer with relation to the Nuptial Ceremonies of the *Copti*.
 Tho’ they do not absolutely differ from those practised by the *Greeks*, yet I hope
Vanfleb’s Description of them, which I shall here transcribe, will afford an agreeable Am-
 usement to the Reader. “ After Midnight Service, or, as we should express it, after
 “ *Matins*, the Bridegroom in the first Place, and then the Bride, were conducted from
 “ their own Apartments to Church, accompanied by a long Train of Attendants with
 “ Wax-Tapers, and other Lights. During the Procession, several Hymns were sung in the
 “ *Coptic* Language, and the Performers beat time, or accompanied the vocal Musick with
 “ instrumental, by striking little wooden Hammers upon small ebony Rulers. The
 “ Bridegroom was conducted into the inner Choir of the Church and the Bride to
 “ the Place appointed for the Women. Then the Priests and the People began
 “ several Prayers, interspersed with Hymns within the Choir. *This Ceremony was*
 “ *very long*. At the Conclusion, the Priest, who solemnized the Nuptials, went up to
 “ the Bridegroom, and read three or four Prayers, making the Sign of the Cross both
 “ at the Beginning, and Conclusion of each Prayer. After that, he made him
 “ sit down upon the Ground, with his Face towards the *Heikel*. The Priest, who
 “ stood behind him, held a silver Cross over his Head, and in that Posture continued
 “ praying.

“ WHILST this Ceremony was performing in the inner Choir, the *Sacristan* had
 “ placed a Form or Bench at the Door of the outer Choir, for the Bride to sit on
 “ with one of their Relations. The Priest having finished in the inner Choir what
 “ the *Copti* call the *Prayer of the Conjugal Knot*, he who solemnized the Nuptials
 “ dressed the Bridegroom in an Alb, tied it with a Surcingle about his Waste, and
 “ threw a white Napkin over his Head. The Bridegroom thus equipped was con-
 “ ducted to his Spouse. The Priest made him sit down by her, and laid the Napkin,
 “ which before covered the Bridegroom’s Head, over them both After this he
 “ anointed each of them on the Forehead, and above the Wrist. To conclude the
 “ Ceremony, he read over to them, after their Hands were reciprocally joined, the
 “ Exhortation, which principally turned on the Duties incumbent on all such as

“ enter into the Holy State of Matrimony Then followed fundry Prayers
 “ and after them the Mass at which the Bridegroom and the Bride received
 “ the Blessed Sacrament, and so departed.”

Of the DOCTRINES and CUSTOMS of the ABYSSINS, or ETHIOPIANS.

“ SINCE we have treated at large on the Religion of the *Copti*, and since there
 “ is little or no Difference between the *Abyssins* and them, in Point of Principle,
 “ we shall say but little on that Topick.

“ THE Country known to the Antients by the Name of *Ethiopia* is now called *A-*
 “ *bassinia* and the Natives thereof, are distinguished by the Name of *Abyssins*. They
 “ are subservient only to the Power and Authority of one † Bishop, who is sent by
 “ the Patriarch of *Alexandria* to preside over them, and whose Place of Residence is at
 “ *Cairo*; so that they follow the *Copti* in all their Ecclesiastical Concerns, ex-
 “ cept in some few Ceremonies which are peculiar to themselves. They have like-
 “ wise a Language of their own, called the *Chaldaick*, because they are of Opinion,
 “ that it was originally spoken in *Chaldea*, tho’ very different from the vulgar *Chal-*
 “ *daick*, for which Reason it is likewise called the *Ethiopic* Tongue: And this they
 “ always make use of in their Liturgies, and other religious Offices, tho’ ’tis not only
 “ very antient, but widely different from the vulgar *Ethiopic*. Such as are versed in the
 “ the *Hebrew* Language may easily attain a competent Knowledge of this, because
 “ there are Abundance of Words which are the same in both; they have Characters,
 “ however, peculiar to themselves; and whereas in the *Hebrew* Language the Points
 “ which supply the Place of Vowels, are never joined to the Consonants; in the *E-*
 “ *thiopic* Language there is no Consonant but what at the same Time includes its
 “ own Vowel.

“ THE *Abyssins* have frequently expressed a strong Inclination to be reconciled to the
 “ Church of *Rome*; and there are several of their Letters extant written to different
 “ Popes, but † one particularly more remarkable than the rest, which was sent by
 “ *David*, who assumed the grand and illustrious Title of Emperor of the high and
 “ mighty *Ethiopia*, and several other extensive Dominions, to *Clement* the VIIth, to
 “ whom he therein pays the most profound Submissions, and solemnly declares his
 “ Readiness to obey his Commands. ’Tis certain, however, that the *Ethiopians* never
 “ had recourse to the Court of *Rome*, or to the *Portuguese*, but with a self-interested
 “ View of re-establishing their Affairs, when they were in the utmost Disorder and
 “ Confusion; and that they always laughed at and disregarded their Engagements as
 “ soon as all Matters were accommodated to their Satisfaction; the Truth of which
 “ Assertion is so undeniably demonstrated in the Histories of the *Portuguese*, that we
 “ have no Occasion to expatiate here on that Topick. Every Body is perfectly ac-
 “ quainted with the Story of *John Bermudas*, who was Patriarch of *Ethiopia*, and
 “ ordained at *Rome*, at the Solicitation and earnest Request of the *Abyssins* themselves,

† The Metropolitan, or Archbishop of all *Ethiopia*. He is dignified and distinguished by the Title of *A-*
buna, that is to say, *Our Father*.

† *Epist. David ad Clem. VII.*

“ who pretended, that for the future they would by no Means admit of any other
 “ *Metropolitans*, or Archbishops amongst them, than those which were recommended
 “ to them by the Court of *Rome*. But as soon as ever their sinister Views were
 “ answered, they rejected all such Patriarchs as were sent by his Holiness; and made
 “ their Applications to the Patriarch of the *Copti*, to supply them with a proper
 “ Archbishop, looking down on the *Romish* Church with an Eye of Contempt, and
 “ even persecuting the *Portuguese* who resided in their Country without the least Re-
 “ gard to Honour or Gratitude for the many and important Favours which they had
 “ received from them. * *Alexis Meneses*, of whom we have made frequent mention
 “ before, thought himself obliged to use his utmost Art and Endeavours to accom-
 “ plish a Reconciliation between these People and the Church of *Rome*, and as-
 “ suming the august Character of *Primate of the Indies*, he attempted to extend his
 “ Authority and Jurisdiction over the *Ethiopians*. In order, therefore, to compass his
 “ Design, he sent Missionaries thither, with Letters to such *Portuguese* as resided in
 “ that Country, and with others at the same Time to the Archbishop of the *Abyssins*,
 “ wherein he earnestly exhorted him to submit to the Church of *Rome*. He told
 “ him, moreover, that he had not the least Reason imaginable to object against such
 “ a Submission, since the Patriarch of the *Copti*, and all the Churches dependent on
 “ him, had some Time before set him a laudable Example thereof; which he plainly
 “ proved from the Records themselves of the Legation of that Patriarch, as they are
 “ inserted at the Conclusion of the fifth Volume of *Baronius's Annals*, of which he
 “ sent him an exact Copy. But he did not know, or duly consider that the Court
 “ of *Rome* had been imposed upon in that Particular, and that *Baronius* had been too
 “ hasty in publishing those Records under the Name of the true Patriarch of *Alex-*
 “ *andria*, and the Church of the *Copti*.

“ HOWEVER, we cannot but observe, that *Meneses*, as well as several other Writers,
 “ have been grossly mistaken in charging the *Ethiopians* with copying the *Jews* in their
 “ Rites and Ceremonies; because they met with some few amongst them who ^w prac-
 “ tised that of Circumcision ^x, performed Divine Service on *Saturdays* as well as *Sun-*
 “ *days*; and abstained from eating ^y Blood, and all Meats that were strangled. For
 “ the Circumcision of the *Ethiopians* is quite different from that of the *Jews*, who
 “ look upon it as a Divine Institution; whereas the former practise it only as a Cus-
 “ tom, that has no Reference or Relation to Religion: Besides, they circumcise
 “ both Sexes. This antient Custom, therefore, of the *Abyssins* was introduced amongst
 “ them, in my humble Opinion, for no other Reason, than that such as were cir-
 “ cumcised might be the better qualified for the Act of Generation. As to their Re-

* *Alex. Menes. Hist. Orient.*

^w According to some Accounts, however, the *Abyssins* say, that the Reason why they are ambitious of being circumcised is, because our Saviour underwent that Operation. 'Tis added, that after they had extirpated the Missionaries, all those who had not been so before were immediately circumcised. This is an incontestible Evidence at least, that Circumcision is now become a religious Ceremony amongst the *Abyssins*, notwithstanding *Brerewood* and *Father Simon* are of a contrary Opinion. I shall here subjoin one cursory Remark, *viz.* that according to the Tradition of the *Abyssins*, their Kings are descended from *Solomon* by the Queen of *Sheba*. Whether this Tradition be true or false 'tis not in the least surprising to find several *Jewish* Ceremonies admitted into the religious Worship of these People. See *Abbot le Grand's Dissertation on the Travels of Father Lobo*.

^x They keep holy their *Saturday* by the Celebration of their *Corban*, that is to say, the Sacrifice of the *Eucharist*, and by Feasts of Benevolence according to the Apostolical Canons. They make a Distinction, however, between *Saturday* and *Sunday*. See *Father le Brun's Dissertation on the Liturgies*, &c. Tom. II. See likewise *Abbot le Grand's Dissertation on the Travels of Father Lobo*.

^y Neither will they eat any Pork, Hares, or any other Meats prohibited by the *Jewish* Law.

* For Neatness Sake, say they, &c.

“ gard

“ gard for *Saturday*, and their Abstinence from Meats strangled, all the Eastern
 “ Churches in general, as well as the *Abyssins* observe the same; and yet they ought
 “ not to be charged on that Account with conforming to the *Jewish* Ceremonies,
 “ since *Saturday*, according to the antient Canons, is appointed to be observed as a
 “ Festival, as well as *Sunday*. And as to their Abstinence from Blood, and Meats
 “ strangled, 'tis a Law or Ordinance prescribed in the *New Testament*, and has been
 “ religiously observed even by the Western Church. ^a From this last Observation, it
 “ may justly be concluded, that *Roderick* the *Jesuit* had no Occasion so warmly to
 “ press the *Copti*, in his Conference with them, to abolish all such Ceremonies; and,
 “ moreover, that the *Copti* were not sincere, when they told him, that they were
 “ fully convinced of their Notions being erroneous with respect to their divorcing
 “ or putting away their Wives; the circumcising of their Children, and their ab-
 “ staining from Meats that were strangled. Besides these particular Points 'tis observ-
 “ able that several other Matters are imputed to the *Abyssins*, which are no Articles
 “ of their Belief. As for instance, some insist, that they agree with the *Latins* with
 “ respect to the Procession of the Holy Ghost, and confirm their Assertion by the *E-*
 “ *thiopic* Liturgies printed at *Rome*, wherein 'tis expressly said, that *the Holy Ghost pro-*
 “ *ceeds from the Father and the Son*. But we ought not entirely to depend on every
 “ Book that is printed at *Rome*; for 'tis evident, beyond all Dispute, that the *Abyf-*
 “ *sins* agree with all the Eastern Churches in that particular Article of the Procession
 “ of the Holy Ghost.

“ NEITHER ought we to take for granted all that *Thomas* of *Jesus* has asserted;
 “ with respect to the religious Principles of these *Abyssins*; for I don't find that even
 “ the Records, or Statutes which he has inserted in his ^b Dissertation on the Articles
 “ of their Creed, are in all Respects conformable to the Truth, notwithstanding the
 “ Confession of Faith which he produces was communicated to him by one *Tecla*, an
 “ *Abyssin* Priest; for 'tis there said expressly, that *the Holy Ghost proceeds from the Fa-*
 “ *ther and the Son*; which is notwithstanding a manifest Mistake. It is there ob-
 “ served, likewise, that the *Abyssins* are of Opinion, that the Transubstantiation of
 “ the Bread and Wine is actually compleated upon the Priest's Pronunciation of the
 “ same Words, wherein the *Latins* assert, that the Consecration absolutely consists.
 “ It is certain, however, that the Liturgy of the *Ethiopians*, is in that particular con-
 “ formable to all the Eastern Liturgies, and that the Consecration is not perfectly ac-
 “ complished, according to their Notion, till the Priest has pronounced the particular
 “ Prayer called the *Invocation of the Holy Ghost*, which is constantly pronounced in all
 “ the Masses which are said in the Eastern Churches. I shall wholly omit several
 “ other Articles which are not altogether rightly expressed according to the *Abyssin*
 “ Creed, ^c particularly those which relate to the Sacraments. But there is no Man-
 “ ner of Difficulty in correcting those Errors from what has been above-mentioned in
 “ treating of the other Eastern Nations, without expatiating any farther upon this
 “ Subject; neither will there be any Difficulty, by observing the same Method, to

^a There are several other Ceremonies in which the *Abyssins* imitate the *Jews*, viz. a Brother marries his Brother's Wife. The Men refrain from going to Church immediately after the Enjoyment of their Wives: And the Women during all the Time of their periodical Disorder. (These Ceremonies, however, might as well be copied from the *Pagans* as the *Jews*.) If a Woman be brought to bed of a Boy, her Purification requires forty Days only; but fourscore in case the Infant be a Girl. They fast three several Days in the Month of *February*, in Commemoration of the Repentance of the *Ninivites*; but we have already observed that several other Easterns keep that Fast as well they. To conclude some have observed, that their Tone, or Manner of singing is much the same with that of the *Jews*.

^b *Thomas* of *Jesus*.

^c See the subsequent Pages;

“ correct *Brerewood* in the Mistakes which he grounded on the Veracity of these Historians.

THE *Abyssins* are absolutely dependent on the Patriarch of *Alexandria*, who makes choice of, constitutes and appoints such Person to be ^d Metropolitan of *Abyssinia* as he thinks most convenient: And for this reason it is, that the *Abyssin* Priests mention in their Prayers the Patriarch of *Alexandria* before their own Metropolitan, who ^e after his Election, is always accountable for his Conduct and the due Administration of his Office to that Patriarch. This Metropolitan must not be a Native of *Abyssinia*, neither has he power to constitute, or establish any other Metropolitans; so that tho’ he has the Honour to be called their Patriarch, he has not the Authority or Power belonging to that august Character. He alone, however, issues out Dispensations, and stands possessed of very considerable Revenues, which pay very little, if any, Duty or Contribution to the Government.

THIS Patriarch, who [in *Abyssinia* is known and distinguished by the Title of *Abuna*, as has been before observed, and who knows so little of publick Affairs, whether Ecclesiastical or Civil, that he is described as a perfect *Ignoramus*, had formerly such an extensive Power and Authority, that the King himself was not acknowledged as duly established on his Throne, till he was first consecrated by the Hands of this *Abuna*. His whole Province at present consists in the Administration of Holy Orders, and in ordaining Priests still more illiterate than himself, and of dissolute Lives: ’Tis further added, that he observes no Interval or Space of Time between the conferring of one Order and another; but that he collates several at once. In order to give the Reader a Description of the Ordination of these *Abyssins* I shall extract the Account of it from an Author who assures us he was once present at the Solemnization of that Ceremony.

FIVE or six Thousand Persons are for the generality ^f ordained together. At that Ordination which we are now speaking of, the Number of Candidates amounted to two thousand three hundred and fifty six. “ For the solemn Celebration of this Ceremony there was a white Tent erected and set in proper Order, to which the *Abuna*, “ mounted on his Mule, rode in solemn Procession, accompanied by a numerous Retinue, and before he alighted, made an Harangue in the *Arabic* Language, the “ Purport whereof was, that if amongst those who presented themselves there was “ any Person who had more Wives than one, he should forthwith withdraw, on the “ Penalty of Excommunication After that, he dismounted, and seated himself at the Door of his Tent, whilst several Priests ranged in three distinct Rows all “ the Persons that were to be ordained. At the same Time these Priests examined “ them, and tendred a Book to them with no other Intent but to try whether they “ could read; according as they found them qualified they marked them on the Arm. “ Such as were thus marked withdrew. The *Abuna* thereupon entred into his Tent, “ and those who were admitted were ordered to file off one by one before him. He “ put his Hand on each of their Heads, and then repeated in the *Coptic* Lan-

^d See *Brerewood’s Enquiries* &c. and *Father le Brun’s Liturgies* &c Tom. II.

^e There are several very remarkable Passages with relation to this Dependence to be met with in *Abbot le Grand’s Dissertations on the Travels of Father Lobo*.

^f *Alvarez*, quoted by *Abbot le Grand* ubi supra.

“ guage, the Prayer beginning with these Words, *Gratia Divina quæ infirma sanat &c.*
 “ Having thus ordained each of these Priests in particular, he pronounced several other Prayers and gave his Benedictions with a little steel Cross. After that, a Priest read the Epistle and the Gospel In the next Place, the *Abuna* said Mass, and administered the Blessed Sacrament to all those Priests who were thus admitted to Orders,” with as little Regard to their personal as mental Perfections; since there were some of them that were blind and lame &c. Nor was there any Regard had to Modesty, according to our Author, in the Performance of this Ceremony, for some of the ordained were stark naked.

INFANTS at the Breast are sometimes made Clerks, and from that Age to fifteen. Marriage is not requisite to qualify a Person to the Clerkship. He, however, who is a Clerk may marry before he enters into Priests Orders; but when once a Priest, he must marry no more. In the Ceremony of the Ordination of a Clerk, of a *Subdeacon* &c. they file off Man by Man before the *Abuna*, who is seated in a Chair of State, in a Kind of Pavilion, erected in the Center of the Church. He cuts off a small Parcel or Portion of their Hair, in five several Places in the Form of a Cross, anoints them with Crism on the Forehead, and makes them touch the Keys which open the Church-Door. A Table-Cloth is then thrown over the Heads of such Persons as are thus ordained, and Cruets put into their Hands, as a Testimony that from thenceforth they are obliged to serve at the Altar. After this Ceremony the *Abuna* says Mass, and gives them the Communion.

THERE are both Canons or Prebendaries and Monks, as we are informed, in *Abyssinia*, and amongst the latter there are two Sorts of Hermits. The Canons are allowed to marry, and their Canonships frequently descend to their Children. This Custom is the more remarkable, for that there is no Religion, except that of the *Jews*, which can produce any Instances of an hereditary Succession to any Ecclesiastical Employments. The *Komos*, (or *Hegumene*) is reputed the first Dignitary, or principal Person in the Order of Priesthood after the Archbishops and Bishops, both by the *Copti* and the *Abyssins*. Their Monks never marry; of whom, as we are informed, there are two Kinds; one, that have a general, and form a regular Body; the other, who live under one common Rule, but their Convents are independent on each other. These Monks are Men of Credit and Reputation, and are frequently intrusted with the most important Affairs of State. They make solemn Vows, which Practice of theirs, as we are informed, occasioned the following smart Reflection of an *Abyssin* upon them. *Our Monks*, said he, *prostrate themselves with their Faces to the very Ground, and promise their Superior, with an audible Voice, to preserve their Chastity; but 'tis with this mental Reservation, as strictly as you your self do, good Father. They make use of the same artful Evasions with respect to their other Engagements.* Some of our European Monks, however, can prevaricate as well as the most dissolute *Abyssin* of them all. But the Monks, indeed, may justly alledge, that 'tis an Act of Partiality and Injustice, to censure a whole Body for the ill Conduct, and lewd Practices of a few particular Members.

NONE but the Priests and Deacons have any Right or Title to enter into the Sanctuary. The Emperor himself is denied that Privilege, unless he has been before admitted into Holy Orders. For which Reason their Monarchs are frequently ordained,

and take either Deacon's or Priest's Orders on the Day of their Coronation. I shall here introduce the Ceremonies observed on that solemn Occasion, but shall first make this cursory Remark, that the *Ethiopian* Princes insist, that they are Descendents of *Solomon* by the Queen of *Sheba*. ^a This Royal Extraction of theirs, whether true or false, is supported by several historical Testimonies, interspersed with a thousand extravagant Fictions. Was it really so, there would be good Grounds to conjecture, that the *Magi*, who travelled into *Judea* to pay their Adorations to our Blessed Saviour, were *Ethiopians*; which I am the rather inclined to believe, from that *Judaism* which is so universally blended with the Christianity of this Empire, and seems to be originally derived from this Royal Race of the *Abyssin* Monarchs. But be that as it will, they are confirmed, beyond all Conviction, in this Belief, and by Vertue thereof their Monarchs assume the Title of *Kings of Israel*. Upon account of this glorious Origin the People are divided into Tribes, as were the antient *Hebrews*. They preserve many *Jewish* Names, and their very Singers boast, that they are Descendents from the antient *Scribes*. But to proceed to the Ceremonies at their King's Coronation.

“ ^b Formerly the Princes of the Blood were kept close Prisoners at Mount *Guxen*.
 “ The Morals and Dispositions of each of them were narrowly observed, and when
 “ the Prince that was deemed most worthy to fill the Throne was selected from the
 “ rest, the *Vice-Roy* of *Tigris*, attended by several of the Nobility, and a sufficient
 “ Number of Guards, went in Procession to release their new King. This *Vice-Roy*
 “ having planted his Retinue at the Foot of the Rock in due Form, went up with
 “ some of the first Quality to the Apartment of the King elect, and presented him
 “ with a golden Buckle, which was immediately fixed to his Ear as the first distinguishing Mark of his Royalty: After that, the rest of the Princes were ordered to
 “ acknowledge him as their Sovereign, and pay their Respects to him accordingly.
 “ After this they all withdrew to their several Prisons, or Apartments, while the new
 “ Monarch descended the Mountain and shewed himself to his Guards. The Officers paid him their proper Compliments, and conducted him to a Tent or
 “ Pavilion, which was erected on Purpose for his Reception. He entered into it on
 “ Horse-back, and as soon as he alighted, one of the principal Ecclesiasticks anointed
 “ him with some odoriferous Oil, whilst the Priests in waiting sung several Psalms.
 “ After that, they dressed him in his Royal Mantle, put a Crown upon his Head, and
 “ a drawn Sword into his Hand. They then seated him on his Throne; after that
 “ the Grand Almoner, standing upon an Eminence, proclaimed to the People and the
 “ Soldiery, that such a one was King The Proclamation was accompanied with
 “ loud Acclamations and a thousand Blessings.” These Ceremonies in all probability
 are continued to this Day. When the Prince, who was crowned in the Year 1609,
 was arrived within some small Distance from the Church of *Axuma*, in which his
 Coronation was to be solemnized, “ he met with a Band of Virgins who held a Rope
 “ extended across the Road in order to obstruct his Passage. They asked him thrice
 “ in a formal Manner, who he was. At the first Question he started backwards, and
 “ told them he was the King of *Jerusalem* The Virgins thereupon immediately
 “ replied, *You are no King of ours*. At the third Demand his Majesty drew his Sword,
 “ and cut the Rope; upon which the Virgins unanimously cried out, *You are our*
 “ *true King, the King of Sion*. Immediately upon this, the Drums beat, the Trumpets

^a See the *Dissertation on the Queen of Sheba* in the *Travels of Father Lobo*.

^b This Description is extracted from Abbot *le Grand* in his *Dissertation on the Emperors of Abyssinia*.

This Custom is abolished. See Abbot *le Grand's Dissertation*.

“ founded, and there was a general Discharge of their Artillery; the *Abuna* who was
 “ in waiting, accompanied by a numerous Train of the Clergy, received him,
 “ and whilst they were conducting his Majesty into the Church, the Choristers sung
 “ several Psalms. After that the Coronation was performed with all the Solem-
 “ nity beforementioned. The King being thus crowned, entred into the Sanctuary,
 “ heard Mass, and received the Communion The Emperor of *Ethiopia*’s
 “ Crown is a Hat embroidered thick with Gold and Silver-Lace, embellished with a
 “ Cross upon the Crown of it, and lined with blue Velvet. . . . The *Abyssins* imagine
 “ that this Crown dropt down from Heaven; because in all the Pictures of the Coro-
 “ nation of their Kings, there is the Representation of an Angel holding a Crown
 “ suspended in the Air.”

THE Kings of *Abyssinia* are dignified and distinguished by the Title of *Emperor*, or *King of Kings*. Upon their Accession to the Throne, they take upon them some new Name, and add to it that which was given them at their Baptism. Their Royal Signet is a Lion holding a Cross in his Paw, with this Motto, *the Lion of the Tribe of Judah has overcome*. * Formerly they attended at the Altar, and exercised the Functions of the Priesthood, and never lost that Privilege till they had the Misfortune to kill some Animal or other with their own Hand. This unhappy Accident proved of fatal Consequence to the Sovereign; since after the Commission of a Crime of so heinous a Nature, his Subjects were exempted from that Duty and Allegiance which they owed him, and were no longer under the least Obligation to acknowledge him as their rightful Sovereign.

THE Emperors of *Ethiopia* are indulged in a Plurality of Wives. There is but one of them, however, who is honoured with the Title of Queen, or Empress. There is some Ceremony observed in conferring this Title upon her. The Proclamation of the Queen is conceived in the following Terms. *His Majesty has been graciously pleased to nominate and appoint such a Lady his Subject and Servant to be Queen*. This Favourite, however, is not permitted to sit at Table with her Royal Consort. His Imperial Majesty is extremely reserved, copying, in that Particular, the Custom of the other Eastern Monarchs. He now appears in publick, at least three or four Times a Year, as we are credibly informed; but nobody is permitted to see him at Dinner, but his own Domesticks, who put his Victuals into his Mouth. When he gives Audience he sits concealed behind a Curtain.

I SHALL not expatiate here on the despotic Power of this Monarch, by Vertue whereof he is absolute Lord and Master not only of the Rights and Properties, but the Liberty of his Subjects; nor of the Manner in which he countenances and encourages the Plunder of Provinces, and publick Robberies. The Toleration which he grants for the Commission of such Outrages, so destructive to Civil Society, is carried to such an extravagant Height, that the Captain of these *Banditti* or Robbers purchases his scandalous Employment, exercises it without the least Opposition, and pays Tribute to his Sovereign for his Commission. In the midst of all this Disorder and Confusion, there is one Happiness, which is none of the most inconsiderable, that attends them, and that is, there is no such Thing as an Advocate, an Attorney, or any Law-Suit in all *Abyssinia*.

* See a remarkable Passage in Abbot *le Grand*’s *Dissertation on Prester John*.

BUT to return to those Customs observed amongst them which have a nearer Relation to Religion. I shall begin with an Account of their ¹ Baptism, the Ceremony whereof, according to the *Copti*, is observed in the following Manner. “^m The Mother being drest as neat and decent as possibly she can, attends with her Infant in her Arms at the Church-Door. There the Priest who officiates pronounces several long Prayers for a Blessing on them both, beginning with those peculiarly appropriated to the Mother. Afterwards he conducts them into the Church, and anoints the Infant six several Times with the Oil consecrated for their Exorcisms. These first Unctions are accompanied with thirty six others, administered with *Galilæum*, each on a distinct Part of the Infant’s Body: After this, he blesses the Font, pouring consecrated Oil into it twice, and making each Time three different Signs of the Cross with *Meiron*, all which Ceremonies are accompanied with several long Prayers. As soon as the Benediction of the Font is over, he plunges the Infant into it three Times successively. At the first, he dips one third Part of the Infant’s Body into the Water, saying, *I baptize thee in the Name of the Father*; then dips him lower, about two thirds, adding, *I baptize thee in the Name of the Son*. At the third Operation, he plunges him all over, saying, *I baptize thee in the Name of the Holy Ghost*. The Sacraments of Confirmation, and of the Blessed Eucharist, are administered after this Baptism is solemnized before Mass, and the Communion administered to the Infant towards the End.

THE *Meiron* beforementioned is their Chrism, the *Galilæum* is the Oil of their Catechumens. The former is consecrated by the Patriarch, with such a Number of Ceremonies as would be needless here to enumerate, because there is little or no Variation in them from those observed by the *Greeks*. After the Benediction of the new *Meiron*, the old is distributed amongst the Bishops. The Patriarch of the *Copti* sends some of it to the Metropolitan of *Abyssinia*. The Emperor of these Dominions is consecrated with this *Meiron*. As to the *Galilæum*, ’tis an Oil, which, after it has been made use of to scour the Vessels wherein the *Meiron* was contained, becomes sanctified by its Intermixture with the Drops of the *Meiron* remaining in them.

As their Women never appear abroad till forty Days after their being brought to bed of a Son, and fourscore of a Daughter, the Baptism of the Infant is deferred till the Expiration of those Terms, and sometimes much longer. In case the Infant should be sick, they bring it to the Church, and lay it on a Cloth spread before the Font, into which the Priest dips his Hands three several Times, and rubs the Infant all over with them wet as they are from Head to Foot. If the Infant happens to be carried to Church in the Evening, or at any other Time when there is no Mass, the Mother carries there with the Infant till the next Day that the Babe may receive the Communion. The Reason why this Custom is observed is this, because the Sacrament of Baptism can be administered in no Place but the Church, and by the Ministry of a Bishop, or a Priest. If the Infant be so indisposed, that ’tis dangerous to carry it to Church, the Priest attends at the Parent’s House, where after he has pronounced several Prayers for the Mother, and performed the six Unctions of Exorcism

¹ We make no mention here of the Distinction of the seven Sacraments. The *Abyssins* acknowledge them all, and practise them much after the same Manner as the *Greeks* do.

^m Extract from the first Dissertation on the Sacraments, by Abbot *le Grand* ubi supra, which more particularly relates to the *Copti* than the *Abyssins*. It does not, however, perfectly correspond with Father *Simon*’s Account.

on the Infant, he asks it three several Times whether it believes in one God in three distinct Persons. When its Sponsors have answered *yes*, he then pronounces a few Prayers more, and at last the Benediction, after which, he immediately withdraws: This Ceremony is grounded on one of the *Coptic* Canons, wherein 'tis said, *that if an Infant dies after the last Unction, or even after the first, such Unction has the same prevailing Power and Vertue as a regular Baptism and the Infant is in a State of Salvation* This Description which we have here inserted is rather the Form of Baptism made use of by the *Copti* in *Egypt*, than that of the *Abyssins*. But the Variation is so very inconsiderable, that I shall not trespass on the Reader by a long Detail of that of the latter. I shall only, therefore, just observe, that some ⁿ Missionaries have charged the *Abyssin* Priests with Innovations in the Form of Baptism, by saying, *I baptize in the Water of Jordan*, instead of that orthodox Form, *I baptize in the Name of the Father &c*; and by not waiting the Time limited for the Administration of Baptism, when they find their Children dangerously ill. At the same Time, however, they ^e hold, as we are informed, that such Children as die unbaptized are in a State of Salvation, provided their Parents are true Believers; adding, moreover, that the Infant is sanctified by Vertue of the Communion which the Mother received after Conception. They charge them likewise with maintaining the Notion, that the Soul is engendered as the Body is: ^p This Opinion, however, is not peculiar to them, but has been strenuously supported by other eminent Partisans.

THERE is something very remarkable in the *Epiphany* of the *Abyssins*. 'Tis well known, that amongst the Christians of the *Greek* Church, this Festival is observed in Commemoration, or as the Anniversary of the Baptism of JESUS CHRIST; but 'tis very observable, that most of the Missionaries, and most Travellers have looked upon the Ceremonies observed by the *Abyssins*, as an actual Rebaptization, and consequently as a capital Error. An ^a *Ethiopian* Bishop, however, has declared, that this imaginary Rebaptization was never looked upon as a Sacrament, or an Institution capable of contributing in the least towards that Regeneration, which the true Believer obtains by Vertue of his first Baptism; and, according to *Brerewood*, the Novelty of this Custom, which has scarce been in Vogue above a hundred Years, is an incontestable Proof of this Assertion. Others insist, that 'tis an actual Baptism, and such a one, as in the Opinion of the *Abyssins*, is sufficient for the Remission of their Sins. They offer as a Proof the Order that was made for a general Baptism throughout all *Abyssinia* after the Extirpation of the *Jesuits*, and the Abolishing of the *Romish* Religion there. These Observations being premised, I shall now give you a Description of this *Epiphany* of the *Abyssins*, as I have met with it in an Extract from Father *Alvarez*. “ On the
“ 4th of *July* 1521 the *Abyssin* Priests assembled themselves together in a nu-
“ merous Body, on the Vigil, or Eve of this Festival, and sang all Night, in order to
“ bless the Lake into which they strew Holy Water. The King himself came there at

ⁿ Abbot *le Grand's* *Dissertation on Baptism* ubi supra.

^e I have inserted these Sentiments on the Veracity of *Brerewood* ubi supra.

^p Amongst those who have maintained the Notion that our Souls are engendered by our Parents, some have been of Opinion that the Soul produced the Soul; others that the Soul existed in those Particles of Matter to which we owe our Beings, and that *effluat cum Semine, cujus etiam subtilior pars erat*. This last Notion supposes that the Soul is a Particle of more subtil and refined Matter than the Body. The former, in my Opinion, implies the same Supposition; for there is no such Thing as Generation amongst Spirits. Matter alone is capable of that Dissolution, that Augmentation, and that Addition of homogenial Parts which are the Consequences that attend what we call Generation. Were it not for this Objection the Generation of Souls gives a tolerable Notion of the Propagation of original Sin.

^a *Brerewood* ubi supra.

^r *Dissertation on Baptism* &c. ubi supra.

“ Midnight, and was first baptized himself, then the Queen, and then the *Abuna*.
 “ The Conservatory of Water in which they were baptized, was a large square
 “ Font enclosed, covered over with an Oil-Cloth. There were six Steps to go down
 “ into it. The Water was conveyed into it through a Pipe, at the Mouth whereof a
 “ Bag was fastened to receive, and to refine it. The Crowd was exceeding in the
 “ Morning. A venerable old Gentleman, that had been Preceptor to *Prester John*
 “ stood up to the Shoulders in Water, and plunged every one that came to him all
 “ over, saying, *I baptize thee in the Name of the Father, and of the Son, and of the*
 “ *Holy Ghost*. They were all stript, without the least Cover to their Nakedness. Such
 “ as were of low Stature did not go down to the Bottom of the Steps.” If what
 follows be actually true, we must take it for granted, that the *Abyssins* look on the
 Rebaptization of such as have erred and strayed away from the true Faith as a Ce-
 remony requisite to be observed. “ The King desired *Alvarez* to give him his Opi-
 “ nion of that Ceremony, to whom he replied, that it could admit of no other Ex-
 “ cuse or Apology but a good Intention upon which the King desired to
 “ know, what Measures ought then to be taken to reconcile those, who, after they
 “ have apostatized, return to the Bosom of the Church. Such Apostates, replied
 “ the *Portuguese*, should be better informed, prayed for, and in short, be burnt if they
 “ proved obstinate and incorrigible.” Every Body knows how persuasive, and how
 conformable such a refined Way of Reasoning is to the true Spirit of the Gospel. But
 methinks I can discern another capital Error in the Measures here proposed, which
 prove of fatal Consequence to the Orthodox, and that is, that the Hereticks, when they
 have the Power in their Hands, have a just Right and Title to burn their Apostates,
 and such as have relapsed from their Tenets, when they have prayed for them to no
 Manner of Purpose, and laboured in vain to reclaim and reconcile them to their
 Church. An Attempt to prove that their Sect are not Members of the true Church
 would be fruitless and ineffectual; the Argument would lose all its Weight when
 opposed by Fire and Faggot. “ The King, in short, says *Alvarez*, testified his
 “ Approbation of the foregoing Discourse, and added that his Grandfire had instituted
 “ and appointed this Baptism, by the Advice of his most able and learned Divines,
 “ for fear lest such a Number of poor Souls, who had failed of their Duty to their
 “ Maker, should perish for want of spiritual Assistance.”

To conclude, we are informed by several Accounts, that after an Infant is bap-
 tized, there is a Stamp imprinted on his Forehead; and some antient Authors have
 assured us, that the Christians of *Nubia* observed the Ordinance of Baptism by Fire.
 But with respect to the *Abyssins*, *Alvarez* says, that the Marks which are daily to be
 seen on the Noses, between the Eyes, or upon the Eye-brows of some black Slaves,
 are not performed by Fire, nor, as is falsely suggested, on any religious Account
 whatsoever.

THE Confirmation of the *Copti* consists in several long Prayers, and repeating the
 Unctions on the Infant after Baptism. The Priests, amongst the *Abyssins* perform
 their Unction with Chrism in the Form of a Cross upon the Forehead of the baptized
 Infant, saying, *May this be the Unction of the Grace of the Holy Ghost*, Amen. When
 he anoints the Infant's Nose and Lips, he says, *this is the Pledge of the Kingdom of*
Heaven : At the Application of the Ointment to his Ears, he uses this Form, *the*
sacred Unction of our Lord Jesus Christ : In anointing the Arms, Knees, and Legs, *I*
2
anoint

anoint thee, says he, *with this sacred Unction, in the Name of the Father &c.* To conclude, the Priest repeats a Prayer over the Infants that have been baptized, and afterwards confirmed, in the Form of a Benediction, puts Crowns upon their Heads, and then gives them the Communion.

WHAT has already been said with regard to this last mentioned Sacrament, as practised by the *Copti*, ought not in the least to prevent my giving the Reader a particular Description of several Customs observed by the *Abyssins* on the same Occasion. In the first Place, we are informed, ^f that these People received the Communion very frequently, that they attend Mass with much Devotion, and look on ^gspitting, or blowing their Noses during the Celebration of it, as an Offence. Another Author assures us, that ^hon the Day they receive the Communion, they are not even allowed to spit till Sun-Set. He adds, that the *Abyssins* never confess themselves without receiving the Communion; and immediately practise that Duty on being conscious of the Commission of any Sin. Moreover, ⁱnone but Priests and Deacons are allowed to enter within the Sanctuary where the Altar stands. When the Emperor of *Ethiopia* sets out on any Expedition, his Retinue carry with them a Tent, or Pavilion, to be made use of instead of a Chapel, and a portable Altar. *Alvarez* calls it, *the sacred Stone*. This Altar is deposited in a Chest, which is conveyed from Place to Place as they decamp, upon the Shoulders of four Priests. There are eight appointed for that Office, and relieve each other at stated Times and Places. Two *Clerks* go before this portable Altar, one having a Cross and a Censer in his Hand, and the other a little Bell; at the tinkling whereof all such as meet them accidentally on the Road, immediately halt, and such as are on Horseback dismount in Testimony of their profound Veneration. So much Ceremony and Attention added to a Purity so great and so much recommended, such an extraordinary Respect shewn both by the Priests and the People, would readily incline all Catholics to conclude, that the *Abyssins* acknowledged the real *Presence*. Whereas the Protestants boldly assert, that their Mass is no more than a *bare Supper* of the *Lord*, and say the same of that of all the Easterns in general, and look upon all the Missionaries Accounts as false, notwithstanding all the Arguments alledged to confirm the Authority. I shall now proceed to give the Reader as plain and impartial an Account as possible of their Ceremonies with relation to the Eucharist; by which perhaps he will be better enabled to form a right Judgment of this controverted Article.

In the first Place, we are informed, ^{*} that formerly the *Abyssins* attended the *Latin* Mass without the least Reluctance, and that they made no Manner of Objection to the [†]Elevation, and paying Divine Adoration to the *Sacred Host*, or thought such Acts of Devotion any ways extravagant. It does not appear that after the Exclusion of the *Latins* out of *Ethiopia*, the Sovereign of those Dominions required a solemn Re-

^f Father Lobo's Account.

[†] *Le Brun's Dissertation on the Liturgies.*

^g *Brerewood*, who quotes *Zaga-Zaba* ubi supra.

^h *Alvarez* ubi supra, quoted by Father *le Brun*.

ⁱ *Le Brun's Exposition of the Liturgies* ubi supra.

[†] The *Abyssins*, according to *Brerewood*, never elevate the Host, but always keep it covered, and never reserve, or lay by any part of it after the Communion is over. This Account was extracted by *Brerewood* from some *Portuguese* Authors, who censured and condemned almost without exception, all the Ceremonies of the *Abyssins*. They are justified, however, by some Authors who maintain, that they differ from the other Easterns only in this, that the latter elevating the Body in the Patin, say these Words in the Confession before the Communion, *Sancta Sanctis*. Whereas the *Ethiopians*, when they elevate in the Patin, say these Words in the same Confession, *Domine Jesu &c.* See Father *le Brun*.

cantation,

cantation of their Belief, with respect to the Eucharist; nor that they were upbraided on that Account as they have been for the Discontinuance of Circumcision, &c. But to come to their Ceremonies. Their *Corban* is prepared with no less Purity, Decency, or Devotion, than that of the *Copti*. They have a convenient Place, contiguous to the Church, set apart for the Preparation of it, and no Women must presume to touch the Flower with which 'tis made. When the *Corban*, or Bread which is set apart for the Sacrifice of the Lord's Supper, is brought from the Vestry to the Altar, proper Officers go in solemn Procession before it with Crosses, Censers, and little Bells. During the Celebration of the Mass, there is a Curtain drawn, to conceal what is done at the Altar from the Eyes of the Congregation: They administer the Communion in both Kinds; but with these Restrictions, according to Father *le Brun*, that in the *Ethiopian* as well as in all the other Eastern Churches the Celebrant gives the Blood in the Chalice to none but the Priests; that to the Deacons he administers it in a small Spoon; and that the Laity receive only some Particles dipt in the Blood; the King excepted, who receives the Communion in both Kinds. Where no Wine is to be procured, they keep a Quantity of Grapes in their Vestries, which they infuse in Water for several Days together; then dry them for some small Time in the Sun, and afterwards make use of the Juice. These Raisins must never be laid near the Fire, &c. neither must they be preserved in any Vessel, not consecrated to the Service of the Altar. The Celebrant after receiving the Communion himself, administers it, in the first Place, to those who assist at the Altar, and then to the Laity, pronouncing the following solemn Form of Words. * *Behold the sacred, precious, living and true Body of our Lord and Saviour Jesus Christ &c. This is the Bread of Life, which came down from Heaven; this is the very Body of Emanuel our God.* The Communicant replies, *Amen*. Such as have received take particular Care, when they withdraw, not to turn their Backs on the Altar: If the Priest should through any unforeseen Accident let fall the least Particle of the Bread, or spill the least Drop of the Wine, which after Consecration are become the actual Body and Blood of JESUS CHRIST, he is not suffered either to celebrate Mass, or receive the Sacrament again for forty Days; during all which Time he is obliged to * fast, to eat no Flesh Meat, to rise every Night, and to prostrate himself fifty Times together.

BEFORE I proceed to a Description of their other Sacraments, I shall introduce some particular Ceremonies not yet mentioned, which are worthy of the Reader's Observation. The *Abyssin* Churches are all situated directly from West to East, that the People when they pray may turn their Faces eastward. The Altar stands by itself, within the Sanctuary under a Kind of Dome, supported by four Pilasters, and is called by the *Ethiopians*, their *Ark*; the Form or Figure thereof being, say they, the same as that of the *Yew*; which they pretend is actually subsisting and to be seen at this very Day in the Church of *Axuma*. There are two Curtains before the Sanctuary with little Bells at the Bottom of them, so that nobody can go in or out without making them ring. As the Congregation always stands during the Performance of Divine Service, they have no Seats in their Churches. They are allowed, however, to rest themselves upon Supporters or Crutches, a great Number of which are provided for that Purpose, and deposited without their Churches. It has been observed

* The literal Translation of the *Ethiopic* Liturgy, inserted in Father *le Brun's* Liturgies.

* *Extracts from Liturgies*, in Abbot *le Grand's* *Dissertation* ubi supra.

that the *Greeks* likewise have somewhat of the same Nature in their Churches. The People always go into the Church barefooted ; and for that Reason, says a very ^b modern Traveller, the Pavement is covered with Tapestry. No Person presumes to talk, blow his Nose, or so much as turn his Head aside whilst at Church. The Men are separated from the Women, and the latter are placed as far distant as possible from the Sanctuary. They have Lamps burning in their Churches even in the Day-time, and they frequently set up a vast Number of Wax-Tapers lighted.

THE *Ethiopians* are very punctual in bringing their Oblations to the Church. The Poor as well as the Rich, think it their bounden Duty to perform this Act of Devotion. These free-will Offerings generally consist in Frankincense, Wax-Tapers, and Corn, and are presented before their Mass commences. These People have likewise the Character of being extremely charitable, insomuch that their Benevolence and Good-nature contribute very much, as we are informed, towards the Maintenance and Support of an infinite Number of indolent and worthless Vagrants.

^cTHE *Abyssins* had formerly a peculiar Confession by them called the *Confession of the Censer*, which consisted in throwing a Quantity of Frankincense into one of those Vessels. This perfume being mingled with some other aromatic Drugs, they held their Mouths over the Smoke that issued out of the Censer, and in that Situation said several Times successively, *I have sinned* ; after which, they looked upon themselves as perfectly absolved. They had likewise another Custom which they substituted in the Room of Penance. The Priest, after he had thurified the Altar, went round the Church and incensed the Congregation, who thought they had sufficiently acquitted themselves of the Duty of Confession, by crying out during such Thurification, *I have sinned*. These Errors have been abolished ; the People, however, if we may credit the Authors quoted by Abbot *le Grand*, very seldom go to Confession. What we have already advanced, that *the Abyssins never confess themselves without receiving the Communion, and practise Confession as often as they are conscious of the Commission of the least Sin*, will be looked upon perhaps as a direct Contradiction to this Account. *Brerewood*, moreover, adds, on the Veracity of *Alvarez*, that *not only the Clergy, but the Laity likewise receive the Communion at least once a Week*. The Penitent, after he has confessed his Sins, lies prostrate on the Ground, whilst the Priest pronounces some particular Prayers over him. The Priest, according to Father *Tellez*, pronounces a short Form of Word ; and strikes the Penitent a Blow with an Olive-Branch, by way of Absolution.

THEY are very strict and severe in the Observance of their Fasts. The *Abyssins*, ^d during their *Lent*, eat but once a Day, and that after Sun-Set. On *Wednesdays* and *Fridays* they sit down to Table at three o'Clock ; and in order not to be in the least mistaken in Point of their Time, they measure their Shadows ; which, when they are just seven Foot in Length, is the critical Minute. The *Abyssin* Priests are so precise, that they defer the Celebration of the Mass till the Evening upon a Fast-Day, for fear of

^b The Conduct of this Traveller, *Pontet* by Name, renders his Veracity very much suspected ; for which Reason I have not thought proper to make any Quotations from him that any Ways relate to the Sacrament of the Eucharist. Father *le Brun* has not been so cautious. See some Letters relating to this *Pontet*, which are inserted at the Close of Father *Lobo's* Relation.

^c Abbot *le Grand's* *Dissertation* annexed to Father *Lobo's* *Travels*.

^d Father *Lobo's* *Travels*.

transgressing the Injunction by receiving the Elements. They don't think themselves obliged, however, to fast, till they have Children of Age to be married; but as the Heat of the Climate ripens their young ones, and soon renders them prolific, there are but very few at twenty five exempted from this Penance.

THESE People are extremely terrified at the Apprehensions of Excommunication, which contributes inexpressibly to the Authority of their Priests and Monks. The least Offence imaginable draws down this awful Thunder upon their Heads. This calls to my Remembrance those happy Days when the Thunder of the *Vatican*, not only made the People but their very Sovereign tremble. Then this awful Terror which the Christian World stood in, was called *Divine Love*, and then there was a Toleration not only for reproving and beating, but killing such as were not influenced and affected by it. Then there was but one Sin that was unpardonable, and that was, an impious Refusal to obey the Will of those who served at the Altar of *Jupiter Capitolinus*. But to return to our *Abyssins*, there is no Country in the whole Universe, as we are informed, that comes up to them in their Numbers of Ecclesiasticks, Churches and Convents.

THE Extreme Unction, or simple Unction, or the *Candle*, that is to say, the Lamp, is a Ceremony observed by the *Copti* in the same Manner as by the *Abyssins*. The Priest, after he has absolved the Penitent, calls a Deacon to his Assistance. He then proceeds to his Thurifications, blesses the Oil of a Lamp and lights it. After that he pronounces seven Prayers, which are successively attended by as many Lessons, extracted from the sacred Scriptures, and read by the Deacon. The Priest takes at last the consecrated Oil of the Lamp, and anoints the sick Person on the Forehead, saying, *May God Almighty restore thee to thy former State of Health in the Name of the Father, and of the Son, and of the Holy Ghost*. He anoints the Assistants likewise, in the same Manner, lest the Devil, as the *Abyssins* imagine, should have any Power over them. Seven Priests, according to their Ritual, may administer this Unction; and in such case each of them is directed to light his Lamp, and pronounce his particular Prayer. If a Bishop, however, should perform the Ceremony, he ought to light all the Lamps himself and pronounce all the Prayers, and then 'tis the Province of the Priests to read the Lessons. There is no Variation in this Ceremony, whether 'tis solemnized at Church, after Confession, or at the private Apartments of such as are sick. “ The particular Person, for whose spiritual Comfort this Benediction of the Lamp is pronounced, is obliged, according to the Direction of the *Jacobite* Ritual, if his Strength will admit him, to draw near to the Celebrant, who places him in a convenient Seat with his Face towards the East. The Priests hold the Book of the Gospels and a Cross over his Head, and lay their Hands upon him. The senior Priest then present reads the Prayers appointed for that particular Occasion: After that, they raise the sick Person up, give him a Blessing with the Book of the Gospels, and rehearse the Lord's Prayer the Creed, &c. Then they raise the Cross above his Head, and at the same Time pronounce the general Absolution over him which is inserted in their Liturgy. If Time will permit, there are several other Prayers added, and a formal Procession made all round the Church with the sacred Lamp, and several lighted Wax-Tapers, to beg of God, that he would graciously vouchsafe to

* Father Lobo's Travels &c.

“ heal the Person for whom their Prayers are desired If the Patient happens to
 “ be so far indisposed, as to be incapable of approaching the Altar himself, some
 “ Friend is substituted in his Room. When the Procession is over, the Priests per-
 “ form the usual Unctions upon the sick Person, and afterwards a single Unction one
 “ upon another”

As to their Nuptial Ceremonies, the civil Government of the *Abyssins* countenances and encourages Polygamy, notwithstanding their Canons condemn and prohibit it upon Pain of Excommunication. Divorces are very frequent amongst them, and with very little Difficulty procured: Nay, if we may rely on the Veracity of some Authors, they determine even before they are married, to dissolve the conjugal Knot, when tied, the very first Opportunity; for which Reason some *Portuguese* Missionaries have boldly declared, that the nuptial Engagements of the *Abyssins* cannot properly be called Marriages as being no Ways obligatory. We shall be very cautious how we urge this Consequence too far, since the Irregularities and Abuses which are too common amongst us, obliterate in some Measure the Nature of this Sacrament. Adultery, Sickness, or any other Infirmary, Distaste, or, in short, as we are informed, the least domestic Jars are Allegations sufficient to dissolve the nuptial Ties amongst the *Copti*, as well as the *Abyssins*; this Privilege is mutual, and the Women as frequently put in their Claim to it as the Men. In order to obtain a legal Divorce, they make their Applications to the Patriarch or the Bishop, from whom they likewise obtain a Licence for contracting again. If, however, the Allegations against the Party complained of, or the Motives for the Separation sued for, appear too weak and frivolous in the Opinion of these Prelates, to induce them to issue out such new Licence, there is always some Priest or other ready at hand, who is so complaisant, as not only to forward the Dissolution, but to marry again the Parties; and all the Penalty which is generally inflicted upon them for such clandestine Practices, is an Exclusion for some Time from the Participation of the Sacraments.

GAIUS, who has published a Collection of the nuptial Ceremonies of all Nations, says, “ That the *Abyssins* give Money for their Wives, and settle a Jointure upon them
 “ instead of having any Portions with them.” ‘ *Alvarez* has given us a Description of one of their Weddings, at which he was personally present. “ The Bridegroom
 “ and the Bride attended at the Church-Door, where a Kind of nuptial Bed was
 “ erected for that Purpose. The *Abuna* seated them both upon it, and then went in
 “ Procession round them with the Cross and Center. After that, he laid his Hands
 “ upon their Heads, and said, *As ye this Day become one Flesh, ye must be both of one*
 “ *Heart and one Will.* After a short Harangue, suitable to the foregoing Words, he
 “ proceeded to the Celebration of the Mass. The new-married Couple attended, and
 “ after it was over he pronounced the nuptial Benediction. *Alvarez* adds, That these
 “ Marriages of the *Abyssins* are firm and obligatory, and that very substantial Reasons
 “ must be offered (especially by such as are but in indifferent Circumstances) before the
 “ conjugal Knot can be dissolved.” This is directly opposite to the foregoing Account: *Gaius* has furnished us with some other Ceremonies observed by them in their Nuptials, which are these, “ The Celebrant after he has cut a Lock of Hair off
 “ the Heads of the Bridegroom and the Bride, and dipt them into Wine mingled

‘ Quoted by Abbot *le Grand* in his Dissertations at the End of Father *Lobo's* Travels.

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“ with Honey, exchanges the Locks, and sticks that which belonged to the former
 “ on the Head of the latter, and so *vice versa*, in the very same Place from whence
 “ they were taken, sprinkling them at the same Time with Holy Water After
 “ this Ceremony is over, the new-married Couple, attended by their Friends, go home,
 “ and never stir abroad for a Month. When the Bride goes out, she wears a black
 “ Veil over her Face, which she never turns up till after the Expiration of six Months,
 “ except she proves with Child.” Who are his Vouchers for this Custom?—I take
 no Notice here of the Crowns which are put upon the Heads of the new-married
 Couple, and which they wear for the first eight Days, after which, the Priest who
 put them on, takes them off again with much Formality, and pronounces several
 Prayers. We have before taken particular Notice of these nuptial Crowns amongst
 the Ceremonies of the *Greeks*.

As to the rest of their religious Customs, I shall only give the Reader a transient View
 of them. Each Monastery has two Churches, one for the Men and the other for the
 Women. Their Musical Instruments are little Drums, which they hang about their
 Necks, and beat with both Hands. The gravest Ecclesiastick amongst them looks
 upon it as an Ornament, and always wears one. They have likewise Pilgrims Staffs
 which they strike upon the Ground, and regulate the Motion of their Bodies to the
 Cadence. They always begin with a Beat of the Foot, and play gently on those
 Instruments. After which they lay them aside in order to clap Hands, jump, dance,
 and bawl as loud as they can stretch their Throats. These Acclamations are intended
 as an Act of Devotion, the Merit whereof is grounded on a Passage in the *Psalms* of
David, where he invites all Nations to cry aloud, and clap their Hands for Joy.

To conclude, the *Abyssins* commemorate their deceased Friends, and have proper
 Prayers for them, which is indisputable, if it be true that the Collection of Canons
 which they make use of, “ enjoins them to offer the Sacrifice of the Mass, and pray
 “ for the Dead on the third and seventh Day, at the Month’s End, and the Conclusion
 “ of the Year.” They have Prayers for the Invocation of the Saints, Legends, Re-
 “ licks, and Miracles without Number &c.

Of the RELIGIOUS TENETS and CUSTOMS of the ARMENIANS.

“ **T**HE many Victories which *Cha-Abbas*, *Scphi* of *Persia*, gained of late
 “ over the *Armenians*, when he entred *Armenia*, have almost ruined and de-
 “ stroyed this Church, which, however, still retains the Name of several Archbi-
 “ shopricks, Bishopricks, and Convents, tho’ most of them are in the utmost Dis-
 “ order and Confusion. As to the present State of the Church of the *Armenians*, I have
 “ had frequent Conferences on this Topick with an *Armenian* Bishop, who took
 “ upon him the Title of Bishop of *Uscovanch*, and who resided at *Amsterdam* in the
 “ Year 1664, in order to print the Bible in the *Armenian* Language, in Pursuance
 “ of a Commission which he had from his Patriarch for that Purpose: For as the
 “ *Armenian* manuscript Bibles were so extravagantly dear that private Persons had no

* Abbot *le Grand*’s Dissertation at the End of Father *Lobo*’s Travels. See *ibid.* several Quotations.

“ Opportunity to read the Scripture, the Patriarch was determined to have it printed.
 “ I therefore prevailed on this Bishop, whose Name was *Uscan*, to furnish me with
 “ a Memorial of the *Armenian Churches*, which I have inserted in the ^h Note
 “ below. Since that I had the Opportunity to converse with him at *Paris* more fami-
 “ liarly on several Topicks relating to the Theology of the *Armenians*, of which
 “ I found

^h I had determined at first to omit it, but upon more mature Deliberation, I thought it an Injustice to the Author to curtail his Work, and for that Reason I have placed it amongst the Notes in the *Latin Language* only, since in all Probability none but the learned will read it.

An Account of the Churches which are dependent on the Patriarch of Armenia, who resides at Egmiathin, dictated by Uscan, Bishop of Uscavanch, and Attorney General to the Patriarch.

EGmiathin, sedes Patriarchæ Armenorum. Episcopatus immediate subiectus Patriarchæ.

Alguſgvanch, vel Akuſvanch, Episcopatus parvus.

Aring, Episcopatus parvus prope Erevan, Archiepiscopatum: ibi etiam est Conventus, unde vocatur etiam Aringhufvanch.

Bitlis apud Turcas, vel Balesch apud Armenos, in Provincia Varaspuracan Episcopatus: ibi sunt tres Conventus Monachorum S. Basilii.

Elevard, Episcopatus antea, sed a 30 annis extinctus: Ecclesiæ tamen inserviunt Sacerdotes seculares. Est in Provincia Ararath.

Gefargel, Episcopatus magnus in Provincia Ararath prope Aring, qui est prope Egmiathin.

Goscavanch, Episcopatus prope Egmiathin Provinciæ Ararath.

Hoi, seu Coy, Episcopatus prope Salmaſt & Lacum magnum.

Johanavanch, id est, S. Joannes, Episcopatus magnus in Provincia Ararath: distat quatuor leucis ab Egmiathin.

Karenus, Episcopatus & Monasterium: distat 6 leucis ab Egmiathin.

Kiekart, Episcopatus deletus prope Egmiathin. Kiekart, id est, lancea Christi, quæ erat in hac Ecclesia.

Mueni, Episcopatus novus a 90 annis: distat 4 leucis ab Egmiathin versus Septentrionem.

Macaravanch, Episcopatus deletus Provinciæ Altſteu: distat ab Erevan 15 leucis versus Septentrionem.

Salmaſavanch, Episcopatus prope Mueni: distat 5 leucis ab Egmiathin. In hac Ecclesia olim erat perpetua psalmodia. Salmas Armeniæ est Psalmus, unde dictum est Salmaſavanch.

Tieceravanch, vel Tiekeravanch, Episcopatus: 3 leucis distat ab Egmiathin.

Tiplis, seu Teſlis, Episcopatus. Dominatur ibi Princeps Georgianorum, in quem tamen Persæ & Turcæ habent aliquod dominium.

Varthehair, Episcopatus deletus Provinciæ Caſvan sub Turcis prope Van civitatem.

Virap, Episcopatus; sed vocatur Archiepiscopatus, quia habet sub se tres Conventus, nempe 1, Vaſtan. 2, Urzavanch. 3, Muſahbiuruvanch. Distat ab Egmiathin 12 leucis versus Meridiem Orientalem, non longe a monte Ararath.

Ouſcohvanch, Episcopatus, cujus Episcopus Dominus Uſkan anno 1670. qui hæc mihi dictavit.

Præter hos 17 vel 18 Episcopatus Suffraganeos Patriarchatus Egmiathin, sequentes Abbatizæ aut Monasteria Ordinis S. Basilii.

Surb-Aſtuaſaſin, id est, Sancta Dei Genetrix in Provincia Ararath, alio nomine vocatur Niggara, quod est nomen villæ, in qua erat Monasterium, & Surb-Aſtuaſaſin nomen est Ecclesiæ.

Surb-Aſtuaſincal, Monasterium etiam deletum, 2. leucis distans a Niggara.

Præterea tres sunt Conventus Monialium S. Basilii in Armenia.

Armenaperkhich dicitur Archiepiscopatus, quia habet sub se multa Monasteria: sed vere est tantum Episcopatus sub Egmiathin. Monasteria illa sunt Hogeavanch, Maſctos, Vardapiet, & alia destructa.

Agulis Archiepiscopatus in Provincia Golthan prope Naxuvan, a quo distat 15 leucis versus Orientem Meridionalem. Nullos habet sub se Episcopatus, quia sunt destructi, sed tantum hos 5. Conventus S. Basilii, 1. Hamatſravanch, Ecclesia est Surb-Meſtrop. 2. Beſtuvanch, Ecclesia est Surb-Uſcan. 3. Est Pharracuvanch: Ecclesia est Surb-Stephanus & Surb-Jacob. 4. Tſenuvanch, Ecclesia est Surb-Stephanus. 5. Est Surb-Joannes.

Aéthamar, seu Altamar, Archiepiscopatus in insula Lacus magni Varaspuracani. Habetur Archiepiscopus Schismaticus a Patriarcha Egmiathin & Ecclesia Armena, quia ab annis 500 & amplius dicit se Patriarcham contra decretum Ecclesiæ Armenæ. Habet sub se 8 vel 9. Episcopatus, fere omnes circa Lacum Varaspuracan & Van, nempe Saſan, Gaſgi, Baſti & alios, nec non aliquos Conventus. Ecclesiæ vero paulatim collapsæ ruinis non reædificantur sub Turcis.

Baſti Episcopatus, Gaſgi Episcopatus, Saſan Episcopatus. N. N. N.

Amenaphereic, vel Amenaperkik Archiepiscopatus, id est, omnium redemptor, est Monasterium in quo Archiepiscopatus sedes in Provincia Ararath, juxta civitatem Garni: 10. leucis distat ab Egmiathin versus Orientem. Gubernat civitatem Erevan, quæ est circiter quatuor mille domorum, a qua distat 5 leucis. Dicitur Archiepiscopatus, quia habet sub se multos Conventus, Chogeavanch, Maſctos, Vardapiet & alios deletos: sed vere est tantum Episcopatus sub Egmiathin.

Bardulimeos, Archiepiscopatus, id est, S. Bartholomæus in Provincia Hacbac; habebat olim Episcopatus sub se, qui nunc sunt destructi; nunc autem est Suffraganeus Archiepiscopatus maximi Van.

Betchnu, vel Bgnu, Archiepiscopatus in Provincia Salcunus-Stuer, antea magna civitas, nunc destructa a Persis, Oëto leucis distans ab Erevan versus Septentrionem: habet sub se Episcopatus sequentes.

1. Hair-Johan, vel Hairuvanch, Episcopatus in Provincia Gelarchuni.

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2. Kietcharvaſvanch,

“ I found he had but a very imperfect Idea. He afterwards died at *Marfeilles*, to
 “ which place he withdrew, by his Majesty’s Permission, in order to print several
 “ *Armenian* Books for the Benefit of his own Nation. The Cardinals, of whom the
 “ Congregation

2. *Kietcharvasvanch* Episcopatus in villa Provincia *Salcunus-Stuer*.
3. *Schalvachuvanch* Episcopatus: deleta civitas & Episcopatus: nullus Monachus superest in Conventu.
- Sévan*, Episcopatus in Provincia *Salcunus-Stuer*.
- Karienufvanch* Monasterium *S. Basilii* sub Archiepiscopatu *Besenu*.
- Cæsarea*, Archiepiscopatus Provinciæ *Cappadociæ*: habet tantum duos Suffraganeos.
1. *Surb-Astuaſasin*, *Sta. Dei Genetrix*, Episcopatus 3 leucis distans a *Cæsarea* versus Meridiem.
2. *Hisia* Episcopatus, 6 leucis versus Septentrionem distat a *Cæsarea*: ibi etiam est Monasterium Ordinis *S. Basilii*, quod dicitur *Surb-Sargis*, *S. Sergius*.
- Surb-Carapet*, Archiepiscopatus, vel *Karapiet*, id est, præcurſor *S. Joannes*, in Provincia *Taron*, vulgo *Muse* prope *Bitlis*. Habet sub se
 1. *Matnavanchmſcu*, Episcopatus in eadem Provincia.
 2. *Bitlis*, Episcopatus in eadem Provincia.
- Cpar*, ante Archiepiscopatus, nunc deletus, & Provinciam prope civitatem *Ranni* & Provinciam *Sciracvam* *Armeniæ* magnæ.
- Derganavanch*, Archiepiscopatus in Provincia *Dergan* inter *Arzerum* & *Arlingam*: subjecta *Turcis* est illa regio.
- Fahrapat*, vel *Ferah-bat*, vel *Ferawavu*, Archiepiscopatus, vel potius Episcopatus in Provincia *Masanderam*.
- Surb-Grigor*, id est, *S. Gregorius*. Archiepiscopatus, idem qui vocatur *Lufavaric*, & idem Monasterium in Provincia *Carin* vel *Arzerum*. Vocatur quoque Archiepiscopatus *Arzerum* nam Monasterium *Lufavaric* distat tantum leuca versus Orientem ab *Arzerum*.
 1. *Surb-Astuaſasin*, *S. Dei Genetrix*, Episcopatus in Provincia *Karin*: distat autem 4 leucis versus Orientem Septentrionalem ab *Arzerum*.
 2. *Giniſuvanch*, Episcopatus sub *Turcis*: distat 8 leucis versus Occidentem ab *Arzerum*.
 3. *Mamruanavanch*, Episcopatus in Provincia *Mamruam* prope civitatem *Ohtic*.
- Hacbat*, Archiepiscopatus magnus in Provincia *Armeniæ* *Fascir*, vulgo *Lorri*: distat *Hacbat* 20 leucis circiter versus Meridiem Orientalem a *Tiplis*. Habet Suffraganeos.
 1. *Goruvanch*, Episcopatus in Provincia *Gori* prope civitatem *Gori* in regione *Georgianorum*.
 2. *Hacartinvanch*, Episcopatus deletus.
 3. *Macaravanch*, Episcopatus deletus.
- Hamith*, Archiepiscopatus, seu *Caracmit*, sed *Syri*, *Chaldæi* & *Armeni* vocant tantum *Hamith*. *Car*, lingua vulgari significat nigrum; & quia sita est ad radicem montis in quo sunt multæ partes nigræ, ideo dicitur *Car-Hamith*. *Armeni* volunt esse antiquam *Tigranatenſem*. Ibi sedet quoque Patriarcha *Syrorum* *Jacobitarum* ab anno 1662. qui sedebat ante in *Orſa*. Sedet quoque ibi Suffraganeus Episcopus Patriarchæ *Nestorianorum*, qui nunc sedet in *Elchong*, 8 leucis distante versus Septentrionem a *Mozul* seu *Ninive* antiqua, ut fert illorum Traditio. Habet Suffraganeos Episcopos,
 1. *Acl*, vel *Agel*: distat una leuca ab *Hamith*.
 2. *Arcni*, distat 2 diebus ab *Hamith*.
 3. *Balu* Episcopatus, distat ab *Hamith* 3 diebus.
 4. *Edefia* Episcopatus, distat 4 diebus ab *Hamith* versus Meridiem Occidentalem.
 5. *Germuc* Episcopatus, 3 diebus distat ab *Hamith*.
 6. *Merdin* Episcopatus, Orientis Meridionalis respectu *Hamith*.
 7. *Senchuse*, Episcopatus distans ab *Hamith* 4 diebus.
 8. *Thulguran* Episcopatus, distat ab *Hamith* 2 diebus.
- Harberdu*, vel *Harberd* Archiepiscopatus in Provincia *Harberd*, Ecclesia aut Monasterium est *Surb-Astuaſasin* prope *Hamith* ipsi Occidentalem: habet sub se 4 Episcopatus & 3 Conventus, quorum nomina ignorabat *D. Archiepiscopatus Uskan*.
- Hiſpaham*, vulgo *Armenis* *Sphuhun*, Archiepiscopatus, regia civitas *Perſarum* a tempore tantum *Scha-Abas*, qui *Armenos* plurimos collegit in parte civitatis, aut suburbio quod dicitur *Gulfa*, aliis *Ciolfa*, in quo sunt *Armenorum* Ecclesiæ 20. 1. *Surb-Astuaſasin*. 2. *Surb-Nicolaus*. 3. *Surb-Jacob*. 4. *Surb-Amenaphreic*, id est, omnium redemptor, & est Monasterium *S. Basilii*. 5. *Surb-Grigor*. 6. *Surb-Johan*. 7. *Amirratthenesi*. 8. *Karazetichens*. 9. *Pertuens*. 10. *Noraſcencim*. 11. *Karachein*. 12. *S. Jacob*. 13. *Anapatin*. 14. *Erevaneſeos* magnus. 15. *Erevaneſeos* minor. 16. *Gazge*. 17. *Schſapanin*. 18. *Ckocinn*. 19. Est Conventus Monialium. 20. *Chogia Abedik*.
- In *Gulfa* vel *Ciolfa* & *Erevan*, villa vicina *Hiſpaham*, sunt circiter octo mille *Armeni* fere omnes mercatores. Habet Suffraganeos,
 1. *Pharia*, Episcopatus versus Occidentem:
 2.
- Karminvanch* Archiepiscopatus, id est, ruber Conventus, quia lapides sunt rubri, est in Provincia *Ecegazor*: distat ab *Erevan* & *Naxuvan* 2 diebus. Habet Suffraganeos.
 1. *Capisvanch*, Episcopatus & Monasterium *S. Basilii* prope civitatem *Capis*, quæ nunc est deserta.
- Caputuvanch*, id est, cœrulei coloris Monasterium aut atri in Provincia *Ecegazor*: nunc non est Episcopatus, sed tantum Monasterium: olim erat Episcopatus.
 2. *Derbavanch*, Episcopatus Provinciæ *Ecegazor*.
 3. *Hermonivanch*, Episcopatus Provinciæ *Ecegazor*.
 4. *Azpter*, Episcopatus Provinciæ *Sahbuniſſzor*: distat ab *Erevan* versus Orientem circiter 20 leucis.
- Machienuvanch*, Archiepiscopatus prope villam *Machienus* in Provincia *Gelarchun*: distat versus Orientem 15 leucis circiter ab *Erevan*: nullos habet sub se Episcopatus, quia sunt destructi & Monasteria.
- Macu*, Archiepiscopatus magnus in Provincia *Artaz*: in Cathedrali Ecclesia est corpus *S. Thaddei*. Habet sub se

“ Congregation *de Propaganda Fide* are composed, were surpris'd that his Majesty
 “ the King of *France* should so readily grant the Bishop an unlimited Power and
 “ Authority to print all such *Armenian* Books as he thought proper ; since he might
 “ have made a very ill Use of so extensive a Privilege, and published such Dissertations
 “ as countenanced and vindicated the *Armenian* Schism. But the whole Course of
 “ his Conduct, during his Residence in *France*, undeniably demonstrated, that he
 “ had a very great Regard and Veneration for the Church of *Rome*.

“ As to what relates to the religious Tenets and Ecclesiastical Discipline of the *Ar-*
 “ *menian* Church, no Author has been more copious, and particular than *Galanus*, in
 “ his Dissertation, printed at *Rome* on the Reconciliation of the *Armenian* Church
 “ with that of the *Latins*¹. This Treatise is divided into two Parts, the first of

1. Auhar, Episcopatus: distat versus Meridiem Orientalem a Macu 5 diebus.
 2. Hoi, Episcopatus: distat versus Meridiem a Macu 2 diebus.
 3. Jormi, Episcopatus: distat una die a Tabris, tribus vero versus Orientem Meridionalem a Macu.
 4. Maratha, Episcopatus ad Occidentem Tabris. Ibi sedebat Episcopus Italicus a 300 annis, & vertit multos libros Armenice, & fecit multos Vardapiet.
 5. Salmaſt, Episcopatus prope Maraga.
- Surb-Narcavea, id est, S. primus Martyr Stephanus, Archiepiscopatus versus Meridiem Occidentalem, distat 12 leucis a Naxuvan: Suffraganeos habebat olim multos & Monasteria; sed præter Aſtapat omnia sunt destructa. Olim Gulfa d'Hiſpahan erat sub ditione Archiepiscopi.
1. Aſtapat, vel Surb-Stephan, cui Ecclesia est dicata.
 2. Nachiovan.
-
- Surb-Uſcan, id est, ſignum Stæ. Crucis, quia ibi est pars Sanctæ Crucis: est idem Archiepiscopatus quam Sebaſte sub Turcis. Habet sub ſe,
1. Azptiruvanch, Episcopatus Provinciæ Aſcharu.
 2. Andreaſic, Episcopatus Provinciæ Aſchan: Ecclesia est Surb-Aſtuafſin.
 3. Surb-Hreſſacapet, id est, S. Archangelus, Episcopatus in Sebaſtia.
- Sanachim, Archiepiscopatus in Provincia Taſcir, vel Lorri, versus Tiplis: qui erant sub illo Episcopatus & Conventus sunt destructi.
- Schammachi, vel Acuanis, Archiepiscopatus prope mare Caspium: qui erant sub eo Episcopatus, & Conventus sunt destructi.
- Tathevanch, Archiepiscopatus magnus in Provincia Kapan. Habet sub ſe
1. Mecri Episcopatum.
 2. 3. 4. Sunt alii Episcopatus, quorum non recordatur D. Uskan. Habet etiam Archiepiscopatus Tathevanch sub ſe Monasteria.
 1. Surb-Karapiet.
 2. Tanzapharac.
 3. Vagathevavanch.
 4. Anapat, in quo sunt plusquam centum Eremitæ in deserto.
 5. 6. Duo Conventus Monialium, unus Scriher, alius Zanzaparach.
- Thivatavanch, id est, S. Anna, Archiepiscopatus prope civitatem Thucat vicinam Amaſiæ, olim Eudochia versus Occidentem Septentrionalem. Distat ab Egmiathin 150 leucis circiter. Habet sub ſe
1. Nazianzenum, Episcopatus sub Turcis.
 2. Marzuavanavanch, Episcopatus Provinciæ Marzuan sub Turcis.
 3. Neucaſuria, Episcopatus sub Turcis.
- Van, Archiepiscopatus magnus, idem qui & Varach, est Conventus in quo ſedet Archiepiscopus, & Van est civitas vicina juxta Lacum magnum Varasporacana. Habet sub ſe Suffraganeos.
1. Arces, vel Arciseuvanch, Episcopatus, ſeu Argens prope Lacum magnum.
 2. Clath, Episcopatus, ſeu Chelath juxta Lacum.
 3. Ctufuvanch, vel Ctus, juxta Lacum versus Occidentem: ibi sunt tres Conventus Monachorum & Eremitarum, quibus præeſt Episcopus.
 4. Lim. in ipſo Lacu versus Occidentem, Episcopatus.
 5. Uſtan, Episcopatus versus Septentrionem Varasporacani.
 6. Huſanus, Episcopatus.
- S. Ephannivanch, Monasterium tantum prope Van.
- Virap, id est, caverna vel Abyſſus, in qua S. Grigor latuit & vixit 13 annis: ibi celebratur Miſſa: est tantum Episcopatus sub Egmiathin, a quo versus Meridiem Orientalem circa Ararath distat 12 leucis; ſed dicitur Archiepiscopatus, quia sub ſe habet tres hos Conventus:
1. Vanſtan.
 2. Uzavanch.
 3. Muſcacbiuruvanch.

Subſcripſi Uſcanus, Episcopus Uſcavanch & Vardapiet, ac Fïcarius generalis in Armenia, ſigillumque appoſui.

¹ *Galen. Cler. Reg. in Concil. Eccl. Arm. cum Rom.*

“ which principally consists of Extracts from the *Armenian* Histories; but as the *Ar-*
 “ *menians* have been divided amongst themselves for several Centuries, and have had
 “ recourse to *Rome* on all Emergencies, as well as the rest of the Eastern Nations, I
 “ am thoroughly convinced that those Histories are not so just and exact as might
 “ be wished, and by consequence, not entirely to be relied on. For which Reason, I
 “ shall intersperse several cursory Reflections amongst those Quotations which I intend
 “ to introduce in this Place from *Galanus*, with respect to the *Armenians*. *Galanus*
 “ has made Commentaries, ’tis true, on his own Work, but notwithstanding as he
 “ was a Missionary and published his Works at *Rome*, we ought not implicitly, and
 “ without Examination to believe all he writes. There are several very curious Ob-
 “ servations, however, relating to the State and Religion of the *Armenians*, con-
 “ tained in his Dissertation.

“ I. IT is therefore observable, in the first Place, that the *Armenian* Histories
 “ translated by *Galanus*, contain an Act of Reconciliation between the *Armenian*
 “ Church and that of *Rome* entered into in the Reign of the Emperor *Constantine* and
 “ *Tiridat*, King of the *Armenians*, when *Sylvester* was in Possession of the See of *Rome*,
 “ and one *Gregory*, who was the great Patriarch of the *Armenians*, of that of *Ar-*
 “ *menia*. But ’tis highly probable, that besides the several Clauses contained in this
 “ Deed, that appear to be fabulous, the greatest part of it was drawn up and con-
 “ trived in the subsequent Centuries, and particularly in the Time of Pope Innocent
 “ the III^d, when the *Armenian* Church was desirous of being reconciled to that of
 “ *Rome*: for we find such Expressions there with relation to the Pope’s Supre-
 “ macy, as were never heard of in those Times beforementioned. The *Armenians*,
 “ however, make use of this Record to demonstrate the Antiquity of their Patriar-
 “ chate, which was established, say they, by Pope *Sylvester*, and they have even pro-
 “ duced it in their Disputes and Controversies with the *Greeks*. But this will appear
 “ but a weak and sandy Foundation to such as are the least acquainted with Eccle-
 “ siastical History, and duly consider the extensive Power which Pope *Sylvester* as-
 “ sumes to himself in that Treaty.

“ II. EVERY Body knows that the *Armenians* are Monophysites by Profession, who
 “ acknowledge but one Nature in JESUS CHRIST: This Heresy, however, as we
 “ have before observed in speaking of the *Jacobites*, is imaginary only, and consists
 “ in nothing but a Misconstruction of some few equivocal, and ambiguous Terms.
 “ ’Tis what, however, still creates and fomented warm Debates amongst the *Arme-*
 “ *nians*; and altho’ their Knowledge, for the Generality, is very superficial with respect
 “ to religious Matters, yet they talk rationally enough on the Mystery of the Incarnation,
 “ and the Council of *Chalcedon* which they reject. ’Tis observable, however, that a vast
 “ Number of *Armenians* are at present ^k reconciled to the *Romish* Church whose Doc-
 “ trines

^k I shall here give the Reader a compendious History of the Schism and Reconciliations which were either actually executed or were intended so to be. The Schism commenced by one of their Patriarchs, *Nierfes* by Name, who, in an illegal Assembly convened about the Year 535, peremptorily determined, that there was but one Nature in JESUS CHRIST. This Schism, however, was not in reality established till the Year 551. At which Time the *Armenians* withdrew themselves in such a Manner, that they were ambitious of making an *Era* of their Separation, and of computing their Years forever after from that *Epocha*. And ’tis from this *Era*, that the *Armenians* make their Computation at this very Day, which ought to commence in the Month of *July*; but the *Armenians* usually begin to reckon from the first Day of *January* 552. ’Tis from that Time at least, that the first *Armenian* Bishop, making himself independent, assumed the Title of *Catholicos*, or *Universal Patriarch*. In the Beginning of the seventh Century, *Mauricius*, and *Heracius* being Emperors, some of the *Armenians* received the Council of *Chalcedon*, and acknowledged the two Natures of

“ trines they embrace, and that the new Reconciliation set a foot in Pope *Urban* the
“ VIIIth’s Time ought in a great Measure to be ascribed to the Conduct of *Galanus*.

“ III. It is not actually true, that the *Armenians* deny the real Presence of JESUS
“ CHRIST, as ¹*Brerewood*, on the Veracity of a worthy Author, asserts in the Sacra-
“ ment of the Eucharist; ^m for the *Armenians*, and Easterns have never controverted
“ this important Point half so much as the *Latins* have done, especially since *Be-*
“ *renger*’s Time: And whereas the *Armenians* never had Occasion to pry very nar-
“ rowly into this abstruse Point, yet they have always contented themselves with ge-
“ neral Terms of Transmutation of the Elements into the Body and Blood of CHRIST.
“ *Galanus*, who mentions several of their Synods, and the Controversies which they
“ have maintained with the *Greeks*, takes no manner of notice of this, but only of
“ their neglecting to put Water into their Wine when they celebrate Mass, and of
“ their consecrating with unleavened Bread according to the Practice of the *Latins*.
“ What *Brerewood* has related with respect to *Purgatory*, must be understood in the
“ same

of JESUS CHRIST. The Reconciliation of a small Body of the *Armenians*, lasted, as we are informed, about one hundred and five Years. The Schism revived and broke out again in 727, by another unlawful Assembly of heterodox Prelates, who re-established the Heresy of the Monophites, &c. About the Close of the ninth Century a Reconciliation was again attempted, but to no Manner of Purpose. *S. Nicen*, who lived in the Tenth, laboured at the Accomplishment of it, at the Expence of his own Repose, since the Heresies of his own Countrymen obliged him to abandon *Armenia*, and travel into *Europe*. The *Armenians*, according to this Saint, not only then persisted in their former Errors, but adopted new ones. A Reconciliation of the *Armenian* Church with that of *Rome* was likewise attempted in the Time of the *Crusades*. As for the rest, most of the Reconciliations either accomplished, or set on Foot, with respect to the *Armenians*, as well as the *Greeks*, were the Result either of the Fear they had of their Neighbours, or some other pressing Want, or the Views of a few private Persons, or an ardent Zeal for the Extension of the Kingdom of CHRIST, and that of the Pope. The *Latins* gained Ground prodigiously at the Beginning of the fourteenth Century, through the Character which History has given of *Hayton* King of *Armenia*, and the Confusion in the State at that Time. In the Year 1307 a Synod was convened, in order to bring about a Reconciliation, which was actually accomplished, with respect to one Part of the *Armenian* Church, and still subsists: But this was attended with an infinite deal of Trouble, and met with such powerful Oppositions as terminated at last in the total Ruin and Destruction of the State.

¹ *Brerewood* of *Lang. and Relig.* Chap. xxiv.

^m The *Armenians*, according to *Ricaut*, hold the Doctrine of Transubstantiation in the very same Sense as the Church of *Rome*. This Concession of his is backed with a very harsh Reflection. “ Their Priests, says he, thirsting after Glory and Riches, received, without any Manner of Difficulty, a Tenet, which was so advantageous, and inspired the People with such a profound Veneration for those who served at the Altar, &c.” In another Place, he makes this further Reflection, “ That ’tis but of late Years, that the *Armenians* have had any Debates about the Doctrine of Transubstantiation, which is not as yet universally received &c.” Nobody ever attempted to dispute the orthodox Principles of the *Armenians* with relation to the *Eucharist*, according to Father *le Brun* in the 3d Tome of his *Liturgies*, till the very last Century; and when they were informed, “ That there was a new Sort of Christians sprung up in *France*, who denied the real Presence, and the Doctrine of Transubstantiation, and insisted that the Eastern Nations were all of the same Opinion, they looked upon such a Report as an idle Romance.” In a Letter which was wrote to the *Armenian* Schismatics at the Beginning of the 14th Century, they were only charged with making use of earthen Chalice’s, with refusing to administer the Communion in one Kind only, and with giving it to Infants incapable of knowing the Nature and Intention of that Ordinance. It appears, likewise, from the whole Account *Tournesfort* has given us of the *Armenian* Mass, that they acknowledged the Doctrine of Transubstantiation.

ⁿ *Ricaut*, in his *State of the Armenian Church*, is more particular, and copious upon this Topick. “ The *Armenians* are of Opinion, says he, that no Saint, the Prophet *Elias*, and the Blessed Virgin only excepted, is either in Heaven, in Body, or in Soul; that the true Believer who dies in a State of Grace does not enter immediately into Paradise, nor the Souls of the Wicked directly into Hell, but that both the one and the other are stopt in their Career, and lodged in the very Mansions which they call *Gayank*, that is, the eighth Heaven or Region of the Stars, in which they are sensible of no other Joy or Grief, but that which arises from Innocence, or conscious Guilt. Such as depart this Life, guilty only of venial Sins, get likewise Admission into this *Gayank*, and through the Alms-Deeds and other good Works of the righteous here below, are delivered from the Torments due to their Demerits. The Souls of the Just shall not enjoy the beatific Vision till after the Resurrection Till that Day, they are only replenished with some Rays of Light, some Emanations of the Glory of God.” Father *Ménier*, in his Account of *Armenia* Tom. VI. of the *Collection of Voyages to the North*, says much the same Thing in general, but adds afterwards, “ That the *Armenians* notwithstanding this, in their publick Prayers implore the Divine Majesty to receive the Souls of such as are deceased into his heavenly Kingdom amongst the Saints; and adds, that the Saints are in a State of Glory with the Angels. This is a manifest Contradiction. The same Father says likewise, That they are of Opinion, that JESUS CHRIST, when he descended into Hell, released all the Damned; and that there has been no such Place as *Purgatory* ever since, and that such Souls as are separated from their Bodies are fluctuating in the Re-

“ same Sense as what has been before offered with relation to the *Greeks* and other
 “ Eastern Nations: And ’tis very probable, that what is said in the same Place with
 “ respect to their not allowing that the Sacraments have a Power of conferring Grace,
 “ is no better than a meer Chimera of some Scholastic Doctor, who dreamt that the
 “ Easterns were perfectly versed in all the Subtleties and Refinements of the *Latins*.
 “ Neither do I believe it to be true, that the *Armenians* refuse to eat any of those
 “ Animals that are pronounced unclean by the *Jewish* Law, as *Brerewood* likewise
 “ says the *Abyssins* do; but what has given some Grounds for this Notion is, that the
 “ *Armenians* and the *Abyssins*, as well as the other Eastern Christians, abstain from
 “ eating of Blood and Meats strangled without any superstitious Reason for their
 “ Aversion to them.

“ It would be useless to expatiate on the religious Tenets of the *Armenians* not
 “ reconciled to the Church of *Rome*; for we have already said as much as is requisite
 “ on that Topic in explaining those of the *Jacobites*; all the Difference between them
 “ consisting only in some particular Ceremonies, and Church-Discipline. I flatter
 “ myself, however, that a Catalogue of the erroneous Tenets ascribed to them by an
 “ *Armenian*, reconciled to the Church of *Rome*, will prove no disagreeable Entertain-
 “ ment to the Reader, which will serve likewise as a Confirmation of what we have
 “ before advanced, and will at the same Time set several other material Points in a
 “ clear Light. The Allegations of this Author against his Countrymen not reconciled
 “ to the Pope are, that they embrace the Error of *Eutyches*, and *Dioscorus*, with re-
 “ lation to the *Unity of Nature* in *Jesus Christ*; that they believe the *Holy Ghost* pro-
 “ ceeds only from the Father; that the Souls of the Saints enter not into Paradise,
 “ nor the Damned into Hell till the Day of Judgment; that there are no such Places
 “ as can properly be called Purgatory or Hell, and that the Church of *Rome* has no
 “ Primacy above other Churches. He adds, moreover, that the *Armenians* abhor
 “ the Memory of Pope *Leo*, and the Council of *Chalcedon*; that they don’t observe
 “ our *Saviour’s Festivals* in Conformity with the Church of *Rome*; that they observe
 “ not to fast according to the Canons of the Church; that they don’t acknowledge
 “ seven Sacraments since they do not use Confirmation, and Extreme Unction; and,
 “ moreover, are ignorant of the Nature and Essence of the other Sacraments; that at
 “ their Mass, they mingle no Water with their Wine in the Chalice; and that they
 “ look upon it as their Duty to administer to the Laity the Sacrament in both Kinds:
 “ He charges them likewise with the indecent Practice of consecrating in wooden, or

“ gion of the Air.” What *Tournefort* says bears a very near Affinity with the *Gayank* which *Ricaut* talks
 of. The Passage is this, “ Most of the *Armenian* Doctors are of Opinion, that the Souls of the deceased
 “ wait for the Day of Judgment in some stated Place between Heaven and Earth, where they flatter
 “ themselves that they shall one Day be admitted into everlasting Glory;” but still continues he, *are not*
free from the dreadful Apprehensions of being consigned to eternal Torments. But what demonstrates still more
 the Absurdity and Contradiction of these People’s Ideas, is what *Tournefort* adds, “ that tho’ they will not
 “ by any Means admit of such a Place as Purgatory, yet they never fail to pray over the Monuments of
 “ their deceased Friends, and procure the Celebration of several Masses for them.

“ ’Tis true, however, according to *Ricaut*, that ’tis a Crime, in the Opinion of the *Armenians*, to eat
 Hares; because they are melancholy Animals, and by Consequence, their Flesh is unwholesome. This has
 no manner of Reference to Religion, tho’ what follows indeed may; the female Hares have their periodical
 Courses as Women have; and who knows, but that the *Armenians* abstain from eating them on that Account?

’fear. Hænat apud Galan.

“ *Tournefort* observes on this Occasion, that their most eminent Prelates acquit themselves of this Heresy
 laid to their Charge. They maintain that all the Misfortune arises from the Barrenness of their Language,
 and Want of proper Terms; insomuch that the Terms *Nature* and *Person* are frequently confounded.
 Father *Monier*, in his Account of *Armenia*, discovers very plainly the *Eutychianism* of the *Armenians*; but
 after all, what he says upon that Topick only shews, that their Heresy consists in some ambiguous Terms
 which they don’t rightly understand, and terminates in some Consequences deduced from them with too
 much Subtlety and Refinement, &c.

“ earthen Cups; that all Priests absolve Delinquents from all Kinds of Sins, there
 “ being no reserved Cases amongst them; that they are dependent on two Patriarchs,
 “ each of whom lays claim to the Patriarchate of all *Armenia*; that their Curates
 “ and Bishops succeed each other, as if their Preferments were hereditary; that they
 “ buy and sell the Sacraments; that they issue out Divorces for Money without the
 “ any just Grounds for a Separation; that they neither consecrate the Chrism nor
 “ Oil for the Sick; and, to conclude, that they give the Communion to Children
 “ before they have attained to the Use of Reason.

“ FROM this Catalogue it plainly appears, that the *Armenian*, who enumerates all
 “ these pretended Errors, was reconciled to the *Latin* Church; for, as we have be-
 “ fore observed, most of these Notions are supported by all the Eastern Christians, in
 “ the very same Manner we have explained them before, when speaking of the *Greeks*.
 “ What the *Armenians* may seem justly blame-worthy for, is, that they observe with
 “ too much Superstition and Strictness some Fasts which are very numerous in their
 “ Kalendar, and that they are too careless in instructing themselves in the Mysteries
 “ of Religion. None of the Eastern Churches testify such a profound Esteem for
 “ fasting, as that of the *Armenians*; and any one would imagine, by their Discourses
 “ upon that Subject, that their Religion principally consisted in that one Act of De-
 “ votion. As to that fixt and unalterable Resolution which they seem to have taken
 “ to celebrate the *Nativity* and *Epiphany* of our Blessed Saviour on one and the same
 “ Day, I can’t see that ’tis any ways blame-worthy; ’since it was the constant Prac-
 “ tice of the Church for many Years together, and, in reality, the *Epiphany*, or Ap-
 “ pearance of our Saviour, is, properly speaking, the same as his *Nativity*.

“ THE Title of *Master*, or ‘Doctor, is in such Esteem amongst the *Armenians*,
 “ that they confer that Degree with the same Solemnities as they do Holy Orders; and
 “ this Title in their ‘Opinion is conformable to that of our Blessed Lord’s, who called
 “ himself *Rabbi*, that is to say, *Master*. ’Tis to these Doctors they always have Re-
 “ course for their Opinions in all religious Debates, and ’tis their peculiar Province to

† See a Passage of Dr. *Cave*’s upon this Point quoted by *Ricaut* in his *State of the Armenian Church*, Ch. vi.
 † They are called *Vertabists*. Father *Monier*, in his Account of *Armenia*, assures us, that they don’t in the least scruple taking the upperhand of such Bishops as are not Doctors; that they bear the Crozier, and have an unlimited Commission to preach wherever they think convenient; that some of them are Superiors of Convents, and others Dispensers of God’s Word, to whose pious Discourses the Populace listen with Abundance of Attention and Respect. That we may have Occasion to mention them no more in the Sequel of this Dissertation, I shall here introduce every thing that is worthy the Reader’s Observation concerning them. The Title of *Vertabist* passes, if we may rely on the Veracity of Father *Monier*, without much Learning or Application, from the Preceptor to his Pupil. For in order thereto, as he further observes, the former is only instructed in a few particular Passages of Ecclesiastical History; and what is more remarkable than all the rest, of such as have a more immediate Relation to their own erroneous Tenets. To this superficial Knowledge there is another Article of equal Importance added, and that is, they must be able without Hesitation to repeat the Names of the Holy Fathers. Nothing can be of greater Conveniency than Learning so acquired; and ’tis to be hoped, that our young Students will rival them by Degrees. At present, their Reach of Wit extends no farther than a general Idea of Things; they run with Precipitation from the Abridgment of Philosophy to that of Divinity; they pry into Antiquity no further than those Pamphlets of Literature which their Authors publish quarterly as the Products of their laborious Lucubrations; from whence they derive their Taste, their Delicacy, their refined Way of Reasoning, and get rid of vulgar Prejudices. They learn by rote all the orthodox and heterodox Tenets, and at last attain to a ready Knowledge of all the Doctors Names both ancient and modern. But to return once more to these *Vertabists*. They study to make themselves the Objects of the People’s Veneration; they receive such as visit them, even the Priests in their Chairs of State; one must approach them with the most profound Respect to kiss their Hands, and after a Retreat of three or four Steps kneel to receive their ghostly Admonitions. The *Vertabists*, according to *Tournefort*, make no Scruple of assuming the Power of Excommunication, and are maintained by the voluntary Contributions of their numerous Auditors. They lead their Lives in a perpetual State of Celibacy, and fast full three Parts in four of the Year, with the utmost Austerity.

† *Galen. in Concil. Eccles. Armen. cum Rom.*

“ hear,

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“ hear, and decide them ; their Bishops being looked upon as Persons better qualified
 “ for administering the Sacrament of Ordination, than to be Doctors. These Doctors,
 “ likewise, are, for the generality, the Persons appointed to preach in their Churches,
 “ and to reconcile such Divisions as happen at any Time to arise between particular
 “ Persons. In short, they are in the same Rank amongst the *Armenians* as the *Rabbi's*
 “ amongst the *Jews*.

“ THE *Monastic* Order has been likewise in great Vogue with the *Armenians*, ever
 “ since one of their Patriarchs, *Nierjes* by Name, introduced that of *St. Basil* ; but
 “ from the Time that they were reconciled with the Church of *Rome*, * they have
 “ made a thorough Reformation in their Rule or Institution, in order to have it more
 “ conformable to that of the *Latins* ; and the *Armenian* who has furnished us with the
 “ beforementioned long Catalogue of Errors imputed by him to his Countrymen, on
 “ his Arrival at *Rome* made a solemn Vow, that, if ever he returned safe into the
 “ East again, he and his Associates should forever after follow the Rule of *St. Austin*,
 “ and the Constitutions of *St. Dominic*. He who was the principal Instrument in,
 “ and Cause of, this Reformation, as well in their Religion as their Monachism, was
 “ a certain Monk of the Order of *St. Dominic*, called *Bartholomew*, who was very
 “ successful in his Progress amongst the *Armenians* for the Service of the Church of
 “ *Rome*, under Pope *John* the XXIIId, having by his preaching attached several
 “ Monks to his Interest, whom he afterwards made use of in order to accomplish a
 “ Reconciliation between the two Churches. 'Twas at this Time that the Order of
 “ *St. Dominic* was settled and established in *Armenia*, and these Monks were distin-
 “ guished by the Appellation of the *United Friars*, on Account of their new Recon-
 “ ciliation. This Order, which was established with no other View but to abolish
 “ the old one, in a short Time was held in a very high Repute, insomuch that these
 “ *United Friars* erected several Convents, not only in *Armenia* and *Georgia*, but in
 “ other Places beyond the *Euxine Sea*, particularly at *Cassa*, which was then under
 “ the Jurisdiction of the *Genoese*. However, since the *Turks* and *Persians* have made
 “ themselves Masters of those Countries, the Number of these *United Friars* is
 “ mightily decreased, and there are at present only a few of them, who have with-
 “ drawn into the Province of *Nasirvan*, in *Armenia the Great* ; and who being re-
 “ duced at last to the utmost Extremity, have united themselves with the Friars of the
 “ Order of *St. Dominic* in *Europe*. They are now subordinate to, and under the Juris-
 “ diction of the General of that Order, who sends a Provincial Superior thither to pre-
 “ side over them.

“ As to their Divine Service, 'tis performed in the *Armenian* Language, which is
 “ very unpolished, and not much known. The modern *Armenian* Tongue, however,
 “ differs so much from the antient, that the People are at a Loss to understand the
 “ very Liturgy, and other religious Offices, which are wrote in the latter. They have
 “ likewise the whole Bible translated into their Language from the *Greek Septuagint*.
 “ This Version of the sacred Scriptures was made about the Time of *St. John Chry-*
 “ *ostom* by some of their Doctors, who had learned the *Greek* Language, and amongst
 “ others, one *Moses* the Grammarian, and *David* the Philosopher. 'Tis proper to
 “ observe in this Place, that the *Armenians* look upon one *Mesrop*, a Hermit, as the

* The schismatick Monks are intirely regulated by the Constitutions of *St. Basil* ; but the Catholics, or the Reunited by those of *St. Dominic*.

“ Author of their Characters, and say that he invented them in the City of *Balu* near
“ the *Euphrates*, he lived in the Time of St. *John Chrysostom*.”

As a Supplement to Father *Simon*'s Account of the *Armenians* I shall oblige the Reader with an Abstract of their Confession of Faith from *Ricaut*, without omitting any of those Obscurities that so naturally attend all Creeds in general, not to say, that are essential to them. “ They believe in the sacred Trinity, as we do, *not in three Gods*, but one God; one, with respect to Will, Government, and Judgment &c. One of these three Persons, begotten of his Father *before all Eternity*, came down from Heaven *in the Fulness of Time* to the Virgin *Mary*, and partook of her Nature, having been conceived in her Blessed Womb. “ The Deity was there united to the human Nature, without the least Spot or Pollution; condescended to lie concealed there for nine Months together, and was afterwards brought into the World according to the common Course of Nature, with one Soul, one Understanding, one Judgment, and one Body. From this Intermixture, or this Union resulted the Composition of one Person. This Person, after he had lived a stated Time here upon Earth, died with respect to his Humanity, tho' he was immortal with respect to his Godhead. His Body was buried and his Godhead was united with it in the Grave. His Soul descended into Hell, and being inseparably attended by his Godhead, preached to the Souls confined within those gloomy Regions, and after having released them from their infernal Chains, arose again the third Day. “ As to their Notions relating to the Procession of the Holy Ghost, every Body knows, that they are conformable to those of the *Greeks*. In all other Respects they are such implacable Enemies to the *Greeks*, that, according to “ *Tournefort*, “ should “ a *Greek* accidentally enter into an *Armenian* Church, or an *Armenian* into one of “ theirs, both the one and the other imagine it to be profaned, and consecrate it a- “ new accordingly.”

THAT Assertion of Father *Simon*'s, that the *Armenians* are subordinate to, and under the Jurisdiction of two Patriarchs, may very easily lead the Reader into an Error. That Point, therefore, must be cleared up, and settled after this Manner. The *Armenians* have four ^a Patriarchs, each of which assumes the Title of *Catholic*, viz. That of *Itchmiazin*, that of *Cis*, that of *Causehabar*, and that of *Achtamar*. The three last, according to *Ricaut*, acknowledge the first as their Head, and have recourse to him upon all difficult Emergencies, tho' they are independent on him in Point of their Church-Discipline. He adds, “ that no Priest can be admitted into Holy Orders, “ unless they are all four present at the Ceremony either personally, or by Proxy.” As to the *Armenian* Patriarchs at *Constantinople* and *Jerusalem*, “ they are, continues “ he, only titular Patriarchs, established out of a particular Regard to the *Turks* ;” who are very well pleased to maintain their Dignity and Character amongst them, in order to make an Advantage of their Investures ; but, according to the beforemen-

^w These are Terms made use of by *Ricaut*'s Translator.

^x Herein lies their pretended *Eutychianism*.

^y Add here the following Tenets ascribed to them by *Tournefort*, “ that all Souls were created from the “ Beginning of the World; that after the Day of Judgment JESUS CHRIST will dwell upon Earth for one “ thousand Years with the Elect.”

^z *Travels to the Levant*, Letter XX.

^a *Brerewood* makes mention but of two Patriarchs (and therein he agrees with Father *Simon*) viz. that of *Itchmiazin* for *Armenia Major*, and that of *Cis* for *Armenia Minor*. *Tournefort* speaks of the Patriarch of *Najevan*, acknowledged by the *Roman Catholick Armenians*, and that of *Caminiec* in *Poland*, who have acknowledged likewise the Pope's Supremacy from the Time of the Reconciliation of the *Armenians* in *Poland* with the *Latin Church*, which was accomplished in the Year 1666.

tioned *Ricaut*, “ these titular Prelates are properly speaking Deputies only to the
 “ Patriarch or to treat them more honourably, they are inferior Bishops who
 “ depend on the Patriarchs.”

THE grand Patriarch, that is to say, the Patriarch of *Itchmiazin*, is elected by a Majority of Votes given by the Bishops who assemble themselves together there for that Purpose, by the Permission of the King *Persia*. This Licence is purchased under the specious Title of a Present or Donation: Nay, frequently the Patriarchate is put up to Sale, and disposed of to the best Bidder. This Patriarch assumes to himself an absolute Power over the Clergy, and has the Privilege to nominate, ordain and depose at his Pleasure all such Prelates as are under his Jurisdiction. “ This ^bPrivi-
 “ lege, however, is, in fact, confined within a narrow Compass, and consists only
 “ in a Power to confirm the Elections that are made by particular Churches, or the
 “ private Nominations obtained from the *Grand Signior*, or the King of *Persia*.” The yearly Income of this Patriarch ^c amounts, at least, to two hundred thousand Crowns. “ Every *Armenian*, according to *Tournefort*, who is above fifteen Years of
 “ Age, is assessed five Pence *per Ann.* but such as are rich pay him three or four
 “ Crowns each.” And, notwithstanding all this, our Author adds, “ that this Prelate
 “ is, in reality, indigent and necessitous; because he is obliged to pay the Capitation,
 “ or Tax for such of his Flock as are incapable of defraying that annual Expence.” His extensive Authority, however, renders him one of the most considerable Prelates in the whole Universe. His Dependents all tremble when he threatens them with Excommunication, and we are credibly informed, that there are fourscore thousand Villages under his Jurisdiction.

I SHALL relate here one Circumstance, on the Veracity of Father *Monier*, which is very particular, with respect to the Consecration of their Bishops, as it was solemnized formerly by the Patriarch of *Armenia the Less*. He layed on the Candidate's Head the Right Hand of St. *Gregory the Illuminator*, who lived at the Beginning of the fourth Century. This Relick is preserved to this Day in the Convent of *Itchmiazin*. The Imposition here spoken of was a Juggle of the Patriarch's, by vertue of which the greatest Part flocked to him for Ordination, which brought him in a very considerable Income, and enabled him to pay his Tribute to the King of *Persia*.

I HAVE already observed, that the *Vertabiets* live in a perpetual State of Celibacy; the Curates and secular Priests, however, are allowed to marry once, but being prohibited any future Marriage, they wisely make choice of such Consorts as are in their Bloom, and of a hale Constitution. The Priests lie in the Church the Night before they are obliged to serve at the Altar; and if there be several Priests belonging to one Church, who officiate weekly, the Person in waiting lies there every Night during the Time of his Attendance.

EACH particular Church has its Council, vested with the Privilege of electing the Bishop, who makes his Application afterwards to the Patriarch for his Consecration:

^b Father *Monier's Account of Armenia*.

^c Six hundred thousand according to *Tournefort*. The Revenues of the Patriarchs consist, according to *Ricaut*, in the Produce of several Lands, and the voluntary Contributions of the Faithful. See his Particulars of these Contributions in his State of the *Armenian Church*. The Reader, however, is to observe, that *Ricaut* has scarce inserted any thing there, but what he has taken for granted on the Testimony and Veracity of the *Armenians in Constantinople*.

This Council, hasnot withstanding a further Privilege of deposing him, in Case his Conduct does not answer their Expectations. The Bishops reside in Convents, and live there under the very same Regulations as the Monks. Their Revenue arises from charitable Contributions, Ordinations, and Dispensations for second Marriages. As Badges of their Quality, they wear a Mitre, a Ring, and a Crozier.

If several Priests belong to one Church, the Parish is divided among them. There is no other Qualification requisite, as we are informed, for Admission to the Priesthood, than to be able to read Mass in the literal *Armenian*, that is to say, not the vulgar *Armenian*. There is nothing, in short, forced or extravagant in those Accounts which inform us, that in *Armenia*, and for the generality, indeed, throughout the *Levant*, *to be an Ignoramus is a sufficient Qualification for a Clergyman*. All the Preparation that is required for one who is to be admitted to the Priesthood consists in continuing forty Days successively in the Church. The last Day of that Term is set apart for the Celebration of the Mass. After which there is a grand Entertainment. The new Priest's Spouse (who is called *Papadia*) is present and sits on a Joint-Stool, with a Napkin bound over her Eyes, her Ears stopp'd, and her Mouth shut, ^das a Testimony of that reserved Behaviour expected from her, as to the sacred Functions in which her Husband is to be employed. What Grounds can there be for making the Wife the publick Object of a Ceremony which expressly denotes the Duty of her Husband? 'Tis he who ought to be modest and circumspect in all his Actions relating to the Altar. The antient Pagans recommended this reserved Deportment to their Priests, as some Hereticks did likewise after their Example. I shall add here a few other Particulars in order to lay before the Reader the Manner in which they discharge their pastoral Functions. They have a *Breviary* within the Choir, and a *Psalter* without, some Part of which must be daily repeated. Father *Monier* says, " that the Priests never go to " Church in the common Course of the Year, but only in the Morning to *Matins*, and " in the Evening to *Vespers*;" but go at Noon likewise during their Lent. They generally assemble themselves together by two in the Morning, in order to begin, according to Father *le Brun*, or even, to finish the Liturgy by Sun-rise, in so doing they preserve a Custom strictly observed in the earliest Ages. Should the Reader desire to be more particularly informed with respect to their Conduct, he may gratify his Curiosity by consulting the several Authors mentioned in the ^f Notes below.

CHILDREN designed for the Priesthood are ordained at about ten or twelve Years of Age : As soon as they are capable of reading well, their Master presents them to the Bishop. After the Ceremony of their Ordination is over, they are confined for two or three Days within the Church, and not permitted to appear without the Doors. During this Retirement, they are exercised some Time in Reading, and then indulged in childish Amusements. After the Expiration of this short Term of Confinement, the Surplices which they are dress'd in upon this Occasion are laid aside, and the Priests deliver up their Novices to their respective Parents, who make an elegant Entertainment, and pay the Bishop twelve Pence *per* Head for their Ordination.

^d Father *Monier* ubi supra.

^e *Basilides* advis'd all his Followers to hold their Tongues, and laid down the following Maxim to enforce his Admonition. *Pry into the Secrets of other People as much as you can ; but give no Man an Opportunity to dive into yours. Omnes cognosce, te nemo cognoscat.*

^f Father *le Brun* in his *Liturgies*. Father *Monier's Account of Armenia*, and *Tournefort's Travels to the Levant*.

I SHALL now enlarge a little on the Devotion of the *Armenians*, and the Order and Decorum which is observed in all their Churches. I shall begin with the Pilgrimages of their Devotees to ^e *Itchmiazin* and *Virap*, two Places held as sacred, and in as high Repute with them, as those of our *Lady of Loretto*, and *St. James* in *Galicia* are with us ; or as any other Thing which we hold valuable, and tending to our spiritual Benefit and Advantage in Point of Pilgrimage. 'Tis even said these two Pilgrimages are thought by them far more preferable than that made to the Temple at *Jerusalem*. The Pilgrim is seven Years in duly preparing himself for this sacred Visitation, and fasts forty Days annually, besides the other Fasts enjoined by the *Armenian* Church, of which I shall give an Account in its proper Place. There are essential Advantages annexed to these Pilgrimages, when performed after due Preparation. Those Advantages are a Mind adorned with uncommon Talents, an extraordinary Activity of Body, a natural Disposition to singing and dancing well, a large Number of faithful Friends, and a Wife, adorned with all the Graces of her Sex. Who could imagine that the *Armenian* Saints should amuse themselves in obtaining for their Devotees such gay Accomplishments, as dancing, singing, and Activity of Body, which are so unworthy the Regard of a true Believer? but Bigots, especially such as are illiterate, expect the most trifling Favours from Heaven. We must not, however, omit this material Observation, that the *Armenians* never presume to petition their Saints for Riches.

BEFORE any Persons, whether Men or Women, presume to enter into the Church, they pull their Shoes off at the Church-Door, where there are Chests to lock them up in, during the Time of Divine Service. As they go in, they cross themselves three Times, but after the same Form, according to Father *le Brun*, as is observed in the *Latin* Church. The Men are all uncovered. The Clergy themselves are without Shoes in the Choir ; but those who officiate in the Sanctuary put on black Slippers. During the Celebration of the Mass, and the other Parts of Divine Service, all either stand, or sit on the Ground, the Men cross-legged and the Women upon their Heels. To this long Detail of their Ceremonies, which constitute at least the external Part of Devotion, we must add, that there are always Abundance of People that stay a long Time in the Church, and are there, as we have before observed, by Break of Day. Father *Monier* assures us, that he was very much affected with their modest Deportment in the Exercise of their Devotion. And *Ricaut* tells us, his Heart was melted with the Warmth and Ardency of it, which is redoubled at some certain Seasons, particularly in *Holy Week*.

I SHALL now proceed to their Fasts, ^h which are much more rigorous than those of the *Greeks*, and no Dispensation allowed on any Account. During the forty Days of their *Lent*, which precedes their *Easter*, they must eat nothing but Herbs, Roots, Beans, Pease, and the like, and no greater Quantity of them than is just sufficient to support Nature. The *Armenians*, however, according to *Tournefort*, are allowed to eat Fish on Sundays : But is that exactly true? To this Act of their Self-Denial, we must add another, which is the natural Result of an habitual Practice of such long and severe Fasts, their Abstinence from Women. Their most rigid Devotees would look upon a Breach of this Piece of Mortification, as a Crime of the most enor-

^e See an Account hereof in *Ricaut's State of the Armenian Church*. Three very illustrious *Armenian* Saints are interred near *Itchmiazin*. *Virap*, which is situate in the Province of *Ardashat*, is remarkable for the many Sufferings which *St. Saveriah* underwent there, who was one of the Saints just beforementioned.

^h *Ricaut*, Father *Monier*, *Tournefort*, and Father *le Brun*.

mous Nature. Their established Custom of having no Mafs on Fast-Days, and during their *Lent*, but on *Sundays* only, as *Tournefort* says, is, in my Opinion, a Piece of Spiritual Humiliation. This Mafs likewise, *Tournefort* adds, is celebrated at Noon, and called *Low-Mafs*; because there is a Curtain drawn before the Altar, and the Priest, who is unseen, pronounces nothing with an audible Voice, but the *Gospel* and the *Creed*. All their Fasts in general are observed with the same Strictness and Austerity as their grand *Lent*. I have already taken sufficient Notice of their *Artzibut*; as to the rest, if the Reader be desirous to be further informed about them, he may gratify his Curiosity by consulting the Authors abovementioned.

I SHALL proceed in the next Place to their Festivals, of which their *Epiphany*, or *Benediction of their Waters*, the *Presentation of our Lord*, *Palm-Sunday*, *Easter-Sunday*, the *Ascension*, *Whit-Sunday*, the *Transfiguration*, the *Assumption of the Blessed Virgin*, and the *Exaltation of the Cross* are the most solemn. ⁱ The following Ceremonies observed upon some of these Holy-Days are very remarkable. The *Saturday* preceding the *Assumption* is spent in denouncing Anathema's against the Council of *Chalcedon* and Pope *Leo*. On *Assumption-Day* they bless their Grapes and new Fruits before Mafs. *Palm-Sunday* is solemnized by the Benediction of Palm and their Procession, which is made in the Manner following. "At the Return thereof a Priest, according to Father *Monier*, attended by a Deacon enters into the Church, and shuts the Door. The Celebrant at the Head of the Procession knocks, and sings these Words, "Open unto us, O Lord, &c. The Priest and the Deacon who are within, answer, "who are they that desire my Doors should be opened? This is the Lord's Door, and the righteous enter in thereat along with him. The officiating Priest, and his Assistants rejoin, Not only the righteous, but such Sinners likewise as are justified, &c." Those in the Church reply, by a short Detail of the Church's Merit, to whom the Celebrant answers, What you have said, with relation to the Holy Church, is just and true, she is our Mother without Spot or Blemish &c. "After this pious Dialogue is finished, the Church-Door opens, the Procession enters in, and the Service concludes with several devout and instructive Prayers."

IN order to be fully satisfied with respect to the Antiquity of the Benediction of the Waters, a Ceremony observed on the *Epiphany*, the Reader need only consult the Testimonies produced by Father *le Brun* on this Occasion. The *Armenians* observe the Ceremonies of this Benediction, and the Baptism subsequent thereupon, with as much Strictness as any of the other Eastern Nations. In the first Place, a large Basen of Water is placed at the Door of the Sanctuary, all the Clergy march in Procession out of the Vestry, and ascending the Steps of the Sanctuary, continue their Procession round the Basen. The Celebrant, who has said Mafs just before, reads several Prayers over the Water in the Basen, dips his Cross into it, and afterwards makes the Sign of the Cross in the Water with it, and at last pours some Chrism into it. After that, the Faithful wash themselves in it, and carry some of the Water home with them, where they make the same use of it as the *Latins* do of their Holy Water.

ⁱ Father *Monier*, in his Account of *Armenia*, reckons the *Nativity*, the *Annunciation* and *Assumption of the Blessed Virgin* amongst the *Armenian* Festivals; whereas *Ricaut* takes no Manner of Notice of the two first.

THERE is a Mass on *Holy-Thurſday* ſaid at Noon, at which the Faithful receive the Holy Communion. On this Day likewise, about five in the Evening, there is a Baſon full of Water brought to the Door of the Choir, which is there bleſſed with ſeveral Prayers. The Biſhop and the chief Perſon of the Clergy firſt waſhes the Feet of the Prieſts, and then of the Laity, making the Sign of the Croſs with ſome Oil that has been bleſſed for this Ceremony. After this, ſeveral ſtrong Men raiſe the Chair in which the officiating Prieſt ſits, in order that he may pronounce the Benediction on the People, proclaiming a Diſpenſation for eating Meat from that Time till *Ascenſion-Day*. The godly ſay, that it is fitting a Prieſt who humbles himſelf ſo low, as to waſh the Feet of all the World, ſhould be exalted above them all. *This is an Extract from Father le Brun.*

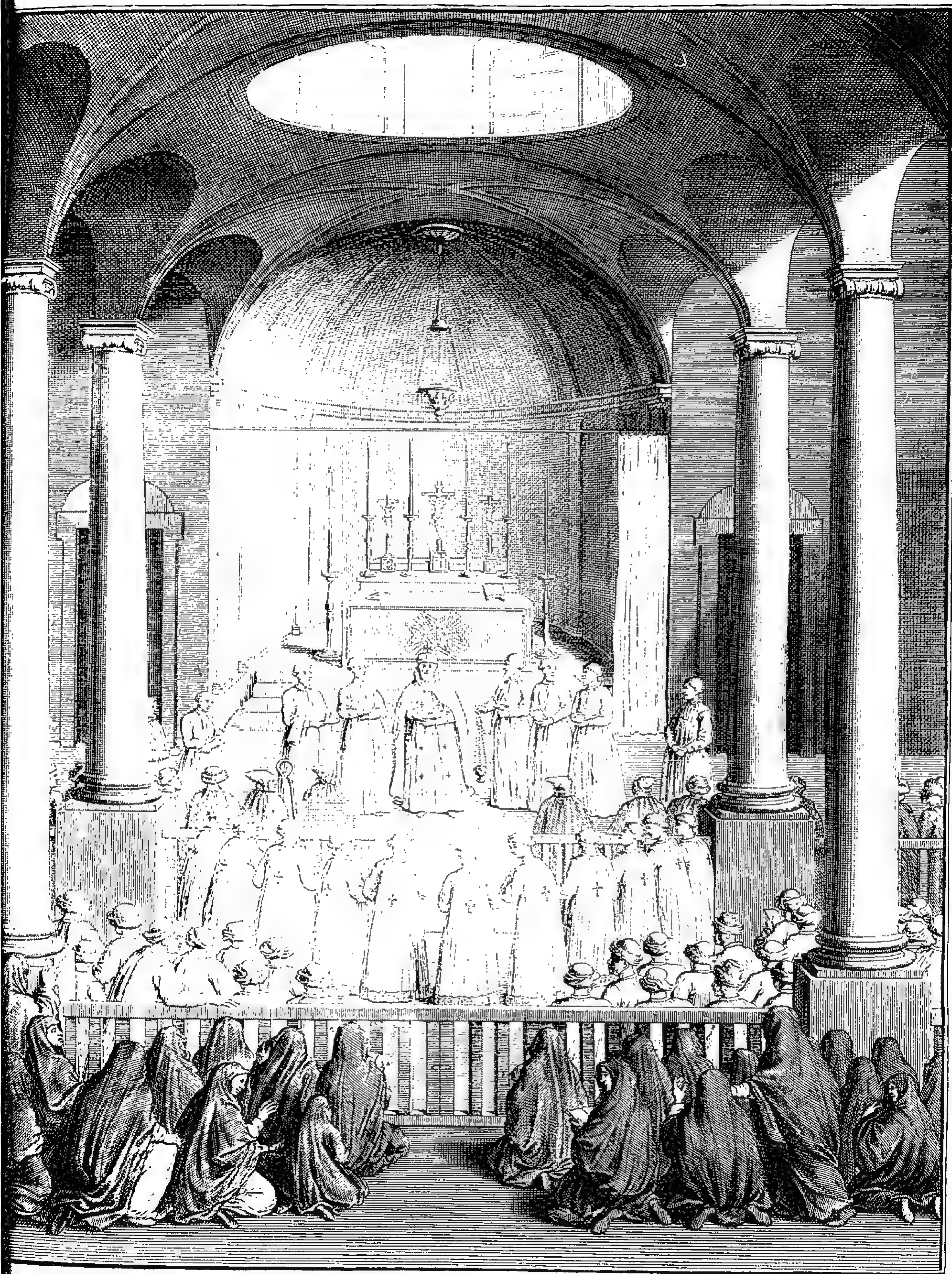
ON *Eaſter-Eve* Maſs is celebrated about five or ſix o'Clock in the Evening, and the Sacrament of the Lord's Supper adminiſtered at the ſame Time. *Eaſter-Tueſday* is ſpent in viſiting the Sepulchres of the Dead, and in reading divers Prayers and Leſſons in them.

To theſe Feſtivals, we muſt add a *Jewiſh* Superſtition, mentioned by Father *Monier*, whom I have quoted ſeveral Times already. “ The *Armenians* offer to God as
“ the *Jews* do, a Sacrifice of Beaſts which they kill before the Doors of their
“ Churches, by the Hands of their Prieſts. They dip one of their Fingers into the
“ Blood of the Victim, and paint the Doors of their Houſes with it in the Form of
“ a Croſs. The Prieſt keeps half of the Victim as his Dues, and the Remainder is
“ conſumed by the Perſons who make the Oblation. There is ſcarce a Houſe-Keeper
“ in any tolerable good Circumſtances who does not bring in a Lamb on the Feſtivals
“ of the *Epiphany*, the *Transfiguration*, the *Exaltation of the Holy Croſs*, and the *Aſ-*
“ *ſumption of the Virgin Mary*, which is called the Day of general Sacrifice. They
“ preſent other Oblations of the like Nature to God, for the Recovery of their
“ Health and other temporal Bleſſings.” I have already taken notice of this *Jewiſh* Superſtition amongſt my Obſervations on the religious Ceremonies of ſome Schiſmaticks in *Aſia*. The *Armenians*, as we are informed, produce the *Example of the Romiſh Church, which bleſſes Lambs at Eaſter*, as an ample Juſtification of their Conduct in the Obſervance of that religious Cuſtom: But let them put what Conſtruction they think convenient upon it, by way of Vindication, I will be ſo bold as to aſſert, that 'tis the Remains of a *Jewiſh* Rite, and as ſuperſtitious in all Reſpects, as that obſerved, or practiſed by the *Aſiaticks*.

¹ In order to give the Reader a juſt Idea of the *Armenian* Churches, I ſhall here introduce an Extract from Father *le Brun*, and doubt not in the leaſt of its fully anſwering the end propoſed: “ Their Churches, ſays he, are turned towards the Eaſt,
“ that ſo the Prieſt, who celebrates Maſs, and the whole Congregation may ſtand
“ with their Faces directly to that Quarter. They are divided, for the generality,
“ into four Parts, that is to ſay, the Sanctuary, the Choir, the Space peculiarly al-
“ lotted for the Lay-men, and that appropriated to the Service of the Women, which
“ is always the neareſt to the Door. The Choir is divided from the Men's Place, by

² See what has been ſaid before with reſpect to the *Georgians*. Father *Beſſon*, in his *ſacred Syria*, adds, that they had the Victim to the Church-Door, and that the Prieſt pronounces his Benediction on the Knife with which it is intended to be ſlain, and on the Salt made uſe of on this ſolemn Occaſion, &c.

³ See the Print hereto annexed in which you have a Representation of one of theſe Churches.



EGLISE des ARMENIENS.

“ Rails about six Foot high. The Sanctuary is five or six Steps higher than the
 “ Choir In the Center of the Sanctuary stands the Altar, which is small, and
 “ by it self, in order that the Priest may thurify and go round it. Most of
 “ the Churches have a Dome with several Windows in it to give Light to the Sanc-
 “ tuary. There are no Seats in that Part of the Church, because both the Celebrant and
 “ his Assistants are obliged to stand all the Time of Divine Service in that Holy Place.
 “ According to the Directions, however, in their Liturgy, the Priest is ordered to sit down
 “ during the Lesson out of the Prophets, and the Epistle; and then, in Case the Ce-
 “ lebrant should be a Bishop, or a Priest well stricken in Years, he is indulged with
 “ a Chair. For the generality there are small Rails between the two Stair-Cases
 “ leading from the Sanctuary to the Choir, and such as serve at the Altar are allowed
 “ to lean against or rest themselves upon them. On the left Side of the Sanc-
 “ tuary, as you go into the Church, stands the Vestry; and on the right Side op-
 “ posite to it, there is another in great Churches which is made use of as a Treasury
 “ There is but one Altar for the generality in each Church The Choir
 “ is the Place peculiarly appropriated to the Service of the Clergy; the Laity are
 “ never admitted into that Division. There are no Seats, but the Bishop’s, which is
 “ erected on the left Hand Side of the Door When there are several Bishops
 “ present, there are Stools brought for them, and set on each Side of the Episcopal
 “ Chair The others either stand all the Time of Divine Service, or sit cross-
 “ legged on the Ground, according to the Custom of the Country. The Choristers
 “ have neither Stool nor Desk, but when the Lessons are to be read, there is a fold-
 “ ing Desk brought out, and set in the Center, which is covered with an embroidered
 “ Veil. Neither is there any fixed Pulpit erected for the Preacher; but when there is a
 “ Sermon, a moveable Pulpit is generally placed at the Door of the Choir: The Pa-
 “ triarch however preaches in the Sanctuary. As to the third Division of the
 “ Church and the fourth there is nothing worth taking notice of in
 “ either of them Such Churches as are poor have their Pavements covered with
 “ Matting, but those which are rich, with fine Carpets And to prevent the
 “ People from dawbing them there is a sufficient Quantity of Spitting-Pots pro-
 “ vided.” And in all Probability the same Reason may be assigned for the pulling
 off their Shoes at the Church-Door.

In those Cities where the *Armenian* Merchants drive a great Trade, the Churches are embellished with beautiful Pictures and rich Tapestry, particularly the Sanctuary, which at all Times when there is no Celebration of the Mass is concealed by a fine Curtain. The sacred Vessels and Vestments are equally grand and magnificent; and whereas the *Greeks* have only two pitiful blind Lights scarce sufficient to enable the Priest to read Mass, there are Illuminations in Abundance, according to *Tournesfort*, all round the *Armenian* Churches.

In the Continuation of my Account of these *Armenian* Churches I shall transcribe little from any other Author but Father *le Brun*. The Altar is uncovered at all Times when there is no Divine Service; but always covered during the Celebration of their Mass. The Altars, according to Father *Monier*, are but small and without Relicks: Formerly the Cross, and the Book of the Gospels only were placed upon them. The *Armenians*, in Imitation of the *Latins*, have for many Years past placed their Candlesticks there, and very frequently a large Number of them, and fill up the Steps with

with Crosses. There are many Lamps always burning during the Celebration of Mass; and one particularly in the Center of the Sanctuary which is never extinguished. The Faithful offer Wax-Tapers to be burnt in Mass-time. The Masses, of which Father *le Brun* has given us a concise Description, seem to have been celebrated, according to *Nointel* and *Tavernier*, by such *Armenians* as were reconciled to the *Romish* Church. According to Father *Monier*, “ there are very seldom two Masses said in one Day at “ the same Church, or if there should, there is but one at each Altar There “ is nothing but High-Mass celebrated amongst them, and that at Break of Day, “ except on the Vigil of the *Epiphany* and *Easter-Eve*, at which Times ’tis celebrated “ in the Evening.” The Crucifix is for the generality painted, or represented, but very seldom imbossed. The Ornaments and Habits of those Priests who are unmarried, are black Gowns with Cowl of the same Colour; ^m the married Priests wear a blue Cassock, with a black Cloak over it, and a blue Turbant on their Heads. The Celebrant wears a Mitre on his Head, with a Cross upon the Top of it. This Mitre or Cap is called *Sagavard*, in the *Armenian* Language. His Albe is narrow and short. The Deacons wear one of them, but without a Surcingle. They wear likewise a Stole upon their left Shoulder, embellished with Crosses and hanging Part before and Part behind. That worn by the Priest is narrow, and has nothing particular belonging to it, tho’ *Tournefort* assures us, that ’tis very ⁿ large. I shall not here enter into a particular Description of the Surcingle, the Extremities of the Sleeves made use of by the *Armenian* Priests instead of Maniples, the Amict, or the gold or silver mohair Collar, like that of a Monk, to which is sewed a Piece of Linnen-Cloth, which hangs over their Shoulders, or in fine of the Cope. The Deacon assists the Priest in putting on all these Vestments. The Celebrant has always one or two, but oftener more to attend them. The Deacons have for the generality a *Quccoué* in their Hands, that is to say a ° round Plate of Brass or Copper, with little Bells, which, by their artful Motion of them, make as they tell us an agreeable and harmonious Sound. A Stick of a considerable Length serves as a Handle to this musical Instrument which accompanies, or regulates their Singing in the Church. I shall omit the Albe of their Subdeacons, and other inferior Clergy, the various Crosses which are painted on the Back, the Sleeves, and Bosom of the Albe. I shall only observe, that the pastoral Staff of their Archbishop is very long, and round at the Top; but that of their Bishops, at that Part which is made crooked like ours, has the Representation of a Serpent’s Head, whereby they are informed, if they will mind it, that *Prudence is an Episcopal Virtue*. The *Vertabets* likewise wear their Staves as publick Badges of their Doctor’s Degree. To what has been said this important Observation must be added, that as the Priest puts on each individual Vestment, there is a particular Prayer adapted to the Occasion. When he puts on his Mitre, he implores the Divine Majesty to cover his Head with the *Helmet of Salvation*; when he puts on the Albe, *to cloath him with the Robe of Redemption, or the Vestment of Joy*: When he ties his Surcingle round his Waist, *to encompass his Heart with the Girdle of Faith*; when he puts on the Stole, *to adorn his Neck with Righteousness*; and so on at the other Ornaments.

THE *Armenian* Liturgy, published by Father *le Brun*, is very solemn, expressive, and well adapted to command Attention. They have but one, which they make use

^m We must observe here, that neither the *Armenians* nor the other Eastern Nations, ever marry after their Admission to Priesthood.

ⁿ Father *le Brun* says, that *Tournefort* mistook the Stole of the *Maronites* for that of the *Armenians*.

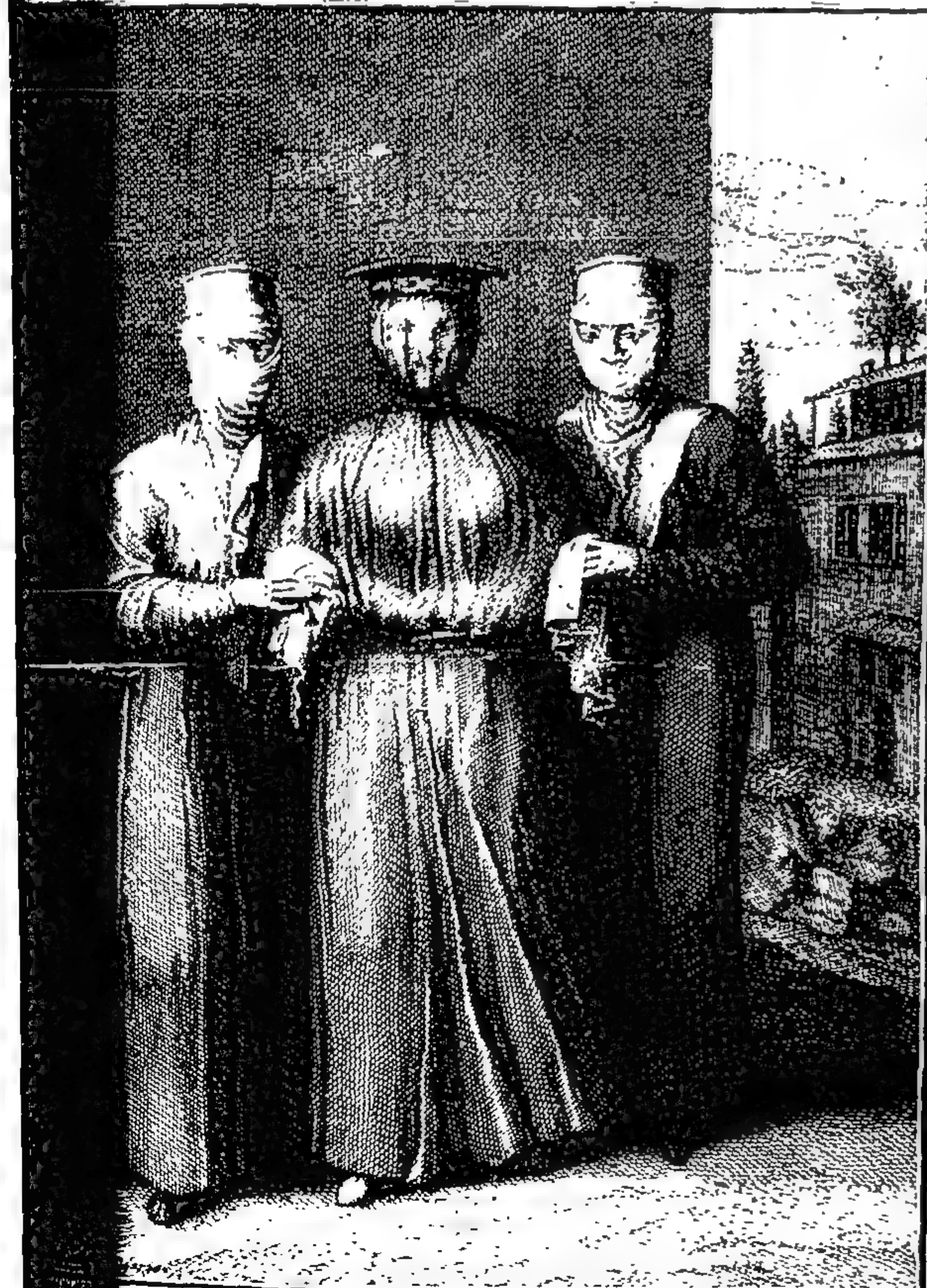
^o See the Print here annexed, where you’ll find not only one of these musical Instruments in a Deacon’s Hand; but the several Vestments likewise of *Armenian* Priests, Deacons, and Monks.



*PRÊTRE Arménien en HABIT SACERDOTAL.
2. DIACRE Arménien. 3. SOUSDIACRE.*



*MOINES Arméniens, vus par devant, et par derrière.
on voit dans le lointain le Mont Ararat et les trois Galices.*



*ARMÉNIENNE qui va se MARIER. Conduite
à l'ÉGLISE par deux vieilles MATRONES.*



*ARMÉNIEN qui va à l'ÉGLISE pour se MARIER.
accompagné du COMPÈRE qui porte son Sabre.*

of on all Occasions, even at their funeral Solemnities, for they have no particular Mass for the Dead. They make Alterations in it, and add such Prayers as the Circumstances of their several Festivals require. They take the same Liberty of making Alterations in their singing. I shall not trouble the Reader with a particular Account of their Manner of saying Mass, but the following Customs are worthy of Observation. The Bread intended for this solemn Ordinance is made of such Flower as the Parishioners offer in their Turn. This Bread must be made on the Day of the Consecration: This is also the Practice of the *Copti* and other Eastern Nations; but amongst the *Armenians* 'tis made without Leaven. Their Hosts are round and pretty thick, with the Representation of a Crucifix on each of them, or a Chalice, with the Body of JESUS CHRIST rising above the Surface of it. They make a Reserve of this Bread, thus prepared without Consecration, which is distributed by the Celebrant after Mass to persons of Distinction. They sing the *Trisagium*, with the Addition made by Peter the Fuller, O Holy Lord God, O Holy and Omnipotent God, O Holy and Immortal God, thou, who wast crucified &c. If the *Armenians* received this Addition according to the Letter, they would be of the Opinion of those who were formerly distinguished by the Denomination of *Theopaschites*. Let us, however, judge charitably, that they mean only JESUS CHRIST. As to the Procession of the Offerings which the Deacons and the inferior Clergy make round the Altar, singing all the Time *The Body of our Blessed Lord, and the Blood of our Redemption is now actually present*; during which Time the Faithful prostrate themselves, it would be needless to repeat here what has been already said in our Account of the Ceremonies of the *Greeks*. Father *le Brun* endeavours to vindicate these Ceremonies, but with this Distinction, "that those observed by them . . . are performed with such religious Reverence and Respect as may deceive the Vulgar, tho' at the same time they are very offensive to some Travellers, who are Men of discerning Judgments." It will be proper, therefore, to give the Reader, in this Place, a just Notion of the religious Rites of the *Armenians*. "At the Offertory, the Priest, says *Tournefort*, who is one of those who disapprove their Customs, takes up the Chalice and Patin with Ceremony attended by several Deacons and Subdeacons The Priest preceded by several Incense-Bearers, and surrounded by a numerous Train of Ceroferaries and Musicians, that is to say, Deacons with their *Quechouez*, carried the Offerings in Procession round the Sanctuary. Then the misguided Populace prostrate themselves and adore them even before Consecration. The Clergy, who are still more inexcusable, sing, upon their Knees, *the Body of our Blessed Lord* &c. The *Armenians*, in all probability, practised this abominable Custom in Imitation of the *Greeks* &c." In this religious Custom which, according to *Tournefort*, is so abominable, there is a manifest Error in point of Judgment, as more fully appears in one of *le Brun's* "Dissertations. I must

▷ Father *le Brun* ubi supra.

¶ For the better Illustration of this Particular, we must consider the Distinction which ought to be made between the Bread appropriated to the Service of the Communion, and those Hosts which are actually administered to the Congregation; that is to say, to make use of Father *Monier's* Expression, between the whole and undivided Host, and that broken into as many Pieces as there are Communicants.

† An *Eutychian* Monk, and afterwards Patriarch of *Antioch* in the Middle of the fifth Century.

‡ That is to say, such as ascribe the Passion to all the three Persons in the Sacred Trinity. This odious Conclusion was drawn from the Doctrine maintained by *Eutyches*, and his Disciples.

§ See, with respect to this Topick, several curious Passages quoted by Father *le Brun* in Tom. III. of his *Liturgies*. I presume the following Reflection will not here be thought impertinent, that the celebrated Antagonist of *Port-Royal*, M. *Claude*, Minister at *Charenton*, has looked upon the *Eutychianism* of the *Armenians*, as a Testimony that they did not, nay could not possibly believe the Doctrine of Transubstantiation. See the *Reply to the Perpetuity of the Faith* &c.

¶ *Ibid.* pag. 185.

¶ *Ibid.* pag. 187, 188, and 190.

not omit to observe, likewise, that the *Greeks* themselves make use of a Distinction of * Worship to justify their Conduct.

At their Kiss of Peace, the Deacon ^y having received it first from the Priest, transfers it to the Chief of the Choir, one of which gives it to a Layman; then one of that Division salutes one of the Ladies, who for the generality is some venerable Matron. After that, they embrace each other, but never kiss the Check. The same Ceremony is observed by the Catholick *Armenians*, as well as by the Schismaticks in their respective Churches. At the Consecration, the Priest first of all makes use of the following Form of Words, *taking the Bread into his divine, sacred, immortal, pure and undefiled Hands, these Hands which have Power to create, he blessed it, returned Thanks, brake it, and gave it to his Disciples &c.* After the Consecration, taking off the Veil that covers the Chalice, and having the Host in his Hand, he says, *that by Vertue hereof this consecrated Bread may become the actual Body &c.* 'Tis necessary to observe in this Place, that the *Armenians* don't acknowledge the Consecration to be perfect and complete, till after the Invocation, before these Words of the Liturgy, *then the Consecration of the Body and Blood of JESUS CHRIST is accomplished.* ^z This is one of Father *le Brun*'s curious Enquiries.

THE *Armenians* before Mass rehearse the Articles of their Belief, which begins with an Exorcism, and concludes, according to Father *Monier*, with the Confession of such vicious Practices as are very shocking and offensive to a modest Ear.

As the *Armenians*, like the greatest Part of the Eastern Nations, have no particular Mass for the Dead, they make an Addition only of some few Expressions to the Liturgy in their Favour, without dressing themselves in sable Vestments. Nay sometimes, according to *le Brun*, they celebrate this Mass, cloathed all in red, *but they are not, however, so bigotted to that Colour, as never to wear any others, equally splendid and magnificent.* " Thus, continues he, they avoid the least outward Shew of Sorrow and " Concern in the Celebration of their Mass for the Dead, from an antient " Custom observed by the Christians, who looked upon the Death of the Righteous " as a Day of Joy and Triumph."

As to what more immediately relates to the Communion, ^a *The Priests*, according to the Direction of the *Armenian* Liturgy, *give the Eucharist to the Deacons into their Hands. They are the only religious Sect that administers it dipped all over in the Chalice, and who take out the Particles with their Fingers, in order to put them into the Mouths of their Communicants, who receive it standing.* They give the Communion to Infants just baptized, ^b by dipping one Finger into the Chalice, and afterwards putting it into their Mouths. 'Tis observable, that this Custom is very antient, but what is still more surprising is, that the Antients were Strangers to those ^c ill Consequences that attended it, and of which the *Latins* have since been thoroughly convinced.

* See *ibid.* a Quotation from *Gabriel of Philadelphia.*

^y Transcribed from *le Brun* ubi sup. pag. 200.

^z Father *le Brun* ubi sup. pag. 212, & seq.

^a Father *le Brun* ubi sup. pag. 339.

^b The Conformity of this Custom with Antiquity is fully illustrated in Father *le Brun*, ubi sup.

^c One ill Consequence was this, that Infants were apt to cast up the *Eucharist*. Notwithstanding this, they administered to them *the Species which was in the Chalice* at the Beginning of the twelfth Century.

To these Ceremonies we must add several Abuses with respect to the Communion. Father *Monier* complains, that adult Persons very seldom receive, that many live whole Years together without it, or at most only communicate on *Easter-Eve* and the *Epiphany*. *Tournefort* assures us, that the *Armenians* in general receive the *Eucharist* without any manner of Preparation, and that their Priests administer it to their Youth about fifteen or sixteen Years of Age, without the least previous Confession.

WHEN the Priest administers the *Viaticum* to their sick, he must be preceded by a Cross-Bearer, and a Thuroferary. He must repeat several Psalms, Epistles, Gospels, the Creed and the *Trisagium*. 'Tis an established Custom amongst them, as we are informed by Father *Monier*, not to give the Communion even to such as are sick, till forty Days after the last Administration of it.

THE *Armenians* baptize their Children after the Form following. I shall not dwell on the Charge laid against them of deferring the Baptism of their Infants till the eighth Day after their Nativity; upon which account some have insisted that they do not believe *Original Sin*. The Ceremony, therefore, is this; the officiating Priest receives the Infant at the Church-Door, which is lockt; there repeats a Psalm and several Prayers, and thereto adds an Exorcism, which he repeats three Times as he turns himself towards the West. After that, turning himself three Times more towards the East, he proposes as many Times distinct Questions on the Articles of the Christian Faith. Then the Church-Door is opened, and they move forwards towards the Font, where the Priest anoints the little Infant, blesses the Water, plunges the Crucifix and pours Chrism into it. After these Ceremonies, the Celebrant asks the Parents what Name they have concluded on, and in naming the Infant, he plunges him three Times with the utmost Care and Circumspection; and the *Armenian* Priests as well as the *Greeks*, according to *Ricaut*, when their Fonts are too small, wash the Infant all over with their wet Hand, in order that the Baptismal Water may touch, and regenerate each Member in particular, and make the Child thereby become a second *Achilles*, invulnerable in every Part, and able to resist, by Vertue of this retailed Ablution, all the ^d Temptations of the Devil. I shall take no Notice of the Form of Words made use of on these Occasions at each Immersion.

GIVE me leave to add here, that the *Armenians*, according to *Tournefort*, baptize their Infants on *Sundays* only, except they are in Danger of Death; that the Priest always gives them the Name of the Saint to whose Service that or the next Day is peculiarly devoted; and that the Godfather carries back the Infant to its Mother with Drums and Trumpets sounding, notwithstanding it was carried to the Church by the Midwife. The Mother, upon the Reception of her Child, prostrates herself to the Ground, and the Godfather salutes the very Crown of her Head.

THE Administration of Chrism, or Confirmation, immediately succeeds Baptism: Before the various Unctions, the Priest takes some white cotton Thread and red Silk, and with his own Hands ties and twists them both together. This is a Kind of Hi-

^d The Story of *Achilles* is well known: were we inclined to urge the Allusion between the Christian, and this Pagan Hero, there would be no Difficulty in making a thorough Application of the Story, as well as of the following Thought of one of the antient Epigrammatists,

*Sed quia fas nulli est humanum vincere fortem.
In Membris tincti dant sibi fata locum.*

eroglyphick Necklace made for and put about the Neck of the Infant, and is intended as a mystical Representation, of the Blood and Water that flowed out of our Blessed Saviour's Side, when the Soldier pierced it with his Lance as he hung upon the Cross. I have nothing more to add with respect to this Sacrament, but that the Celebrant, after the Unctions, puts a Crown upon the Infant's Head, and that the Benediction of the Chrism is the peculiar Province of the grand Patriarch of the *Armenians*. He sends a certain Quantity of it every Year to the Bishops, and they distribute it to the inferior Clergy, who adulterate it to encrease their own Profit. Formerly this Patriarch had the sole Right of consecrating their Chrism; but an *Armenian* Bishop many Years ago deprived him of a considerable Share of that Privilege, having first taken^f upon himself the Title of Patriarch in *Palestine*. The Time appointed for preparing this Chrism, is from even Song of *Palm-Sunday*, till the Celebration of Mass on *Maundy-Thurs day*. The Kettle in which this sacred Oil is prepared, is never set over a Fire made of common Wood or Coals, but of blessed Wood, or, according to *Tournefort*, of some antiquated Ornaments of the Church, old Rituals, and decayed Images. The Patriarch not only blesses this Oil, but performs the Ceremony dressed in his Pontifical Robes, attended by three Priests in all their Formalities, who pray without ceasing before a numerous Congregation.

THAT auricular Confession was practised amongst the *Armenians* who were not reconciled to the *Romish* Church, *Ricaut* himself, tho' an *English* Protestant, has very readily acknowledged: But according to *Tournefort*, the greatest Part of the *Armenian* Confessions are really so many Sacrileges. The Priests are absolute Strangers to the essential Part of the Sacrament, and the Penitents know not how to distinguish what is Sin from what is not; and their Confessors, according to Father *Monier*, are equally illiterate, remiss, and self-interested. Both of them assure us, that a Confessor, in order to make the quicker Dispatch, pulls out a long Catalogue of Sins, and Crimes of the most enormous Nature. The Penitent, whether guilty or innocent, at the Close of each Article, read over to him distinctly by his Ghostly Father, answers, *I have sinned against God*. Several capital Sins, and such as may justly be numbered amongst the most heinous Offences, that is to say, Theft, Homicide, &c. are lightly passed over; but if the Penitent has broke his Fast, or eat Butter on a *Wednesday*, his Confessor will enjoin the most severe Penance; even whole Months of it for smoking a Pipe, or killing a Cat.

THE Form of their Absolution runs thus. " May God Almighty, who has a
" tender Regard for Mankind, have mercy upon thee; may he pardon all those Sins
" which thou hast actually confessed, and those likewise which thou hast for-
" gotten. As for my Part, by Vertue of that Authority with which I am invested
" by my Priestly Order, according to these divine Words, *Whatever you shall loose*
" *on Earth shall be loosed in Heaven*; by these same Words I do absolve thee from
" all thy Sins &c. But if we may credit *Ricaut*, a Reconciliation with God and his
" own Conscience is not all the Penitent is to do, the Indignation of his spiritual
" Father is still to be appeased. A Sum of Money has a very prevailing Influence on
" these Occasions The Absolution is never pronounced till after some such Ob-

^e See Father *Monier's* Account of *Armenia*.

^f See *Tournefort's Travels to the Levant*, Letter XX. This Usurpation formed a Schism amongst the *Armenians*.

“ lation Unless the Priest be fully satisfied, all that the Penitent has done
 “ before is altogether vain and ineffectual The Bishop, nay the Patriarch
 “ himself has not Power to dispense with Penance imposed by the meanest Priest.”

I SHALL take no Notice of their Sacrament of Orders, since the Rites and Customs observed therein are much the same with those we have already described, but shall proceed to their Nuptial Ceremonies. Children, for the generality, leave the Choice of the Person they are to marry, as well as the Settlement of the Marriage Articles to their Parents or nearest Relations; that is to say, the married Couple become Actors only at the End of the Play. Their Marriages, according to *Tournefort*, are the Result of the Mother's Choice, who very seldom advises with any Persons thereupon except their Husbands; and even that Deference is paid with no small Reluctance. After the Terms of Accommodation are settled and adjusted, the Mother of the young Man pays a Visit to the young Lady, accompanied with a Priest and two venerable Matrons, and presents her with a Ring as the first tacit Promise of her intended Husband, who makes his Appearance at the same Time with all the Seriousness he is able to put on, or perhaps with all the Perplexity of one who has not the Liberty to make his own Choice. But be that as it will, *Tournefort* assures us, that this serious Deportment is carried to such a Pitch that even a Smile would be looked upon as indecent at the first Interview, if it may be called so; “ Since the young Virgin never shews
 “ so much as the Whites of her Eyes at that Time, but conceals either her Charms or
 “ Defects under an impenetrable Veil. The Priest, who attends on this Occasion,
 “ continues he, is always treated with a Glass of good Liquor.” The *Armenians* never publish the Bans of Matrimony as we do. The Evening before the Wedding, the Bridegroom and the Bride send each other some Presents. On the Wedding-Day
 “ there is a Procession on Horse-back . . . the Bridegroom rides in the Front from his
 “ Mistress's House, having on his Head a gold or silver Net-Work, or a flesh-coloured
 “ gauze Veil, according to his Quality; this Net-Work, or Veil hangs down to his
 “ Waist. ^e In his Right Hand he holds one End of a Girdle, whilst the Bride, who
 “ follows him on Horse-back, covered with a white Veil, which reaches down to
 “ her Horse's Legs, has hold of the other. Two Attendants walk on each Side of
 “ her Horse and hold the Reins. The Relations, Friends young Men and
 “ Maids, either on Horseback or a Foot, accompany them to Church with great
 “ Order and Decorum in the Procession, having Wax-Tapers in their Hands, and
 “ a Band of Musick marching before them. They alight at the Church-Door, and
 “ the Bridegroom and Bride walk up to the very Steps of the Sanctuary, still holding
 “ the Ends of the Girdle in their Hands. There they stand side by side, and the
 “ Priest having put the Bible upon their Heads pronounces the Sacramental
 “ Form, performs the Ceremony of the Ring, and says Mass. The Nuptial Benediction is expressed in the following Terms. ^h Bless, O Lord, this Marriage with
 “ thy everlasting Benediction, grant, that this Man and this Woman may live in the
 “ constant Practice of Faith, Hope, and Charity; endow them with Sobriety; inspire them with holy Thoughts, and secure their Bed from all Manner of Pollution, &c.

^e The Ceremony is not always performed after the same Manner. The Bride is likewise conducted to Church between two Matrons, as you'll find in the foregoing Print, and the Bridegroom walks on Foot accompanied by a Friend who carries his *Sabre*. In another Place he is called the *Gossip*.

^h Father *Monier* in his Account of *Armenia*.

I SHALL now divert the Reader with several very remarkable Ceremonies observed at the Marriages of the *Armenians* in *Julfa*. On the Wedding-Day the Bridegroom delivers a Wax-Taper into the Hands of all his Guests. Several young Virgins loaded with Cloaths, and other Presents, and accompanied by some married Women, enter the Room dancing to the Sound of Drums and Haut-boys, and sew a Cross of green Satin embroidered on the Bosom of the Bridegroom. The Wedding-Garments provided for the Bridegroom and the Bride are first shewn to the Priest, and then instantly put on. The Bridegroom, as soon as he is drest in all his Gaiety, goes to his Mistress's Apartment, attended by some particular Friends, and there pays and receives the usual Compliments. Then the same young Virgins sew another Cross of red Satin upon the former. The Women bring a Handkerchief, and put one Corner of it into his Hand, and the other into his Bride's. In this Posture both repair to Church, where before the reading of the Matrimonial Form, and after the usual Interrogatories of the Priest, one of the Bride's-men joins their Hands and their Heads together with a Handkerchief. After that, they are covered with a Cross, and remain so till the Office and the Prayers are concluded.

AFTER the nuptial Benediction the new married Couple are reconducted home to the Bride's Relations, in the same Order, and with the same Formality, with the Addition of Congratulations, and other usual Testimonies of Joy. The Bridegroom, according to Father *Monier*, never sees his Bride till she comes to Church; but *Tournefort* says, not till some considerable Time afterwards. "When the nuptial Ceremonies are all over, the Husband goes to Bed first; after his Wife has pulled off his Shoes and Stockings, she takes care to put out the Candle, and never pulls off her Veil till she gets into Bed. . . . Travellers tell you, that there are some *Armenians* who would not know their Wives, were they to catch them in Bed with their Gallants. Every Night they put the Candle out before they throw off their Veils, and seldom, if ever, shew their Faces by Day-Light."

MONDAY Morning, according to *Ricaut*, is the Time generally appointed by the *Armenians* for the Solemnization of their Nuptials. "The Festival commences on Sunday Evening, and is continued for three or four Days successively with all the Demonstrations of Joy imaginable. The Bride very seldom rises out of her Chair during the whole Time, and the Company take care to prevent her falling asleep. The Bridegroom . . . has no Opportunity given him for the Consummation of his Nuptials till *Wednesday* or *Thursday* Morning." What should be the End proposed in the Observance of such a Custom, which by the Extravagance of it must be a Kind of Torment to the Bride? After Consummation thus idly prolonged, the Tokens of the Bride's Virginity, tho' far from being incontestable, are very seriously exposed to publick View.

TOURNEFORT assures us, that the Men never associate themselves with the Women during these jovial Festivals; but that the latter find out Diversions suitable to

ⁱ Some Fathers of the Church have imagined, that Virgins long more passionately for the Pleasures of Matrimony than married Women. According to their Notion, the Imagination represents them to be much more agreeable than really they are. Others again are of Opinion, that the Passions of married Women are much the strongest as they are more knowing.

^k If the Reader will trouble himself to consult those Authors who have treated on that Subject, he will find how precarious and uncertain Abundance of such Tokens are.

their Sex, and throwing aside their Veils, talk very smartly, and turn the Glass briskly about.

THE *Armenian* Church not only allows, but according to *Ricaut*, obliges their secular Priests to marry; nay, he adds further, *that she does not admit any one into Priests Orders till he has been first married.* The Bishop, as being a regular Priest, is debarred from that Privilege. If a secular Priest, after the Death of his first Wife, should marry again, he would be degraded indeed, and declared a Layman, but not looked upon as a Fornicator.

I SHALL now proceed to their Extreme Unction, and their funeral Solemnities. It would be needless to remind the Reader in this Place, that the Sacrament called by the *Latins* Extreme Unction, and known formerly amongst them more generally by the Name of the *Oil for the Sick*; a Term of Distinction still preserved amongst them, it would be needless, I say, to acquaint the Reader that the *Greeks* administer this Sacrament, not only to such as are sick, but to those likewise that are in Health. Such Travellers as are impartial, and not bias'd by any Party, or blinded by Prejudice, assure us, that the *Armenians*, who are not reconciled to the *Romish* Church, look upon this Unction likewise as a Sacrament. They practise it, however, after a very absurd Manner; not administering it till after Death, and very seldom to any but Priests. When any one of them dies, immediate Notice is given to another, who brings the Chrism, and performs all the Unctions upon the deceased, making use of the following Words at the anointing of his Hand, " May this Priest's Hand be blessed, anointed, and sanctified with the Sign of the sacred Cross, by this Gospel, and this holy Chrism in the Name of &c. and repeating the same Form at all the other Unctions. As to the Laity, who seldom are thus anointed, they are washed for the generality, according to *Ricaut*, after their Decease, as is customary amongst the *Turks*, and other Eastern Nations. They have another Custom, described by Father *Monier*, which, in my Opinion, may very well be ranged amongst the Number of their Unctions. " 'Tis a constant Custom, says he, amongst the *Armenians*, to wash the Feet of each individual Person in the Church; and after such Ablution all of them are anointed by the Priest with Butter, in Commemoration of the costly Ointment, which that once notorious Sinner, poured upon the Feet of our Blessed Saviour. (As Oil is very scarce and dear in that Country, they substitute Butter in the Room of it.) The Bishop blesses it before the Ceremony of washing their Feet commences, and the Form of his Benediction runs thus. Sanctify, O Lord, this Butter, that it may become a specific Remedy against all Diseases; that it may heal all the Infirmities both of Soul and Body of those who receive this Unction." According to the *Armenian* Rubrick, adds Father *Monier*, this religious Custom is recommended by the Apostles.

¹ When an Infant dies under nine Years of Age, the Father, or his nearest Relation prays to Almighty God eight Days successively for the Soul of the deceased; and during all that Time pays the Expences of the Priest to whose Care that Piece of Devotion is entrusted. On the ninth Day the solemn Service for the Soul is performed. " Such as are pious and in good Circumstances have, according to *Ricaut*, a particular Day

¹ Extracted from *Ricaut* ubi supra.

“ set apart for the Commemoration of their Relations, and for the due Celebration of
 “ all the Offices requisite. He assures us also, that ’tis a received Custom amongst
 “ them to visit the Monuments of the Dead upon *Easter Monday* ;” at which Time,
 the Men sigh and groan, but the Women perfectly howl, which is called, as amongst
 us, the visible Testimonies of their Sorrow and Concern. For notwithstanding it may
 be a just and general Observation, that excessive Grief obstructs the active Powers of
 the Soul, and ^m suspends for a Time the mechanical Operations of the Body, it is
 equally true, that natural Inclination, Example, Imitation, and Decency have occa-
 sioned innumerable Exceptions, in pursuance whereof all Mankind have unanimously
 agreed to mourn in Form. Thus ’tis a general Rule that each individual Person in
 the midst of the secret Sorrow of his Heart, should comply with the *national Custom*,
 in the external Demonstrations of it. But to return to *Ricaut*. “ ⁿ These Sighs and
 “ Groans of the Men, and these Howlings of the Women are soon over; and a more
 “ agreeable Scene immediately succeeds; they all withdraw under the refreshing Shade
 “ of some spacious Tree, where an elegant Entertainment erases the Idea of Afflic-
 “ tion: Sorrow is drowned in Liquors, and the Diversions of the Afternoon
 “ are altogether as extravagant and excessive as their Morning Lamentations.”

How whimsical soever these Ceremonies may appear, the Custom of commemo-
 rating the Dead, described by *Cornelius le Brun*, and here represented, is far worse.
 This Ceremony seems peculiar to the *Armenians* of *Julfa*. I shall relate it in this
 Traveller’s own Words. “ On the 26th of *August*, which is their Festival of the Cross
 “ the Women repair two or three Hours before Break of Day to the Church-
 “ Yard where the Christians are interred, and carry with them Wood, Coals, Wax-
 “ Tapers, and Frankincense. After that, they kindle a Fire near the Monuments of their
 “ deceased Friends and Relations, upon which they set up lighted Wax-Tapers, and
 “ throw Incense into the Fire without ceasing, making hideous Exclamations all the
 “ Time in proportion to their Degrees of Sorrow. They prostrate themselves
 “ likewise upon these Tombs, embrace them, and bath them with their Tears
 “ Such as are in good Circumstances light up five or six large Wax-Tapers round about
 “ them, and rend the Air with their frightful Outcries. These Monuments,
 “ at a distant View, very much resemble the Ruins of a City, laid waste by Fire, a-
 “ mongst which the few surviving Inhabitants are employed in making a strict Search
 “ with their Candles in the Dead of Night after their lost Friends and Relations, and
 “ their valuable Effects, condoling with each other, and complaining of their dismal
 “ Fate. Altho’ the Husbands for the most Part stay at Home, whilst the Women
 “ are engaged in the Performance of these Funeral Solemnities; yet some few will
 “ now and then attend, and likewise some Priests who will pray for those that will
 “ pay them These Priests in their Sable Habits make an odd Appearance
 “ amongst such a Crowd of Women drest all in White.

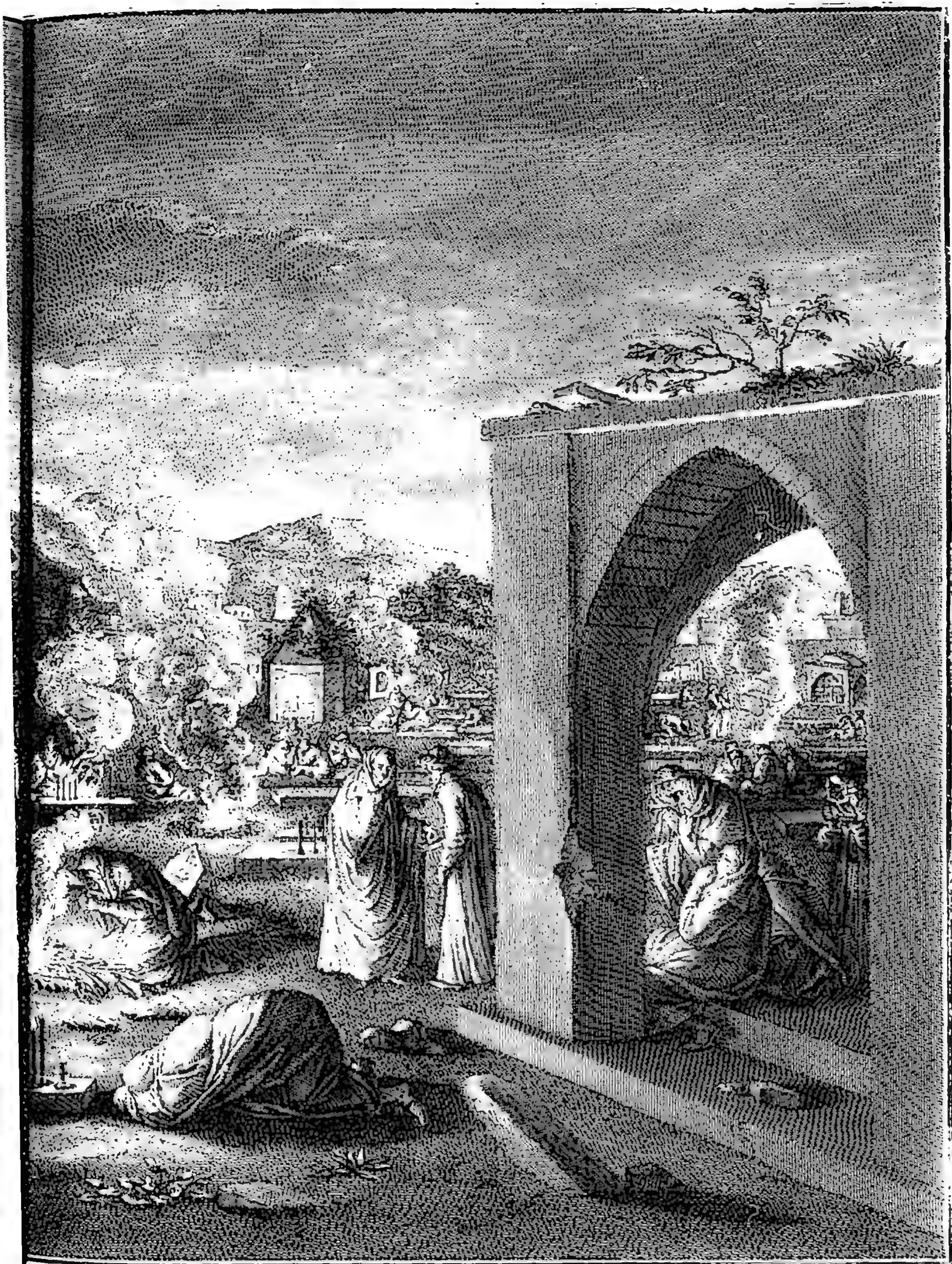
. As to the Interment of their Dead, the Women attend them to the Grave as well
 as the Men. The Priests and Deacons sing all the Way. The Corpse is carried
 by four or eight Bearers upon a Kind of Bier, who relieve each other if the Place of
 Interment be at any considerable Distance. They make use of no Coffin, but raise the

^m *In vultu color est sine sanguine, lumina mœstis*

Stant immota genis: nihil est in imagine vivi, &c. OVID Lib. VII. speaking of *Niobe*.

ⁿ *Ricaut* ascribes the Origin of this Custom, to the ancient Christians meeting together at the Tombs of the Martyrs.





PORTS DE LA TRINITE.

Head of the Deceased as he lies within the Grave. The Priest throws the Mould over the Corpse in the Form of a Cross, and those who are present follow his Example.

Of the TENETS and CUSTOMS of the MARONITES.

“ ° **D**ANDINI the Jesuit, who was sent by Pope *Clement* the VIIIth as his
 “ Nuncio to the *Maronites* on Mount *Libanus* has published an Account of
 “ his Travels in the *Italian* Language, which was not long ago translated into *French*
 “ with Annotations, wherein he gives a very particular Account of their Religion.
 “ As the Author of the Notes has criticised on the Errors which this Jesuit and
 “ several others who have treated of the *Maronites*, have fallen into, we presume an
 “ Abridgment of *Dandini's* Text, as well as of the Notes, will be agreeable to the
 “ Reader, who will be able from thence to form an adequate Idea, not only of the
 “ Principles, but of the present State and Condition of these People.

“ 'Tis a very difficult Matter justly to determine the Origin of the *Maronites*.
 “ Such as go under that Denomination, however, insist, that one *Maro* an Abbot,
 “ who lived in the fifth Century, and whose Life was written by *Theodoret*, was
 “ their first Founder. This Notion, approved of by *Brerewood*, is strenuously sup-
 “ ported by ^p *Sacchini* the Jesuit, who with the modern *Maronites*, insists that these
 “ People never separated themselves from the Church, and that they were lookt
 “ upon as Schismatics, only because the Revival of their Union with the Ca-
 “ tholick Church, has been mistaken for an actual Return to the Catholick Faith,
 “ and that the erroneous Tenets which have been discovered amongst them, have
 “ been laid to their Charge, as if they had actually been the Authors; whereas
 “ that Misfortune arose from the Hereticks residing amongst them. But how pro-
 “ bable soever this Opinion may seem at first View, there is no Manner of Foun-
 “ dation to support it; and the Testimonies of ^a *Eutychius*, Patriarch of *Alexandria*,
 “ *William* of *Tyre*, *James* of *Vitry*, and several others are so many incontestable De-
 “ monstrations, that this Nation has actually espoused the Tenets of the *Monothelites*.
 “ Such as look on *Monothelism* as a Heresy, must likewise pronounce *Maro* to be
 “ a Heretick, altho' the *Maronites* mention him as a Saint in their Liturgy. This,
 “ therefore, must be allowed beyond all Contradiction, that these People after they
 “ had dissented from the Church for five hundred Years, made a publick Recanta-
 “ tion of their real or imaginary Heresy before *Aymeric*, Patriarch of *Antioch*, who
 “ was contemporary with *William* of *Tyre*. Before that Time they owned but one
 “ Will and one Operation in JESUS CHRIST, notwithstanding they acknowledged
 “ both his Natures.

“ THE *Maronites* have a ^r Patriarch, who resides in the Convent of ^r *Canubin* upon
 “ Mount *Libanus*, who assumes the Title of Patriarch of *Antioch*. He never con-
 “ cerns himself with the Administration of any civil Affairs; but there are two Lords,

° *Girolamo Dandini nella sua Missione Apostolica.*

^p *Sacchini in Hist. Societ.*

^a *Eutych. in Annal.*

^r The Patriarchs of the *Maronites* generally assume the Name of *Peter*, says Father *Simon* in his Annotations on *Dandini's* Travels to Mount *Libanus*, because St. *Peter* was once Bishop of *Antioch*. The Pope sends his Bulls of Confirmation to them in the same Manner as he does to the Western Bishops.

^r *Canubin*, is a Corruption of the Latin Term *Cænobium*.

“ who are distinguished by the Name of ‘Deacons, or Administrators, and govern all
 “ the Country which is under the Jurisdiction of the *Turks*, to whom they pay very
 “ considerable Tributes. This Patriarch is elected by the Clergy and People according
 “ to the antient Constitutions of the Church.” (Twelve of their Chief Priests,
 who represent, without doubt, the twelve Apostles, meet together in the Convent
 of *Canubin* for this Election. Their Method of Proceeding is by Scrutiny, and
 when they are all agreed, the Clergy and the People jointly confirm their Choice.
 If this Scrutiny should happen to fail of Success, they proceed to Election by way of
 Arbitration, that is to say, three out of the twelve are chosen to make the Election,
 which is afterwards confirmed by the People.) “ Ever since they have been perfectly
 “ reconciled to the *Romish* Church, the Patriarch Elect has been obliged to procure
 “ the Pope’s Bulls of Confirmation. He and his suffragan Bishops are obliged to live
 “ in an uninterrupted State of Celibacy; and ’tis remarkable, there are two Sorts of
 “ Prelates amongst them: One Part are actually Bishops, having an actual Title,
 “ and People under their Jurisdiction; the others are, properly speaking, no more
 “ than Abbots of Convents, and have no Cure of Souls. These latter wear no E-
 “ piscopal Habit, nor have any particular Mark or Badge of their Preferment, but
 “ are drest like the other Monks, except when they sing Mass, and then indeed they
 “ wear a Mitre and Crosier by Way of Distinction. The Patriarch not being able
 “ to visit all Mount *Libanus* himself, has always two or three Bishops ready to assist
 “ him. Besides the Bishops who reside at Mount *Libanus*, there are others at *Damas*,
 “ at *Aleppe*, and in the Island of *Cyprus*.

“ As to the other Ecclesiasticks, they have free Liberty to marry before their Or-
 “ dination; nay the Patriarch not long since obliged them either to enter into the
 “ Married State, or to turn Monks, before he would admit them into Holy Orders:
 “ For the People, who are naturally jealous can’t endure to see young Priests unmar-
 “ ried. However, since there is a College at *Rome*, where some of their Ecclesiasticks
 “ have their Education, they are allowed to live single without Molestation on that
 “ Account. Before they studied at *Rome*, they were very little wiser than the com-
 “ mon People, and never aimed at any higher Qualification than barely reading and
 “ writing. They are thought learned, who, besides the *Arabic*, which is their Mo-
 “ ther-Tongue, have some Knowledge of the *Chaldaic*, because their Liturgies, and
 “ other Office-Books are written in that Language.

“ THE Monastic Life is no less in Vogue amongst the *Maronites* than amongst
 “ the other Eastern Nations. Their Monks are of the Order of St. *Anthony*; and in
 “ all probability they are the Remains of those “ antient Hermits, who resided in the
 “ Desarts of *Syria* and *Palestine*; for they live retired in the most secret Places
 “ amongst the Mountains, and the most distant from all Commerce and Conversa-
 “ tion. Their Habits are poor and coarse; they eat no Flesh-meats, tho’ never so
 “ much indisposed, and seldom if ever drink any Wine. They have no Notion of
 “ making solemn Vows and Engagements; but when there are admitted into the

‘ These Deacons are, properly speaking, Lords, and temporal Governors. See the Reason and Origin of this Establishment in Father *Simon’s* Annotations on *Dandini’s* Travels.

‘ Their Books consist of two different Versions of the Bible in *Syriac*, a Manual of Prayers, Psalms, and Liturgies, and in sundry Collections of Councils, Constitutions, &c.

“ See *Dandini’s* Travels to Mount *Libanus*, and Father *Simon’s* Reflections on the Monastic Life of the Monks of Mount *Libanus*, and on the Conformity of their Discipline with that of the antient Monks.

“ Convent, one of the Society with a Book in his Hand reads over some few of their
 “ Rules, and exhorts them to be mindful of their Duty; as for instance, to be chaste,
 “ and that is deemed sufficient without making Vows as they do in the *Romish*
 “ Church, strictly to observe and practise that Virtue. They have Money and Ef-
 “ fects of their own, which they have a Power to devise and dispose of at their De-
 “ cease. And when their Inclination leads them to quit one Convent, and live in an-
 “ other, they may do it without asking leave of their Superior: They can perform no
 “ Ecclesiastical Office, such as preaching, or confessing; so that their Devotions are all
 “ private, without any publick Worship for the Help of their Neighbours. They
 “ are all Handy-Crafts-Men, and practise Agriculture, according to their first Institu-
 “ tion. They are hospitable to the last Degree, particularly those in the Convent of
 “ *Canubin*, who keep open House all the Year round. I shall take no notice here
 “ of their Tenets, because there is no other Difference between them and the other
 “ People of the East, * but in their Schism, which they have at present renounced,
 “ being perfectly reconciled to the Church of *Rome*. They even consecrate the Eucha-
 “ rist with unleavened Bread: 'Tis very probable they never observed that Custom till
 “ their Reconciliation with *Rome*, notwithstanding the modern *Maronites* insist, that
 “ they never made use of leavened Bread for that Sacrament.

“ THEIR Mass is very different from that of the *Latins*, but since their *Missal* has
 “ been reformed at *Rome*, they are strictly enjoined to make use of that, and no other.
 “ Every Part of their Divine Service is celebrated with Abundance of Thurifications;
 “ especially their Mass, wherein they make use of no Maniple, nor Stole as the *Latins*
 “ do, nor even of Chasubles, except since they have had some sent them from *Rome*;
 “ but instead of a Maniple, they wear two small Pieces of Silk, or stained Linnen,
 “ upon each Arm, either sewed to their Albe, or laid loose upon it. The Priests never ce-
 “ lebrate the Mass separately as the *Latins* do; † but all together surrounding the Altar,
 “ where they assist the Celebrant who administers the Eucharist to them all. The
 “ Laity receive the Communion in both Kinds; but the Pope's Missionaries are daily
 “ introducing the Custom of administering it in one only; they are not of Opinion
 “ that the Consecration consists in these Words, *This is my Body &c. This is my Blood*
 “ &c. but in a much longer Form of Words, wherein is included that Prayer which
 “ is generally called the *Invocation of the Holy Ghost*. At present, however, they
 “ follow that Particular, and several others, the Opinions of the *Latin* Divines, which
 “ they have learnt at *Rome*. As to their other Offices, they perform them in the
 “ Church, to which they resort at Midnight to sing Matins, or rather the Night-
 “ Office. They say *Lauds*, which may properly be called their *Prime*, at Break of
 “ Day. *Tierce* is rehearsed before Mass, and *Sexte* immediately after it. *Nones* are

* See hereafter the chief Articles of their antient Faith.

† These two religious Customs, according to Father *Simon* and *Dandini*, are very antient, and were observed in the Primitive Church. I shall here insert a useful Remark or two, on their Custom of giving the Communion in both Kinds. *Gabriel of Sion*, in his Answer to the Propositions made to him by *Nibsius* on several Customs of the *Maronites*, says in express Terms, that they give the Communion to the *Maronites* in both Kinds, except to Infants newly baptized, and to other Infants, to whom they give a Spoon dipt in the Blood, and permit them to suck it; and likewise, except to such as are setting out upon a long Journey or Voyage, or going to the Wars, who are allowed to take the Sacrament under the Species of Bread only with them; a Custom frequently practised by the Antients. On the other Hand, *Abraham Echellensis*, whom I make bold to quote on the Veracity of Father *Simon*, wrote to the beforenamed *Nibsius*, and assured him, that the *Maronites* gave the Communion in both Kinds to none but those who received it in publick at Church from the Hands of the Priest; and that they neither carried the Chalice to their Sick, nor such as were incapable of attending the Service of the Church. He adds, that the Custom of administering the Blood to Infants is abolished, as well as that other of carrying the Sacrament with them in their Travels, and that no Children under ten Years of Age are admitted to the Communion.

“ sung after Dinner, and *Vespers* at Sun-set ; and lastly, *Complines*, after Supper, before they go to Bed. There is an Introduction, besides two or three, and sometimes a greater Number of Prayers, with the like Number of Hymns, in every Office. They have moreover particular Offices for the Week Days, for Lent, Moveable Feasts, and other Holy-Days. The Priests and other inferior Clergy thought themselves excused from the Performance of Divine Service, when they could not assist at the Choir, till the *Latins* lately obliged them to say them in private notwithstanding.

THE *Maronites* always begin their Offices with several Prayers, which are addressed to JESUS CHRIST, as their Mediator and Redeemer. They never pray to the Blessed *Virgin*, and the *Saints*, separately from JESUS CHRIST. They testify, however, a peculiar Veneration for the former, and in their Commemoration of her are lavish in her Praises : Which, according to Father *Simon*, from whom we have extracted these Remarks, are introduced only to honour her extraordinary Merit. The *Maronites* when they pray never implore either her or any of the *Saints* Mediation ; for they acknowledge JESUS CHRIST as the only Mediator. * Yet they humbly beg that by their Prayers &c. they would aid and assist them to obtain the Divine Mercy.

“ THEIR Fasts are very different from ours. They keep only Lent, during which they never eat till two or three Hours before Sun-set. They never fast in the *Ember Weeks*, or on the Vigils of any of the *Saints* Days, or before any other Festival whatsoever ; but instead thereof, they have other stated Times for fasting, which they observe with the utmost Strictness and Austerity ; for they abstain from Flesh, Eggs, and Milk twice a Week, that is to say, on *Wednesdays* and *Fridays*, and upon those Days nothing ever enters between their Lips till Noon ; after which they may indulge themselves as much and as often as they think convenient. They fast after the same Manner twenty Days before the *Nativity of our Blessed Saviour*. Their Monks extend the Observance of it much longer. Before the Festival of St. *Peter* and St. *Paul*, they all fast fifteen Days, and as many before the *Assumption of the Blessed Virgin*.

“ THEIR Bishops never wait as is the Practice of the *Latin* Church, till the *Ember-Weeks*, for the Ordination of the Clergy ; but give Holy Orders on any Festival whatsoever. Before the late Reformation was introduced into their Church, they conferred in one Day on the same Person the several Orders of Reader, Exorcist, Acolyte, Subdeacon, Deacon, Priest, Arch-Priest, and Bishop ; and all within the Compass of two or three Hours. 'Tis observable, that the Ceremonies of making an Arch-Priest, are as solemn as for conferring other Orders, and it seems, they look upon it as a distinct Order from the rest.

“ THEY preserve no Water in their Fonts that has been consecrated on *Easter-Eve* for the Administration of the Sacrament of Baptism, as is done in the *Latin* Church : But whenever, and as often as any one is to be baptized, they bless the Water with a great Number of Prayers ; then they plunge the Persons to be baptized, three Times into the Water, which is made warm before-hand, or pour some of

* See Father *Simon's* Remarks on *Dandini's* Travels.

“ it upon them three Times. They pronounce, however, the Form of Words requi-
 “ site but once naming the Person. They never use any Salt, and not only anoint
 “ the Head but the Breast likewise with the Palms of their Hands. They, moreover,
 “ anoint their Bodies from Head to Foot, both before and behind. Besides this
 “ Unction, which is performed before Baptism, they have another subsequent to it,
 “ which is, properly speaking, the Confirmation amongst the Eastern Nations: But
 “ that Custom has been abolished ever since the Reconciliation with the *Roman*
 “ Church, and their Administration of that Sacrament according to the *Latin*
 “ Form.” (At their Baptism, the Godfather never holds the Infant at the Font;
 but the Priest takes it out of the Font, and wraps it up in a Linnen Cloth.)

“ FORMERLY they concerned themselves very little about Confession before their
 “ receiving the Holy Communion. But the *Romish* Missionaries have lately obliged
 “ them to it. The Priests likewise in general had an equal Authority in all Matters
 “ relating to Penance before their Reformation. There were no particular Cases re-
 “ served to their Patriarchs or Bishops.” *Dandini* complains that the Duty of Con-
 fession is most shamefully neglected by the *Maronites*. It must be acknowledged,
 that not only they, but the Eastern Nations in general, are much more remiss in
 this Particular than the *Latins*. As to the Posture, some confess themselves standing,
 others sitting, but most of them upon their Knees. Their Ghostly Fathers impose
 upon them publick Penances for publick Offences, and private for secret Sins. Their
 Penances consist principally in Fastings, Prayers, Alms-Deeds, Pilgrimages, and Pro-
 strations. Their Father Confessors are for the generality directed by the Penitentials,
 or Penance-Books published for their Assistance on these Occasions. Amongst those
 who neglect Confession, some under pretence of confessing their Sins to God alone,
 will whisper their Transgressions through the Crannies which they meet with in the
 Church-Walls. “ Before their Reformation, likewise, they shewed little Veneration
 “ for the Blessed Sacrament of the Eucharist, which was lockt up in a little Box
 “ without any Lights, and hid in some Hole or Corner of their Churches.

“ NEITHER did they publish, till after such Reformation, the Banns of Matrimony in
 “ their Churches, before the Nuptials were actually solemnized: They applied them-
 “ selves to the first Priest they could find upon these Occasion, not thinking it ne-
 “ cessary to have recourse to the particular Curates of their respective Parishes. More-
 “ over, before that Time, young People were married under twelve and fourteen
 “ Years of Age. And as to the legal Impediments of Matrimony, their Custom
 “ was vastly different from that now practised in the *Roman* Church; for in their
 “ Table of Degrees of Consanguinity they not only traced their Lineage from the
 “ Head, but they included the two Branches which shoot from it, imagining that
 “ two Persons tho’ in the same Degree, as for instance, two Brothers, made two
 “ Degrees; so that tho’ they married but in the sixth Degree, according to their Cal-
 “ culation, they married in effect in the third; and on the other Hand, they looked
 “ upon that to be an Impediment which was none; for they would not allow two
 “ Brothers to marry two Sisters, nor a Father and Son to marry a Widow and her
 “ Daughter.

“ THEY make use of a particular Unction for their Sick, which they call the
 “ *Lamp*; because, they actually make use of the Oil which is contained in such
 VOL. V. Z z z “ Vessel,

“ Vessel after the following Manner. They make a little Cake something larger
 “ than a Host, and put upon it seven Pieces of Cotton twisted with little Pieces of
 “ Straw, and put all together into a Bason with some Oil in it: After that, having
 “ read a Gospel, and an Epistle of *St. Paul*, with some Prayers, they set Fire to all
 “ the Cottons. In the next Place, they anoint with this Oil, the Forehead, Breast
 “ and Arms of all those who are present, and the sick Person in particular, saying
 “ at each Unction, *May the Almighty by this sacred Unction pardon all thy Sins, and*
 “ *strengthen thy Limbs, as he did those of the poor Man who was troubled with the Palsy.*
 “ Then they let the Lamp burn till all the Oil is exhausted; and as this Oil is blessed
 “ by a Priest only, Abundance of People have imagined, that this Ceremony is not the
 “ Sacrament of *Extreme Unction*, since 'tis frequently administered to such as are but
 “ slightly indisposed. Such, however, as have any Idea of the Oriental Theology,
 “ will be readily induced to believe, that those People had no other Sacrament of
 “ *Extreme Unction* before their Reformation by the *Latins*; for the Term of *Ex-*
 “ *treme Unction* is peculiar to the *Romans*; because they never anoint their Sick; but
 “ when they are in Danger of Death; which is a Custom the Christians of the *Le-*
 “ *vant* are Strangers to.

“ BEFORE I conclude this Dissertation on the *Maronites*, I shall give the Reader
 “ an Abstract of Father ^a *Besson* the Jesuit's Reflections upon them in his Treatise,
 “ entitled, *Syria Sacra*, wherein he takes Notice chiefly of those *Maronites*, who reside
 “ in that Part of Mount *Libanus* called *Quesroan*. This Jesuit is of Opinion, that the
 “ *Maronites* are derived from *St. Maro* a *Syrian* Abbot, and not of *Maro* the Arch-
 “ Heretick; and amongst several other Proofs which he produces, he insists, that 'tis
 “ customary for the *Maronites*, after their Clergy and the People have elected a Pa-
 “ triarch, to have Recourse to the Pope for his Confirmation. But he ought to have
 “ considered, that they had no Recourse to *Rome* on that Account, till since their
 “ strict Alliance with the *Latins*. He adds, moreover, that *John* of *Damas* could
 “ not possibly be a Stranger to the Heresy of the *Maronites*, in case they had been
 “ Hereticks in Fact, because he was their Neighbour; and yet he has not so much
 “ as once mentioned them in his long Catalogue of Heresies; but that was not neces-
 “ sary, as they are comprehended in the Heresy of the *Monothelites*.

THE Author beforementioned briefly relates what *Dandini* the Jesuit, and some
 “ other of his Fraternity have done amongst the *Maronites*, we have related it more
 “ at large, and added thereto some necessary Reflections. All that can be said is,
 “ that this Missionary is, in my Opinion, more weak than the others, where he
 “ treats of the religious Principles of the *Maronites*. For which reason I believe
 “ one ought not to give any Credit to a Miracle produced by him as an incontestable
 “ Proof of the Orthodoxy of the *Maronites*. He insists, that about three Miles from
 “ *Canubin*, not far from a Town called *Eden*, there is a Metropolitan Church, that
 “ goes by the Name of *St. Sergius*, upon the Top whereof there is a Chapel dedi-
 “ cated to *St. Abdon*, and *St. Sennan*, and a Fountain of Water which runs under the
 “ Altar, during the Celebration of Mass, on the Festival observed in Commemo-
 “ ration of these two Saints. He adds, moreover, that notwithstanding this remark-
 “ able Day is one of their moveable Feasts, being always annexed to the first *Sunday*

^a Father *Besson* in his *Syria Sacra*.

“ in the Month of *May*, there is no Variation in the Current of this Fountain,
 “ which is constantly regulated by the first *Sunday* in *May*, and has been so ever since
 “ the Kalendar has been reformed by Pope *Gregory* the XIIIth. I am very well sa-
 “ tisfied, however, that this Story was invented purely to serve a Turn, and in all
 “ Probability to give a Sanction to the Reformation of that Kalendar, which these
 “ People have refused to admit of on several Occasions. But what is still a more
 “ manifest Testimony that this Miracle is spurious, is, our Author assures us, that this
 “ Fountain, which thus runs under the Altar during Mass, has a more rapid Stream
 “ when the Priest elevates the Host; not considering, that the *Maronites* never elevate
 “ the Host as the *Latins* do. Father *Besson*, however, relates this Miracle, as suf-
 “ ficient to justify that extraordinary Veneration which the *Maronites* have for the
 “ *Roman* Church, in Opposition to the other Eastern Nations, and at the same Time
 “ to establish the Reformation of the Kalendar. In that Account, likewise, we are
 “ informed, that the *Maronites* are very courteous, and make use of the most oblig-
 “ ing Terms to assure their Friends of their Readiness to do what is desired of them;
 “ that 'tis a common Expression amongst them, God Almighty is a good and gra-
 “ cious Being, and will give Success to their undertakings; ^b that the Name of the
 “ Lord or some of his Divine Attributes are introduced in every Sentence almost of
 “ their common Conversation. If these People, however, are naturally so affable and
 “ complaisant, they are likewise, says the same Author, very fickle and inconstant:
 “ When they have heard a very pathetick Sermon, you shall find them all fully bent
 “ on Conversion and an unfeigned Confession of all their Sins; but when they come
 “ to the Trial they seem altogether stupid and insensible: Their Women, indeed, are
 “ extremely modest, but the richer they are, the less they go to Church; insomuch
 “ that in order to express a Lady's Quality 'tis customary to say of her, that she ne-
 “ ver goes to Mass but at *Easter*, and that not every Year. When a young Virgin
 “ is married, she will stay at home for two Years together, without once attending
 “ Mass; and will yet go to the publick Baths, or any solemn Marriage Entertain-
 “ ments. They are banished, as it were, from their Churches, as the *Turkish*
 “ Women are from their *Mosques*. There is a Convent of Nuns, however, of the Or-
 “ der of St. *Anthony*, the Members whereof are highly esteemed for their Sanctity.
 “ This Edifice is, in Fact, no more than a Church, wherein these Nuns are stowed
 “ up close, like Pigeons in their Holes, in little Corners, artfully contrived between
 “ the Elevation of the Arch-roof and the Terrass. These Cells are so low that but
 “ few of the Nuns can stand upright, or turn themselves round in them. Their
 “ whole Time is spent in singing Divine Service, in Contemplation, Prayer, and
 “ Work. Their Prayers begin about two in the Morning, and as soon as 'tis Break
 “ of Day they go to Work, and spend their Time in Cultivation of the Gardens, and
 “ other Grounds belonging to their Convent.

“ To conclude, Father *Besson*, in the second Part of his Dissertation, wherein he
 “ treats at large on the natural Aversion which is conspicuous between the *Syrians*
 “ and the *Franks*, assures us, that in *Syria* there is but one Mass for the generality
 “ celebrated in one Day, even upon *Sundays*; that there are but few Altars, and
 “ fewer Celebrants. That the *Syrians* in general, the *Maronites* only excepted, conse-
 “ crate with leavened Bread; that such Priests as do not officiate are nevertheless pre-

^b This is a received Custom amongst the Eastern Nations, but more particularly amongst the *Ma-
 hometans*.

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“ sent at Mass in their Rank, but in their common Habits except the Deacons, or
 “ Subdeacons. In short, that all of them receive the Communion in both Kinds;
 “ except the *Maronites*, who receive a Particle dip’t in the Blood of our Lord, tho’
 “ they do not celebrate.

A Supplement to the foregoing Dissertation of the **MARONITES.**

“ **A**LTHO’ what has been already offer’d with respect to the *Maronites* may
 “ seem grounded on a very solid Foundation, yet a learned *Maronite* who is
 “ Professor of *Arabic* in the College *della Sapienza* at *Rome*, has used his utmost En-
 “ deavours to demonstrate, that his Countrymen were never guilty of the Heresy im-
 “ puted to their Charge, and that *Maron* was no Heretick, but on the contrary a
 “ Holy and Orthodox Christian. *Gabriel* of *Sion*, and after him *Abraham Ecchellensis*
 “ likewise propos’d to write in Defence of the *Maronites* and their favourite Founder,
 “ but their Apologies never appeared in Publick. *Faustus Nairon*, however, the
 “ abovenamed *Abraham*’s Relation and Successor, not long ago published an Apology
 “ for them in a ‘ Dissertation, printed at *Rome*, wherein, according to the received
 “ Notion of the *Maronites*, he proves from the Testimonies of *Theodoret*, *St. John*
 “ *Chrysostom*, and several other Authors, that *Maron*, from whom the *Maronites* have
 “ their Denomination, is the very individual Person who lived in the Year 400, and
 “ who is particularly mentioned in the *Menology* of the *Greeks*. He adds, that the
 “ Disciples of this Abbot *Maron* were dispers’d all over *Syria*, where they erected se-
 “ veral Convents, and amongst others that famous one under his own Name, situate
 “ near the River *Orontes*. The same Author insists, moreover, that all those amongst
 “ the *Syrians*, who were not infected with any Heresy whatever, sheltered themselves
 “ under the Protection of these Disciples of Abbot *Maron*, whom the Hereticks of
 “ those Times called *Maronites* for that very Reason. It would have been a great
 “ Satisfaction had *Nairon* produced some Testimonies in Favour of this Notion which
 “ were not so remote from those Times; neither ought we, in my Opinion, entirely
 “ to rely on the Authority of *Thomas* Archbishop of *Kfartab*, who lived, as is assert’d,
 “ about the eleventh Century, notwithstanding that Prelate was one of the *Mono-*
 “ *theletes*; for upon a strict and impartial examination, we shall find that these Au-
 “ thors were very incorrect with respect to historical Facts; that they mentioned as
 “ antient Occurrences, the more modern Transactions of their own Times, and even
 “ borrowed them from such Books of the *Maronites* as were published since their
 “ Reconciliation with the Church of *Rome*.

“ **W**HAT *Nairon* in his Apology for his Countrymen has produced to inva-
 “ lidate the Testimony of *William* of *Tyre*, who is an accurate Author, and has
 “ mentioned the Heresy of the *Maronites* as being an Eye-Witness of it, seems
 “ most likely to be true. For he assures us, that the beforementioned *William*
 “ has taken the greatest part of his History from the Annals of *Said Ebn Batrik*,
 “ otherwise *Eutychius* of *Alexandria*; and that as *Eutychius* is very incorrect in A-
 “ bundance of Facts which he relates, ’tis not any ways surprising that *William* of

‘ *Dissert. de Origine, nom. ac Relig. Maron. Autore Fausto Nairone, edit. Romæ, Ann. 1679.*

“ Tyre should be mislead and be guilty of the same Mistakes. *Eutychius* according to
 “ *Nairon*, assures us, that *Maron* the *Monothelite* flourished in the Reign of the Em-
 “ peror *Mauricius*, notwithstanding there was no such Thing, at that Time, as
 “ *Monothelism* ever heard of. But if the Authority of the *Arabian* Historians is to be
 “ looked upon as invalid, on account of their Inaccuracy in Point of Chronology,
 “ we must in short reject them all. In the Point before us, we should not rely so
 “ much on the Authority of *William* of *Tyre*, with respect to his Quotations from
 “ the Annals of *Eutychius*, as to his own particular Testimony, treating of an Oc-
 “ currence in his own Time, under *Aymeric*, Patriarch of *Antioch*, who caused the
 “ *Maronites* of that Country to renounce their pretended Errors.

“ THERE is no Manner of probability in what *Nairon* has quoted from an *Ara-*
 “ *bian* History, which had long before been produced by ^d *Quaresmius*, viz. That *Ma-*
 “ *ron* went from *Antioch* to *Rome*, with a Legate or Envoy of Pope *Honorius*, who
 “ constituted *Maron*, on Account of his orthodox Principles, Patriarch of *Antioch*.
 “ I shall omit several other Records of the like Nature, which are no where to
 “ be met with but in the *Arabian* Histories, which were composed after the Recon-
 “ ciliation of the *Maronites* with the *Romish* Church. Such as are ever so little ac-
 “ quainted with Ecclesiastical History, may easily imagine, that these Histories have
 “ no Foundation in Antiquity, and that the *Maronites* and other Eastern Nations,
 “ who are no Criticks in History, have related several Things as transacted in an-
 “ tient Times, which were never heard of till a Century or two ago. 'Tis like-
 “ wise on the same Foundation, that the Authority of *John Maron* is rejected, whose
 “ Annotations on St. *James's* Liturgy, are not so antient as some have imagined,
 “ containing several Facts of more modern Date by several Centuries. However, the
 “ *Maronites*, who insist they have all along preserved their Faith entirely pure and un-
 “ corrupted, impute the Errors which are to be met with in some of their own
 “ Authors, to the Hereticks their Neighbours, who have sown those Tares amongst
 “ them, and even prevailed on some of the *Maronites* to embrace their erroneous Te-
 “ nets; and thus, altho' the *Maronites* insist, that they have never deviated from the
 “ true Faith, yet it must be acknowledged, that there have been some of their Country-
 “ men, who have maintained the very same Principles as the *Jacobites*. ^e *Peter*, Patri-
 “ arch of the *Maronites*, in a Letter of his to Cardinal *Caraffa*, assures him, that the
 “ Errors which have crept into some of their Writings, ought to be imputed to their
 “ Neighbours: But their ^e present Patriarch writing to *Nairon*, assures him, that
 “ there are some of their Books perfectly free from all those Errors, and we
 “ are in great Expectation of a Collection of Oriental Liturgies from this learned
 “ Prelate, which, as he insists, may easily be reconciled with the *Latin* Mass. Such
 “ a Work must doubtless be of great Service to the Publick, and will, in all Probabi-
 “ lity, explain several Facts relating to this Particular, which are at present very
 “ obscure.”

WE think it highly requisite to insert in this Place, the chief Articles of the Be-
 lief of the antient *Maronites*, and some particular Tenets ascribed to them before their
 Reconciliation with the *Latin* Church. Besides their Doctrine relating to the Pro-

^d *Quaresm. in dilucid. Terræ Sanctæ.*

^e *Joan. Maro. Comm. in Liturg. Sancti Jacobi.*

^f *Petr. in Epist. Arab. ad Card. Caraff. Ann. 1578.*

^g *Steph. Petr. in Epist. ad Faust. Nair. Ann. 1674.*

cession of the Holy Ghost, which was the same with that generally received amongst the *Greeks*, and the Heresy of the *Monothelites* which has been ascribed to them. Some have also ^b imputed to their Charge, the following erroneous Notions, That all the three Persons in the Sacred Trinity became incarnate; that there is no original Sin, or ⁱ Purgatory; that the Souls of Men, at their Departure from their respective Bodies, neither take their Flight to Heaven, nor descend to Hell, but that they wait for the general Day of Judgment in some Place, where they are altogether insensible; that all Souls were created from the Beginning of the World; that it is no Crime to renounce their Faith outwardly in Case they retain it in their Hearts. They were of Opinion, likewise, as we are informed, that a Husband might put away his Wife for the Guilt of Adultery, or any other heinous Offence, and marry again; that such Hereticks as renounce their Errors ought to be rebaptized; that a Child ought not to be baptized till the Days of its Mother's Purification should be accomplished: That the Female-Sex ought to be excluded from the Assemblies of the Faithful, and be debarred from receiving the Eucharist during their periodical Purgations. Moreover, they administered the Communion with unleavened Bread, and always refused giving it to the Sick when in Danger of Death. They never eat any Animal whatever that had been strangled in its Blood. In fine, they ordained Children Subdeacons at five or six Years of Age. I shall purposely avoid the Repetition of several Customs, and several Points of Doctrine which have already been sufficiently discussed, and shall likewise omit some others, which are of little or no Importance. I shall only mention some Ceremonies which are peculiar to the modern *Maronites*, and some Customs which, in my Opinion, are worthy of the Reader's Attention.

THESE *Maronites* ^k retain a Kind of Veneration for their Cedars, and Visit them with much Devotion, especially on the Festival of the Transfiguration. On that Day a solemn Mass is celebrated at the Foot of a tall Cedar, on a rural Altar, made of Stones laid one upon another. They carry the Testimonies of their Reverence and Respect to their Priests so far, as never to meet them, without asking their Blessing; nor undertake an Affair till they have not only asked, but obtained that Favour. This Veneration likewise for their Priests deters them, when at Table, from eating or drinking any more after the Priest has closed the Meal by the Sign of the Cross, and the Recital of some Prayers.

DANDINI the Pope's Nuncio informs us, “ that the *Maronite* Priests ^l say but
 “ one Mass a Day in one Place, and that some of them perform it bare-foot; that on
 “ their Fast-Days they do not say Mass till Noon, and during Lent, till two or three
 “ Hours before Sun-Set. Most of them, continues he, spread their Fingers as wide
 “ after Consecration as before, and make no Scruple of touching any Thing what-
 “ soever.”

THE Women are never placed at Church amongst the Men. The latter place themselves at the upper End of the Church, the former at the lower, as near as possible to the Door; that they may withdraw as soon as Divine Service is over, and be

^b *Dandini's Travels &c.* Brerewood Chap. xxv.

ⁱ Father *Simon*, in his Remarks on *Dandini*, demonstrates the Absurdity of this Imputation.

^k *Larrequé's Travels to Syria.* *Dandini's Travels to Mount Libanus.*

^l As to their Celebration but of one Mass, see Father *Simon's* Remarks on *Dandini's Travels.*

seen by nobody : Father * *Besson* informs us, “ that the Men have not only distinct “ Places from the Women, but different Curates.” *Dandini* the Missionary, however, assures us, that the Women visit the Convents, walk round their Gardens, and eat and lodge there.

WE have already observed, that the *Maronites* never publish the Banns of Marriage as the *Europeans* do. They have no recourse to their proper Parish Priest, when they want to be married, but without any Distinction, make use of the first they can find. To conclude, they never register the Names of the Bridegroom or Bride, nor of the Witnesses, or in short the Time when, or the Place where their Nuptials are solemnized, which shameful Neglect gives a Sanction to divers ill Practices amongst them.

EXTREME Unction is likewise very much neglected ; and their sick Persons who are past Recovery are equally disregarded ; for after they have supplied them with a Cross and a little Incense they let them expire without any further Ceremony. They bemoan the Loss of the Dead, with Outcries and hideous Lamentations, accompanied with many Contorsions ; which is a Demonstration, as I have before observed, that all People observe the Customs peculiar to their respective Countries. There are no Provisions, for Decency-Sake, dress for some considerable Time at the House of the deceased. The Relations and Friends bring Victuals and Drink with them, and there eat with, and endeavour to alleviate the Sorrows of the Mourners.

Of the NASSERIES, KELBITES, and CHRISTIANS of St. JOHN.

THE *Nasseries* are to be distinguished from the *Nazariens*, or, as the *Mahometans* call them, *Nassairicus*, who constitute a Sect amongst the Disciples of *Hali*. The *Mahometan Nazariens* are of Opinion, that the Deity can unite it self corporally with the human Nature. Upon this Principle, borrowed from the Christian System, they believe that the Deity is strictly united with several of their imaginary Saints, or *Mahometan* Prophets, and particularly with *Hali*, &c. The *Nasseries*, of whom we are speaking, are in truth neither *Mahometans* nor *Christians*. What follows is the clearest Account we can find of these *Nasseries*, “ ^a *Kelbia* is the Name “ of a Country inhabited by these *Nasseries*, a Name which in *Italian* is ^b *Christianaccio*, that is to say, a bad Christian. The Extent of the Country where they reside is two Days Journey in length, and the same in breadth, by the Sea Coast, from *Tortosa* to *Laodicea*. These *Nasseries* are very much “ addicted to pilfering and stealing ; but in other Respects they are very chaste. . . . “ Their Women appear abroad unveil’d which is a Custom observed by none “ of the *Eastern* Nations but themselves. If a Stranger happens to pass by, and desire

* The first Part of *Syria Sacra*.

^a The first Part of *Syria Sacra* ubi sup. Chap. iii.

^b It would be more proper to say that *Nasseria* is a Corruption of *Nazariou*, or *Nazarten*, a Term of Reproach with which the *Mahometans* stigmatize the Christians.

^c This Observation reminds me of a Custom, ascribed by Father *Besson* to the *Syrians*, viz. that they punish not only the Robber, but the Person who suffers himself to be robbed. By this Means, say they, every one will be more upon his Guard. But our Missionary observes very judiciously, that the Dread of Punishment prevents such as are injured from making their Complaints, and by Consequence Thefts become more frequent.

“ to be directed in his Way, a courteous young Damfel will sometimes accompany
 “ him for three or four Miles together ; but this is attended with dangerous Con-
 “ sequences ; for should the Traveller chance to cast an amorous Glance upon his in-
 “ dulent Guide, so as to create in her the least Suspicion she will murder
 “ him if she can, or otherwise, by her Cries, alarm the Neighbourhood, who will
 “ assassinate him for her. The same happens when the Women sit at Table in a
 “ private Family

“ ^d THEY detest the *Mahometans*, and their *Alcoran*, notwithstanding
 “ they affect being called *Turks*, to secure themselves from their Tyranny and Op-
 “ pression The Secrets of their Religion are not much known ; for their Wo-
 “ men and common People are absolutely enjoined not to learn it. None but the
 “ ^e *Sartens*, and those Persons whose peculiar Province it is to read Prayers, to teach
 “ the Creed, &c. are entitled to that Privilege.

“ THEY have a Gospel, which is read to them by one of their Elders ; and, as
 “ we are informed, they believe in the Doctrine of the Holy Trinity. They observe
 “ *Easter*, and several other Christian Festivals, the Nativity of our Blessed Sa-
 “ viour, the Circumcision, the Epiphany. New Year's Day they call *Istrenes*,
 “ which doubtless is a Corruption of the *French* Term *Etreues*, that is, a *New Year's*
 “ *Gift*. They have a peculiar Veneration likewise for *St. Barbara*.
 “ Their Assemblies are very private ; they pronounce several Prayers over the Bread
 “ and Wine, which are distributed amongst all that are present. They observe no
 “ Fasts, and abstain from nothing but eating the Females of all living Creatures
 “ whatsoever. 'Tis very observable, that they swear by *St. Matthew* and
 “ *St. Simon*, tho' they are perfect Strangers to the History of either of them.
 “ They have likewise a Church much like one of ours.

“ THIS obscure Nation, tho' planted in the very Centre of *Syria*, seem to have
 “ something of the ⁱ *Mahometan*, the antient *Perfian*, and the Christian in them.
 “ They eat no Swines Flesh with the first ; they ^z pay divine Adoration, as some
 “ Authors assure us, to the Sun, according to the Custom of the second ; and in De-
 “ rision of the *Turks* Abstinence, they drink ^h Wine with the third. And what is
 “ still more remarkable, they ⁱ pray for the coming of the Christians.

“ *ARABIC* is their Mother-Tongue.” They constantly carry about them
Talismanic Billets for the Preservation of their Health. But this is a supersti-
 tious Custom which prevails throughout the East.

THERE is little or no difference, in all probability, between the *Nasseries* and the
Kelbins, or *Kelbites*, which Appellation signifies *Dogs*, and was given them out of Con-
 tempt. But we find likewise that ^k they were so called, from the Worship which

^d *Ibid.* Chap. ii.

^e He means no doubt their Priests.

^f And of the *Jew*.

^z *Hide* assures us that this is a false Imputation. See Tom. II. of the Religious Ceremonies of the Idolatrous Nations, in the Dissertation on the Religion of the *Gaures*.

^h This Account which we have given is a much better Proof of their Conformity with the Christian System.

ⁱ This Missionary, however, assures us in some Place that when any one asks them what Religion they profess, they answer they are *Mahometans*.

^k *Vide Hide Append. ad Relig. Veter. Perf.*

they paid to a black Dog. The Reader is desired, however, to remember, that the Antients have made mention of the *Calbii* as Inhabitants of Mount *Libanus*. I am indebted, I own, to *Hide* for this Observation. The *Amedians*, who are described by several other Historians, as a Kind of Barbarians, without the least Civil, or Ecclesiastical Government, and who reside in the Forests and Caverns of Mount *Libanus*, profess likewise an Intermixture of *Mahometanism* and *Christianity*: and tho' they chuse rather to say they are *Mussulmans* than *Christians*; are notwithstanding sworn Enemies to the former: These *Amedians*, whom *Hide* calls *Homicidians*, may very probably be the same People as the *Nasseris*; and I very much question, whether the *Druses*, of whom I shall in the next Place give you some short Account, differ much from either.

SOME are of Opinion, that these ¹*Druses*, says Father *Besson* very sagely, whom I have just quoted on the Subject of the *Nasseris*, were originally Natives of the City of *Dreux*, the antient Seat of the *Druids*; and there still remains amongst them, if we may rely on his Veracity, Abundance of that warlike Temper of the *French*, which rendred our Ancestors so formidable to the Infidels. These People, who are the Remains of those Christians who went to the Holy Wars, entrenched themselves in Mount *Libanus*, and *Antilibanus*, “ where for a long while they bravely maintained “ their Rights and Liberties, as well as their Religion, till a false Apostle preached “ a new Law to them, and left behind him a Dissertation upon *Wisdom*, entitled “ *Achmé*.” These are the Words of Father *Besson*, but this honest Missionary, in all Probability, never heard, that the *Druses* are taken notice of in ^m*Herodotus*. The *Mahometans* frequently call the *Druses* of Mount *Libanus*, *Molbedites*, an *Arabian* Term, signifying profligate Wretches, or according to *Herbelot*'s Construction of it, Men who have renounced *Mahometanism*, and turned to some other Sect. This Appellation, however, of *Molbedites* (*Molbedoun*) more particularly denoted a Sect of *Ismaelians*, which rendred themselves formerly very formidable in *Asia*, particularly in *Persia*, *Assyria*, and the Parts adjacent, where there Sovereigns for a long Time were distinguished by the Title of *Kings of the Assassins*. This Prince, our antient Historians call the old Man of the Mountain, for want of knowing, that the Term *Gabal*, which signifies a Mountain, is the Name ⁿ which the *Arabians* have given to a particular Province in *Persia*. The *Ismaelian Assassins* were likewise called *Batbenians*. *Herbelot* informs us, that *Batben* signifies the secret Knowledge of Mysteries, and their Illumination. Now as the blind Obedience of these *Assassins* was grounded on a Kind of Illumination, or rather Enthusiasm, the Origin whereof was the Reward of Paradise, and the Promise of a State of everlasting Bliss made to all such as entirely devoted themselves to Death and Slaughter, and were ready at all Times to embrue their Hands in Blood where and whenever their Prince should please to command them. 'Tis on this Account, in my humble Opinion, that they have been called *Batbenians*; as we now a-days call several Sorts of Enthusiasts and Fanaticks, Men of Illumination.

¹ *Durzi*; *Herbelot* says likewise they pretend to be the Descendants of those *Frenchmen* who were the Followers of *Godfrey of Boulogne*. Their *Emir Fakbreddin*, who lived in the seventeenth Century, pretended to be the Head of the House of *Lorrain*. See the *Biblioth. Orient.*

^m *Drusici* *Herod.* Lib. I.

ⁿ See in the Dissertation on the Origin of the *French* Language, written by *Menage*, a Letter of *le Moine*, where he plants these *Assassins* at the Foot of Mount *Libanus*.

PURCHAS, as well as several other Authors, gives us a very infamous Character of these *Druses*. They live, say they, in constant Practice of the enormous Sin of Incest. At their most solemn Festivals they lie together promiscuously, Fathers with their Daughters, and Brothers with their Sisters. They are of Opinion, that the Souls of the Righteous enter into the Bodies of new-born Infants, but that the Soul of a wicked Man informs a Dog. What I have further to add with Respect to the Morals and religious Tenets of these *Druses* will not be altogether so odious. Notwithstanding they call themselves Christians, none of them are baptized, on the contrary many are circumcised. However, they have some Idea of *JESUS CHRIST*, and believe that there will be Rewards and Punishments in a future State. Father *Besson*^o reduces their Creed to the seven following Articles. First, To be a Christian with the Christians, a *Jew* with the *Jews*, and a *Turk* with the *Turks*. Secondly, ^p Never to pray to God, because he knows our Necessities before we ask him. Thirdly, To honour the four Evangelists and read their Gospels. But they have no Ceremonies, nor any religious Assemblies. The two Churches or *Mosques* which were subsisting in Father *Besson*'s Time, were not made use of for the Exercise of any religious Duties. Fourthly, To honour our Lord *JESUS CHRIST*, and his Mother the Blessed Virgin, and to be mindful of the Law of *Makomet*. Fifthly, To confess themselves, the Men to the Men, and the Women to the Women. Sixthly, To receive the Communion, which consists of a small Piece of Bread dipt in mulled Wine. The seventh relates principally to their Monks, who, as our Missionary assures us, are very strict in their Fasting, and live retired in Deserts, which they notwithstanding sometimes abandon for the Promulgation of their *Achmé*. These *Druses* abhor and detest Usury to that Degree, that they wash all the Money which they receive for fear it should have contracted a Kind of Pollution in passing through the Hands of some merciless Usurers.

I SHALL here introduce the *Curdes*, otherwise called *Turcomans*, after the *Druses*. These *Curdes* are for the generality a Parcel of Strollers and Vagabonds: And perhaps it may be said, without any Manner of Injustice, that their Religion is as uncertain as the Place of their Abode. Some have observed, that the Footsteps of *Manicheism* are plainly to be discerned amongst the *Curdes-Jasidies*; for they acknowledge, as we are informed, two Principles, and call the Devil their Doctor, or ^q Head; and pay no Divine Adoration to the Deity, tho' they acknowledge his Existence. This is at least a Reflection cast upon them by the Christians and *Makometans*, who are equally their implacable Enemies. Some likewise ^r confound these *Jasidies* with the *Kelbins*, and assert, that they have a peculiar Veneration for black, as being the Colour of the Devil. The Christians, as we are informed, frequently divert themselves with making a Circle of Earth round these *Jasidies*, who are afraid to leap the Walls of their imaginary Prisons, till the Circle be broken, and all the Time they are thus confined, the Christians, with a Sneer, bid them ^s *damn the Devil*.

THE *Christians of St. John* are, for the generality, confounded with the *Sabeans*. I shall not here expatiate on the Religion of the latter. As for the former they derive their Denomination from their Baptism, and from the peculiar Veneration which they have for *St. John the Baptist*. *De la Valla* is of Opinion, that these Christians

^o *Ubi sup.* first Part Chap. iv.

^p All their Prayers consist of such Expressions as these, *God is great, God be praised, &c.*

^q *Scheich*.

^r *Vide Hic in Append. ad Relig. Persar.*

^s *Naalat Seitan. Vide Hic ubi supra.*

might possibly be the Remains of the antient *Jews* who received the Baptism of St. *John*. Their Religion seems to be a Compound of the *Jewish*, *Christian*, and *Mahometan*. *Tavernier* is more copious and particular in speaking of these Christians than any other Traveller whatsoever, and says that there are Abundance of them at *Balsara*, or *Bassora*, and the Parts adjacent. I shall therefore give the Reader, in this Place, an Abridgment of his Account of them, and of the most material Facts mentioned by other Travellers. “ The Christians of St. *John* at first inhabited the Country about *Jordan* . . . but some Time after the Decease of *Mahomet*, the Persecutions of the *Caliphs* his Successors obliged them to fly for Refuge into *Mesopotamia* and *Chaldea*. There they were under the Jurisdiction of the Patriarch of *Babylon*, but at the Close of the fifteenth, or the Beginning of the sixteenth Century they dissent from him. * They reside in no City or Town, but what is built upon the Banks of some River, and their Bishops assure us, that there are near twenty five thousand Families at least of these Christians in those Parts Their Belief is very fabulous, and full of the grossest Errors, extracted from a Book which they call, the *Divan* The *Persians* and *Arabians* call them *Sabi*. In the Sequel of this Dissertation we shall shew that there is a wide Difference between the * *Sabeans* and the *Christians of St. John*. As for the latter, they distinguish themselves by the Name of *Mendai-Jabia*; that is, the *Disciples of St. John*, and assure us that they have received from him their Faith, their religious Treatises, and their Customs. They celebrate a solemn Festival once a Year which is continued five Days successively; at which Time they present themselves in a numerous Body before their Bishops to receive, or more properly speaking, to repeat this Baptism of St. *John*. They never baptize in any Place but in Rivers, and at no Time but on a *Sunday*; for on that Day the Validity of their Baptism entirely depends, tho’ an Infant should be in Danger of Death. The Infant before he is baptized is brought to Church, where the Bishop reads some Prayers over him, suitable to the Occasion. From thence the Infant is carried to a River, where both the Men and the Women who are present at the Ceremony go up to their Knees in Water with the Bishop. The Form of their Baptism runs thus. † *In the Name of the Lord, the first and most antient of the World, the Almighty, who knew all our Actions before the Beginning of Light, &c.* After that, he throws Water upon the Infant three Times successively, and after a third Asperision, as soon as the Bishop, or some Priest his Assistant begins to read again, the Godfather, that is, the Person who has the Child in his Arms, plunges him into the Water. This is the Ceremony of their Baptism, which is performed, as is evident, in the Name of God only; for they neither acknowledge *JESUS CHRIST* to be God, nor the Son of God, ‡ but look on him as a Person far inferior to St. *John the Baptist*. We are informed, however, that they call him, as the *Mahometans* do, the ‡ *Spirit of God*. They acknowledge, according to *Tavernier*, that *JESUS CHRIST* became Man, to deliver us from the Guilt of Sin, but pretend he was conceived in the Womb of the Blessed Virgin

* Travels, B. II.

† Here *Tavernier* gives us the Name of several Cities in which the Christians of St. *John* were settled.

‡ Other Travellers lessen the Number very considerably, and assure us that they are very poor. According to *Chardin*, this Sect is so far diminished, that there is scarce any one to be met with who can give an Account either of the Articles of their Faith, or any of their Tenets. Such as are of their Profession at present, are poor People, Mechanicks, and Day-Labourers, &c.

* *Chardin* could tell how to distinguish them. See what he says of the Doctrine of the idolatrous *Sabeans*, Tom. VI. of his Travels, published in 12mo.

† *Thevenot*’s Travels, B. III. Chap. xi.

‡ *Chardin* Tom. VI. published in 12mo.

‡ *Thevenot* ubi supra.

“ by the Influence of the Water of some particular Fountain of which she drank,
 “ that afterwards the *Jews* would fain have crucified him, but that he vanished out
 “ of their Sight, and left only an Apparition which they crucified in his Stead. In
 “ short, every thing they say, both with relation to *JESUS CHRIST* and his Mission,
 “ is all a Medley of absurd and ridiculous Fiction, contained in their *Divan*. They
 “ have not a better Notion of the third Person in the Sacred Trinity.

“ THIS *Divan* of theirs, is, as we are informed, the only Book which is now ex-
 “ tant amongst them; for their antient sacred Books, which were written in *Sy-*
 “ *riac*, are all lost. In this *Divan*, however, is comprised their Doctrines, and the
 “ Mysteries of their Religion. ^b God is there described as a corporeal Being, and as
 “ having one Son, whose Name was *Gabriel*. Their Angels and their Demons are
 “ all corporeal likewise, some Male and some Female. They ^c marry, and propa-
 “ gate. God created the World by the Ministry of *Gabriel*, and was assisted in
 “ that Operation by ^d fifty thousand Demons The World floats upon the
 “ Water like a Foot-ball. The Celestial Spheres are surrounded with Water; the
 “ Sun and the Moon sail round about it in their respective Vessels The Earth
 “ was so fruitful at the first Moment of its Creation, that what was sown in the
 “ Morning was fit to be gathered in the Evening *Gabriel* taught *Adam* the
 “ Art of Husbandry, but his first Transgression made him forget the Instructions
 “ which were given him, and he could recover no more of it than we know at pre-
 “ sent The other World is infinitely more beautiful and more perfect than
 “ this, but in all other respects, much like it. The Inhabitants of it eat and drink.
 “ There are Cities, Houses, and Churches in which the Spirits perform Divine Ser-
 “ vice, sing, and play upon Musical Instruments. The Demons attend a sick Man
 “ at the Time of his Death, and conduct his Soul through a Road, where there are
 “ innumerable wild Beasts: If the deceased was a righteous Person his Soul is admitted
 “ immediately into the Presence of God, having trodden under Foot those savage
 “ Creatures. On the other Hand, the Soul of a wicked Man is almost torn in Pieces
 “ by those Savages before she is qualified for her Admission into the Divine Presence.
 “ At the last Day two Angels shall weigh impartially the Actions of all Mankind in
 “ a Ballance But there shall be a general Pardon for all those of their Sect.
 “ They shall one Day be saved after they have suffered the Punishments due to their
 “ Demerits.” This is the whole Substance of their Doctrine.

SOME Historians tell us, ^e that they have a peculiar Veneration for the Cross, and
 that they are frequently making the Sign of it The World, according to
 their Notion, is a Cross; because 'tis divided into four Parts. ^f They say there are
 several Crosses in the Sun and the Moon; nay, that the Mast of the Vessel in which
 the former sails is likewise a Cross.

“ *St. John the Baptist* is, as we have already observed, their most illustrious Saint,
 “ but however not the only one, for they acknowledge likewise the Sanctity of *Za-*
 “ *charias*, *Elizabeth*, the *Blessed Virgin*, and the *twelve Apostles*. I shall not here in-

^b *Chardin* and *Tavernier* ubi supra.

^c This Marriage of Souls seems to be taken from the Principles of the *Manichees*;

^d Three Hundred thirty six thousand in *Tavernier's* Account.

^e *Chardin* ubi supra.

^f *Tavernier* ubi supra.

“ troduce a tedious Detail of the incredible Miracles, which either preceded, or accompanied the Nativity of St. *John*, nor of those which are ascribed to the before-mentioned *Zacharias* and *Elizabeth*, the Parents of St. *John*, nor of the absurd romantic Life of this Forerunner of JESUS CHRIST. As to all these Particulars, I shall refer the curious Reader to *Tavernier*. According to their Tradition, the Sepulchre of St. *John* is near *Chuster* in the Province of *Chusistan*, where there are Multitudes of these *Christians* of St. *John*.

^e THE Sacerdotal Habit of their Priests is a Kind of red Stole over a Surplice. They have the different Degrees of Priests and Bishops amongst them, but they have no established Rule, no Ceremony, in short, no religious Rites observed by any Christians, to create such Difference between their superior and inferior Clergy. Children succeed their Parents in the ministerial Office. ^h If a Priest dies without Issue, the next akin is promoted to his Place. The Bishop himself very ⁱ frequently recommends his own Son to the People, who first elect him, and then present him in Form to his Father to consecrate him. This Ordination consists in some particular Prayers, which are said for six or seven Days over the Postulant or Novice, who is obliged to fast all the Time. The Son may succeed his Father if he be but sixteen or seventeen Years of Age. All these Ecclesiasticks are obliged to marry, but then their Brides must all be Virgins. Neither can any one be promoted to Ecclesiastical Dignities, unless his Mother was found a Virgin, when first married. All these Priests wear long Hair and a ^k small Cross upon their Clothes.

THEIR Sacrament of the Eucharist, and their Mass, if they may properly be called such, consist in the Observance of the following Custom. ^l They take a small Cake, kneaded with Wine made of Raisins infused in Water, and with Oil : The Flower and the Wine represent the Body and Blood of our Blessed Lord; the Oil, which is the Emblem of that Charity and Grace which accompanies the Sacrament is a Representation of the People. For the Consecration of the Whole, they pronounce several long Prayers over this Cake, which tend to the Praise and Glory of God, ^m without making any mention of the Body and Blood of our Blessed Lord, there being no absolute Necessity for it, as they say, since God Almighty knows their Intention. After that, they carry the Cake in Procession, and when that Ceremony is over, the Celebrant distributes it amongst the People.

BESIDES this grand Festival of which I have been speaking, and which lasts for five Days successively, they have another that holds three Days, appointed for the Commemoration of the Creation of the World, and the Parent of Mankind; and another of the same Duration kept in *August*, called the Festival of St. *John*. I shall take no notice of their ⁿ Fasts, nor of their ^o Oblation of a Ram, which they sacrifice in a Hut, composed of Palm-Branched, and purified beforehand with Water, Incense and sundry Prayers. One of the most important Ceremonies of their Religion, is the *Sacrifice of the Hen*. A Priest, known to have kept his Chastity, and for being the Son of one who was an approved Virgin at her Nuptials, is the only Person

^e *Chardin* ubi supra.

^h *Tavernier* ubi supra.

ⁱ *Chardin* ubi supra.

^k *Tavernier* says so, but *Chardin* says he never saw any of their Crosses.

^l *Chardin* and *Tavernier*.

^m *Tavernier* ubi supra.

ⁿ *Tavernier* says, they observe no fasts, nor perform any Penances.

^o *Chardin* ubi supra.

who is entitled to the Celebration of this Sacrifice. In order to the due Performance of which, the Priest repairs to the Bank of some River, drest in all his Sacerdotal Ornaments, which are a ^p white Linnen which he throws over him, another with which he girds his Loins, and a third, which is his Stole. Thus equipped he takes the Chicken, plunges it in the Water for its better Purification, and turning his Face towards the East, he cuts its Head off, holding the Fowl by the Neck till it has done bleeding. During the Time of the Blood's trickling down on the Ground, the Priest repeats several Times the following Prayer with Abundance of Fervour and Devotion, and lifting up his Eyes to Heaven. *In the Name of the Lord, may this Flesh be a Blessing to all those who shall partake thereof.* No Woman, no Layman must presume to kill any Hens. The former are prohibited, because they look upon them as persons impure, and who for the same Reason, according to *Tavernier*, are excluded from the Church. They observe much the same Ceremony in killing their Sheep, ^q and their Fish. But they are not so punctual as to the ^r Hens. These Ministers, or Priests of *St. John*, are, it seems, Butchers by Profession. As they imagine no Persons pure and undefiled but themselves, they will never ^s drink out of a Cup, that any one, who is not of their own Sect, has before made use of; and if a Stranger has used it, 'tis immediately broke to Pieces, for fear any of the Faithful should be so unfortunate as to be defiled by drinking after them. They have also an inveterate Aversion to any Thing that is blue, because, say they, the *Jews*, who were conscious by their Revelation, that the Baptism of *St. John* would abolish their Law, threw a large Quantity of *Indigo* into the River *Jordan* in order to defile the Waters: This Prophanation of them had hindered *St. John* from baptizing *JESUS CHRIST*, had not God Almighty prevented the malicious Intention of the *Jews*, and sent an Angel to draw some Water out of the River whilst it remained pure and undefiled. This is the received Opinion of the Vulgar, but their Aversion, in reality, arises from the Dog's-dung which is thrown into the Composition of this Colour; a Dog being looked upon by the *Christians of St. John* as a very unclean Animal. ^v The Aversion which they have to the *Mahometans*, their antient Persecutors, gives them likewise an equal Dislike to any Thing that is green, which is the sacred Colour of *Mahomet*.

I SHALL now proceed to their nuptial Ceremonies. The ^w Priest and the Relations of the intended Bridegroom wait on the young Lady proposed to be his Bride, in order to ask her, whether she be a Virgin or not; her answer is foreseen: She says *Yes*; but she is not believed upon her bare Affirmation. She is obliged to take her solemn Oath; the Priest's Wife searches her, and gives in her Deposition likewise upon Oath. After which, the Bridegroom and the Bride are conducted to a River, and there baptized. As soon as they are come within a small Space of the Bridegroom's House, he takes his Bride by the Hand, and conducts her to the Door, and after that returns with her to the same Place where the Ceremony began, which he repeats seven Times successively, the Priest following them all the Time, and reading in his Ritual several Prayers. Then they go into the House where they are seated by the Priest under a Canopy with their Heads and Shoulders close to each other,

^p *Tavernier* ubi supra.

^q *Thevenot's Travels* B. III. Chap. xi.

^r *Thevenot* says that they look upon a Chicken as a very unclean Animal, because it feeds upon abundance of Filth, as well as walks over it.

^s *Tavernier* says that this Custom is observed only with respect to the *Turks*, and other *Mahometans*.

^t *Thevenot* ubi supra.

^v They trample upon it on purpose to prophane it. *Chardin* ubi supra.

^w The same *Tavernier* and *Thevenot*.

whilst he reads a long Service over them, which is followed with a Lesson out of their * *Faal*, or Book of Divination, which he consults in order to find out the critical Minute for a happy Consummation of their Nuptials. As soon as that is over, both Parties wait upon the Bishop, and the Husband deposes before him, that he is well satisfied, (in case it be matter of Fact) that he found his Wife a Virgin; and then the Bishop marries them, puts several Rings upon their Fingers, and baptizes them again. If the Bridegroom finds himself deceived, as to his Wife's Virginity, and is notwithstanding determined to wed her, he must make his Applications to a Priest, and not to the Bishop to compleat the Ceremony. But the People are so very fond of being married by the Bishop, and 'tis such an Infamy to have the Ceremony performed by any one else of inferior Dignity, that a Marriage with one who is discovered to have lost her Honour beforehand, but very seldom, if ever, holds good. *

TAVERNIER gives for a Reason of this strict Enquiry with respect to the Virginity of their Wives, the Right of the Bridegroom which he ought to maintain with the utmost Rigour and Severity: To which we may add, that the Honour and Interest of Families in a great Measure depend upon it. They design by this prudent Precaution, as our Traveller expresses it, to bridle their Daughters.

THESE *Christians of St. John*, are allowed to marry several Wives, but only of their own Family, and their own Tribe. This Custom is derived from the *Jews*. Their Widows are not allowed to marry again, and their Men are debarred the invaluable Privilege of putting away their Wives.

I SHOULD close this Dissertation with an Account of a pretended Sect, called the *Abrahamites*, who, if we credit ^a an anonymous Traveller's Voyages printed in the Year 1724, are also to be met with in *Egypt*; but I suspect the Veracity of this Author, since no Traveller but himself, as I know of, ever made any mention of these Deists of *Egypt*. Besides, the Way of thinking of these *Abrahamites* is, in my Opinion, so conformable to that of those Freethinkers who dogmatize in *England* and *Holland*, without the least Apprehension either of Dragoons, Gallies, or Inquisitions, that it is very probable, he has formed his *Abrahamites* upon the same Model. Moreover the Character of this bold Adventurer, and of ^b those who assisted him in the Method of compiling his romantic Treatise, is very different; but tho' the general Idea which is entertained of them, will never prejudice any one in Favour of that Performance, I shall notwithstanding include in a Remark below ^c the fundamental Tenets of these imaginary *Abrahamites*.

^b Of

* *Faal*, according to *Ghardin*, signifies *Lot*.

^a A late Voyage to *Greece*, *Egypt*, &c.

^c See *Biblioth. Franc.* Tom. IV. Part I. One of these Knight-Errants was *Guzman of Alfarache*, heretofore B. . . . of M. . . . d. . . .

^d The *Abrahamites*, who are a very few, acknowledge no other Law but that of Nature, which God, they say, delivered to *Abraham*, from whom, as they pretend, they originally descend. They constantly read those sacred Books wherein the History of the Creation &c. is included, tho' widely different from that of *Moses*, which they look upon as a meer Romance. As to *Moses*, the *Abrahamites* are of Opinion, that he was the ablest and most learned Physician, and best Chemist till that Time; that his Miracles were wholly due to his extraordinary Skill in Phylick and Chemistry. They do not look upon him as a Prophet, but as a wise Legislator, and compare him to the Lawgiver of the *Chinese*. *JESUS CHRIST*, whose Law we have corrupted, never, say they, pretended to be God; his Morals, however, must be allowed to be extremely just, pure, and refined. The Fathers of the Church were Men either too illiterate or too hypocritical. The *Abrahamites* reflect very severely upon the Ceremonies, the Divine Worship, and the Festivals of the *Christians*. They despise and turn to Ridicule the Mysteries of Christianity: to conclude, they affect to worship

^b*Of the Religious Principles, and Customs of the MAHOMETANS.*

“ AS the Religion of the *Mahometans* is a Compound only of the Doctrine of the
 “ *Jews* and the *Christians*, we have thought proper to give the Reader an Ab-
 “ stract thereof, in order that those who travel into the *Levant* may shake off the nu-
 “ merous Prejudices which they have received against this Religion, and seriously
 “ consider, that it is indebted to the *Jews* and the *Christians* for all its valuable Tenets;
 “ but more especially for its Morals. *Mahomet* who was conscious that each Religion
 “ ought to be grounded upon the Word of God, and not upon that of any human
 “ Creature, was obliged to assume the awful Character of God's Embassador; and
 “ in order to impose upon the *Christians* he pretended to be the *Paraclete* or Com-
 “ forter promised in the Gospel. He has likewise borrowed a Part of their Maxims,
 “ and has acknowledged our Blessed Lord to be a great Prophet, and one who
 “ was endowed with the *Spirit of God*. On the other Hand being desirous of draw-
 “ ing the *Jews* to his Party, and of making one compleat Religion out of the two,
 “ he introduced a great Part of the *Jewish* System into his pretended Reformation;
 “ for this Reason the *Mahometans* insist, that both the Law of *Moses*, and that of
 “ our blessed Lord are now abolished, and that all Persons who are desirous of being
 “ truly faithful, ought to embrace the *Mahometan* Religion. They acknowledge,
 “ that these two Laws have been grounded on the Word of God, but add, at the
 “ same Time, that they subsist no longer, since it was revealed to *Mahomet* that he
 “ should new model and reform them. There are some *Mahometans*, who also
 “ insist, that neither the *Jews*, nor the *Christians*, can have any sure and infallible
 “ Grounds for the Support of their Religion, since their sacred Scriptures have been
 “ corrupted. The *Jews*, say they, lost their Law, and all their religious Books at
 “ the Time of their Captivity in *Babylon*; and what they call their canonical Books,
 “ are not such in reality, but only some Remains of those antient Writings which
 “ they endeavoured to restore in the best Manner they were able after that Misfortune.
 “ As to the *Christians*, they assert, that the Books of the *New Testament* have been
 “ corrupted by the numerous Sects which have appeared amongst them.

“ *MAHOMET*, therefore, has feigned, that God Almighty sent him, within the
 “ Space of twenty three Years, by the Angel *Gabriel*, a large Parcel of loose Papers in
 “ Writing, out of which he composed the Book, entitled, the *Alcoran*, which is sub-
 “ stituted in the room of the sacred Scriptures, and comprehends the fundamental
 “ Tenets of their Religion. But as the *Jews*, besides their twenty four Books of
 “ Scripture, have likewise their *Talmud*, which explains all the Articles that relate to
 “ their Tradition; so the *Mahometans* likewise have their *Affonna*, which contains all
 “ the Traditions which they are obliged to follow. They have likewise their An-
 “ notations on these Books, in which they implicitly acquiesce, and distinguish, more-
 “ over, Precepts from good Council only.

ship one Supreme Being, and him only; and to love their Neighbours as themselves; yet think their De-
 stiny uncertain, and look upon the Immortality of the Soul only as a modern System, yet comfortable and
 grounded upon Reason.

As we have inserted in this Dissertation all the rest of Father *Simon's* Treatise, we think ourselves obliged
 not to omit this Chapter, altho' it treats only of the Religion of the *Mahometans*, which we shall treat of in
 our last Volume.

“ THE chief Article of their Creed is grounded on the Unity of the Godhead,
 “ for which Reason they always say, that *there is no other God but God; and that God*
 “ *is one*; and they look upon all such as Idolaters, who acknowledge a Plurality in
 “ the Godhead, thereby condemning with the *Jews* the Doctrine of the *Sacred Tri-*
 “ *nity*, as it is professed by the *Christians*.

“ THE second fundamental Article of their Religion consists in these Words, *Ma-*
 “ *homet is God's Embassador*, by which they pretend to exclude all other Religions; be-
 “ cause *Mahomet*, as they say, is the last, and most excellent of all the Prophets whom
 “ God Almighty proposed to send to Mankind. As therefore the Religion of the
 “ *Jews* was abolished by the coming of our Lord JESUS CHRIST; so the Christian
 “ Religion, in their Opinion, could subsist no longer after the Mission of their Pro-
 “ phet *Mahomet*.

“ SUCH as introduce a new Religion ought to produce some Miracles in order to
 “ give a Sanction to the Doctrines they would advance; for which Reason, the
 “ *Mahometans* ascribe several to their Legislator. They insist, that he made Water
 “ issue forth from his Fingers-Ends, and that by touching the Moon but with one
 “ of his Fingers, he cleft it asunder. They assert, moreover, that the very Stones,
 “ Trees, and Beasts of the Field, acknowledged him to be the true Prophet of the
 “ Lord, and proclaimed him as such in the Terms following, *Thou art God's true*
 “ *Embassador*. They affirm, moreover, that *Mahomet* went in one Night from *Mecca*
 “ to *Jerusalem*, from whence he ascended into Heaven; that he had a Vision there
 “ of Paradise and Hell; that he had Communion with God, notwithstanding that was
 “ an Act of Indulgence reserved only for the Blessed after their Decease; that, in
 “ short, he descended from Heaven that Night, and returned to *Mecca* before it
 “ was light.

“ BESIDES these Miracles of their Prophet, the *Mahometans* ascribe others likewise
 “ to several of their Saints, with this Difference, however, that they are not to be
 “ compared to those of their Prophet. They discourse admirably well of God and
 “ his Divine Attributes, and take peculiar Care not to ascribe any thing to him that
 “ looks in the least like Weakness or Imperfection. They acknowledge the Existence
 “ of Angels who execute the Commandments of the Almighty, and own that there is
 “ no Distinction of Sex amongst them. They add, moreover, that there are dif-
 “ ferent Orders and Degrees amongst Angels, and that there are distinct Offices as-
 “ signed to each of them as well here upon Earth as in Heaven; and in short, that
 “ they register the Actions of all Mankind. They attribute a superior Power to the
 “ Angel *Gabriel*, that is to say, the Faculty of descending from Heaven to Earth in
 “ the short Compass of an Hour, and of overturning a Mountain with one single
 “ Feather of his Wing. The Souls of such as depart this Life are entrusted to the Care
 “ of the Angel *Afrael*; and *Ezraphil* is for ever employed in holding at his Mouth
 “ a large Horn, or Trumpet, ready to sound it at the Day of Judgment. It would
 “ be needless, and even tedious to enumerate the various Offices of the other Angels.
 “ They believe the general Resurrection of the Dead, and have a long List of all the
 “ numerous Signs and Tokens which shall precede it; for they insist, that there will
 “ then arise an *Anti-Mahomet*; that JESUS CHRIST will descend from Heaven to de-
 “ stroy him, and establish the *Mahometan* Religion; to which they add several other

idle Chimeras relating to *Gog* and *Magog*, and the *Burst* which is to come out of
Mecca. They affirm, moreover, that then all living Creatures shall die; that the
 Mountains shall soar in the Air like Birds, and, in short, that the Heavens shall
 dissolve and flow down like Water upon the Earth. Notwithstanding all this,
 they are of Opinion, that some short Time after God shall restore the Earth, and
 raise the Dead, who shall be naked from Head to Foot; but that the Prophets,
 Saints, Doctors, and Righteous shall be cloathed, and transported by the Angels
 and Cherubims into the empireal Heaven. As for the others, they shall suffer
 Hunger, Thirst, and Nakedness; and as the Sun shall hang within the short
 Compass of a Mile over their Heads, they shall sweat beyond all Conception, and
 endure several other Torments which we shall not relate. I shall only observe, that
 the Torments which each Person is to suffer according to their Demerits, will cease
 they say at the Expiration of fifty thousand Years. After all, as we represent St.
Michael with a Pair of Scales in his Hands, in order to weigh the good and evil
 Actions of all Mankind; the *Mahometans* likewise assure us, that at the Day of
 Judgment there shall be a Pair of Scales in which both Good and Evil shall be
 weighed; that all those whose good Actions out weigh their evil ones shall go in-
 stantly into Paradise; but on the contrary, those whose evil Actions outweigh their
 good ones, shall sink down to Hell, unless the Prophets and the Saints intercede
 for them.

THIS Article of their Belief with relation to Paradise and Hell, is very conform-
 able to that of the *Jews* and the *Christians*, particularly those of the Eastern
 Countries. Add to this, that they acknowledge also a Kind of Purgatory: for they
 are of Opinion, that such as die in the Faith, whose Sins prove heavier than their
 good Actions, and who are not so fortunate as to be relieved afterwards by the In-
 tercessions of the Righteous, they are of Opinion, I say, that such unhappy Souls
 shall suffer in Hell in Proportion to their Crimes; but shall after their Purification
 go into Paradise. Thus likewise the Eastern Church much after the same man-
 ner acknowledge a Purgatory, without admitting of any other Place of Punish-
 ment but Hell.

BESIDES this general Judgment, at which, according to the Notion of the *Ma-
 hometans*, God Almighty will personally make each Man render an Account of all
 his Actions, they acknowledge likewise a particular Judgment, which they call the
Torment of the Grave; and this Judgment, according to their Notion, is as follows.
 As soon as any one is dead and buried, two of their greatest Angels, one called
Munzir, and the other *Nekir*, examine the Party deceased with respect to his No-
 tion of God, his Prophet, the Law, and the *Kibla*, that is to say, the Side on
 which one ought to pray. The Righteous must then answer, *our God is the
 Creator of all Things; our Faith is orthodox, and that of a Mussulman, and the Kibla
 is the proper Rule for making our Prayers*. The Infidels, on the other Hand, not
 knowing what Answer to make, are doomed to suffer inexpressible Torments.

THEY firmly believe, that at this general Resurrection all such as were ap-
 pointed to be Partakers of the Joys of Paradise, shall drink before their Admission
 into that Blessed State, of the Water of some certain Fountains, appropriated to
 that Purpose, and that each Prophet shall have a Fountain for himself, and his
 Followers.

“ Followers. The Fountain, however, which shall be set apart for the Use of *Mahomet* and his Disciples, shall be more spacious than that of any of the other Prophets, and extend as many Miles in Length, as a Traveller can reach in a Month’s Journey. The Banks of this delightful Stream, the Waters whereof shall be sweeter than Honey, and whiter than Milk, shall be furnished, according to their Notion, with an infinite Variety of curious Ewers, as numberless as the Stars in the Firmament. Such as drink of this living Fountain shall never thirst. ’Tis highly probable, that all this pompous Account is rather figurative than strictly historical; for which Reason a great Part of what we read in the Dissertations of the *Mahometan* Doctors, and the other oriental Historians, must doubtless be understood in an allegorical Sense only. It would be equally absurd to put a literal Construction on the greatest Part of their Descriptions of Paradise, and the infernal Regions. As for Instance, in their Detail of the former, they assure us, that ’tis perfumed all over with Musk; that the Houses there are all built with gold or silver Bricks, that those who once enter therein will fix their Situation there for ever; that their Garments there will never be worn out, that they are plentifully provided with all Sorts of the most luxurious Dainties; that every Thing their Hearts can wish is ready drest to their Hands; that the Inhabitants of those blissful Mansions are never subject to sleep, or to any of the other Frailties incident to human Bodies; that ’tis plentifully stored with angelic Beauties, exempt from all the common Failings and Infirmities incident to Women. In this romantick Stile they describe their Paradise. As to their Representation of the infernal Regions, they assure us, that the Infidels will be doomed to reside there to all Eternity, and be Companions for the Devil and his Angels; that they will there be tormented not only with hissing Serpents, larger than Camels, and Scorpions bigger than Mules; but with unquenchable Fire and boiling Water: that being burnt, and reduced to Ashes, God Almighty will create them anew, that their Torments may endure for ever and ever.

“ THEY are for the generality strict Predestinarians, and positively affirm, that Good and Evil are the Result of the Almighty’s absolute Decree. Whatever has happened heretofore, all present Occurrences, and such as shall hereafter come to pass, were written by his own divine Finger, upon a Table, in indelible Characters, from all Eternity, and ’tis impossible that his Decree should be reversed. The Incredulity and impious Actions of the Infidel are all known to him, and are the Effect of his divine Will, as well as the chearful Obedience, and fervent Devotion of the Faithful. They add, moreover, that if any one should ask why God created the Wicked, and such as are Infidels, the only and immediate Answer which ought to be made is this, that ’tis Presumption in Man to pry too narrowly into the Secrets of the Almighty; that he acts as seems best to his infinite Wisdom, and who is there that shall say unto him, what dost thou? For which Reason, a true and faithful Disciple of *Mahomet* must say, I believe in God, his Angels, his Scriptures, and in the Day of Judgment. I believe also, that Good and Evil are the Result of his irreversibile Decree, and that he created both the one and the other.

“ As to such of the Faithful as depart this Life without a due Repentance of their Sins, their State, according to their Notion, is undecided after their Decease; and
 “ God

“ God Almighty disposes of them as seems most agreeable to his divine Pleasure ;
 “ he is graciously pleased to pardon some, and consign over others to such Punish-
 “ ments as are due to their Demerits ; but all of them are assured at last of being ad-
 “ mitted into Paradise, after they have made an Atonement in some Measure suitable
 “ to their Crimes. To conclude, they are firmly persuaded, that God Almighty
 “ pardons all Sins how flagrant soever, except those of Atheism and Idolatry ; for
 “ which Reason, in their Prayers for the Dead, they make their earnest Supplications
 “ for the Wicked, as well as for the Righteous. They set a great Value upon those
 “ Prayers, Alms-Deeds, and other pious Actions performed for the Dead ; because
 “ they contribute very much to the Consolation and Repose of their Souls. They
 “ have a Kind of Office set apart for that Purpose, wherein not only the Prayers,
 “ which ought to be pronounced at their Burials, but the *Surrats*, or Chapters of the
 “ *Alcoran* likewise, proper to be read at the Place of their Interment are specified ;
 “ which being duly performed, the Priests who officiate say with an audible Voice,
 “ *We freely bestow upon the Deceased all the Merit that is due to these our religious Ser-*
 “ *vices.* ’Tis not through Vanity, that they erect Monuments over the Graves of
 “ their deceased Friends, but that Travellers may be reminded, as they pass by, to
 “ pray for the Repose of their Souls.

“ THE *Mahometans* not only perform interior Acts of Faith, but charge themselves
 “ likewise with the Guilt of all their Sins, and confess them before God and him
 “ alone. Penance, they say, consists in nothing else but a sincere Repentance of such
 “ Sins as have been committed, and a firm Resolution to avoid them for the future.

“ THEIR Morality consists in doing good, and eschewing Evil ; for which Reason,
 “ they are very curious in their Enquiries with respect to Virtue and Vice ; and their
 “ Casuists are in all Respects as subtle and refined as ours. I shall here introduce
 “ some few of their Principles, by which the Reader may easily form a just
 “ Idea of their Morals. They are so firmly persuaded that all such Actions as are
 “ not accompanied with Faith, are sinful, that he who denies his Faith, in their O-
 “ pinion, loses the Merit of all his good Works ; and as often as he lies even with his
 “ own Wife, he is guilty of Adultery ; in a Word, that nothing which he does, du-
 “ ring this Incredulity, can be acceptable in the Sight of God, till he truly repents of
 “ his Sins, and then he becomes a *Mussulman*, or true Believer again ; and thereupon
 “ he is obliged to marry again ; and if he has been at *Mecca* he must then go again,
 “ because all his good Actions have been erased by such Infidelity, and all the Re-
 “ pentance upon Earth can never restore them.

“ WHEN they make their Addresses to the Throne of Grace for any particular
 “ Mercies, their Prayers must be offered up with an entire Resignation to the Divine
 “ Will, and they are directed to say, *My God, I beseech thee not to grant those Blessings*
 “ *which I ask, if they are not for my real Advantage.* And when their Prayers have
 “ proved successful, ’tis a Duty incumbent on them to return him their humble and
 “ hearty Thanks, to acknowledge that they are unworthy of the least of his Favours,
 “ and that they can do nothing of themselves.

“ THERE is no Duty which they so strenuously inculcate, as that of putting their
 “ whole Trust and Confidence in the Almighty, and acknowledging him to be their

“ only Help. Humility is highly esteemed by them, and consists, they think, in
 “ setting a higher Value on their Neighbours than on themselves.

“ THEY lay down excellent Rules for subduing the Passions, and abstaining from all
 “ Manner of Vice. If thou art desirous, say they, that Hell should shut its seven
 “ Gates against thee, take care that the seven Members of thy Body, that is to say,
 “ thy Eyes, Ears, Tongue, Hands, Feet, thy Belly, and Parts not to be named, be
 “ guilty of no sinful Actions. They enumerate likewise the several particular Offences
 “ which each of these Members ought respectively to abstain from. Detraction is a
 “ Vice against which they exclaim the most severely; and there is nothing which
 “ they condemn so much as passing Judgment on the Actions of others, though
 “ their Reflections should prove just. This Principle of theirs is grounded on that
 “ Maxim, that we ought not to speak too freely of such Things as are hid from our
 “ Eyes. They must not for instance, say, such a one died, or shall die in the Faith; for
 “ we have no Right or Title to judge of such Things as God Almighty has thought
 “ fit to conceal from us. Positive Assertions of this Nature are allowable only, when
 “ the Prophet has thought fit to mention them first; then, indeed, with Confidence
 “ they may assert, that *Abubekir, Omar, Osman, and Ali* are worthy of Paradise.
 “ For the same Reason likewise they are not permitted to say such a one died in a
 “ State of Infidelity, or deserves to be damned, except they are speaking of such as
 “ are particularly nominated by the Prophet, as the *Devil, Abusahab, and Abugebel*.

I SHALL wave the rest of their moral Maxims, since I have produced Instances
 “ enow already to give the Reader a just Idea of the whole; and I may be bold
 “ to say, that they are not so loose and remiss as some Casuists of the present
 “ Age. I shall only add, that they have Abundance of excellent Rules for their pri-
 “ vate Conduct, and for the Observance of good Manners one towards another.
 “ They have likewise laid down Laws for their Deportment towards the Prince upon
 “ the Throne; and 'tis one of their Maxims, not to lay violent Hands on him, or
 “ even to speak disrespectfully of him on account of his tyrannical Proceedings.

“ THE *Mahometans* have a religious Veneration even for some particular Appella-
 “ tions; as for instance, when they mention the awful Name of God, they are obliged
 “ to bow down their Heads, and add thereto some of his Divine Attributes; such as
 “ most high, ever-blessed, omnipotent, most gracious, or some other Epithet of the
 “ like Nature. If mention be made of their great Prophet *Mahomet*, they must add,
 “ *May God Almighty augment his Graces!* When any of his other special Messengers
 “ are spoken of, they add, *Whom the Lord approves!* And when any one of their Doctors
 “ Names are mentioned, they say, *May the Lord have mercy upon him.*

“ THERE are no Constitutions of any religious Order whatsoever that oblige the
 “ Monks to obey their Superior with that Rigour as the Precepts of the *Maho-*
 “ *metan* Doctors enjoin Pupils to reverence and respect their Tutors, whom they are
 “ obliged to obey in all Things, without presuming to contradict them, or even to
 “ speak beyond a Whisper in their Presence.

“ As they distinguish divine Obligations from human Institutions, and positive
 “ Precepts from Counsels; so there are some Devotees amongst them, who are as

“ punctual in their Observance of the one as the other ; as for instance, in going to
 “ Prayers at nine in the Morning, which is no Point of Obligation ; and in prostrat-
 “ ing themselves twice at least, or eight Times at most. In short, besides what re-
 “ lates to their Faith and Morals, the *Mahometans* have likewise several Ceremonies,
 “ which they practise very much according to the Letter. *Mahomet*, in order to di-
 “ stinguish his Disciples from the *Jews*, who are obliged to attend their publick
 “ Prayers but thrice a Day, has obliged them to pray five Times every Day, as a
 “ Mark of their superior Sanctity. They have Abundance of Traditions relating to
 “ their Form of Prayer which would be too tedious to repeat.

“ THERE are some Prayers which are absolutely necessary and of divine Obliga-
 “ tion, and others which are of human Institution and only for Decency. There
 “ are some certain Conditions, which if not strictly observed, render their Prayers in-
 “ effectual. As for instance, their Prayers at Noon and Afternoon, which are of di-
 “ vine Obligation, must be read with a low Voice ; but their Prayers at Night, im-
 “ mediately before they go to rest, and those in the Morning, must be said with an
 “ audible Voice, if there be an *Imam*, that is to say a Priest amongst them : But if
 “ they be alone, 'tis left to their own Discretion. Moreover, the Men must lift up
 “ their Hands to the Tip of their Ears ; but the Women to their Chins only : When
 “ a Man is standing, and has his Right Hand laid over his Left, he must put them
 “ before him below his Navel ; but a Woman must lay hers upon her Bosom. To
 “ pray after a regular Manner, they must repeat with a low Voice all that the *Imam*
 “ says, and imitate all his Actions. I should trespass too much on the Reader's Pa-
 “ tience should I run into a long Detail of the various Postures observed at their
 “ Prayers, especially when they prostrate themselves and touch the Ground with
 “ their Noses and their Foreheads : The only way of conceiving a perfect Idea of
 “ them is to see them at their Devotions.

“ THEIR Deportment at their Prayers is as humble and modest, as possibly can be
 “ conceived ; because there are a thousand little Incidents to be observed to render
 “ them successful : For their Prayers are accounted void, if they speak, or laugh so
 “ loud as to be heard ; or if they sigh, or express their Sorrow in Tears for any Mis-
 “ fortune, or on any other Account whatsoever, except it be upon the mention either
 “ of Paradise or of Hell ; for on such extraordinary Occasions their Prayers are valid
 “ and effectual notwithstanding. There are likewise several other Circumstances
 “ which render their Prayers ineffectual, as for instance, the scratching themselves
 “ thrice in one Place ; the passing by their *Imam* during his Prostration ; walking in
 “ the void Space between two Rows of Devotees ; the turning their Backs on the
 “ *Kibla* ; the Beginning a Prayer when they hear any one else begin it except their
 “ *Imam* ; the making any Mistake in their Reading, and the wilful Salutation of any
 “ Person ; for in Case they should pay their Respects to a Friend, thro' Inadvertency,
 “ the Delinquent is forgiven upon his making a Prostration, which is the usual Pe-
 “ nance for such Offences.

“ THEY are charged likewise never to make their Addresses to God Almighty, in
 “ such Clothes as they wear when at their daily Labour, and in which they would
 “ blush to attend upon any Person of Distinction. Neither are they allowed to say
 “ their Prayers before the Fire, tho' they may by Candle-Light, or Lamp-Light, if
 “ they

“ they think convenient. But to enumerate all the Prohibitions relating to Prayer
 “ would be endless, I shall therefore proceed to their Ablutions. The *Mahometans*
 “ look upon washing their Mouths, Faces, and after that, their Bodies all over, as a
 “ Duty of divine Obligation: And the Tradition of *Mahomet* says farther, that this
 “ Ablution shall be performed with a pious Intention; that in order to cleanse or pu-
 “ rify the Body they shall throw Water all over them three Times successively, pro-
 “ ceeding from the Right Shoulder to the Left, then to the Head, and at last to all
 “ the other Parts of the Body. If they happen to break Wind during their *Abdest*,
 “ or Ablution, the Ablution is void and of none Effect.

“ THEY look upon the washing of their Faces, and of their Arms up to their El-
 “ bows once; and the wetting one fourth Part of their Head and their Feet once, as
 “ Commandments of divine Institution; and the Tradition of *Mahomet* has enjoined
 “ the Washing of their Hands thrice, the cleansing their Teeth with a particular Sort
 “ of Wood, and the washing their Mouths three Times together after it, and their
 “ Noses likewise thrice without Intermission, when they have once begun. After that,
 “ to wet their Ears with the Remainder of the Water which was made use of for
 “ washing their Heads. They must always wash their right Side first, and when
 “ they wash their Hands and Feet, they must begin with the Fingers and Toes. There
 “ are several Incidents which render these Ablutions likewise void; but we have dwelt
 “ too long already upon these minute Circumstances.

“ THE Account hitherto given of the Religion of the *Mahometans* is extracted
 “ from a serious Dissertation of one of their Doctors, who lived in the last Age, and
 “ professed those Doctrines which were most in vogue in *Constantinople*, and most ap-
 “ proved of by Persons of Piety; which is a very material Point, since the *Maho-*
 “ *metans* are divided into a great Number of Sects, not to mention the *Persians*, who
 “ differ widely in their Sentiments from the *Turks*. In order, therefore, that the
 “ Reader may form a just Idea of these several Sects, I shall here transcribe the Ac-
 “ count which the *Mahometan* Doctor beforementioned has given us of them, which is
 “ a judicious Performance, and highly worthy of our Observation.

“ HE affirms, that in reality the whole Sum and Substance of their Religion is
 “ comprised in their sacred Writings; but that some of their Tenets are very intricate
 “ and obscure, and not to be rightly comprehended by any but their Doctors; that
 “ God Almighty suffered them to remain so concealed, on purpose that they should
 “ spend their Time in the Study of those Books, and be able to communicate his
 “ divine Will to others. As these sacred Writings are thus intricate and abstruse, it
 “ frequently happens that the Commentators themselves are mistaken in the Sense of
 “ them; those Errors, however, are not sinful; and God himself requires that such
 “ as have not applied themselves to such religious Studies, should follow the Expo-
 “ sitions of their Doctors, without enquiring too narrowly into the Truth of the
 “ Doctrines which they advance, since it is their Duty to acquiesce, and if they
 “ should happen to be mistaken there is no Sin to be imputed to them upon that
 “ Account.

“ THO' the Successors of *Mahomet* wrote Abundance of Treatises for the Establish-
 “ ment and Interpretation of the Law, yet they have not wholly exhausted the Sub-
 “ ject;

ject: Besides, there was not that absolute Necessity for it formerly before there were so many Innovations and Cases of Conscience as have been started since. But as soon as the Number of the faithful was considerably encreased, they began to be divided in their Sentiments, and it then become highly requisite, that some particular Persons should apply themselves with Diligence to the Study of the Law, in order to reduce into writing the several Maxims which they extracted from their sacred Writings; and from hence arose the various Sects amongst their Doctors. For each of them explained the Law agreeable to the Dictates of his own Imagination, and communicated to the People their several Interpretations accordingly; inso-much that in a short Time they divided themselves into Parties, some adhered to *Abuhanisé*; others to *Chafihé*; some to *Maliké*; others to *Abmed*; and others again to *Dudzabimé*; in short, their Doctors were at that Time very numerous, and continue to be so to this very Day.

HOWEVER, these various Sects unanimously agree in the essential Articles of their Belief; but differ widely with respect to their Morals, and their Ceremonies, which Difference, as they say, arose without doubt by divine Appointment or Permission, and no manner of Danger attends the Observance of any of them, since there is no one Sect whatsoever in which the Disciples forfeit their Title to Salvation. The Sect, however, of *Abuhanisé* is looked upon as the most preferable, as being the most antient and most learned; his Expositions of the difficult and abstruse Points are deemed most clear and convincing; and his Morals in particular are strictly to be regarded. For which Reason they imagine, that there is more Merit in embracing the Doctrines he has advanced than those of any of the Doctors, who have succeeded him; and 'tis in this Sense alone that the following Passage must be understood. *I am of the Sect of Abuhanisé, with respect to those Things which relate to my own private Actions, the public Worship of God, and all Manner of religious Rites and Ceremonies: I acknowledge all that he has extracted from the sacred Writings, and the Traditions to be just and true: And I have made choice of his Sentiments for the Regulation of my Conduct.* Thus I have given you, in a short Compass, the Opinion of our *Mahometan* Doctor with respect to the various Sects which are subsisting in his Religion, and which create no Schism or Division that can be any Ways injurious or detrimental to the State; for the fundamental Tenets of *Mahometanism* entirely consist in confessing that there is but one God, and that *Mahomet* is his Envoy or Ambassador; in Prayers, Alms-deeds, Pilgrimages to *Mecca*, and in observing their Fast of *Ramazán*. These five principal Heads include several other Articles of less Importance. That relating to Prayer must always be accompanied with every Circumstance that may render it pure and holy, as for instance, with Ablutions: Circumcision itself is a Branch of this external Purity, which ought to be a Sign of that which is internal."

Of the religious PRINCIPLES and CUSTOMS of the RUSSIANS.

TH E first Conversion of the *Russians* to the Christian Faith is for the generality ascribed to *Nicholas Chrysobergus*, Patriarch of the *Greeks*: Towards the Close of the tenth Century the *Czar* ^b *Wolodimir* was baptized, and married the Sister of the Emperor *Basil* the III^d, and *Constantine*, who had ^c solicited him by a solemn Embassy to become a Profelyte to the Christian Faith. The Patriarch of *Constantinople* sent him several Priests and Bishops ^d for the Instruction of his Subjects. These Missionaries executed their Commission with such Success, that the Christian Religion in a few Years was professed throughout all the extensive Dominions of *Wolodimir*; and the *Russians* have from that Time been inviolably attached to the Communion of the *Greeks*, and have followed ever since the Ceremonies and Liturgy of their Church. As to the *Russian* Hierarchy, the beforementioned *Nicholas Chrysobergus* established it on the same Model as that of the *Greeks*. The Patriarch of *Constantinople* was its immediate Superior, and so continued till the Close of the sixteenth Century. At that Time *Jeremias*, Patriarch of *Constantinople*, gave to *Muscovy* a ^d Patriarch with the unanimous Consent of the *Russian* Clergy: But the ^e *Czar* (*Peter the Great*) abolished, as it were, this Patriarchate, on account of the too extensive Power that was annexed to that Dignity.

It would be needless to introduce here a particular Relation of the several ^f Articles of the *Russian* Creed; since it will be sufficient to refer the Reader to what has been already offered with respect to the religious Tenets of the *Greeks*. In the Year 1595 there was a Scheme formed for a Reconciliation of the *Russians* with the *Romish* Church; that Project, however, succeeded but in Part; for those who followed the Rites and Ceremonies of the *Greeks* in the *Polonese Russia*, and in *Lithuania* were the only Persons that adhered to that Reunion. In 1717 the Doctors of the *Sorbonne*

^a There are others who trace this Conversion up a little higher.

^b This *Wolodimir Basil* was an illegitimate Prince.

^c His Mother entreated him, as we are informed, to embrace the Christian Religion.

^d See *Father le Brun's Dissert. on the Liturgies*, Tom. II.

^e This Prince suffered the last Patriarch to die in the quiet Possession of his Dignity; but peremptorily forbade the Election of a new one, and declared himself Head of his own Church. One of the Bishops presuming to oppose this usurped Authority of his, the *Czar* ordered, that he should be instantly degraded: And as the Bishops refused to perform that unwelcome Office, he undertook it himself, and substituted another in his room. See *Perry's State of Russia* pag. 198. In *Father le Brun's Supplement to his Collection of Liturgies* Tom. II. there is the following Extract of an Account inserted in the *Mercury* of March 1725. "That after the Death of the Patriarch, the *Czar* caused himself to be declared Head and Protector of the *Russian* Church that on the first Day of the Year 1717, Old Stile, his *Czarian* Majesty went to Church at four in the Morning and there officiated as Chorister, and Subdeacon; a Custom which after his Suppression of the Patriarch, he observed to the Day of his Death"

^f *Brerewood* Chap. XVIII. of his *Enquiries &c. treats of the Difference in the Distribution of the Blessed Eucharist*, which lies, as is very well known, in but a small Compass, and of the *Obligation which they lay their Priests and Deacons under to enter into the married State*. The celebrated *Claude* has used his utmost Endeavours to demonstrate, that the *Russians* do not believe the Doctrine of Transubstantiation, as the *Latins* do. See the *Answer to the Perpetuity of the Faith*, &c. B. III. pag. 53c, & seq. This Point has been more clear and evident ever since this Nation has been civilized, and polished, by the Travels of *Peter the Great* into *Europe*; and since the kind Invitation he has given to Foreigners to settle in his Kingdoms. As to the Eucharist, they believe as the *Greeks* do, says *Father le Brun* ubi supra, "the real Presence of *JESUS CHRIST* in that Sacrament, as also the Doctrine of Transubstantiation. All the *Russians* that have visited *Paris* for these several Years last past I might have said, that have travelled into any of our *European* Countries, have been surpris'd to find that any Persons should call in Question their Belief as to these two fundamental Articles." . . . The *Memoirs of the Sorbonne*, likewise, in express Terms assures us, that the *Russian* Church maintains these Tenets. There is a particular Account of this important Point, in *Father le Brun* ubi supra.

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likewise laid a new Scheme for a Reconciliation, before the *Czar, Peter the Great*,^a that Prince having given them Hopes that he would use his utmost Endeavours to promote it : But that Project met with no Success.

WHETHER the *Russians* still preserve that innate Prejudice of their Ancestors for their antient Religion, or not, I am at a Loss to determine; but if they do there could be no Room to expect or hope for any Reconciliation. The *Muscovites*, according to *Perry*^b, are of Opinion, “ that whoever does not profess their holy Religion, that is, the Tenets
“ of the *Greeks*, is absolutely in a State of Reprobation. Before the *Czar, Peter the
“ Great*, sat upon the Throne, the *Russian* Quality . . . were of Opinion, that there
“ was no Action more meritorious, than that of making Profelytes There is
“ so wide a Difference between them and all other Christians, that whosoever em-
“ braces the *Muscovite* Religion, must be rebaptized; for otherwise he is looked upon
“ by them as no Christian, but a Pagan. In the Ceremony of his Baptism, he must
“ spit thrice over his left Shoulder, and pronounce the following Form of Words af-
“ ter the Priest. *Accursed be my Father and Mother, who have educated me in the
“ Religion which I have hitherto professed; I spit upon them.* In pronouncing these
“ Words, he must spit, and proceed, *I spit upon them, and their Religion.*” Tho’
this Ceremony is as uncharitable as ’tis absurd and ridiculous; yet this Stupidity is a
Misfortune incident to human Nature. This Extravagance, this Want of Charity,
is more or less conspicuous in every Thing that is called a Form of Abjuration, or Re-
conciliation to the Church, &c. The^c Anathema of the *Jews*, the Excommunication
of the^d antient *Pagans*; nay that of the^e Christians includes as shocking Articles as
that of cursing their Parents. In short, we are tacitly guilty of that *Muscovite* Male-
diction, by that peremptory Manner in which we judge of the Salvation of those
who die out of the Pale of our Church. What can such an absolute and positive
Decision be possibly ascribed to, but to an inviolable Attachment to the^f Religion of
our Fore-Fathers? An Attachment that is transmitted from Father to Son, like an
hereditary Right, and at all Times highly applauded; an Attachment, in short, which
is directly or indirectly to be met with in all Religions, even amongst those who are
called *Examinants* or *Inquirers*; tho’ they oppose this hereditary Succession with all
their Power.

THE *Muscovites* were formerly very illiterate and stupid; sworn^g Enemies to all
Innovations, and foreign Customs, superstitious to the last Degree in their own reli-
gious

^a See this Project of a Reconciliation, in the *Historical and Critical Memoirs for the Month of April 1722*.

^b *The present State of Russia*.

^c See in the *Ceremonies of the Jews and Roman Catholics* Tom. I. the Excommunication of the *Jews*: that, however, of the *Egyptians* is rigorous beyond all Expression. ’Tis sufficient to observe, that the Person who has been expelled from their Society for a Violation of their Laws was loaded with Poverty and the heaviest Curses.

^d The tremendous Maledictions contained in *Ovid’s Ibis*, may be looked upon as a Form of Excommuni-
cation made use of by the *Pagans*.

^e Excommunications in some Ages past were attended with more dreadful Consequences than they are at present. That of the Apostles was misunderstood, and imitated after a sad Manner by their Successors: We may compare the Practice of the latter, with what *St. Paul* and *St. John* injoin in their Epistles with relation to the Member *that is to be cut off*. The Apostles doubtless never intended to break the Bands of civil Society.

^f By a Law of the twelve Tables, it is ordered and decreed, that *Sacra privata perpetuo manento*. One of the *Athenian* Laws likewise in express Terms commanded the Observance of this hereditary Religion. *Vide Petitum in Legib. Atticis*.

^g See in *Perry* ubi sup. pag. 187. what he says with relation to the long Beards of the *Muscovites*, but especially those of their Priests; of the Assessment of a hundred *Rubles* upon each Beard, which the *Czar, Peter the Great*, made those pay, who were fond of wearing their Beards, because the People paid such a religious Homage to them; and particularly, as they distinguished them from Foreigners, and made them

gious Worship, and as we have before observed, insolently prejudiced against the publick Worship of all other Nations. *Peter the Great* was the first who introduced Arts and Sciences into his Dominions; and made the *Russians* sensible of the Benefit and Advantage arising from an infinite Variety of Customs which he had carefully examined himself during his long Travels. Now, indeed, a *Muscovite* is no more a Being divested of all Reason and Humanity; but in order to compleat the Man, one must, as we are informed, strip him of those Remains of Brutality, which are still inherent in him, his dishonest Principles, his Perfidiousness, which Beasts themselves would blush to be guilty of. * *Perry* sets a *Muscovite* on the same footing with a *Calvinistic Monk*. For he applies to the former what is become a Proverb with respect to the latter, *Would you know whether a Muscovite is an honest Fellow or not, see whether he has any Hair in the Palm of his Hand.* He has no Notion, continues he, either of Honour, or Honesty. He looks upon the Qualification of a Rogue, as something very commendable, and boldly asserts of such a Man, that he understands the World, and can't well fail of meeting with Preferment. I could maintain that in drawing this Character he has not exceeded the Bounds of Truth or Justice, were not I afraid of being charged with Prejudice and Partiality; but be that as it will, he is a happy Man, in my Opinion, who never had the Experience of a *Russian's* Perfidiousness, but by the Information of others.

PETER the Great, in order to reform the *Russians* or *Muscovites*, and prevail on them to entertain Sentiments of Honour and Honesty began with the Establishment of several Schools or Seminaries for the Education of Youth, and obliged all Parents to send their Children thither for Instruction. The Penalty annex to the Neglect of his Royal Orders, was that such Children as absented themselves from these Schools should be excluded from all Right and Title to their Father's Possessions. He caused likewise all such Books to be printed and distributed amongst them as were requisite for such a new Establishment. The Clergy, who were formerly so ignorant and illiterate as to take once into Custody an overgrown Monkey, who had polluted or prophaned one of their Churches at *Moscow*, and in a formal Manner to pass Sentence of Death upon the Brute as being a Wizard, were obliged to apply themselves close to their Studies, to learn the *Latin* Language, and particularly to make themselves Masters of all the respective Duties belonging to the Priesthood: Notwithstanding all this extraordinary Care and Precaution of the *Czar*, who was no ways inferior to the wisest of the antient Legislators, *Perry*, who was in *Russia*, in the Year 1710, assures us, that he was an Eye-Witness of the dissolute Deportment, the Drunkenness and Debauchery of the *Russian* Priests. " 'Tis a customary thing, says he, if you are at *Moscow* in the Evening of any of their solemn Festivals, to see their Priests drunk in the Middle of the Streets; and if you speak to them, or endeavour to help them up,

them in some Measure resemble their Saints, who were always delineated with long Beards. In short, the *Czar* was looked upon as a Tyrant and a Pagan for obliging them to cut their Beards off. The Devotees, however, preserved their Beards after they were cut off, and took care to have them interred with their Bones after their Decese.

* *Ubi sup.* pag. 207 and 208. he charges them with having no Principles of Honour or Honesty, because, says he, their Punishment is attended with no Mark of Infamy or Disgrace. It often happens, that after they have received the *Knout*, they are advanced to the most honourable and important Posts. And if any one should reflect upon them for the ignominious Treatment they had before met with, they would answer without a Blush, that their Misfortune was the Result of their Sins; and that God and the *Czar* was displeased with their Conduct. *Olearius* treats the *Muscovites* worse if possible than *Perry*.

† These two Terms are synonymous and indifferently used.

‡ See this Story in *Perry ubi sup.* pag. 224, which bears a very near Affinity to that of the *Mare* that was taken into Custody for a Witch by order of the Inquisition; and that of *Bricche*, whom a Council held in one of the Cantons of *Switzerland*, being all Strangers to a *Puppet-Sherw*, determined to punish as an impious Magician.

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“ they will answer in a surly Manner, *What would you have 'tis a Holiday to*
Day, and I am drunk.”

I SHALL at present take notice of the religious Customs which are peculiar to the *Russians*. They have, according to their Fashion, a profound Veneration for their Ecclesiasticks. These Priests of theirs in former Times 'let their Hair grow very long ; that Practice, however, at present is quite out of Fashion. The Archbishop of *Novogrod* wears a Mitre, much like that of our *Latin* Bishops ; their other Bishops wear a round Cap upon their Heads, and are drest in black Gowns and Cassocks: Their *Popes*, that is, the *Muscovite* Priests, wear a small *Calot*, or leather Cap ; which is but one of their Marks of Distinction, for they always walk with ' a Staff in their Hands, and wear particular Clothes. The chief Badge, however, of their Ecclesiastical Dignity is their *Calot*, which the *Muscovites* have such a peculiar Veneration for, ' that whenever they are inclined to insult, or beat a Priest, they must first take off that awful Badge of his sacred Function. These Priests very ' seldom, if ever, concern themselves about preaching to the People ; for not only the profound Ignorance, which even at this Day reigns amongst them, prevents them from the frequent Practice of it, but they are prejudiced against it, as being, in their Opinion, the Source and Fountain of all Errors, and that by Vertue thereof innumerable Heresies have been scattered and dispersed all over the habitable World. 'Twas for this very Reason, that the Art of Printing, before the late Reign of the *Czar, Peter the Great*, was prohibited in *Russia*. *Perry* assures us, speaking of the Customs in Vogue when he resided there, “ that there were but a small Number of chief Priests, who sometimes
 “ preached before the *Czar*, and in their Cathedral Churches, on some of their most
 “ solemn Festivals. The highest Qualifications of their inferior Clergy, and which
 “ are absolutely necessary to all such as make their Application to their Bishops for
 “ their Admission to Holy Orders, are, that they make themselves Masters of singing
 “ and reading distinctly their Office ; “ that they live in Credit and Reputation
 “ amongst their Neighbours ; that they have a clear and musical Voice ; and are
 “ capable of pronouncing, with all the Energy and Vigour imaginable, twelve, or
 “ fifteen Times together in a Breath, *Hospodi pomili*, that is, *Lord have mercy*
 “ upon us.”

THE *Russians* are peculiarly fond of erecting Churches, Chapels, and Convents. *Olearius* assures us, that there are above two thousand of them in all. “ * There is
 “ no Person of any Distinction without his private Chapel ; nay most of their Qua-
 “ lity have two, if not more They are however, for the generality, very small
 “ and not above fifteen Foot square. *Le Brun*, however, who came from thence
 some considerable Time after *Olearius* has reduced the Number of them to six hundred and seventy nine. The Multiplicity of their Churches, justifies in some Measure that of their Priests, which is immoderate on Account of the Ease with which their

* *Olearius*.

' *Pofok* : this Staff is crooked at Top, much like a Crozier. See in the Print hereto annexed the several Habits of their Bishops.

† *Olearius* and others.

‡ *Olearius* assures us, “ that a *Protopope* once attempting to preach the Patriarch degraded not only him, but all the Priests who were ambitious of following his Example, excommunicated them all, and in short, sent him away in Exile to *Siberia*.”

¶ Notwithstanding this, neither Family, nor Education is any ways regarded ; and as for Virtue and good Manners, all Accounts agree, that they seldom practise either the one or the other.

× This Passage is extracted from *Olearius*.



EVEQUE . Moscovite en HABIT PONTIFICAL . || EVEQUE . Moscovite en HABIT de CEREMONIE .



EVEQUE . Moscovite en ses HABITS ordinaires .

Admission into Orders is obtained. Their Monks are altogether as numerous. In these Churches during divine Service at the Altar, they make use of Wax-Tapers, put into Nozzils fastned upon Lamps instead of Oil. The Host is preserved, or deposited in a *Pyx* made in the Form of a *Dove*. Their Musick is all vocal.

IN former Times no Christians but such as observed the Rites and Ceremonies of the *Muscovites*, and professed their Religion, were admitted into their Churches; at least, if any were, it was to be looked upon as an Act of the highest Indulgence; since after their Departure, they made use of Holy Water and Incense for the Purification of a Church that was so prophaned. Neither would they allow any Foreigners to be buried in their Church-Yards. These Customs, however, have been either totally abolished, or in a great Measure neglected since the Reign of the late *Peter the Great*.

DURING the Celebration of the Mass, the Laity, not excepting the Prince himself, are obliged either to stand, or kneel and be uncovered: and to observe the same Postures during the Performance of all the other Parts of divine Service. The *Grand Duke*, who sat on the Throne in *Olearius's* Time, always prostrated himself to the Ground, when he attended their publick Worship. For which Reason there are no Stools, nor Benches made use of in the *Russian* Churches, except when there happens to be a Homily read, or a Sermon preached. No Dogs are suffered to enter within the Church-Door. Every thing which has the least Tendency towards the interrupting them in their Devotions is prohibited. None but those who officiate at the Altar are admitted into the Sanctuary. The *Czar*, however, enters therein at the Ceremony of his Coronation, and when he receives the Communion: Some others likewise of the Laity, who are Persons of Distinction, are admitted there, provided they take care to keep at as great a Distance as possible from the Altar. Since I have begun to make mention of the *Russian* Mass, I must in this Place inform the Reader that 'tis always performed in the antient *Sclavonian* Language; that a great Part of it is said in a low Voice; that the Faithful bow down before their Host and adore it; that from the Preface of the Mass to the Communion, the Doors of the Sanctuary are shut, and a Curtain is drawn before it, which covers the Altar; that in *Easter-Week*, however, the Sanctuary Doors are always open, even during Mass; that to the other religious Rites and Ceremonies observed at the Communion in Conformity to those of the *Greeks*, we must add, according to *Olearius*, that the *Muscovites* administer the Sacrament to such as are ² out of their Senses, by touching their Lips only with the Bread dipt in the Wine; that they are not allowed to give the Communion to a Woman who lies in, in the Room where she was brought to bed; that such as have taken an ^a Oath before a Court of Judicature, or been guilty of any notorious Crime, cannot receive this Sacrament of the Eucharist, till they are at the Point of Death: To conclude, that 'tis customary there to give such as are sick some Water, or some

¹ This Account we have from *Olearius*; but *Bergius*, in his *State of the Russian Church*, assures us, that *Olearius* was very much mistaken. "The *Russians* always pray either standing, or prostrate upon the Ground; carefully avoiding the Posture of Kneeling, for fear they should be thought to imitate those Soldiers who mocked the Lord JESUS CHRIST." This is an Extract from Father *le Brun*.

² This religious Ceremony bears a very near Affinity to that which was appointed by a Canon of a Council, convened in *Denmark* in the Year "that if the sick Person had not Strength enough to retain what he was to put into his Mouth, in order to avoid any Prophanation of the Host through his Infirmary, the Body of the Lord JESUS CHRIST was only set before his Eyes, and the Priest said to him at the same Time *Believe and you receive it*."

^a In all probability this is a *Typographical* Error, and ought to be read, *some false Oath*.

Brandy, in which several of their sacred Relicks have been first infused, before they give them the Communion.

I HAVE already informed the Reader, of the insolent Manner in which the *Muscovites* treat all such as are not of their own Profession; especially those of the *Romish* Church, according to most of the Accounts which I have ever seen; but that their Aversion to them is carried to such an extravagant Pitch, as a partial Author in his ill digested Dissertation, entitled, the *Religion of the Muscovites*, would scandalously insinuate, is false and groundless. It is proper to observe here, that the Author before-mentioned, and the greatest Part of those other Historians, his Country-men, who were either banished from home, or were Refugees like himself, have embraced every Opportunity to vent their Spoken against a Communion, which, to confess the Truth, has handled their Brethren with too much Severity. With such Prejudices as these, which are so inconsistent with that Truth which is the very Essence of History, they have not failed in their Turn to be lavish of their Invectives against this Communion. Thus fomenting their Resentments beyond Measure, and in the Heat of their Passion against those who are called Papists, they have not, in their own Opinion, transgressed in the least the Bounds of Moderation. We must not however imagine that the latter have been more wary or reserved. Such is the Effect of a blind Transport which bears a tyrannic Sway over all Men of what Persuasion soever, that no one, till after he has offered some Violence to his natural Temper, can distinguish it from true Zeal. What that injudicious Author beforementioned has advanced, in his *Religion of the Muscovites*, with respect to the *Old Testament*, viz. “ that they are so far
“ from Reading it in publick to the People; that they look upon it as a Book not
“ fit to be touched; and are of Opinion, that it would prophane the Church was it
“ carried thither, is no less an Exaggeration of the Truth than the former.” It must be acknowledged, indeed, that *Olearius*, after having told us, “ that the *Muscovites*
“ ground their religious Principles on the Books of the *Old* and *New Testament*, adds,
“ that they never suffer the *Bible* to be carried into Church, for fear of prophaning
“ it, by the several immodest Passages that are to be met with in the *Old Testament*
“ That the *New Testament* only and some Particular Passages extracted from
“ the *Psalms*, and the *Prophets*, are read in their Churches; but they are allowed,
“ however, as he adds, to read the whole Scriptures at home in private.”

THEIR Bible is translated into the *Scalvonian* Language from the *Greek Septuagint*. Should the curious Reader be desirous of knowing which Doctors of the antient Church are most in Esteem amongst the *Russians*, what Rituals they make use of, and what Theological Treatises, or Manuals of Devotion are printed for their Use, he must consult at least Father *le Brun*'s Abridgment of one *Bergius*, a *German*, which he has inserted in his *Collection of Liturgies*, in which, likewise, I find the Contents of a small *Muscovite* Ritual, which are Directions for the Observance of the following Customs. 1. Several Prayers to be read on the Day that a Woman is delivered of a Male-Infant. 2. On the eighth Day after the Birth of such Infant, being the Day on which he is to receive his Name. 3. On the fortieth Day after her lying in. 4. For a Woman that has miscarried. 5. At an Exorcism. 6. At a Reconciliation in Church. 7. On a Divorce. 8. When the Communion is to be administered to the Sick. 9. Prayers to JESUS CHRIST, and the Blessed Virgin for a true Believer at the Point of Death. 10. The Order or Method to be observed at the Burial of such

Persons as die during the Festival of *Easter*, or in *Holy Week*. 11. For a Priest after his Decease. 12. For the Burial of an Infant. 13. Prayers for a Blessing on the Provisions made for *Easter*; for their Cheese and Eggs, for their first Fruits, and those who offer them; for the Consecration of a House, and the ^b entering into Possession thereof; for sinking a Well, and the Purification thereof when any Filth has fallen into it. 14. Prayers for such as have eaten any unclean Meats. 15. Prayers for the Purification of an unclean Vessel. 16. For all Sorts of Grain; for Seed-time, &c. These Contents, we presume, will be sufficient to give the Reader a tolerable Idea of the several Customs appointed thereby to be observed.

I SHALL not here take notice of what I find inserted in several Accounts relating to the ^c Constitution of the *Russian* Monks, their Fasts, their profound Ignorance &c. It will be sufficient here to observe that *Peter the Great* ^d was the first who attempted to lay a Duty, or Tax upon the Convents; and commanded “that no Persons should
“ be admitted therein, but such as were fifty Years of Age, or upwards, hav-
“ ing observed, that a considerable Number of able young Fellows were shut up in
“ them, and rendered useless, which was a manifest Obstruction to the Encrease of
“ his Subjects, who might be of singular Service to their Country, when occasion
“ offered.”

THE *Muscovites* have a peculiar Veneration for Relicks and Images, the Invocation of Saints, the Crucifix, and the Sign of the Cross, for an infinite Number of Inclinations, Genuflections, and Prostrations, not only before such Objects as are adorable, but such likewise as demand only a more than common Reverence and Esteem; for numberless Processions, and a vast Variety of Pilgrimages; and as even at this Day much Ignorance, and want of due Consideration is joined to all these external Acts of their Devotion; so they retain in their Hearts, and in their Deportment, ^e all the Depravity of human Nature. The Cathedral Church at *Moscow* ^f is in Possession of the Garment of our Saviour, and a Picture of the Blessed Virgin drawn by St. *Luke*. The *Russians* look upon this Picture, as the *Palladium* of their State. Other Churches boast of being possessed of the Bodies of several of their own Country Saints; thirty six gold and silver Shrines full of very valuable Relicks, are to be seen in the *Church of the Annunciation*. These Shrines, or Boxes contain, amongst other Things, some of the precious Blood of the Lord JESUS CHRIST: One of the Hands of St. *Mark*, and some of the Bones of the Prophet *Daniel*, &c. Their Images, which for the generality are painted in Oil upon Wood, must be made by some *Muscovite*, and are sold, or according to their prevaricating Phrase, exchanged, or bartered for a certain Sum of

^b They consecrate the House at the same with Salt. *Cornelius le Brun* in pag. 53. of his *Travels to Muscovy*, published in Folio, gives us the following Account of the Consecration of the *Czar's* Palace in 1702.
“ The Floor was strewed all over with Hay, and on the Right Hand there was a Table garnished out with
“ Abundance of large and little Loaves; over some of them was thrown a Handful of Salt, and a silver Salt-
“ Seller full of Salt set upon others ’Tis customary for the Relations and Friends of such as are going
“ to take Possession of any new House, to consecrate it as it were with Salt, and to repeat the Ceremony for
“ several Days together. This is an Emblem, or Token of that Prosperity and Success which they wish may
“ attend them, and of their friendly Hopes that they shall never afterwards want any of the Necessaries of
“ Life When they quit their Habitations, they leave some Hay and Bread upon the Floor, Symbols
“ of those Blessings which they sincerely wish may attend those who take the House after their Departure.”
That Custom observed by the *Germans* and *Dutch* of presenting to their Friends, and even to Strangers, Bread cut into several Slices, with Salt strewed between each of them, was in all Probability copied from the *Russians*.

^c The Constitution is that of the *Greek* Monks.

^d *Perry* ubi sup. pag. 186.

^e I shall refer the Reader to *Olearius le Brun*, *Perry*, &c.

^f *Le Brun's Travels* &c. published in Folio. pag. 74.

Money. To sell them is looked upon as a Sin; but in *Olearius's* Time the Patriarch would not suffer any Foreigners to have them in their Houses, for Fear they should prophane them. This Precaution was carried to so high a Pitch, “ that a
 “ ^s *Dutchman* having purchased a House that was built with Stone, the *Russian* who
 “ sold it scraped the Wall where an Image had been painted, and carried the Rub-
 “ bish off the Premises.” The Walls of their Churches ^h are all covered with Images, which are not only Representations of *JESUS CHRIST*, and the Blessed Virgin, but *St. Nicholas*, and several other Saints, whom the *Muscovites* have made choice of for their Patrons and Protectors. In all their Houses there is an ⁱ Image of some favourite Saint hung near one of the Windows, with a Wax-Taper before it: There are several likewise, hung up in their Streets, as Objects of publick Devotion; “ the greatest Part
 “ of them, according to *Carlisle*, are secured in Glass-Cases, and exposed to publick
 “ View, either on their City Gates or Church-Doors, or hang up in some Cross-way.” Tho’ you are in very great Haste, you must pay your Respects to them, not in a transient, careless Manner, but stop a Minute or two, to put up a short Ejaculation, stand bare-headed, make half a dozen profound Bows, and as many Crosses. The first Thing that must be done, when any one enters into a *Russian's* Apartment, ^k is, to take Notice of his Image, making the Sign of the Cross at the same Time, repeating the ^l *Hospodi*, and bowing before it, and after that, to pay his Compliments to the Master of the House. Amongst the poorer Sort, where the Images of their Saints are, for the generality, but indifferently situated in some dark Hole or Corner, without any Wax-Taper, or the least outward Appearance of Distinction or Respect, the devout *Russian*, for fear he should be any Ways deficient in the Discharge of his Duty, never fails to ask where the God is, that is to say, the Picture of the Saint. This religious Respect so blame-worthy when extravagant and excessive, is grounded on that Divinity which the *Muscovites* ascribe to their Images, and on the numberless Miracles which they assure us have been wrought by them. However, this supernatural Power of theirs does not hinder them from falling to Decay. Then they inter them in their Church-Yards, or in their Gardens: Sometimes, indeed, they put them with Abundance of Care and Circumspection into some rapid Stream, that the Current may carry them away; for to throw them in would be looked upon as an Act of Disrespect.

THESE Images imply Saints, and Saints, Pilgrimages. These three Things are too nearly allied to admit of a Separation. The Invocation of Saints, therefore, makes up a considerable Part of the religious Worship of the *Russians*; but there are greater Demonstrations of Respect shewn to *St. Nicholas* than any of the rest: And as ’tis customary in *Russia* to mention *God* and the *Czar* at the same Time, ^m when they have any Affair of Importance to transact, they often substitute *St. Nicholas* ⁿ in the Room of Providence. Their Devotees go in ^o Pilgrimage, for the most Part, to those Places where their Saints have distinguished themselves most. The *Czars* themselves

^z *Olearius*, B. III.

^h According to *Olearius's* Account, *Carlisle*, on the contrary, in his *Account of the three Embassies*, says, there are very few other Images in their Churches besides those of our Blessed Lord, and the Virgin *Mary*.

ⁱ *Carlisle* ubi sup.

^k *Perry* ubi sup. 213. *Olearius* and others.

^l Lord, have mercy upon me.

^m See *Perry*, pag. 212, and others. They frequently say, *God is powerful as well as the Czar. With God and the Czar's Permission.*

ⁿ As for instance, when any one asks them how long they intend to be on such a Journey, they will answer, *as long as St. Nicholas shall think convenient.*

^o *Olearius* has given us the Names of several celebrated Pilgrimages of the *Muscovites*.

are not excused, or exempted from these religious Peregrinations, at least the Predecessors of *Peter the Great* performed them. *Olearius* has given us a particular Description of two of them, I shall refer the curious Reader to that able Traveller.

As there is a very near Relation between *Images, Saints, and Pilgrimages*, so there must of necessity be an equal Conformity between *Festivals* and *Processions*. Since the solemn Festivals of the *Muscovites* are the very same with those appointed to be observed by the *Greeks*, it would be needless to dwell upon that Topic, and equally tedious and impertinent to expatiate on their Processions, such only excepted, as are peculiar to the *Russians*. The only Circumstance that gives an Air of Singularity to their Ceremonies with respect to the ^p *Benediction of their Waters*, is this, that after they have been plunged, in a very solemn Manner, into the River, wherein their Priests had first extinguished their Wax-Tapers, and thrown their Crosses, they water their Oxen, Cows, and Horses at the same Place, and upon the same Principle of Devotion, which prevailed on the Proprietors and their whole Families to partake of the Benefits of such Benediction.

In the Time of *Olearius* there was a solemn Procession for the Celebration of the New-Year, which before the Reformation made in their Kalendar by the *Czar, Peter the Great*, began on the first Day of *September*. The Patriarch, dressed in all his Pontifical Robes, attended by his numerous Clergy in their Formalities, and with their Banners, Images, Crosses, and old Rituals, marched in Form out of the Church, and proceeded towards the *Czar's* Palace, who on his Part was at the same Time set out with a pompous Retinue to meet him. As soon as they came within reach, the *Czar* and the Patriarch saluted each other, after that his Majesty kissed the Patriarch's rich golden Cross, then the Prelate not only blessed but thurified both the *Czar* and the People. The *Russians* at this critical Juncture laid their humble Petitions before the Feet of their Monarch. *Peter the Great*, having fixt the Beginning of the ^a Year, as we have, to the first of *January*, lessened the Credit and Reputation of this Ceremony, which Innovation was looked upon by the old *Muscovites* at that Time as a tyrannical Subversion of their holy Religion.

I HAVE already described, in a great Measure, the *Procession with Palms*, that is to say, that solemn Ceremony where the *Czar*, walking on Foot, as a Token of his Humility, led the Horse on which the Patriarch was seated, who represented JESUS CHRIST making his publick Entrance into *Jerusalem*. Thus the *Russians*, notwithstanding their confirmed Ignorance and Stupidity, artfully represented, as we do, the Humility of our Blessed Saviour by an outward shew of Pomp and Grandeur; but every body knows, that 'tis the peculiar Talent of those who serve at the Altar, to find out Ways and Means for the *Reconciliation of Contrarieties*. In order to represent the Ass whereon our Saviour rode more naturally, the Horse's Ears were extended and disguised. At the Head of the Procession, there was an open Chariot, or Car, the Wheels whereof were very low, on which was carried a Tree loaded with all Manner of Fruits, and upon the Boughs four young Choristers dressed in white Surplices singing, or repeating with an audible Voice, *Hosanna, Hosanna*. The Clergy followed in

^p *Cornelius le Brun* in pag. 23. of his *Travels to Muscovy*, published in Folio, gives us a curious Description of the *Benediction of their Waters*, the Ceremony whereof he saw performed at *Moscow* in 1702.

^a He made this Reformation the first of *January* 1700. See *Perry* ubi sup. pag. 227.

their Formalities, and with their Crosses, Images, and Banners, blessing and thurifying the Spectators as they passed along. Each of them had a Palm-Branch in his Hand. The Procession moved with a slow and solemn Pace on a Cloth spread upon the Ground, or on the upper Garments of several young Men, who undrest themselves to testify their Humility on that awful Occasion.

EASTER Eggs were formerly a very considerable Appendix or Supplement to the Devotion of that solemn Festival. That Custom, however, has been observed by very few except the Populace, since the Reign of *Peter the Great*. Some insist, that the *Russians* look upon these Eggs as a Symbol of the Resurrection. For the most part they are blue; but there are some, however, of different Colours. There is this Motto written on most of them, *Jesus Christ is risen again*. As Interest is with Ease annexed to some particular religious Customs, it frequently happens that these *Easter* Eggs become the honest Means of obtaining several Presents.

I SHALL introduce in this Place the Coronation of the *Czar*, as an Appendix or Supplement to their religious Ceremonies. *Olearius* has given us the following Description of that Grand Solemnity. “ All the Metropolitans, Archbishops, Bishops, “ *Knezes* and *Boyares*; nay all the most substantial Merchants residing in his Majesty’s “ Dominions, are obliged to meet at *Moscow* for the more pompous Solemnization of “ this Ceremony. On the Day appointed for this Coronation, the Patriarch attended “ by all his Metropolitans, accompany the new *Grand-Duke* to the *Castle Church*, “ where there is a Throne erected with three Seats at equal Distance from “ each other, one for the *Grand-Duke*, another for the Patriarch, and the third for “ the Ducal Cap and Robe The former is embellished with costly Pearls and “ Diamonds, with a Tuft in the Middle and a little Crown annex to it set with “ precious Stones. The latter is lined with Sable Skins. As soon as ever “ the *Czar* enters into the Church, the Clergy begin to sing the Hymns appointed “ for the Day. After they are over, the Patriarch invokes Almighty God, St. “ *Nicholas* and the rest of the Saints, and invites them to be present at the Solemnity. “ At the Conclusion of this Prayer the Prime Minister of State presents the *Grand-Duke* to the Patriarch who, after he has conducted him to the first of the “ three Seats on the Throne, touches his Forehead with a small Cross set with Dia- “ monds, and gives him his Benediction. After a Prayer, subsequent thereto, “ the Patriarch directs two of his *Metropolitans* to take up the Ducal Cap and Royal “ Robe in their Hands, and some *Boyares*, who were in waiting for that Purpose, “ having dressed the *Grand-Duke* in his Regalia, he blest him again, and touched his “ Forehead a second time with his little Diamond Cross. After all these Benedictions “ of the Patriarch, the other Prelates approached his Majesty, and blessed him with “ this Difference, that they only laid their Hands upon him. At last, the *Grand-Duke* and the Patriarch sat down for a Moment or two, but immediately stood up “ again whilst the Litanies were chanted and the particular Prayers for the “ *Czar*’s Prosperity and Success. All these Ceremonies are attended with loud Accla- “ mations of Joy. The *Boyares* in the next Place approach the *Grand-Duke*, kiss his “ Hand, and strike their Foreheads in his Presence. The Patriarch closes the Cer- “ mony with a short Exhortation to the new *Czar*, and gives him his last, or final

^c Quotation from *Hackluit*, in *Hody*’s Dissertation, entitled *The Resurrection of the same Body* &c.

^d *Cornelius le Brun* ubi supra.



Le BAPTÊME des RUSSES.



B. Picart del. 1732.

Les FUNERAILLES des RUSSES.

“ Benediction. From this Church within the Castle they repair to two others, where
 “ the Litanies are renewed From thence they withdraw to the Ducal Palace,
 “ where there is a magnificent Dinner provided for them.” The most solemn Cere-
 monies always conclude with the most sumptuous and elegant Entertainments.

I SHALL return now to those Ceremonies of theirs which may more strictly and properly be termed religious. The *Muscovites* will enter upon no Undertaking how trivial soever, till they have first made the Sign of the Cross; the Beginning whereof at the Forehead denotes the Ascension of JESUS CHRIST; the descending from thence to the Breast implies the Heart, which contains the Word of God. The Sign or Mark towards the right Shoulder is the Symbol of the Resurrection of the Righteous, and that towards the Left of the Ungodly. It was highly requisite that the *Russians*, in consequence of so refined an Allegory, should be instructed with what Fingers such Crosses should be made in order to prove the more meritorious, and acceptable in the Sight of God. One of their Patriarchs published his Pastoral Instructions with respect to this important Article, and insisted, that the Privilege of making it with three Fingers should be solely vested in the Priests; and ordered at the same Time, that the Laity, and all such as were not Priests should make this Sign with two Fingers only. Before this Injunction all the Faithful without Distinction made the Sign of the Cross with three Fingers of their Right Hand. This Reformation created a Mutiny, or Insurrection. The devout Part of the Laity, who were of Opinion that the Mystery of the Sacred Trinity was evidently implied in this Operation with their three Fingers, peremptorily refused to comply; and had not there been, as we are informed, an immediate Deputation from *Constantinople*, a Council convened, and several Anathemas denounced on this Occasion, and supported by the Authority of the *Czar*, this important Point had never been duly settled and adjusted. To conclude, and sum up all in a Word, there were some who suffered Martyrdom for this essential Article of their Faith.

THE Form of Baptism amongst the *Muscovites* is so singular that we think ourselves obliged to give a particular Description of it. As soon as an ^v Infant comes into the World the Parents send immediately for a Priest to purify him. This Purification extends to all such as are present at the Ceremony. They baptize their Infants, according to *Olearius*, as soon as they are born; but according to other Historians, such as are in good Circumstances, are not so strict; and defer the Ceremony for some Time. ^w The Godfathers and Godmother of the first Child must stand Sureties for all the other Children in that Family how numerous soever. After their Entrance into the Church these ^x Godfathers deliver nine Wax-Tapers into the Hands of the Priest, who lights them all up, and sticks them in the form of a Cross about the Font or Vessel in which the Infant is to be baptised. The Priest thurifies the Godfathers, and consecrates the Water: After that, he and the Godfathers go thrice in Procession round it. The Clerk who marches in the Front carries the Image of St. ^y *John*. ^z After that, they all range themselves in such a Manner, as that their Backs are all turned towards the Font, as a Testimony, says *Olearius*, of their Aversion to the three Questions which the Priest proposes to the Godfathers, that is to say, 1st,

^v *Le. Brun* pag. 57. ubi sup. published in Folio.

^x *Olearius*.

^y *Olearius* ubi sup.

^w *Religion of the Muscovites*.

^z The Print which here represents the Form of their Baptism rectifies some Errors which occur in the Description. Mr. *Picart* has pursued that which was given him by a *Russian* in the Year 1732.

Whether

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Whether the Child renounces the Devil, 2dly, Whether he abjures his Angels, and 3dly, Whether he abhors and detests their impious Works. At each Question the Godfathers answer yes, and spit upon the Ground. The Exorcism follows, which is performed out of the Church, lest the Devil as he comes out of the Infant should pollute or prophane it. After the Exorcism is over, the Priest cuts some Hair off the Child's Head in the form of a Cross, and puts it into a Book, according to *Olearius*, or wraps it up in Wax, and lays it, according to the Author of the *Religion of the Muscovites*, in some particular Place belonging to the Church appropriated for that Purpose. The Baptism which ensues, is performed by a triple Immersion, as we have before observed with respect to the *Greeks*. The Priest, having put a Grain of Salt into the Infant's Mouth, anoints him several Times in the Form of a Cross, which may properly enough be called his *Confirmation*, and as he puts on him a clean Shirt, he says, *thou art now as clean as this Shirt, and purified from the Stain of original Sin*. To conclude this Ceremony, a little gold or silver Cross, or one of inferior Value, according as the Circumstances of the Parent will best admit of, is hung about the Infant's Neck, which is the Badge or Token of his Baptism. He must wear it not only as long as he lives, but carry it with him to his Grave. To this Cross must be added some Saint, appointed by the Priest to be his Guardian and Protector, the Image of whom he delivers into the Godfathers Hands, and in express Terms charges them to instruct the Child to pay a peculiar Respect and Veneration to his Patron. After the Baptism is over, the Priest salutes the Infant and his Sureties. 'Tis very observable 1st, That all Alliances between such Godfathers and such Children for whom they are thus solemnly engaged, are prohibited amongst the *Russians*. 2dly, That the Water in the Font or Cistern is changed every new Baptism; because the *Russians* are of Opinion, that 'tis defiled or tainted with the Original Sin of such as are therein baptized. 3dly, That such as become Profelytes to the *Russian* Religion, are baptized in some rapid Stream, or some adjacent River. They are plunged therein three Times successively, and if it happens in the Winter-Season, there is a Hole broken in the Ice for the Performance of that Ordinance. If, however, the Person should be of too weak a Constitution to undergo such a *violent Initiation*,^a a Barrel full of Water is poured over his Head three Times one after another.

THE Author^b whom I have quoted here below assures us, “ that after the Baptism is over, the Priest takes the Infant newly baptized, and with his Head makes a Cross upon the Church-Door at which he knocks three Times with a Hammer Each Stroke must be so loud as that those who were Eye-Witnesses of such Baptism, shall hear the Sound of it, for otherwise they don't look upon the Infant as duly baptized.”

As to their Matrimonial Concerns, Divorces are frequent and authorized in *Muscovy*, tho' Polygamy is prohibited. The former is a happy Supplement to the latter; but they have, as well as we, another Kind of Polygamy, ^c which Christianity has not as yet abolished, and which was not ^d wholly prohibited amongst the *Jews* by the

^a *Religion of the Muscovites*.

^b The same Author.

^c See *Olearius*, who adds, however, that they allow of no publick Brothels.

^d With this material Restriction: that they should have criminal Conversation with none but strange Women. The Heat of the Climate, and the Licentiousness of their Neighbours in some Measure gave a Sanction to the Practice. It served them as an Obstacle, or Bar against Adultery, Self-Pollution, or *Onanism*, and another Vice of a more enormous Nature. There are several very solid Reasons likewise for its being authorized

the Law. As the Priests amongst the *Greeks*, so those amongst the *Russians* are allowed to marry; nay 'tis absolutely necessary, the *Russians* say, that they should marry, and no Persons whomsoever are admitted to Holy Orders but such as are either actually married, or at least have made a solemn Vow to enter into that State. An Ecclesiastic must marry a Virgin, and one of approved Morals, &c. And if she happens to die, he must never entertain the least Thought of ever marrying again. The *Muscovites*, if we may rely on the Veracity of most of our Accounts, are Strangers to the Pleasure that attends a conjugal Love and Affection; but we need not travel so far to find such Husbands as are cold and indifferent to their Consorts: And 'tis pity methinks that a Match, where the Parties have no Manner of Regard, or Value for one another, nay where they have often an Aversion for each other, where they are at perpetual Variance, and loose and profligate on both Sides, 'tis pity, I say, but that such a Match should be a Lease for Years only, as 'tis amongst some People of good Sense and discerning Judgments. For after all, why should we damn our selves in damning others? The Christian Religion, 'tis true, requires, that we should be regenerated in the midst of Crosses and Tribulations, but then it likewise allows us to fly from Persecutions. Notwithstanding the *Muscovites* have so little Love or Affection for their Wives, yet they keep them under a World of Restraint. 'Tis true, however, that *Peter the Great* on his Return from his Travels, discouraged and put a Stop, in a great Measure to these tyrannical Proceedings. Before that Time, the Wives were, either thro' Jealousy, and an hereditary Custom, or out of Contempt and Disrespect, charged never to appear when their Husbands made any publick Entertainments. The same Custom has been kept up and observed in the *Netherlands*, but without any Compulsion on the Part of the Husbands, who in that Particular seem to have retained some small Remains of the jealous Temper and Constitution of the *Spaniards*. The *Czar* ordered that the Women should be invited with their Husbands to all Weddings, and other publick Diversions. He decreed likewise, that no Marriage should be solemnized till after several Interviews between the Parties, and till both of them had testified there mutual Consent and Approbation; whereas before his Time the young Men were not allowed to see their Mistresses, much less to discourse with them about Marriage, or make them any Protestations of their Love and Constancy. Their Fathers and Mothers then made all their Matches for them, and the young Couple were not permitted to see each other till after their Nuptials, or at ^hmost till the Day before. At this Interview, the intended Bridegroom accompanied by several of his Friends paid his young Mistress a formal Visit at her Father's House; where the young Lady with several of her favourite Companions waited to receive them. After some few Compliments past on both Sides, the young Lady presented her Gallant with a Glass of

authorized even amongst the Christian Roman Catholics, Protestants, Quakers, all acknowledge, that it ought to be tolerated for the publick Good, to prevent private Assignations; to soften the Rigour of a single State &c. And yet notwithstanding all such wise Precautions, what monstrous Irregularities arise from the Depravity of Human Nature? The following Reflection has been cast upon *Rome*,

*Quot Cælum Stellas tot habet tua
Roma Puellas.*

Another Satyrift has added to it,

*Pascua quotque hædos, tot habet tua
Roma cinædos.*

It was absolutely necessary that the Law should be executed in its utmost Rigour, to prevent the Depravation from becoming epidemical, even at the Distance of above three Hundred Leagues Northwards from *Rome*.

^c *Perry* ubi sup. pag. 190.

^e *Olcarius* and others.

^f *Perry* ubi sup. pag. 191.

^h *Perry* ubi supra.

Brandy, as a tacit Intimation of her Choice, and the Respect which she had for him above the rest. After this Interview, they were expressly enjoined, according to *Perry*, not to see each other any more till they were actually at Church: But there were several Exceptions, if *Olearius* was not very much mistaken, to this general Rule: For sometimes, says he, it happened that a young Fellow that expected to be wedded to a beautiful Woman, was linked to one very deformed: *Olearius* very justly attributes their bad Oeconomy to such deceitful Weddings. “ *Peter the Great* expressly ordered, “ that no Marriage should be celebrated without the Consent and Approbation of both “ Parties, or without their seeing and visiting each other, at least for six Weeks together, before the Solemnization of their Nuptials.”

THE Author of the *Religion of the Muscovites* has inserted one Custom observed on these Occasions, which is very singular, that is, the Father of the intended Bride renounces his paternal Authority over her, after he has given her two or three gentle Strokes with a Rod, which he delivers at the same time to his intended Son-in-Law.

BUT to proceed to those Ceremonies which relate more nearly to the Nuptials. Some short Time before the Day appointed for the Wedding, their Quality, or such as affect to follow their Example, hire two *Suachas* (so the *Russians* call the two female Managers, or Superintendants of their Weddings) one to act the Part of the intended Bride, and the other on Behalf of the Bridegroom. The *Suacha*, or Agent for the former, must attend at the Bridegroom's House in order to make the necessary Preparations for the Bridal Bed, and lay it upon forty Sheaves of Rye, or some other Sort of Grain: She must likewise take care that 'tis encompassed round with several Hogsheads of Wheat, Barley and Oats, which are Symbols of Fruitfulness and Plenty. The Day before the Nuptials are to be solemnized is spent for the Generality in sending Presents to the Bride, which must be conveyed to her by the Hands of the Bridegroom's *Suacha*. Amongst all these Nuptial Compliments nothing is more agreeable to the *Russian* Ladies than a Box of Paint; for as we are informed their most celebrated Beauties never scruple to make use of it, being induced thereto either through an habitual Practice, or the Depravity of Taste which at this very Day equally conceals under a thick Lay of Red, the beautiful or fallow Complexions of our *French* Ladies.

IN the Evening of their Wedding-Day the Bridegroom accompanied by a numerous Train of his nearest Relations and Acquaintance, goes to wait on his Mistress, the Priest who is to solemnize their Nuptials riding on Horseback before them. After the previous Congratulations, and other Compliments customary on such joyful Occasions in all Countries, the Company sit down to Table. “ Notwithstanding there are three “ elegant Dishes instantly served up, no one takes the Freedom to taste of them. “ At the upper End of the Table is a vacant Seat intended for the Bridegroom. “ Whilst he is earnest in Discourse with the Bride's Relations, a young Gentleman “ takes Possession of his Chair, and never resigns it without some valuable Consideration. As soon as the Bridegroom has thus redeemed his Seat, the Bride is introduced into the Room, dressed as gay as possible, but covered with her Veil. A Curtain of crimson Taffety, supported by two young Gentlemen, parts the Lovers, and “ prevents them from stealing any amorous Glances from each other's Eyes. In the

ⁱ *Olearius's Travels.*

“ next Place the Bride’s *Suacha*, or Agent, wreathes her Hair, and after she has
 “ turned up her Tresses, puts a Crown upon her Head, which is either of Gold or
 “ Silver gilt, and lined with Silk, and of greater or less Value, in Proportion to the
 “ Quality or Circumstances of the Person for whom it is intended. The other
 “ *Suacha* is employed in setting the Bridegroom off to the best Advantage. During this
 “ Interval some Women that are present sing a thousand little merry Catches
 “ to divert them. The Bride-Maids strew Hops upon the Heads of the Com-
 “ pany. Two Lads after this bring in a large Cheese, and several
 “ Rolls or little Loaves in a Hand-Basket, with curious Sable Tossels to it. Two of
 “ the Bride’s Attendants bring in another Cheese, and the same Quantity of Bread
 “ upon her particular Account. All which Provisions, after the Priest has blest them,
 “ are carried to the Church. At last, there is a large silver Basen set upon the Table
 “ full of small Remnants of Satin and Taffety with several small square Pieces
 “ of Silver, Hops, Barley, and Oats, all mingled together: The *Suacha*, after she has
 “ put the Bride’s Veil over her Face again, takes several Handfuls of this Medley out
 “ of the Basen, and strews it over the Heads of all the Company. The next
 “ Ceremony is the Exchange of their respective Rings, which is performed by the
 “ Parents of the new-married Couple. The *Suacha* conducts the Bride to Church.
 “ The Bridegroom follows with the Priest, who for the most part indulges
 “ himself in drinking to that Excess, that he is obliged to have two Attendants to sup-
 “ port him, not only whilst he rides on Horseback to the Church, but all the Time
 “ he is there performing the Matrimonial Service.

“ ONE Part of the Pavement of the Church where the Ceremony is performed is co-
 “ vered with crimson Taffety, and another Piece of the same Silk is spread over it, where
 “ the Bride and Bridegroom are appointed to stand. The Priest, before he enters upon
 “ his Office, demands their Oblations, which consist in Fish, Pastry, &c. Then he
 “ gives them his Benediction, and holds over their Heads the Images of those Saints
 “ which were made choice of to be their Patrons: After which, taking the Right Hand
 “ of the Bridegroom, and the left of the Bride within his own Hands, he asks them
 “ three Times whether they sincerely consent to, and approve of their Marriage, and
 “ whether they will love each other for the future as is their bounden Duty so to do.
 “ When they have answered, *Yes*, all the Company in general take Hands, and join in
 “ a solemn Dance, whilst the Priest sings the 128th Psalm (according to the *Hebrew*
 “ Computation) in which almost all the Blessings that attend the married State are
 “ enumerated. The Priest, as soon as the Psalm is finished, puts a Garland of
 “ Rue upon their Heads; but if the Man be a Widower, or the Woman a Widow,
 “ then he lays it upon their Shoulders. The Ceremony begins with these Words, *In-*
 “ *crease and multiply*, and concludes with that other solemn Direction, which the *Mus-*
 “ *covites* never understand in a rigorous Sense, *Whom God hath joined let no Man put*
 “ *asunder*. As soon as this Form of Words is pronounced, all the Company light
 “ their Wax-Tapers, and one them presents the Priest with a Glass of Wine, which
 “ he drinks, and the new-married Couple pledge him. This is done thrice, and
 “ then the Bride and Bridegroom dash their Glasses down upon the Floor, and tread
 “ the Pieces under their Feet denouncing several Maledictions on all those who shall
 “ hereafter endeavour to set them at Variance. At the same Time several Women
 “ strew Linseed and Hempseed upon their Heads.” After this Ceremony is over, the
 usual Congratulations are repeated, with such other Demonstrations of Gaity and Re-
 joicing,

joining, as always accompany the nuptial Rites. I must not here omit one Circumstance, which is merry and innocent enough, “ the Women before-mentioned, if “ we may credit *Olearius*, take fast hold of the Bride’s Gown, in order to oblige “ her, as it were, to forsake her Husband, but he adds likewise, that the Bride sticks “ so close to him, that all their Endeavours prove ineffectual.”

THEIR nuptial Ceremonies thus far concluded, the Bride goes home in a *Russian* ^k Car or Sledge, attended by six Flambeaux, and the Bridegroom on Horseback. The Company come after them. As soon as they are all within Doors, the Bridegroom sits down at the Table with his Friends; but the Women conduct the Bride to her Bed-Chamber, and put her to bed. Afterwards, some young Gentlemen wait on the Bridegroom with their Wax-Tapers in their Hands, and conduct him to his Lady’s Apartment. As soon as they are within the Chamber they leave their Lights upon the ^l Hogsheds that surround the nuptial Bed, and afterwards withdraw : But the Bride wrapped up in her Night-Gown jumps out of Bed, approaches her Husband with Abundance of Respect, and makes him a very submissive and respectful Courtesy. “ This is the first Moment, according to *Olearius*, that the Husband has “ any Opportunity of seeing his Wife unveiled. They sit down to Table, and sup “ together. Amongst other Dishes, there is a roast Fowl set before them, which the “ Husband tears to Pieces, throwing that Part which he holds in his Hands, whe- “ ther it be the Leg or the Wing, over his Shoulder, and eating the Remainder.” Here the Ceremony ends. The Spectators withdraw, and the new-married Couple go to Bed. An old domestic Servant stands Centinel at the Chamber-Door. Some of the Company who are more superstitious than the rest, spend this Interval of Time in using Inchantments for the good Success of this secret Love-Adventure. Some Travellers tell us, that this old Servant, as soon as ’tis proper, attends nearer the Bed-side to be informed of what happens. Upon the Husband’s Declaration of his Success and Satisfaction, the Kettle-Drums and Trumpets proclaim the joyful News, and the Bathing-Vessels are instantly prepared for the Refreshment of the happy Pair. The following Days are spent in all the Demonstrations of Joy and Rejoicing imaginable. The Men indulge themselves in drinking to Excess. And whilst the Husband carouses with his Friends, and drowns his Senses in intoxicating Liquors, the Bride, if we may rely on the Veracity of some Travellers, improves these few remaining Hours of Liberty to the best Advantage, and revels in her Lover’s Arms.

I AM conscious that I have been too prolix and tedious in this Detail of their Nuptial Ceremonies; but the Singularity of it I hope will be some Excuse in my Favour. The Reader, however, must not imagine that there are no Exceptions to these general Rules: There is sometimes a Variation there as well as in other Places, and even Drunkenness and Cuckoldom, tho’ too common, are not universal. There are Men in *Russia*, as well as in *France*, who are sober and discreet, and Women who are perfect Strangers to the perfidious Conduct of Coquets.

To this Description I shall add some cursory Remarks, which have a near Relation to their nuptial Ceremonies. Barrenness is looked upon as a sufficient Plea for a Divorce. But if that Objection should happen to fail, when a Man wants to get rid of

^k *Olearius* ubi supra.

^l See above.

his Wife, he may charge her with an Excess of Devotion, and under that Pretence shut her up in a Convent: Or he may affect an extraordinary Zeal for Religion himself, and that way mortify himself for the Veneration and Trouble he has met with in the married State. I shall insert ^m in the *Latin* Note below, the Precaution observed by the *Muscovites*, before they indulge themselves in the Enjoyment of a Woman, and here make this additional Observation, that their Devotees, after such a Pollution, absent themselves from Church, even after their Bathing or Purification. At most, according to *Olearius*, they stand in the Church-Porch to say their Prayers. As for their Priests, they are not permitted at such Times to attend the Service of the Altar. Their Women for the most part stand at the Church-doors during divine Service. Their Lent requires a general Suspension of all the Duties of the Marriage-Bed.

THEIR funeral Solemnities are as remarkable in all respects as their nuptial Ceremonies. “ As soon as a sick Person is expired, they send, says *Olearius*, for the Relations and Friends of the Deceased, who place themselves about the Corpse, and weep over it if they can. There are Women likewise who attend as Mourners, and ask the Deceased what was the Cause of his Death? Were his Circumstances narrow and perplexed? Did he want either the Necessaries or Conveniencies of Life, &c. The Party deceased being incapable of making them any Answer, they first make the Priest a Present of some strong Beer, Brandy, and Metheglin, that he may pray for the Repose of the Soul of the Deceased. In the next Place, the Corpse is well washed, drest in clean Linnen, or wrapped in a Shroud, and shod with *Russia* Leather, and put into a Coffin, the Arms being laid over the Stomach in the Form of a Cross. The *Muscovites* make their Coffins of the Trunks of hollowed Trees, and cover them with Cloth, or at least with the great Coat of the Deceased. The Corpse is not carried, however, to Church, till it has been kept eight or ten Days at home, if the Season or Circumstances of the Deceased will admit of such a Delay. Who would imagine such a vain and ridiculous Custom as this should make any Distinction between a Courtier and Citizen, a rich, and an indigent Person? But ’tis doubtless a received Opinion, that the longer they stay in this World the better Reception they shall meet with in the next. But be that as it will, the Priest thurifies the Corpse, and sprinkles it with Holy Water till the very Day of its Interment.

“ THE funeral Procession is ranged or disposed in the following Manner. A Priest marches in the Front, who carries the Image of the particular Saint who was made choice of for the Patron of the Deceased at the Time he was baptized. Four young Virgins, who are the nearest Relations to the Deceased and the chief Mourners follow him; or for want of such female Friends, the same Number of Women are hired to attend, and perform that melancholy Office. After them comes the Corpse, carried on the Shoulders of six Bearers. If the Party-deceased be a Monk or a Nun, the Brothers or Sisters of the Convent to which they belong, perform this last friendly Office for them. Several Friends march on each Side of the Corpse, thurifying it, and singing as they go along, to drive away the evil Spirits,

^m *Qui concumbendi libidine tentatur, antequam concumbet, Sanctorum si adsint Imagines, operit, & de Collo appensam Crucem demit, ne prophano Actu polluatur, sacrum Christianæ Lustrationis Pignus.*

“ and prevent them from hovering round about it. The Relations and Friends bring
 “ up the Rear each having a Wax-Taper in his Hand. As soon as
 “ they are got to the Grave, the Coffin is uncovered, and the Image of the deceased’s
 “ favourite Saint laid over him, whilst the Priest repeats some Prayers suitable to the
 “ solemn Occasion, or reads some particular Passages out of their Liturgy. After that,
 “ the Relations and Friends bid their last sad Adieu, either by saluting the Deceased
 “ himself, or the Coffin in which he is interred. The Priest, in the next Place,
 “ comes close to his Side, and puts his Pass-port or Certificate into his Hand, which
 “ is signed by the Archbishop, and likewise by his Father Confessor, who sell it at
 “ a dearer or cheaper Rate, according to the Circumstances or Quality of those who
 “ purchase it.” This ⁿ Billet is a Testimonial of the Virtue and good Actions of the
 Deceased, or at least, of his sincere Repentance for all his Sins. ^o When a Person,
 at the Point of Expiration, is so happy as to have the Benediction of his Priest, and
 after his Decease, his Pass-port in his Hand, his immediate Reception into Heaven is
 in their Opinion infallibly secured. The Priest always recommends the Deceased
 to the Favour and Protection of St. *Nicholas*. To conclude, the Coffin is nailed
 up, and let down into the Grave; the Face of the Deceased is turned towards the
 East, and his Friends and Relations take their last Farewel in unfeigned Tears, or
 at least, in seeming Sorrow and Concern, exprest by Mourners who are hired for
 that Purpose.

THEY frequently distribute Money and Provisions amongst the Poor, who hover
 round the Grave. But ’tis a very common Custom amongst them, according to *Ole-*
arius, to drown their Sorrow and Affliction in Metheglin, and in Brandy. ’Tis well
 known, that the *Russians* and several other Nations, particularly those of the North,
 have retained the Custom of funeral Entertainments; and it happens too often, that
 even some of the politest Nations in all *Europe* will get drunk on those publick Oc-
 casions, in Commemoration of their deceased Friends.

DURING their Mourning, which continues forty Days, they make three funeral
 Entertainments, that is to say, on the third, the ninth, and the twentieth Day after
 their Interment. A Priest, who is contracted with for that Purpose must spend some
 Time in Prayer for the Consolation and Repose of the Soul of the Deceased every
 Night and Morning, for forty Days together, in a Tent, which is erected on that
 Occasion over the Grave of the Deceased. They commemorate their Dead likewise
 once a Year, which Ceremony consists principally in mourning over their Tombs, and
 in taking care that they be duly perfumed with Incense by some of their mercenary
 Priests, ^p who besides the Fee or Gratuity which they receive for their Incense, or
 more properly the small Quantity of Wax, with which they thurify such Tombs,
 make an Advantage likewise of the various Provisions which are frequently brought to
 such Places, or of the Alms which are left there, and intended by the Donors for the
 Relief and Maintenance of the Poor. This Mention of their Alms reminds me of a
 Remark, made by a certain ^q Traveller, which in my Opinion ought not to be omitted.
 “ The *Muscovites*, says he, hope to atone by their Alms-deeds for their manifold and

ⁿ The Reader may see the Form of one of these Certificates in *Olearius*.

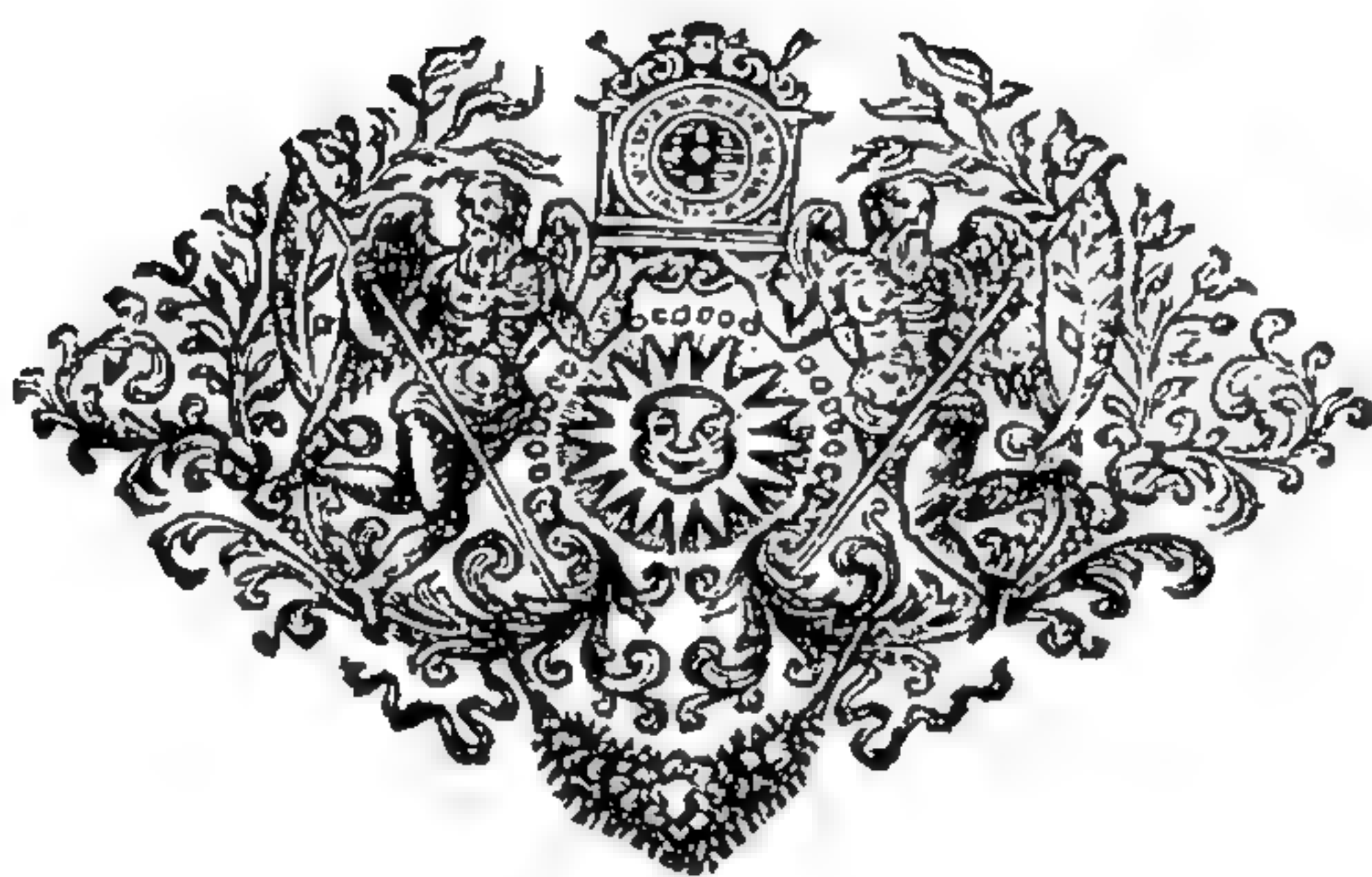
^o *Perry* ubi sup. pag. 222.

^p *Olearius* ubi supra, Book I.

^q The same Author Book III.

“ inhuman Acts of Oppression and Injustice.” We are too conscious ourselves of the Merit of this pious Practice to question the Truth of it. What a Number of publick Benefactions, how many large Donations to the Church must be ascribed to it? The Benefactors themselves would not otherwise be indulged with ^r Testimonials of their Virtue and Piety.

^r *Comines* in Book VII. of his *Memoirs*, assures us, that one of the Attendants who shewed him at *Padua* the Body of *J. Galeas* Duke of *Milan*, represented that tyrannical Prince to him as a Saint of the first Order. I asked him, says *Comines*, what he called him *Saint* for; since he might see painted about the Monument the Arms of the several Cities which he had shamefully usurped, and to which he had not the least Title or Pretension? He answered in a Whisper, *in this Country we call all those Saints who are our bountiful Benefactors. And he was the Founder of this beautiful Church of Carthusians, the Curiosities whereof we are now shewing you &c.*



DISSERTATIONS

ON THE

RELIGION and CEREMONIES

OF THOSE

Christians who take upon themselves the Name of *Pro-*
testants, Evangelical and Reformed.

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I. DISSERTATION.

I Propose in the subsequent Dissertations to treat of the Christian Religion, as profest by the Protestants of all Denominations ; that is to say, of the *Lutherans*, *Calvinists*, and the *Church of England* as by Law established since the Reformation, otherwise there called *High-Church* and *Episcopalians*. All these Sects, I hope I may be allowed the Term, as I make use of it in its genuine Sense only, and by consequence, divested of all offensive Ideas which are usually affixed to it: All these Sects, I say, professedly renounce Tradition more or less. They look on it not only as no Rule of Faith, but think it insufficient to determine and establish the Truth of any Tenet whatsoever, being very precarious, and frequently different, according to the different Parts, or Branches of the Christian Religion, and according to the People and Countries by whom, and in which it is adopted or received. In short they reject it, as having no solid ^a Foundation. They unanimously condemn, likewise, and reject the Authority of any visible Head of the Church. There are Abundance of *Calvinists*, who reduce the *Ecclesiastic Body*, as it were, to a mere *State of Democracy*, wherein the meanest Mechanick, upon any emergent Occasion, may follow his own Notions without any Restriction, contest the Rights of Faith with his own Ministers, and publicly oppose them. The other Principles which are, for the generality, received amongst them, consist in denying the Infallibility of the Church, and of her Decisions, unless they are conformable to the sacred Scriptures, *which they say ought to be the only Rule of Faith*: Since it contains all the essential Articles of the Christian Faith; and every Thing, which is any ways requisite to the Salvation of Mankind, is set in the fairest and clearest Light, and admirably well adapted to the meanest Capacities. To conclude, every one has free Liberty to enquire into the Grounds and Principles of his Religion, to search the Scriptures, and expound them in such a manner as is most agreeable to his own Notions and Ideas. So far are they from paying a blind, and implicit Obedience to the Decisions of their Ministers, and Doctors, that each Member has a Right to pass his Judgment on their Doctrine, the Nature and

^a See the several Dissertations of *Claude*, and all the other Protestant Controversists.

Quality of those Tenets which they advance either in the Pulpit, in private Conversation, or in their more elaborate Dissertations, to canvas, in short, the Method they pursue, and the Arguments which they produce to confirm and establish them. This free Liberty of making their Enquiries they ground on several Passages in *Holy Writ*, by Vertue whereof the most contemptible Layman, with his *Bible* in his Hand, may boldly venture to tell his spiritual Pastor, that he is able of himself, without any of his Instructions, to search the Scriptures, and expound the very Text which he has been labouring to open and illustrate, to weigh his own Notions of it with those of the Preacher, to examine into the Merit of both, and compare one Text of Scripture with another. After he has so done, this Auditor of his is further at Liberty to believe, or disbelieve all the Doctrines which his Minister has endeavoured to inculcate and establish. If he be determined not to adhere to his Admonitions, he justifies his Conduct in the following Manner. “^b We ought not, says he, to believe, or observe any religious Tenet whatsoever, without duly considering the Force and Validity of the Arguments brought by our Ministers to prove it that their Authority, in what Light soever they may be viewed, whether separately, jointly, as a Body, or a Majority of that Body, is by no Means boundless and unlimited with respect to Matters of Faith, Worship, or Morals.”

THESE Principles, if there be too great a Stress laid upon them, have no doubt a natural Tendency to introduce Anarchy and Libertinism into the Church. They set the most worthless Layman almost on a Level with the united Body of Christian Divines, and give a Sanction to Variety of Schisms and Dissentions. They destroy that Certainty and Uniformity of Faith, which are the Foundation of Christian Unity. These are in few Words some of the principal Objections which are raised against these Tenets; I shall not therefore attempt, as it is not my Province, either to vindicate or confute them. There have been ‘numberless Dissertations published on both Sides the Question, since the Schisms introduced into the Church by *Luther* and *Calvin*. As to the Right of Enquiry, it has been objected in general against the Protestants, that ’tis preposterous to imagine or expect, that any one should be able of himself alone, to read with Understanding; especially if he has neither Learning, Leisure, ^d Call, Means, nor Capacity for such Researches, nor for perusing a Collection of Discourses, which are sacred, ’tis true, and divinely inspired; but as to the Doctrines contained in them, are very dark and mysterious, written in antient Languages, to which he is altogether a

^b *Claude’s Apology for the Reformation*. Chap. vii. Part I.

^c *Arnaudd, Nicole, Claude, Pajon, and Jurieu* have written within these few Years several Dissertations on this Topick.

^d As for instance, what Enquiries could we expect from the poor, illiterate *Americans*? we must of Necessity allow that a peculiar secret Grace and Indulgence is shewn them, by Vertue whereof the supreme Being has saved those who have lived up to, and followed the Duties prescribed them by the Laws of Nature. They ought at least to be looked upon as Members of that primitive Church, which preceded Judaism, of which *Adam* and *Noah* were the two visible Heads, and which was transmitted down to Posterity by some Faithful in all the various Branches of the Pagan Religion. Such as were Strangers to the Will of God as revealed by *Moses*, and the Blessed *JESUS*, might possibly be saved by other Ways or Means than Circumcision and Baptism. We are as haughty and imperious as ever the *Jews* were. Before the Christian Religion was ever profest, God Almighty revealed his Will in an extraordinary Manner to some of the most learned Men amongst the Heathens. One of *Pythagoras’s* Disciples laid down this religious Maxim, *that we cannot love both God and Mammon*. *Democritus* enjoined his Followers to be liberal out of their Abundance to the Poor. *Cicero* and several other antient Moralists, have recommended the Duty of Charity and Benevolence to our Neighbours. Several of the Pagan Sages have asserted that God is to be worshipped in Spirit and in Truth; several others have inculcated the Necessity of a Reconciliation between God and Man. To conclude, altho’ it be very true that Christianity was absolutely necessary for the Reconciliation of all Mankind to the Deity by *JESUS CHRIST*, yet it is as true that God Almighty had sufficiently revealed his Will in the dark Ages of Idolatry, for the Guidance and Direction of some particular wise Men, who were his faithful Disciples, by their Perseverance in and constant Practice of the Duties prescribed them by the Law of Nature. This is a Latitudinarian’s Note, fully confuted by *St. Paul, Rom. Chap. i and ii.*

Stranger to, as well as to the Customs and Manners of those distant Ages; wherein are inserted several Allusions which are unintelligible, and numberless seeming Contradictions, which require Abundance of Sagacity and Attention to reconcile and account for; ' wherein there are many Facts related, the Histories whereof are altogether unknown, and which at the same Time frequently refer to very different Objects, and sometimes to such as are doubtful and ambiguous; wherein there is nothing, in short, self-evident and conspicuous, nothing but what has served to swell whole Libraries with large Volumes of learned and elaborate Annotations, except a beautiful Series of moral Maxims, illustrious Instances of Piety and Virtue, and some supernatural Operations of the divine Power, either written, or dictated by two eminent Lawgivers, and some inspired Prophets; who have all of them notwithstanding, left the Mysteries of Religion enveloped in impenetrable Darknefs. Was such an Enquiry, indeed, to be confined to our practical Duties, and to the due Observance of those Precepts which relate to them, every one would be able with Ease to comprehend the genuine Sense of the sacred Scriptures, and to imitate our Lord and Saviour JESUS CHRIST, and his Saints. But if every particular Person makes himself the last Judge of the Doctrines and Decisions of the Church, with relation to Faith, what will become of Christianity itself, in the midst of such numberless Objections that may be raised against each individual Article of it? Every new System of these Enquiries will be sufficient to establish a separate Church, and will find some Adherents, who will no doubt be dogmatical in their Turn. In order to prevent this Confusion, is it not, say some, much more rational, that one free, general Council, which is the Representative of the whole Church, should be vested with the absolute ' Right and Privilege of settling and determining every Article relating to our Faith and Practice, that there may be no Divisions and Dissentions amongst us? The *Ecclesiastical Body* likewise, resembles, in some Measure, the *Body Politick*, in which no Cabals, no Intrigues, no private Assemblies, no Laws or Regulations are on any Account tolerated contrary to those which are established. The Comparison between them would hold throughout, was there the same Indulgence and Toleration to withdraw, or separate from the one, as from the other; was not the Soul in much greater Danger by such a Separation, than the Body is by its Removal from one Country to another. To this it has been objected, that 'tis acting against the Dictates of a Man's Conscience to live in the midst of Errors, and to make a Profession of a Faith which is merely

* See *Lock's Miscellanies*, Tom. II. in his Dissertation on the Method of expounding St. *Paul* &c.

† The Protestants admit of this Proposition, in case such Ecclesiastical Assembly or General Council be free, sound, enlightened and grounded upon Scripture alone. But where will you find, say they, at the same Time, a sufficient Number of Bishops and Doctors, three hundred, for instance, who are all of the same Opinion, who are neither prejudiced, prepossest or intimidated &c. See what *Pajon* says upon these difficult Points, in his *Enquiry into Prejudices*. Moreover, says another, after the beforementioned *Pajon*, how can I be assured that the Church speaks, and by consequence, that I am of her Opinion? Were I to consult the Pope himself, fifteen Cardinals, thirty Bishops, fifty Doctors, one hundred Priests, and all of them should tell me the very same Thing, yet I should be still as uncertain and as much at a Loss as ever with respect to the Decision of the Church &c. Amongst all these Uncertainties, What safer way can a Christian take than to imitate his Lord and Saviour JESUS CHRIST, and to practise those Duties of Christianity, which are perfectly free from all Manner of Heresy and Schism? This is answered by saying, that Facts are as certainly known by publick Notoriety, as 'tis by Evidence that two and two make four; Faith is necessary as well as Morality.

‡ I shall here introduce a remarkable Passage of *Jurieu*, which I met with in his System of the Church pag. 157 & seq. There are two general Ways or Means by which God Almighty saves some Persons who are Members of a Communion, which is shamefully corrupted . . . that is to say, by Separation, and Toleration or Connivance The former is made use of when God Almighty vouchsafes to grant his peculiar Grace to those who are educated amongst the several Sects of Idolaters, that is to say, the Pagans as he describes and the Papiſts according to the Ideas he entertains of them, and enables them to distinguish the good from the bad, and to nourish their Souls with the true Milk of the Word of God, with fundamental Truths &c. Now this Separation is performed either by a clear and distinct Knowledge or a happy Ignorance I shall trouble the Reader with no more of this Passage in which the Author justly maintains,

merely external. But whither do these Errors tend? What are they? And wherein do they consist? Is it impossible for us to ^h avoid falling into them, and yet be silent? What are those Errors that can in reality wound and wrong our Consciences? Can any one, uninspired, be ever able to prove that there are any damnable Doctrines maintained in that Christian Communion from which we separate and dissent? Shall we presume to call Abuses those Ceremonies which are made use of in the Worship of God, or relative to it? May we not be imposed upon? May we not through Custom or Education be bias'd and prejudiced against such Tenets as we call erroneous? Ought we to have no Charity for those who reject and deny the Consequences which are drawn from some particular Practices? Are we obliged to proclaim open War with, and set up our Standards in Opposition to the Church, whatever it be, when we are required only to observe an humble Silence, and when our Faith can subsist in the Midst of several Customs, (nay some will go farther) in the midst of several Modes of divine Worship which we do not approve of, and which in our Hearts we reject and despise? If it be allowed, however, that the Heart of a Church, though she be in some Measure corrupted, may be sound and whole; if ⁱ it be granted that notwithstanding such Corruption, ^k *the fundamental Articles of the Christian Faith are still, by the Grace of God, therein preserved, and his most holy Word received and embraced by her Members*, why should we separate and dissent from that Church? Such a Concession absolutely condemns all Schisms and Divisions. But 'tis Hypocrisy, say they, to belong to any religious Society whatsoever without being fully convinced of the Truth of its Doctrines. To this it has been replied, that such Want of Conviction does by no Means justify and authorize their Schisms; for if that were the Case, all those who have particular Opinions, whether *Roman* Catholicks, or Protestants, would be obliged to become Dissenters. Now the Protestants themselves acknowledge, that of two Evils the greatest is to be avoided, and that is Separation. Besides, want of Conviction is to be met with amongst Christians of all Denominations, on Account of the Mysteries that are comprised or included in their fundamental Tenets; and there are Abundance of *Socinians*, *Free-Thinkers*, and others, amongst the Protestants as well as the *Roman* Catholicks, who are nominal Members only of the Reformed Church, tho' one external Profession of the same Principles blends and cements them together.

THESE are some of the most material Arguments that are offered against the Schisms of the Protestants: I have not collected them all, neither shall I presume to enter into the Merits of the Cause. But were we to appeal directly to the Almighty, our Controversies and religious Debates would soon be decided; for the Deity is more gracious and indulgent to us, than we are to one another; and what he requires at our Hands is widely different from what is expected from us by our Fellow-Creatures.

tains, that he who returns to a Communion, whose Errors are known to him, and makes a Profession of believing them, is in a State of Damnation.

^h 'Tis sufficient, says *Phæbadius*, for an humble conscientious Man, to be stedfast in his own Principles, without endeavouring to confute others who are of a different Persuasion.

ⁱ See *Jurieu's True System of the Church* pag. 150.

^k See likewise a long Passage wherein *Claude* agrees, that in the midst of a corrupted Church God had reserved for his own Glory a considerable Number of pious Souls, who kept their Faith and Conscience pure resting well satisfied in the Principles of the Christian Religion &c. See the 117, 118, and 119 Pages of his *Apol. for the Reform.* Tom. II. published in the Year 1683. He demonstrates at least that 'tis as possible for a Man to be saved in a Church wherein there are Abundance of erroneous Tenets and Practices, as 'tis for him to live in Reputation, and behave like a sober and discreet Citizen in the State, which is too much perplexed with Riots and Disorders. From whence, as some are of Opinion, it necessarily follows, that there ought to be no Schisms &c. See *ibid.* another remarkable Passage at the Beginning of Page 229.

That

That Subtlety, with which some Men pretend to determine the Evidence of Faith, is of no Weight with him. It was calculated only for the Use of Mankind, who in the Space of seventeen hundred Years have so managed Matters, that there was an absolute Necessity for the Government of Christians by Creeds and Formularies. These Measures have augmented and enlarged the Authority of the Clergy, which has been made use of to keep the Populace in Awe, and to settle and adjust their Devotion. The Salvation of Souls has been entrusted to their Care and Conduct through Indolence and Ignorance. Then began to be established this fatal Want of mutual Toleration, which has rendered Christianity a Yoke too heavy to be borne. After the Declension of the Empire, and the Downfal of Paganism, these unchristian Priests began to make use of Fire and Sword with great Success. We shall not here enter into a particular Detail of those bloody Persecutions, wherein the Christians may be justly accused of those very Barbarities which they themselves formerly censured and condemned the Pagans for being guilty of. 'Tis sufficient to observe, that Paganism kept them in Awe, and suppressed that Impatience which prompted the Christians from the first Ages to examine and pry so narrowly into the Doctrines and Mysteries of their Religion, which would have created such Abundance of Cabals and Intrigues, as would have occasioned even then dangerous Schisms and Divisions, had there been Potentates to countenance and protect them, and People inclined to follow and embrace them. Neither the one nor the other, in all Probability, would have ever failed to load their Manifesto's with as plausible Pretences as those in Vogue at present, I mean the arbitrary Power of the Priests, and the Corruption of the Church.

EVERY Body knows, that the Protestants never fail to urge these specious Arguments as the Motives to, or Grounds for their Reformation; to which they add the Corruption (which as they pretend is too visible) of her Doctrine, and exterior Worship. With respect to the latter it has been observed, that the Intermixture of several Nations, and the Indulgence which was shewn to such as were converted from Paganism to the Christian Faith, have encumbered our divine Worship with such Ceremonies and Customs, as the People are better acquainted with, and more accustomed to, than the Duties of Christian Morality. The Misfortune, however, had been less dangerous, if this solemn and pompous Worship, which gives Religion such an Air of Majesty, had not usurped her Rights, the better to support and maintain the Avarice and Ambition of the Church. I will boldly affirm, that Christianity of those latter Ages has been like a Market, where there are an infinite Variety of Goods put up to sale, in which we meet with numberless Buffoons and Mountebanks, who amuse the Populace, Abundance of Tinsel and out-side Shew to conceal the real Defects of the Commodities. As to their Doctrines, it is evident, that the Declension of the *Latin* Tongue, the Accession of an infinite Number of Foreigners, the Corruption which they created in the *European* Languages, the Subtilties of the Philosophers both antient and modern, the Jargon not only of Mysticks and some devout Men, but of the Schools, and Convents, made, in many respects, a vast Alteration in Theology and Religion, and created numberless Controversies and Debates, which as they daily rendred the doctrinal Points intricate and abstruse, and increased the Ignorance of such as professed Christianity, gave by Degrees still more Scope to the artful and mercenary Practices of the Clergy. There had been loud Complaints made for a long Time before *Luther* and *Calvin* made their Appearance, of the manifold Evils and Inconveniencies which these Irregularities and Disorders had created in the Church. *St. Bernard* up-
braids

braids the Priests of his Time *with having no manner of Regard for the Salvation of Men's precious and immortal Souls ; with receiving Tonfure, with often resorting to Church, and celebrating Mass with the dishonourable mean-spirited View of filthy Lucre.* Since his Time they have exclaimed as loudly against the dissolute and licentious Deportment of the Clergy, their Remissness in Point of Discipline, and the Coldness and Decay of Christian Piety. A Reformation of the Church was proposed at the several Councils held at *Pisa, Constance, and Basil.* *Nicholas Clemangis*, who lived in the Time of the *Pisan* Council, composed a Dissertation on the *Corrupt State of the Church*, in which he insisted, in very warm Terms, on the absolute Necessity of a Reformation. *Alexander* the Vth, who was elected Pope in the same Council, promised, in the most solemn Manner, to use his utmost Endeavours to promote and accomplish so important an Affair. The second Council held at *Pisa* in the Year 1505 had likewise the same great End in View ; and it was then and there declared, in express Terms, that there was an absolute Necessity for a Reformation to be made, *both with respect to Faith and Practice, as well in the Head as the other Members of the Church, the more effectually to extirpate all Heresies and Schisms.* From whence it evidently appears, that the Minds of the People were prepared for those Revolutions of the sixteenth Century which *Luther, Calvin*, and some others had Resolution enough to undertake in the Character or Quality of *Reformers.* In Order to give a Sanction to the Right, they assumed of *reforming* the Church, and *cutting-off* her rotten Branches, they not only mentioned the Ignorance of the People, but inveighed against the licentious Lives and avaritious Practices of the Priests, who at that Time carried on a scandalous Trade of selling Indulgencies to that prodigious Excess which every body is apprized of ; the bad Doctrine they preached to the People, their Superstitions, numberless Ceremonies, false Miracles, and imaginary Relicks, &c. *Luther* however, and his Brother-Reformers never set about this great Turn of Ecclesiastical Affairs in good earnest, till after some important Matters of a civil Concern had prevailed on some Potentates to espouse their Interest, and protect him. Thus the great Work of the Reformation was, in general, the Effect of human Policy, and the Mission of the Reformers, the meer Result of that Detestation and Dislike which the People had taken all over *Europe* against the arbitrary Power of the Pope, and the Emissaries of the Court of *Rome.* 'Tis no Wonder, therefore, that this mighty Revolution was accompanied with so little Uniformity, so little Patience and Forbearance, Good-Nature and Humility, and by Consequence was no ways comparable to that surprising Progress of Christianity in the Days of the Blessed Apostles, and their immediate Successors. The Truth of this Assertion is plainly demonstrable from the various Ideas and Notions which were entertained by these principal Managers in this great Reformation ; from the Diversity of their respective Doctrines, which soon constituted different Sects, and different Parties ; from the violent Methods which were pursued for the Establishment of *Lutheranism* ; and from the Spleen and Ill-Nature which were too visible in their religious Debates. 'Tis well known, that *in his great and solemn Reparation of the Breaches which Antichrist* (as the Protestants express themselves) *has made in the Vineyard of our Blessed Lord*, the harshest Terms, the most inveterate and ill-natured Expressions were made use of against the Church, which they dissented from, and were endeavouring to reform. There are several very satyrical Reflections in the Writings of ¹*Luther* against the Pope and the *Romish* Church ; nay he carried his Resentment so far, as to persuade his Followers not only to take up Arms against the Pope and all his Cardinals,

¹ See Tom. I. of *Luther's Works* in Folio published at *Wittenberg.*

but to die, and embrue their Hands in the Blood of *that Rascality of the Romish Sodom*. This was the best Title that his Zeal could devise for the *Romish* Clergy.

BEFORE I enter upon any particular Account of the Religion, profest by the several Communions, amongst the Protestants, or of the Ceremonies observed by them, I think it will be necessary to give the Reader an Abstract, or Abridgment of the History of the Reformation. *Luther* first set up for a Reformer in the Year 1517, which was about a hundred and two Years after *John Huss*, and *Jerom of Prague* had been burnt at the Council of *Constance*. However, the Sentiments of those Men were imbibed and admired long after their Decease, as was evident from the bloody Wars and Insurrections that ensued their Execution; and the Minds of Men were in a continual Ferment to the Time of *Luther*. There were incessant Exclamations against the *Corruption of the Court of Rome*, against its arbitrary and unlimited Power, and the *Licentiousness of her Partisans*. Nay they carried Matters frequently so far, as to oppose, without the least Care or Circumspection, several Customs established by the Institutions of the Church, or at least by Prescription. They vented their Invectives in the most open Manner against several Superstitions, which thro' Ignorance had been looked upon as Matters worthy of the highest Esteem and Veneration. In short, they started Objections against doctrinal Tenets. From whence I think I may venture to infer, that the Ambition of prying into the Mysteries of Religion, and the Assurance of such Enquirers, are entirely owing to the Corruption of the Heads of the Church; for nothing can possibly contribute more towards the rendring any Doctrine suspected, than the licentious Deportment of its Preachers, and the self-interested Views by which they are governed in their Performance of religious Duties, in their Observance of the Discipline, and other Rites and Ceremonies of the Church. Thus we find, that the Authors of Schisms and Divisions never fail to exclaim against such riotous Proceedings, in order to justify more legally their forming themselves into numerous Cabals. However, this old Prejudice which favoured the Schisms of *Luther* and *Calvin* was of a more antient Date. Many Years before the Council of *Constance*, the *Waldenses*, the *Albigenses*, and their principal Leaders, ^m *Valdo*, *Peter of Bruys*, *Arnold of Brescia*, *Amaury* &c. in their publick Instructions, and Recommendations of several Points directly repugnant to the Doctrines and Decisions of the Church, mingled with their own Tenets incessant Complaints against the Licentiousness of the Clergy, with greater Hopes, no doubt, to encrease the Number of their Followers, than with a laudable Zeal for the Reformation of the Church. 'Tis so very customary for such as are desirous to dissent from, and abandon any Communion whatsoever, to rail at, and exclaim against it, that one cannot be too curious and inquisitive about the Motives that induce them to vent such Reflections. The *Beggars*, *Apostolicks*, and *Lollards* succeeded them. As to the first, they exclaimed, as we are informed, in the warmest Terms against the Pope and his Authority; the other two, not only rejected his Holiness and his Power, but looked down with an Eye of Contempt on the Sacraments and Fasts observed in the *Romish* Church, disallowed the Intercession of Saints, and paved the Way for those who were inclined to reduce the Sacrament of the Blessed Eucharist, to a meer Sign and Figure of the Body and Blood of CHRIST. *Arnold of Villeneuve* who lived about the Middle of the fourteenth Century maintained that the Monks were the only Persons who had corrupted the

^m A full Account of the Doctrine of all these Hereticks is contained in the History of the *Manicheism*, both antient and modern, published by Mr. *Beausobre* in the 1733.

Doctrines of our Blessed Saviour, and that the first Establishment of Masses was useless. The *Fratricelli*, likewise, preached up at that time the Antichristianity of the Pope and the Church of *Rome*. *Wickliff*, who was as inveterate an Enemy to the Pope as any of those beforementioned, carried Matters to a much higher Pitch than any of them all, towards the Conclusion of that Century. His System of Religion, however, was much more coherent than those of his Predecessors, which, if we may rely on the Veracity of those Historians who were their Contemporaries, and on those Writings of theirs which are still extant, were yet in some particular Points very extravagant and enthusiastic. About seventy Years after the Decease of the beforementioned *John Hufz*, and *Jerom* of *Prague*, *John Laillier*, a Licentiate of Divinity, shewed himself as warm an Antagonist against the Pope and Church of *Rome* as *Wickliff* in the open School of *Sorbonne*, in the Year 1485. I shall take no Notice of *Jerom Savonarola*, who was burnt in 1498. for speaking too ^a freely on the Necessity of a Reformation *as well in the Head of the Church, as her other Members*. Amongst the several erroneous Tenets of ^o *Peter D'Arauda*, who lived about the same Time, it has been particularly observed, that he *inveighed against Indulgences as being idle and useless Things, and invented by the Popes for no other Purpose but to encrease their Revenues; that he denied there was any such State as Purgatory; and that he never kept Lent*. The *Brothers* of *Bohemia* who succeeded the *Hussites* and *Taborites*, encreased and multiplied likewise, till at last we find them blended and intermingled ^p with the first *Lutherans* in the Year 1504. However, these Sectaries still talked, with respect to several Topicks, in the Strain of the *Roman* Catholicks; tho' they deny that *JESUS CHRIST* ought to be worshipped in the Sacrament, and reject several Modes of Worship, as idle Superstitions. In 1509, they differed still more widely in Point of Doctrine from the *Romish* Church. I shall only just mention the Appeal of the *University* of *Paris* against the ^q *Concordate*, or Treaty of the King of *France* with the Pope, which was lodged some Time in the Month of *March* 1517, and levelled boldly not only against the Infallibility of all the Popes, which is no new Thing in *France*, but personally against *Leo* the Xth, who was therein charged with Aiming at the total Subversion of the Church by conferring Benefices, without any Regard to Merit, on such as were altogether unworthy of serving at the Altar.

THIS short Account will be sufficient to shew how the Minds of the People had been disposed towards a Reformation, for a long Time before *Leo* the Xth, who perceiving his Treasures exhausted by too many extravagant Disbursements, and Acts of Grandeur and Magnificence, which would have been more suitable, doubtless, to temporal Princes, than to the Vicar of *JESUS CHRIST*, determined to monopolize, and ingross the Salvation of all Christians into his own Hands. As he was very ambitious of seeing the pompous Edifice of the Basilick Church of *St. Peter* finished, which was begun by Pope *Julius* the IId; and as he found himself not in a Condition to bear

^a Under the Pontificate of *Alexander* the VIth, we are informed, that *Francis Pic* of *Mirandola* read, at the last Session of the *Lateran* Council which ended in the Reign of *Leo* the Xth, in the Year 1517, a Dissertation, wherein he spoke in as open and direct Terms as *Savonarola*, of the Irreligion and licentious Practices of the Clergy, of the scandalous Commerce which they carried on with their sacred Relicks, &c. and of the Superstition of the Age.

^o Bishop of *Calabarra*.

^p They were in *Luther's* Interest. See above. This Date of 1504 cannot be true, *Luther* began in 1517.

^q This Concordate, or Treaty dissolved the *Pragmatic Sanction* before established in *France*, in order to curb and limit the Pope's Power and Authority with respect to Livings, and to prevent the Cabals, and Petitions which might otherwise be made by the *French* to the Court of *Rome*, and by Consequence was a severe Check to the Avarice of that Court.

so heavy an Expence, he concluded to issue out plenary Indulgences, and dispose of them in all Parts of *Europe* at such reasonable Rates * and on such easy Terms, according to a certain Author, “ that a Man must have very little, if any Regard for “ his precious and immortal Soul, who would not become a Purchaser.” In order to raise this Tax, “ his Holiness divided all Christendom into distinct Districts, and in “ each of them constituted and appointed proper Collectors to receive the Monies that “ should arise by these his spiritual Commodities. Moreover, several eminent Divines were pitched upon to preach up to the Populace the Effects and spiritual Advantages accruing from these Indulgencies, and the Dispositions requisite to obtain them.” ’Twas fitting it seems at least to put some fine Gloss upon a scandalous Commerce, which was injurious and fatal both to the Christian Religion and to the Honour and Dignity of the supreme Head of the Church. The Commissioners appointed for this Purpose made it their whole Business to insinuate into the Minds of the People, *that their Salvation was infallibly secured on depositing only the small Consideration proposed for so invaluable a Blessing.* Counting-Houses were set up in Taverns, and ’twas customary for those mercenary Preachers to spend in Drunkenness and Debauchery a good Share of the Money which by this Assessment came into their Hands.

’Twas in the Year 1517 that *Martin Luther* first publicly inveighed against these Indulgences, being countenanced and protected by one *John Staupitz*, Vicar General of the Order of St. *Augustin*. Tho’ most Historians have imagined that the beforementioned Vicar, and his Brethren were sorely nettled, and vext, that so advantageous a Commission should fall to the Lot of the *Dominican* Friars; yet there are some who have ascribed their Resentment to a more generous Cause; and allowed that *Staupitz* was fully convinced, and ashamed of such gross Abuses. However, whether fired with Zeal or Resentment on this Occasion, *Luther* gave him Content either Way, and succeeded in his Attempt infinitely beyond his Expectations; for when he first engaged in the Affair, he had no Prospect, not the least Hope of being dignified and distinguished by the illustrious Title of *Reformer of the Christian Religion*. Matters, in all Probability, had never been carried to so high a Pitch, had the Murmurs and Complaints of such Christians who thought themselves aggrieved been appeased, and who for several Centuries, as we have before observed, and particularly ever since the Council of *Constance*, had with Impatience waited for a Reformation in the Church, so often indeed promised, but always with the utmost Dexterity and Address diverted and postponed. I cannot forbear mentioning, as ’tis very pertinent to the present Occasion, the Remonstrance of Cardinal *Julian* to Pope *Eugenius* the IVth, which foretold, as it were, the Revolution in Religion which was attempted, and accomplished by *Luther*. “ The Irregularities and vicious Practices of the Clergy, said “ he to his Holiness, tempt the People to condemn and detest the whole Ecclesiastical “ Body. There is too much Reason to fear that the Laity will treat them with “ the same Indignities as the *Hussites* and that after the Heresy in *Bohemia*, “ another will break out, which will prove much more dangerous, and of more fatal “ Consequence There are People who wait with Impatience to see what “ Measures will be taken There seems to be some tragical Scheme on foot, “ which will be soon ripe for Execution. To use the Priests in an inhuman

* See the Continuation of Mr. *Fleury’s* Ecclesiastical History an. 1517.

“ Manner, or to strip them of all their Possessions, as abominable Miscreants, and
 “ Enemies to God and Man, will be thought an acceptable Service to the Al-
 “ mighty.”

AT first *Luther* only railed, and inveighed against the ill Use that was made of the Money which was raised by these indulgences, but soon afterwards publicly opposed the Things themselves, without making any Distinction therein of the good from the bad. ‘ Some Time afterwards he published in several Propositions on the Topick of Penance a great Part of his Principles and Tenets relating to the Confession, and Absolution of a Penitent ; he therein exclaimed against Free-Will and good Works, which he called *Mortal Sins*, when exempted from the Fear of doing evil, or being damned. In a Word, he maintained, without reserve, the Doctrine of Faith without Works, and the absolute Inability of doing any one good Action of our selves. This Doctrine was strenuously opposed by several warm and heavy Accusations against him to the Pope, and afterwards by several controversial Dissertations. Both the one and the other were carried on with Abundance of Spleen and Resentment. The latter abounded with Exaggerations on the Infallibility of the Pope which was therein represented, as infinitely superior to the Decisions of any Councils whatsoever, or of the universal Church herself. In their Accusations they pressed the Pope to make use of Fire and Sword in his Prosecution of *Luther*. *Hochstrate* the Dominican Friar was one of those who railed at and inveighed against him loudest, and with the most Impatience. But *Luther*, in his own Vindication, wrote to the Pope, in such a submissive Manner, as seemed to be more affected than real. He insinuated, with Abundance of Dexterity and Address, and with an Air of Modesty, the Purity of his Doctrine, as is evident from his very Letters. *Leo* the Xth shewed so little Regard to all *Luther*’s Protestations, that he sent him a Summons to make his personal Appearance at *Rome* within threescore Days before the ‘ Judges whom he had constituted and appointed to hear his Allegations. *Luther*, however, was favoured with the Protection of the ‘ *Elect*or of *Saxony*, and that of the Vicar-General of his own Order, without mentioning that of the *University* of *Wittemberg*, who began to side with him, and come into his Measures, by vertue whereof upon the earnest Sollicitations of his Patron, the *Elect*or, it was agreed, that his Cause should be tried before proper Judges in *Germany*, and not at *Rome*. But *Leo* the Xth at the same time constituted Cardinal *Cajetan* to be his Judge, who was formerly a *Dominican* Friar, and by Consequence a Person very much prejudiced and partial in this Affair, and besides blindly attached to the Service of the See of *Rome*, and more particularly to his Holiness. These Dispositions rendered the Cardinal inflexible, and a very improper Person to make a Profelyte of such an Antagonist as *Luther*. Thus the warm Conferences which this Legate had with him proved fruitless and ineffectual. ‘Tis very remarkable, that *Luther*, who to all outward Appearance, was very modest and complaisant, wrote a Letter to the Legate full of such Candour and Condescension, as contributed very much to that Trust and Confidence which the *Saxons* reposed in him ; and that after he had begged his Pardon for speaking more freely, and with less Deference and Respect of the Pope and his Authority than he ought, he offered to drop the Matter in Debate, and say nothing more about it ; nay, to make a publick Recantation of whatever Tenet

‘ In 1518.

‘ *Jerom Genuitiis* Bishop of *Ascoli*, and *Sylvester de Prierio*, a sworn Enemy to *Luther*, and who had written against him before *Hochstrate*.

‘ *Frederick*.

he had advanced, that was any Ways offensive or prejudicial to the Holy See, and Indulgences; without receding, however, from his own private Sentiments; which he could by no means consent to without wronging his Conscience. In his Appeal, which was subsequent to this Letter, he talked much after the same submissive Manner, and with the same artful Address. *Luther* made a second Appeal soon after Pope *Leo* the Xth had published a Decree, at the Close of the Year 1518, to support and maintain the Validity of his Indulgences.

LUTHER's second Appeal was from the Pope to a General Council; his first only to the Pope himself, when better informed. After this last Appeal, *Luther* began to be less reserved, and perceiving that his Countrymen were daily prejudiced more and more in his Favour, ventured in Process of Time to preach up his favourite Doctrines openly at *Wittemberg*, and challenge his Antagonists to a publick Dispute with him. At the same time he made two Profelytes whose Names were afterwards very famous in the History of the Schism, or Division in the German Church^w, I mean *Melanchthon* and *Carlostad*. In the Year 1517 *Ulric Zwinglius* likewise began to exclaim with undaunted Assurance against the Corruptions of the Church, and to preach up the great Necessity which there was of reforming its Abuses.

AT the Beginning of the Year 1519, *Leo* the Xth used his utmost Endeavours to bring the *Elektor* of Saxony over to his Interest, but met with no Encouragement: He succeeded, however, much better in his Attempt on the two Prime Ministers of that Court. Tho' *Luther* acted under the Patronage and Protection of the *Elektor*, yet he was under very uneasy Apprehensions of being deserted, on account of the repeated Sollicitations of those two Ministers with their Master. *Luther* wrote to the Pope with the same Submission and Respect as before; protesting that he would readily retract his Opinions, if he could but be fairly convinced they were erroneous; and declaring solemnly, as in the Presence of God Almighty, that he never entertained the least Thought of casting a Blemish upon the Power of the Romish Church, and the Pope, whose Authority he revered and respected, and whose Supremacy he acknowledged next to that of JESUS CHRIST; that he had not the least secret Inclination to discompose the Peace and Tranquillity of the Church, and that he would submit to every Proposition that should be made to him, for the better Establishment and Promotion of that Tranquillity. This new Doctor, however, notwithstanding all his Protestations, left no Stone unturned to create new Friends, and new Disciples.

I SHALL not enlarge on the warm Application which *Luther* made to *Erasmus* to espouse his Interest, nor on the latter's Refusal to comply with his Requests; nor on the pacific and charitable Admonitions by which that good Man attempted to prevail on *Luther* to desist. In the Month of June, in the Year 1519, *Luther* had several Conferences with one *Eckius*, in the Presence of the *Elektor* of Saxony; wherein our new Doctor openly declaimed against the Supremacy of the Pope; adding at the same Time, that the Church Militant had no other Head than JESUS CHRIST. He therein likewise inveighed against the Infallibility of Councils; but answered indirectly, as to the Point of Purgatory. These Conferences were accompanied with several con-

^w *Melanchthon*, in the German Language, *Schwartzorde*, signifies Black Earth. *Carlostad's* proper Name was *Bodestein*, but he assumed that Denomination from the Place of his Nativity.

troverfial Differtations on both Sides, and with the Condemnation which the two Universities of *Cologne* and *Louvain* pronounced againſt *Luther* and his Writings.

SOME Historians are likewise of Opinion, that the only or principal Motive that prompted *Zwinglius* to renounce the Religion of his Forefathers, was the Diſtaſte he took at having no Share in the Publication of the Indulgences beforementioned. But be that as it will, he began with bitter Inveſtives againſt the ill uſe that was made of thoſe Indulgences, in Imitation of the *Auguſtin* Friar. He proceeded in the next Place, to deny the Pope's Authority, the Vertue of good Works, and the Merit of Faith in order to eternal Salvation. After the Year 1519, he inveighed againſt the Maſs, the Invocation of Saints, the Inſtitutions of the Church, Faſts, Monastic Vows, and the Celibacy of Priests. At the very ſame Juncture, *Luther* engaged to defend and maintain the Neceſſity of receiving the Eucharift under both Kinds; acknowledging nevertheless, that JESUS CHRIST is perfect and complete under each of them. In the Year 1520 he repeated, in a Letter which he wrote to the Emperor *Charles* the Vth, the ſame Proteſtations in effect, as he had made before to *Leo* the Xth.

THE Court of *Rome*, however, was very earneſtly ſollicitated to ſtop the Progreſs of this new Reformer, and at the preſſing Inſtances of that Court, the *Chapter* of the *Auguſtin* Friars interpoſed its Authority to reſtrain him. He pretended at firſt to deſiſt, and out of Reverence and Regard to his Superiors, promiſed to write to the Pope, and pacify his Holineſs. In this Letter *Luther* expatiated in the warmeſt Inveſtives, not againſt the Head of the Church, but againſt the Court of *Rome*; he concluded it, however, with indireſt Menaces againſt the Pope, whom he would never acknowledge after that, to be any thing more than a ² temporal Prince. However, he dedicated to his Holineſs much about the ſame Time, a *Differtation* ¹ on *Chriſtian Liberty*, which ſoon after was followed with a ſecond, on the *Folly of Monastic Vows*.

To conclude, after ſeveral fruitleſs Applications made to the Emperor *Charles* the Vth to ſtop *Luther's* Proceedings, the Pope publiſhed a Bull againſt him, about the 15th, or 18th of *June*, in the Year 1520. This Bull contained forty one Articles, wherein *Luther's* Tenets were repugnant to the eſtabliſhed Doctrines of the Church. Some Historians aſſure us, that before the Publication of that Bull, *Luther* had uſed his utmoſt Endeavours to accommodate Matters with the Pope upon honourable Terms, by vertue of the Emperor's Protection: But be that as it will, as the Bull was publiſhed, *Luther* was no longer reſerved, and ſoon after printed his Treatiſe, on the *Captivity of Babylon*, being a new Specimen of that Light, or Illumination, as he called it, which he received from Day to Day. It is well worth our Obſervation, that the Reformers in the ſixteenth Century received their Light by ſucceſſive Inſpiration only, which demonſtrates their Dependance on human Means, and perhaps too, on phyſical Cauſes, ſuch as ² their own natural Conſtitution &c. Whereas the

Light

¹ *Epist. ad Leon X. Oper.* Tom. II.

² Full of modern Paradoxes, ſays *Boffuet*, in his *History of Variations*, Book I.

³ Under the Article of *Luther*, in *Mr. Bayle's Critical Dictionary*, the Reader will find a curious Remark, on the pretended Influence of the Stars over the *Revolutions* in Religion. One would be apt to imagine, that at ſome certain Seasons the Controverſies on religious Topicks were a Kind of epidemical Diſtemper. But, after all, is it any thing more than a Contagion ſpread abroad by three or four Perſons only? But to wave all Allegories. The Influences of the Court of *Rome* were of ſingular Service to this *Saxon* Reformer. He lived at a Time, and in a Country, where the People were no Strangers to the exorbitant Pretenſions of that Court. The Pride with which the Propoſitions then in Vogue were cenſured and condemned, and the haughty Charge which was, at the ſame Time, given even to Princes, not to tolerate them, were ſome of thoſe

Light of the first Founders of the Christian Religion was infinitely superior to those Causes, and those Means. The Protestants themselves will acknowledge one Part at least of this Reflection to be just. But to return to that Treatise of *Luther* which we mentioned last, he therein rails, without any Regard to Decency or Decorum, against Indulgences; against the Pope's ^aSupremacy, which, according to his Stile, was the *Kingdom of Babylon*; against the Administring the Communion in one Kind only, against the Number of Sacraments, which he reduced to two; against Transubstantiation, which at first he did not absolutely deny; against the Mass which he rejected as being altogether useless, or of no other Service at least than to support the Avarice and Ambition of the Priests; against monastic Vows, which he absolutely condemned; against Confession, and, to conclude, against the Celibacy of Priests. From this Dissertation he proceeded to another, which he published in the *German Language*, in order to make a stronger Impression on the Minds of the People, and induce them all to take up Arms against the Pope and his Adherents.

Jerom Aleander, who was sent by Pope *Leo* the Xth to the Elector, could by no Means prevail on that Prince to come into his Master's Measures. The Reputation of this grand Reformer daily increased. The University of *Wittemberg* likewise declared themselves in his Favour. This unexpected Success induced *Luther* to make a second Appeal to the Council, after which he published a Vindication of all those Articles which were condemned by the Bull beformentioned of *Leo* the Xth, and with Anger and Resentment told the Pope that he approved of every Particular which his Holiness condemned in *John Huss*; as on the contrary, he disliked every thing which he had approved in him; adding to this arrogant Reply, *and this is all the Recantation I shall make*. 'Twas about this Time that he assumed the Title, or Character of Preacher and Divine of *Wittemberg*; that he began openly to declare his ^bMission to be supernatural, and from above; that he told the People the Excommunications, Bulls, and Anathemas denounced against him, had blotted out, and erased the Mark or Character of the Beast which he had once upon him, and that taking Advantage of the Increase of his Party, he threatned that if he appeared to his Citations it should be with a Body of five thousand Horse, and twenty thousand Foot. To conclude, he made a publick Bonfire at *Wittemberg* of the Pope's Bull, and the Decretals in *December* following; and several Towns in *Germany* followed his Example.

THIS publick Contempt of the Pope was attended with several warm Lectures, wherein he exhorted the Saxons, with Abundance of Zeal, to shake off the Papal Yoke, and with a *Manifesto*, in which, after a Justification of his Proceedings, he called the Pope, *the Tyrant of the Church, the Usurper of the lawful Authority of Magistrates, and the Corrupter of the Christian Religion*. The University of *Wittemberg* likewise condemned the Decretals.

those Influences which had a powerful Operation on the Minds of the Quality as well as the People. I shall produce one Influence of this imperious Stile of theirs. *We charge all Christian Princes*, says Pope *Leo* the Xth in his Bull against *Luther*, *not to hold or maintain any one of those Articles, or to countenance and encourage them, in any wise whatsoever, upon Pain of being excommunicated, and deprived of all their temporal Dominions and other Inheritances, and of being treated as infamous Hereticks, Protectors of Hereticks and Traytors*. This arrogant Stile can be justified by nothing but the Infallibility of the Pope, nor by that neither.

^a However, about a Year before he wrote to *Leo* the Xth, and assured him, that he would not presume to touch upon so tender a Topic, as his Power, or that of the *Romish Church*.

^b In *Epistola ad falso nominatos Ord. Episcop.*

IN *April 1521*, *Luther* attended at the *Diet of Worms* by Order of the Emperor, and under his safe Conduct and Protection. There he boldly maintained his Principles before the whole Assembly, solemnly declaring, however, that if they could convince him of embracing any erroneous Tenets by Arguments drawn from the Sacred Scriptures, he would retract them immediately; but, added he, I do not think my self any ways obliged implicitly to believe what the Pope, or his Councils enjoin me, since 'tis evident, that they are not infallible. The following Objection has been started more than once against *Luther*, that since he would be judged by nothing but the Bible, which is but a dumb Arbitrator, whose Decisions each Party interprets to his own Advantage, he set up himself as sole Judge of all religious Controversies. *Luther* boasted likewise that his Doctrines created Tumults and Disorders: These are, said he, the Properties, the End and Design of the Gospel, wherein *JESUS CHRIST* has declared, that he was not come to bring Peace, but War: These Words of our Blessed Saviour, 'tis true, are an admirable Description of the Nature of the Gospel, so opposite by its Doctrines to the established Principles, and by the Purity of its Morals, to the Depravity and Licentiousness of the World. *Luther* on the other Hand, by this Application, did not set himself up above the *Arians*, and several other Sects, who by making the very same Application, have as just a Right and Title to speak as he did.

Luther maintained his Apostleship, with the same Presumption, in the Conferences which he had afterwards with the Elector of *Treves*. After having rejected all the Conditions which this Prelate proposed to him, he answered, as *Gamaliel* did to the *Jews*, *if this Project be of human Invention, it will prove abortive*. “ His Holiness ought to be satisfied; for if this Scheme had been a human Contrivance, he soon would have found that all the Measures that were taken would have inevitably miscarried;” an Answer, which the *Mahometans* have an equal Right to take the Advantage of against the Christians, and which may with Propriety enough be applied to all Revolutions whatsoever. 'Tis objected, likewise, that *Luther* discovered the Weakness and Imperfection of his Apostleship, when by a Stratagem altogether human and political, he caused himself to be taken into Custody at *Eysenach*. There appeared in it Abundance of the Genius and Policy of the Age, but very little of the true Spirit and Temper of the Gospel. This imaginary Seizure provoked the Partizans for *Lutheranism* to the last Degree, and an Insurrection at *Worms* had like to have ensued immediately upon it.

ALL hopes of reclaiming this Monk being wholly given up, the Emperor published an Edict against him on the 5th Day of *May 1521*, about a Month before the University of *Paris* had condemned his Tenets. *Melanchthon* wrote against that Condemnation. *Luther*, on his Part, made a smart Reply to *Henry the VIIIth King of England*, who had written against him. The *Saxon* Apostle then quite forgot that Deference and Respect which is due to crown'd Heads. This arrogant and disrespectful Treatise of his, which was so inconsistent with the Character of a Restorer of the *Evangelical Religion*, was deservedly blamed as well as the Author. If the Reader will consult the Works of *Erasmus*, he will find there a Character at large of this Grand Reformer. I must not omit observing in this Place, that the Pope had excommunicated *Luther*, by

^c *Erasmus* in his Letter to *Melanchthon*.

the Bull in *Cæna Domini*, during the sitting of the *Diet of Worms*, which the latter answered by another, entitled, *The Bull and Reformation of Dr. Luther*. In this notable Piece, which was a ^d Declaration of War, as it were, against the whole Church of Rome, he exhorted the true Children of the Lord to spare no Labour or Cost for the Extirpation of Bishops, and the Abolition of their Government.

LUTHER spent nine Months in a Castle belonging to the Elector of Saxony, after his pretended Confinement. In this Island of ^e *Patmos* he gave the finishing Stroke to the Project of his Reformation. Private Masses were abolished at *Wittemberg*, and afterwards throughout all Saxony. This Extirpation was the Result of a Conference which Luther had with the Devil, who accused him with having committed Idolatry for fifteen Years then last past, that is to say, till about 1521, or 1522, by the Celebration of private Masses; ^f whereupon the Roman Catholics insist, that properly speaking, the Devil was the Reformer of that Abuse. *Carlostad* demolished several Images, forbade the Elevation of the Host, and re-established the Custom of receiving the Sacrament of the Eucharist in both Kinds. Tho' Luther seemed very much disturbed at these sudden Revolutions, yet in all probability, his not having any Hand in them, and their happening at the very Juncture of his Retirement, were the sole Grounds of his Anxiety and Concern. *Carlostad* married soon after, and was the first who set those Ecclesiastics, who renounced the Romish Communion, such an Example for their Imitation.

In the Year 1522, Luther published a Translation of the *New Testament* in the German Language. As he had interspersed his own favourite Tenets throughout this Version, and in the Annotations upon the Text, such German Princes as were Roman Catholics prohibited the Use of it in their respective Dominions with the utmost Rigour. Luther thereupon wrote an Invektive against them, entitled, *A Dissertation on Secular Power*. In the Year 1523, he ordered and prescribed a new Formulary for the Celebration of the Mass in the Church of *Wittemberg*; whereby he set aside the Canon of the Romish Mass, the Offertories, the Collects, and the *Profes*, except that appointed to be read on *Christmas-Day*, and an other on *Whitsunday*. He threw out likewise the Masses for the Dead, and the *Votive* Masses. In the Celebration of the Communion, he looked upon the Use of Wine alone, or Water mingled with it, as Circumstances of an indifferent Nature, and of no Manner of Importance. He or-

^d Vide Bulliam in Oper. Luther &c.

^e This Castle Luther called, the *Island of Patmos*, because in Imitation of St. John, who wrote his Revelations in that Place, he completed, in the Castle beforementioned, the Plan he had formed of his Evangelical Reformation.

^f The Author of the *Defence of the Reformation* has insinuated, that this Conference ought to be looked upon, as a Kind of Fable, or Parable. See Part II of his *Dissertation* pag. 333, where he begins after the following Manner, Luther complying with, and imitating the Style which the Monks of his Time were extremely fond of, and addicted to &c. He grants, however, in another Place, that this Manner of expressing Things under the Form, or Allegory of a Combat with the Devil, is somewhat affected and uncommon Luther is likewise further justified, in that Treatise, by a previous Advice to the Reader, (accompanied with an Apology for him at the same Time) to peruse his Works with Care and Circumspection, and to recollect, that he had been an Augustine Friar &c. To conclude, the Author of the Defence beforementioned recriminates by quoting a Passage out of a Legend of St. Dominic, wherein he speaks of some particular Errors practised by the Monks of his own Order, which the Saint reformed, by some certain Marks, or Characters of a Catalogue, which he snatched out of the Devil's Hands. Bayle, in his *Dictionary*, insists, that this long Conference of Luther's with Satan can never be taken for an Allegory, or Parable, and quotes several Passages from that Saxon Reformer, to justify the Assertion. In one Place, he takes notice of the many restless Nights he had past through the Buffetings of Satan, and that he was perfectly acquainted with the foul Fiend, as having eaten many a Bushel of Salt with him. The Devil, said this Reformer in another Place, lies oftener with me than my dear Katherine. This is an Extract from the Notes under the Article of Luther. Hospinian makes mention, likewise, of the Conference which Luther had with the Devil, and of the Manner in which the former discovered to him several Errors in the Celebration of the Mass. Hist. of the Sacrament, Part II, pag. 40, wherein he justifies, likewise, Zwinglius's Dream against the Sacramentarians.

dered the Words of Institution to follow immediately the Preface ; then the Choir were appointed to sing the *Sanctus*, and the Priest to elevate the Host and Chalice at the *Benedictus*. The *Lord's Prayer* followed, and immediately after it, without the Interposition of any other Prayer, the *Pax Domini*. As soon as this Prayer, which is a Kind of Absolution, was read, the Priest was to receive the Communion first himself, and then administer it to the People, whilst the Choir sung the *Agnus Dei*.^z “ The Bishop, said *Luther*, may take the Elements of both Kinds, and receive the Bread himself, and afterwards administer it to the Congregation before the Benediction of the Wine. The Celebrant may make use of the common Form *Corpus Domini* &c. But as there is frequent Mention made of the Term *Sacrifice* in the last Collects, they must be omitted and some other Prayers substituted in their Room. Instead of the *ite missa est*, they shall say, *Benedicamus Domino*. They may conclude with the usual Benediction, or with some other extracted from the sacred Scriptures.” He exhorted all true Christians to prepare themselves before they approached the Holy Communion, by Fasting and Prayer; and altho’ he did not look upon auricular Confession as absolutely necessary, or to be insisted on; yet he held it to be a salutary Practice, and by no Means to be rejected and contemned. He found no Fault with the canonical Hours; but ordained, that the People should attend the publick Worship of the Church twice upon each *Sunday*; that the Morning should be appropriated to the Celebration of the Mass, and the Afternoon to the Vespers; that the Gospel should be expounded in the Forenoon, and the Epistle at Evening-Service; that all Saints Days should be either abolished, or reserved to be commemorated on the subsequent *Sundays*. He wrote this very Year against the Profession of the Nuns. As to the Vow of Chastity, he said, it was as impossible to keep it, as to change one’s Sex. It was, doubtless, this natural Infirmary, this absolute Inability to perform such a Vow, that prevailed on our *Saxon* Apostle to marry one of those nine Nuns, which one of his Disciples that Year delivered from their Prison, or Convent upon *Good-Friday*. *Luther* had whole Shoals of Priests ready to follow his pious Example. This Indulgence^h with respect to Matrimony, shewn to the Ministers of his Reformation, was, doubtless, the most effectual Means that could possibly be devised for the Augmentation of his Party. These Ministers, stript for the generality of their Monkish Habits, ran with such Hurry to Church to be married, that *Erasmus* could not forbear making them the Objects of his Satyr and Ridicule. “ One would imagine, said he, the main Drift of the Reformation was to strip the Monks of their Habits, and marry the Priestsⁱ All is over as ’tis in a Comedy, when the Lovers once get to be married.” After that Treatise before-mentioned against the Profession of Nuns, *Luther* published another for the^k Suppression of all Monastic Orders, and the Demolition of their Convents. He ordered that the Revenues of all religious Societies should be employed towards the Support and Maintenance of Ministers, Schools, old Men, Orphans, the poor, and all di-

^z *Lutherus in Epist.*

^h See in *Bayle's New Letters on the History of Calvinism*, Letter XIII. the Argument by which the Marriages of the first Profelytes of the Reformation are justified and supported. It must be acknowledged, that there is Subtlety and Artifice enough in it, and that ’tis well calculated to allure and captivate the righteous Souls of the Party. However, without attempting to confute the Validity of it, I shall here only take notice of the two Sophisms or Fallacies with which it is attended, the one is, a *false Supposition*, and the other an *imperfect Enumeration*, which absolutely overthrows the *Dilemma* there made use of in Vindication of those Marriages.

ⁱ *Erasmus* says much to the same Purpose, in a Letter of his, inserted under the Article of *Borra* in *Bayle's Dictionary*.

^k *Traclatus de Fisco communi.*

stressed Foreigners. This was disposing of the Money, doubtless, to a laudable Use, and more serviceable to the Christian Cause, than the Maintenance of so many idle Drones, who were but too often pernicious to the State.

JUST at this Time the Sect of *Anabaptists* made their first Appearance under their two principal Leaders, *Thomas Munzer*, and *Nicholas Stork*. I shall not expatiate, however, on that Topic at present; but shall only¹ observe, that *Luther* opposed this Sect; that they were compelled to fly from *Wittemberg*, “and obliged to declare “from whom they received their Commission to teach, instead of being permitted to “demonstrate the Truth of their Doctrines by Scripture-Evidences. If they pretend, “added *Luther*, to be the Embassadors of CHRIST, let them work some Miracle to “prove it: That being the Method which the Almighty generally takes, when he is “disposed to make any Alterations in the Form of his Mission.” What Answer could *Luther* himself have given to such a Challenge?

ZWINGLIUS, who had made a considerable Progress, as well as *Luther*, pushed forwards with the same Resolution. “I shall take no notice here of the Conferences that were held at *Zurich*; the Consequence whereof was the Abolition of the Doctrines and ceremonial Worship of the *Roman* Catholics. The very Use of “Organs was prohibited, tho’ the Celebration of the Mass was not laid aside till the Year 1526. The Year 1523 was likewise remarkable for the Establishment of the *Lutheran* Reformation in *Denmark* and *Sweden*. Before this publick Revolution, the Natives of those two Kingdoms were no Strangers to the *Lutheran* Tenets. *Gustavus Ericson* assembled the States of *Swedeland* together, to receive this new, and abolish the old Religion. *Olaus Petri*, who had brought *Lutheranism* from *Wittemberg*, and recommended it to the Practice of his Countrymen, published the *New Testament* in the *Swedish* Language, from *Luther’s* German Translation. The same *Lutheranism* met with a favourable Reception likewise in *France*, and *Flanders*. *John le Clerc*, first Minister of this new Religion in *France*, and according to *Beza*, the Reformer of the Churches of *Metz* and *Meaux*, was burnt for presuming to demolish some of their sacred Images. In *Poland* where *Lutheranism* began to shew itself as in other Places, *Sigismund* published a very severe Edict against those new-invented Notions, and prohibited the reading of *Luther’s* Works. The *Parliament* of *France* consigned them to the Flames, and the *University* censured those of *Melanchthon*. However, notwithstanding all these publick Precautions, *Lutheranism* made new Advances every Day.

THE Abolition of Celibacy in the Priesthood, preached up and authorized in this new Religion, began to find Reception likewise at *Strasbourg* in 1524, and a vast Number of Priests there testified their Approbation of it. An Attempt was made in *Germany* to prevail on *Clement* the VIIth to promise the *Diet* of *Nuremberg* to convene a free Council, but his Holiness, like his Predecessors, was inexorable, and deaf to all the Applications made to him on that Occasion. His Legate, however, prescribed some new Laws, or Regulations, which were disagreeable to the *Germans*, particularly for this Reason, that they rectified only some few Abuses, which were trivial and in-

¹ Extracted from *Bossuet’s Hist. of Variations*. B. I.

^m The 29th of *January* 1523, and the . . . Day of *October* in the same Year.

ⁿ Notwithstanding this Suppression, they were afterwards restored at *Geneva*, and such other Places where the *Calvinists* prevailed.

considerable in comparison of the many material ones which the *Lutherans* and even some of the antient Catholics insisted on, and expected. For instance, it was ordered, by the abovementioned Statutes, that there should be no publick Entertainments made at Taverns for the Accommodation of such Priests who attended at any funeral Solemnity; that no Monks for the future should be admitted to govern Parishes; that there should be no more Gatherings on Account of Indulgences, which should never be published without the Consent and Approbation of their^o Ordinaries; that such Priests as should be found guilty of Fornication, should be severely punished; that such Monks and Priests as should offer to marry, should be proceeded against; and that the Number of Festivals should be diminished. The most material Article was that whereby the Priests were strictly commanded to read the sacred Scriptures. In *Swedeland*, *Gustavus* seized, and took into his own Possession, the Effects of the Priests, and the Treasures that were deposited in their Churches; the Work of the Reformation, however, was not entirely accomplished there till the Year 1527. At *Wittemberg*, *Luther* and *Carlostad* continued to quarrel to that Degree, till at last they became implacable Enemies. The latter was obliged, tho' against his Inclination, to leave *Wittemberg* in the Spring, and withdraw to *Orlemund*, where he was elected by the Inhabitants to be their Minister; and as there was a Suspicion that he^p countenanced and encouraged the *Anabaptists*, and the Country People there, who were risen up in Arms through the Insinuations and Doctrines of those Fanaticks, the Elector sent *Luther* to *Orlemund*, in order to quell these Commotions. *Luther* accordingly, as he went through *Jena*, railed in publick against *Carlostad*: He did not mention, indeed, directly his very Name; but described him in so particular a Manner, that it was impossible for the latter, who was then present, to be insensible that he was the only Butt that could be aimed at. *Carlostad* resented his ill Treatment, and complained of it upon the very Spot; ^q and after having censured and exposed his Variations, offered to prove before the whole Company then present the Truth of his Assertions. *Luther* dared him to the Combat; *Carlostad* accepted the Challenge, and received as an Obligation to enter the Lists with him, a Piece of Gold, which *Luther* pulled out of his Pocket for that Purpose; after which they shook Hands, and drank to each other's future Health and Welfare. *Luther*, however, after that would have no further Correspondence with him. ^r He absolutely refused to see him, or have any Conference with him at *Orlemund*; and forced him also to fly from thence soon after. *Carlostad* withdrew to *Strasbourg*, and printed two several Dissertations at *Basil*, which were forbid at *Zurich* and at *Strasbourg*. *Carlostad* not only maintained, that neither the Body nor Blood of JESUS CHRIST subsisted in the Sacrament of the Eucharist, but insisted that JESUS CHRIST, when he pronounced these Words, *This is my Body*, instead of pointing to the Bread, ^s shewed himself to his Apostles.

OECOLAMPADIUS laid aside his Frock during those Troubles, and was the first Minister of *Basil*, tho' he had been Curate of a Parish for some Time before he

^o That is to say, their respective Diocesan Bishops.

^p Vide *Hospin. Hist. Sacram.* Part II. pag. 50.

^q *Idem ibid.* *Hospinian* adds, that Doctor *Hunn*, who was a *Lutheran*, used his utmost Endeavours to persuade his Friends, that this Interview between *Luther* and *Carlostad* was all a Chimæra, but he has brought several very solid and substantial Arguments to confute that Insinuation.

^r *Be gone, Doctor*, said he to him, *I am jealous of you; you are my Enemy; and therefore I insist upon your not being present at our Conferences.* *Hospin. ubi sup.* pag. 51.

^s *Hospinians ubi sup.*

embraced the Reformation. He maintained, in Opposition to the *Lutherans*, that those Words made use of in the Sacrament, *This is my Body*, are no more than a figurative Expression, and ought to be understood in a metaphorical Sense only. *Zwinglius* likewise demonstrated, that he was of the same Opinion, by his Exposition of those Words, *This is my Body, that is, this signifies or represents my Body*. Such as maintain this Doctrine are generally distinguished by the Name of *Sacramentarians*. *Zwinglius* has explained the Term in a Dissertation of his *on the true and false Religion*; and in another, entitled, *The Benefits of the Eucharist*, both published in the Year 1526. A Dream fully convinced *Zwinglius* of the Justice of his Exposition, and very happily discovered to him, in the Ceremony of the *Paschal Lamb*, mentioned in *Exodus*, a Passage, in every respect as he thinks, conformable to his new Exposition.

Books were published daily full of extraordinary Sentiments, and all repugnant to the Doctrines of the Catholick Church. The *Faculty*, or *Assembly of Doctors at Paris*, condemned one of them, out of which they extracted thirty five Propositions, most of them conformable to the *Lutheran* System. In 1525, they condemned other Propositions, extracted from several Authors, who were suspected of *Lutheranism*, and containing several Tenets inconsistent with the established Principles of the Catholick Church.

In the same Year *Strasbourg* and *Francfort* began to entertain a favourable Opinion of *Lutheranism*. The Princes of *Saxony*, *Hesse*, and *Brunswick* were already likewise inclinable to favour this new Reformation; and soon after openly declared themselves of the *Lutheran* Party. *Albert*, grand Master of the *Teutonic Order*, followed their Example, and married in the Year 1526.

To conclude, *Luther* was likewise married to the Nun *Katharine Borra*. *Oecolampadius* followed his Example the Year following; and the better to enable him to resist the Lusts of the Flesh, to which he had as strong Temptations as *Luther*, he married a young Lady, who was allowed to be a perfect Beauty. Notwithstanding our *Saxon* Doctor had encumbered himself with Cares that necessarily attend the married State, he found Time to write, in very severe and disrespectful Terms, against *Erasmus*, on the Subject of *Free-Will*. He attempted also to make Converts of *George Duke of Saxony*, and *Henry the VIIIth King of England*. The latter

* *Subsidium de Eucharistia*.

† This was his Dream according to *Hospinian's* Account of it, Part II. *Hist. Sacrament.* pag. 39. *Zwinglius* was sorely perplexed in his Mind, and at a Loss how to support the Opinion he had publicly profest, when some Spirit, either black or white, appeared to this Reformer in a Dream, and extricated him at once out of all his Anxieties, by turning to that Passage of his Bible in the xiith Chapter of *Exodus*, where 'tis written, *the Lamb is the Passover*, that is, the Type or Figure of it. Thereupon, the Reformer wakes, and charmed with his new Discovery, starts out of Bed, consults the Passage, and makes use of the Argument against his Antagonist. This Text furnished him with Matter for a long and elaborate Discourse which he preached for the Edification of his Auditors, and the Removal of those thick Clouds which obscured their Understandings. However, we must observe, that the *Latin* Term, *Monitor*, ought not to be translated by the *French* Term, *Fantome*, that is, a *Ghost*, as *Bossuet* in B. II. of his *Hist. des Variat.* has translated it, nor by the Term, *Esprit*, that is, *Spirit*, but by that of *Conseiller*, *Counsellor*, or rather *Avertisseur*, *friendly Adviser*. What led *Bossuet* into this Error in the Translation, was, the subsequent Expression *ater an Albus*, black or white; by which some are of Opinion, that *Zwinglius* meant no more than that he had no Idea of his Person. But be that as it will, the *Lutherans* have reflected on the *Sacramentarians* on Account of this idle Dream of their Apostle, not considering that the latter might as justly recriminate on Account of the romantic Conference of *Luther* with the *Devil*. See *Hospinian* upon this Point *ubi sup.*

‡ Fourteen from one *Mesgret*, and thirty one from another, whose Name was *Wolfgang Schut*. She censured likewise several Treatises of this Author, several Propositions of one *Peter Caroli*, and several others of Mr. *Pouent* and Mr. *Saunier*.

returned him a smart Answer, which occasioned *Luther* to publish a Rejoinder, in warmer Terms, and with very little Regard to Decency and good Manners: *Lutheranism*, however, notwithstanding the King of *England* opposed it so strenuously, got footing within his Dominions, and *Luther* endeavoured to raise his Reputation still higher in those Parts by causing a Translation of the *New Testament* to be published in the *English* Language, from the Version and Annotations which he had before published in the *German* Language. At the Diet held at *Spires* in the Month of *June*, in which several Regulations were proposed with respect to the different Principles in Religion, all their Deliberations proved fruitless and ineffectual, and the Members were worse divided, and in greater Feuds and Animosities than when they met.

WHILST the two Parties in *Germany* were thus exasperated one against the other, the University of *Paris* continued her Censures. They condemned a second Time one *Lewis Berkin*, who was afterwards burnt at *Paris* in the Year 1529. She likewise condemned several select Pieces of *Erasmus*, and particularly his *Colloquies*, wherein are inserted several bold Strokes against some extravagant Devotions of the Monks, upon which Bigots set a greater Value, and which they generally prefer to true Piety, and to the supreme Adoration due to God before any other Worship. Some Articles drawn up by a Monk called *Father Bernardi* were likewise censured and reprobated. I shall say nothing here of the first Steps which were taken in the Affair of King *Henry* the VIIIth's Divorce, which contributed very much towards the Reformation in the Church of *England*.

THE new Reformation at that Time, viz. in 1527, was divided into *Lutherans* and *Zwinglians*. Each Party wrote and argued very warmly in Defence of those Principles which were the Cause of their Division. *Luther* declared his Opinion boldly in Favour of the *Ubiquity*; a Notion, which consists in making CHRIST's Humanity omnipresent with his Divinity, by a Piece of Sophistry that is as singular and extravagant as can well be imagined; that is to say, *The Humanity of Jesus Christ is united to his Divinity, therefore his Humanity is omnipresent*. As to the *Zwinglians*, they insist, that God Almighty himself cannot fix the Body of JESUS CHRIST in two different Places at the same Time; and were we to listen to the Voice of Reason only with respect thereto, the Principle would doubtless be very just; since, according to our Ideas, it implies an absolute Contradiction. One *James* * *Faber* contributed very much towards the successful Progress of *Luther's Ubiquity*. In order to give the Reader a just Idea of that Notion, it will be necessary to inform him, that he first invented it for the real Presence of Christ's Body in the Sacrament of the Eucharist, without destroying the Substance of the Bread, in Opposition to the Doctrine of Transubstantiation which he was then determined to reject; and that in order to establish a corporal Union between the Bread consecrated for the Service of the Communion, and the Body of our Lord Jesus, such abstruse and extravagant Terms were made use of, that the Communicant could never be able to entertain any clearer Idea of the Essence of that Holy Sacrament. In the midst, however, of all these Variations, Uncertainties, and Divisions, not only Scripture-Evidence was maintained and supported, but the absolute Necessity of prying into the sacred Truths therein contained,

* *Schmidlin*.

† *Panis carnutus, Vinum sanguineum*; Carnal Bread, bloody Wine.

‡ " 'Tis ridiculous, said *Calvin* that there should be so little Harmony between us in the very Dawn of our Reformation." *Epist. ad Melanct.* pag. 245.

and the Possibility of a Christian's clearing up, and accounting to himself for the Mysteries of his Religion, without the Aid and Assistance of any Council, or the Decisions of the Church, and without any other Guide than the *pure Word* of God*.

AT that Time one *Berne* proposed to hold a Conference on ten Articles, or Positions, wherein the very Essence of the Reformation consisted, which was held accordingly about the Beginning of the Year 1528, and the said Articles met there with a general Approbation, the Result whereof was the total Abolition of the old Religion, and the Introduction of the New according to the Doctrine of *Zwinglius*. Cardinal *Duprat*, Archbishop of *Sens*, held a Council the same Year at *Paris* in order to oppose the *Lutheran* Doctrine, and to maintain and keep up that Decency and Decorum which was requisite in the Church. For which purpose, this Council prohibited two Customs which were as prophane as they were ridiculous, and had been introduced and supported to the Shame and Reproach of Religion; one was, the Permission of Buffoons to play their lascivious Airs, or sing their indecent Catches even in Places set apart for Divine Worship; the other was, the *Festival* of *Fools*. Another Council held at *Bourges* followed their laudable Example.

THE Mass was abolished both at *Strasbourg* and *Basil* in the Year 1529. A new Edict, or Decree was published by the *Diet* of *Spiers* on the 13th of *April*; but as it gave Distaste to the *Germans* of the new Religion, it occasioned the Protest which was made on the 19th of the same Month, by vertue whereof the *Lutherans* obtained the Title or Character of Protestants, which some short Time after was conferred on the Followers of *Zwinglius*, *Calvin*, &c. The *Land-grave* of *Hesse*, however, used his utmost Endeavours to reconcile the *Lutherans* and the *Zwinglians* together, with respect to those few Articles wherein they differed, the most essential of which was, doubtless, that relating to the Holy Eucharist. There was a long Debate between the two Parties at *Marpurg*; and altho' that Conference was carried on by several very learned and eminent Men on both Sides, yet they still continued divided in their Sentiments, without any other Advantage arising from their Debates, but that of having learnedly disputed themselves into a stronger Aversion to each other than they had before. The *Zwinglians*, however, earnestly entreated *Luther* to look upon them as Brethren; but, if we may rely on the Veracity of some Historians of that Time, he disdained their Propositions. As to the rest, it is highly requisite to make one Observation in this Place, which must be acknowledged by all, whom Prejudice have not perfectly blinded, to be very just, that is to say, that notwithstanding those new Doctors preached up to their most illiterate Auditors, that it was their Duty to acknowledge no other Guide than the Sacred Scriptures, and to reject the Decisions of the Church; and the Councils, yet they themselves peremptorily determined, and pointed out for the Populace all such Articles as were thought necessary for them to believe; so true is it, that in all Communions whatsoever, Power will ever be the Principle by which the Vulgar must be reclaimed. I shall take notice, at the same time, of two Transactions which ought by no means to be omitted; the first is, that the Protestant Princes having been invited by the Emperor to the solemn Celebration of the Festival of *Corpus Christi*, the Marquis of *Brandenburg* answered in the Name of them all, that they could not assist at that Ceremony, because, as he alledged, there was but one Moiety,

* Our Author in his Account of the Reformation and the Protestants seems to be very jesuitically inclined.

or half Part of the Sacrament then carried in Proceſſion, which was a Demonſtration, in the Opinion of ſome Perſons, that the *Lutherans* even then acknowledged the real Preſence without the common Practice of Manducation. The other, which was determined by the *Lutheran* Divines was this, that the Elector of *Saxony*, altho' a Proteſtant, might aſſiſt, in the Quality of *Grand Marſhal* of the Empire, at the Maſs which was to be celebrated on *Whitſunday*, on which ſolemn Feſtival the *Diet* of *Auſburg* opened, and the *Lutherans* delivered in their Confeſſion of Faith. Theſe Divines produced the Inſtance of *Naaman* in Juſtification of the Elector.

I SHALL not introduce in this Place that celebrated Confeſſion at *Auſburg*, compoſed by *Melanchthon*, and preſented to the *Diet* on the 25th Day of *June* in the Year 1530, which was then confuted by the Catholick Divines, and afterwards altered in ſeveral Articles by the *Lutherans* themſelves: I ſhall only take notice, that ſeveral Conferences enſued, the Intention whereof was to reconcile all Parties, and to bring back the *Lutherans* into the Pale, or Communion of the Catholick Church; for the Accompliſhment whereof not only fair Promiſes, but ſevere Menaces were alſo made uſe of to no Effect. The *Sacramentarians* of *Strasburg*, *Memmingen*, *Conſtance*, *Lindaw* &c. preſented likewiſe their Confeſſion, drawn up by *Bucer*, the Reformer of *Strasburg*. *Zwinglius* undertook the ſame friendly Office for the Proteſtant *Switzers*. To conclude, *Charles* the Vth determined to compel the Proteſtants to ſurrender by Force of Arms; and they, on the other Hand, entered into a ſtrict Confederacy at *Smalkalden*; the principal Aim and Intention whereof was, the Defence of their Reformation, which they ſtiled the *Evangelical Doctrin*e.

HENRY the VIIIth began to be exaſperated againſt the Pope, after he had ſolli-cited his Divorce from Queen *Katharine* ſo long a Time to no manner of Purpoſe. That Prince being of a very hot and fiery Diſpoſition, and unable to brook the Indifference with which the Court of *Rome* treated ſo important an Affair, the Conſequence whereof they ought to have foreſeen better, he immediately oppoſed the Clergy, and both Houſes of Parliament took Cognizance of divers Abuses committed by the Eccleſiaſticks. On the Propoſitions made by *Cranmer*, afterwards Archbiſhop of *Canterbury*, the King determined to conſult all the Universities of *Europe* on the Subject of his Divorce, from ſome of which he received ſuch Reſolutions as were leſs complaiſant than he expected. Such as declared in Favour of the Divorce, if we may credit ſome Hiſtorians, were biaſſed by private Preſents from the *Engliſh* Court. But be that as it will, there was ſtrong Intereſt made, numberleſs Cabals entered into, and ſecret Intrigues carried on, in order to make ſuch Conſultations ſucceed according to the Wiſhes of King *Henry*. The Proteſtant Divines were likewiſe conſulted on this Occaſion. In ſhort, Affairs not anſwering by any Means the Expectations of this Monarch on the Part of the Pope, he charged his Subjects to receive no Orders from the Court of *Rome*, which were repugnant to his ſovereign Authority, and determined to lay the Affair of his Divorce before his own Parliament, and Clergy. The Parliament ſat accordingly about the Beginning of the Year 1531, at which Time the King acquainted them, by the Mouth of his Lord Chancellor, with his earneſt Deſire to put away his Wife for the Peace and Repoſe of his Conſcience; he ought to have ſaid, for the Gratification of his inordinate Paſſion for *Anne Bullen*, as was evident from the ſolemn Engagement which he had entered into to make her his lawful Wife. The firſt Step that this Parliament took was to make

Enquiries into such Particulars, as had a manifest Tendency to the Humiliation of the Clergy, in order to make them more tractable and pliant. His Majesty was by them soon dignified with the illustrious Title of *Supreme Head of the Church*. As this Step, added to the open Rupture between the Pope and King Henry, animated the Courage of those who favoured the *Lutheran Doctrine* in *England*, his Majesty was ambitious of testifying at the very Juncture of his Separation from the Papal Communion, that he was notwithstanding a true Catholick, and for that Purpose, thought it his Duty to revive the Law made against Hereticks; by vertue whereof several *Lutherans* were sentenced to be burnt alive. This, however, did not hinder the Parliament from proceeding against the Court of *Rome*, and opposing her in the tenderest and most sensible Part. They made a Law for the Abolition of the *Annates*, and suppressed likewise, all at once, the largest of those immense Revenues, which made *England* look as a Kingdom tributary to the Pope, or as a Country conquered by, and in Subjection to the Church. To conclude, in order to avoid a tedious Description of a Rupture so well known, and related by so many Historians, as well Catholicks as Protestants, it is sufficient to observe, that the Coronation of *Anne Bullen* was immediately attended with a ^a Decree from *Rome* against the Divorce of *Henry* the VIIIth, and that very Decree proved the absolute Subversion of that Authority of the Pope which had been so severely shaken by the Contests which preceded it. The King of *England* caused himself to be declared the Head of his own Church, and by that Action necessarily compelled the whole Kingdom, tho' perhaps against his Will, to espouse the Reformation.

BUT to return to the Revolutions occasioned by the *Lutheran Doctrine*. *Zwinglius* was ^b killed in the Year 1531, as he was engaged at the Head of some Protestant *Switzers* against the Catholick Cantons. *Oecolampadius* ^c died some short Time after. The Protestants and Catholicks set those two Heads, or Principals of the *Sacramentarians*, in a quite different Light; but there ought to be some Grains of Allowance made with respect to the Allegations on both Sides. *Zwinglius*, tho' not so passionate as *Luther*, was equally bold and resolute in the Manner of his Reformation. Such as have read his Works, acknowledge, that there is more Coherence, more Exactness and Uniformity in them than in those of the *Saxon Reformer*. *Zwinglius*, by his Confession of Faith, evidently testified, that he no ways questioned the Salvation of the Heathens; that he charitably hoped to find the antient Heroes, and Pagan Sages in Heaven, amongst the Patriarchs, Prophets, and Apostles; and that he believed, not only such Sages should be saved from those intolerable Torments which are reserved for the Portion of the Wicked, but all such as pursue, and strictly practise the Laws of natural Religion only, without the least Knowledge of JESUS CHRIST, or any of his sacred Scriptures. This last Notion, indeed, can only provoke the *Judaical Pride* of some particular Christians; but to assert, that those Sages shall be en-

^a In the Month of *March*, in the Year 1534.

^b The *Catholicks* and the *Lutherans* have censured *Zwinglius* for being slain in the Field of Battle with his Sword in Hand: But *Hospinian*, in his *Hist. Sacram.* part 2. p. 208. denies the Fact, and insists that he was in the Engagement in the Quality only of a Minister. *Zwinglius, non ut Miles, sed ut Pastor interfuit Prælio*. We refer the Reader to what this Author says further in Defence of the Reformer of *Zurick*.

^c *Luther, Cochleus*, and the other Enemies of *Oecolampadius* gave out, that the Devil had strangled him, and that his Wife found him dead in his Bed. *Credo equidem* (says *Luther*, speaking of the Manner of his Death) *quod Emferus & Oecolampadius, alique horum similes ignitis Satanæ telis & hastis confossi, subitanea morte perierint &c.* Others have asserted, that he laid violent Hands on himself. *Hospinian*, however, justifies *Oecolampadius*, and gives a very particular Account both of his Sickness and his Death, *ubi sup.* pag. 210, and 211.

rolled amongst the Number of the Saints, is too great a Diminution of the Rights and Privileges of the Christian Religion.

BUCER had particular Orders from the *Landgrave* of *Hesse* to use his utmost Endeavours to reconcile the *Lutherans* and *Zwinglians* together. Accordingly he complied so far, as to soften, or palliate the Opinion of the *Sacramentarians* with respect to the Eucharist; and in order thereto, made use, tho' to no Purpose, of several ambiguous Expressions, which seemed favourable to the *Lutherans*, but according to *Melanchthon* established only a *Virtual Presence* of the Body and Blood of *JESUS CHRIST*; since according to the *Sacramentarians*, that Body and Blood can be nowhere but in Heaven. Altho' *Luther* exclaimed against this Exposition with his usual Spleen and Ill-nature, the Negotiation, however, continued for some considerable Time. There were several Dissertations written, and divers Conferences held, both on one Side and the other, but all to no manner of Purpose; and as that Negotiator had already receded from the Confession of *Ausburg*, so he had like to have disclaimed that also drawn up by the Reformers of *Berne* and *Basil*. These Negotiations were continued, and carried on till the Year 1535. At that time there was a Conference held at *Cassel* before the *Landgrave*. *Bucer* declared, that in receiving the Holy Sacrament, wherein the Bread and Wine are only the outward and visible Signs; the Communicant really and substantially participates of the Body and Blood of *JESUS CHRIST* without any Intermixture, or Confusion of Substance. It was in the Year 1531, according to some Historians, that *Servetus*, and some others in *Geneva* first, made their Appearance in the Quality of Reformers. Tho' the *Faculty* of *Paris* continued this same Year to censure the Propositions which they had before declared heretical, yet the new Opinions met with a more favourable Reception in *France* than ordinary, because *Margaret de Valois*, Queen of *Navarre*, very visibly countenanced all those who approved and professed them. This Princess caused the *Horæ* to be translated, and printed with some Castrations, which according to the formal Phrase of those Times, *favoured too much of the old Leaven*. She published likewise a Book written in her own way, entitled, the *Sinner's Looking-Glass*, in which there is no mention made either of the Saints, or of Purgatory. So great an Authority contributed vastly to the Propagation of that Doctrine which was soon afterwards called *Calvinism*.

In the Year 1533 *Calvin*, upon his being suspected and looked upon as a Favourer of the new Opinions, fled from *Paris*, and withdrew to *Santonze*. During his Retirement, the new Doctrine made a very considerable Progress, and insinuated itself even into the *French* Court, and the University of *Paris*, but those that were ambitious of establishing it, were as great Strangers as the *Lutherans* to the true Interest of their Reformation. Instead of imitating the Humility of the Apostles, and that courteous Deportment so necessary, and advantageous to the Head of a Party, who is fond of bringing over other Men to his own Principles, and at the same Time of making them renounce their old Opinions, the first Doctors of the Reformation in *France* entered into a hot, and ill-natured Debate, wherein they threw odious Reflections on the old Religion. The very Title-Pages of their Dissertations were frequently full of *Invectives*. They therein often affected to turn the Doctrines and Customs of the *Roman* Catholics into Ridicule, and for that Purpose interlarded them with bitter Satyr, and abusive Raillery. The Catholics likewise insisted that the new Doctors connived

at the Dispersion of divers scandalous Libels, and hanging up several publick Advertisements against the old Religion, and against her Tenets; by which Artifices they took Advantage of the Genius of the *French* Nation, who are ever fond of Novelties, and are agreeably amused with new Ballads, and other trivial Compositions of the like Nature, which can prejudice indeed, but never instruct them. This Conduct of theirs not only incensed the Clergy, but likewise the Court and the Nobility. Such as were attached to the Court of *Rome*, and for the generality all the Ecclesiasticks, who were menaced with the Loss of their Revenues by such a rigid Reformation as *Calvin's*, shewed at once their Resentment and Impatience, under the Name of a sincere and ardent Zeal for their Religion. They made diligent Enquiry after all such as had declared themselves Advocates for the Reformation, and burnt every Man they could find without the least Mercy or Reluctance.

IN the Year 1535 *John Bugenhagen*, or *Pomeranus*, was the Reformer of *Lubeck*, *Hamburg* &c. *Geneva* likewise this same Year espoused the new Religion, under the Direction of two Ministers, that is to say, *Farcl* and *Viretus*. The former preached it up publicly on the Festival of *St. Magdalen*, being the 22d Day of *June*: He preached likewise several Times afterwards, whilst the Populace were demolishing the Images and Crosses. The Decree for the Establishment of the Reformation passed on the 27th Day of *August*. In the same Year *Melanchthon*, who was the most moderate of all those who laboured in the Work of the Reformation, sent his twelve Articles to *Francis* the First, by which he seemed to propose some Ways and Means for the Accomplishment of a Reconciliation, which, however, proved no ways acceptable to the *Faculty* of *Paris*, as was manifest from the Answer which they returned. A Project, however, on the other Hand, was carried on for a Reconciliation between the *Lutherans* and *Sacramentarians*. In 1536 there was an Assembly at *Basil*, in order to draw up another Confession of Faith, in which the Ministers of that Place declared, “ that the Body and Blood are not naturally united to the Bread and Wine, but that
“ the Bread and Wine are Symbols, by which JESUS CHRIST makes us real Par-
“ takers of his Body and Blood, not for the Gratification of our sensual Appetites,
“ but for our spiritual Nourishment, and Growth in Grace.” *Luther* was not fully satisfied with such ambiguous Expressions, he insisted on Terms more determinate, and distinct: *Bucer* acknowledged, “ that the real Body and Blood of CHRIST
“ JESUS became present, were given and taken with the outward and visible Signs of
“ the Bread and Wine; and that he and his Party believed, that the Celebrant ad-
“ ministrated the Body and Blood of JESUS CHRIST to all those who worthily received
“ the Lord's Supper &c.” In short, *Luther* promised to own *Bucer* and his Followers as his Brethren, provided they would give their Assent to the six Articles of Union which were drawn up by *Melanchthon*: That Protestant being naturally of a sweet and pacific Temper always undertook with Pleasure the friendly Office of a Mediator. The Sum and Substance of one of those Articles was this, “ That altho' they ought to re-
“ ject the Doctrine of Transubstantiation and all the Conclusions consequent there-
“ upon, yet they ought to acknowledge, that the Bread is the Body of JESUS CHRIST
“ by a Sacramental Union, whereby the Bread being administered, the Body of
“ CHRIST became present, and so both were received by the Communicant at the
“ same Time.” The *Strasburghers* readily accepted of these Terms of Accommodation, but the *Switzers* rejected them. *Bucer*, however, was no ways discouraged by their Opposition, but resumed his friendly Office in the Year 1538, and a Council was
then

then convened, to enquire into the Merit of the Articles in Debate : The *Switzers* however, would hearken to no Terms of Accommodation, but upon Condition that the Doctrine of *Zwinglius*, with relation to the Lord's Supper, which they professed, should be inviolably maintained and preserved.

POPE *Paul* the III^d ordered a General Council to be convened at *Mantua* in the Month of *May*, and in the Year 1537. Upon some Objections, however, which were started by the Duke of *Mantua*, and amounted to an absolute Refusal, it was afterwards appointed to be held at *Vicenza*, but in reality it was held at *Trent* only, and the Pope issued out his Bull of Convocation accordingly in the Month of *May* 1542. In the Year 1536, *Calvin* published his *Institution of the Christian Religion*, and settled that very Year at *Geneva*, insomuch that from the Time of his Residence there, that antient City was always looked upon as a *Protestant Rome*, or at least as the Center of the *Calvinistical* Doctrine. 'Twas that same Year likewise, or at least the Year ensuing, that *Lutheranism* became all at once the favourite Religion in *Denmark* thro' the unwearied Diligence and Application of *Bugenhagen*.

AT that Juncture the *Vaudois*, thro' the Interest and Persuasion of *Farel*, were united with the *Zwinglians* and *Calvinists*. *Calvin* used his utmost Endeavours to strengthen and confirm the Reformation that had been begun in *Geneva*, *Switzerland*, and *France* : But a strong Party which opposed his Scheme at *Geneva* compelled both him and *Farel* to depart the City. The latter withdrew to *Neufchatel* : The former went to *Strasburg*, set up for a Preacher there, and married the Widow of an Anabaptist. In 1541, he returned to *Geneva*, his Party being at that Time very numerous there and very powerful.

SOME Historians inform us, that *Lutheranism* was established in *Misnia* and *Thuringen*, upon the Decease of *George* Elector of *Saxony*, in the Year 1539. And that *Joachim* Elector of *Brandenburg* changed his Religion the same Year, in Complaisance to his Neighbours, or, according to some Catholick Historians, because his Subjects offered to discharge his Debts on his Renunciation of Popery ; and in short that the Reformation of *Magdeburg* and *Halberstat* began about the same Time, thro' the Want of Resolution and Easiness, as some will have it, of the Cardinal of *Mentz*, Uncle of the beforementioned Elector. At that very Juncture there appeared a Phænomenon of some very uncommon Religion, the *Landgrave* of *Hesse*, the Husband of two Wives. He sent his ^d Declaration to the Reformers ; a considerable Part whereof was drawn up in very barbarous *Latin*, and the turn of it was perfectly new and particular : He therein informed them, without any manner of Ceremony, that not only his Inclination and Pleasure, but his ^e Constitution required two Wives at least ; for which Reason it was absolutely necessary, that some Expedient should be found out to reconcile his Call of Nature with the Duties of Religion. The Protestant Doctors thereupon convened a Council at *Wirtemberg*, and by an Act of Indulgence which was then thought necessary for the Propagation of the Gospel, ^f determined, in direct Opposition to the Precepts therein contained, that the Prince might

^d The Reader will find this notable Piece inserted at the End of the VIth Book of the *Hist. of Revol.*

^e His Name was *Triorchis*. His Passion for the fair Sex, and his luxurious Way of living made him as strong as *Hercules*.

^f By an Instrument, or Record, drawn up in as barbarous *Latin* as the *Landgrave's* Declaration to *Buter*. This Deed, as remarkable for its Matter of Fact, as singular and bold with regard to its Decision, was signed by

might be indulged in Polygamy provided his second Marriage was kept a Secret, that the *Lutherans* might never be blamed on that Score, or charged with the Knowledge of an Action so directly repugnant to the Christian Doctrine.

IN the Year 1540 a *Diet* was held at *Worms*, wherein the most eminent Divines of both Parties were invited to a publick Disputation on the Controversial Points of Religion. They entred into it accordingly, and made use of such little Subterfuges and Evasions, as are too common in Conferences of the like Nature; but the Emperor dissolved that Assembly, and referred the Affair to the Convention at *Ratisbone*, where the Debates on both Sides were carried on without any manner of Success.

I SHALL here take no Notice of the Council of *Trent*, which was summoned the first Time by a Bull of Convocation, in the Month of *November* 1542, and the second in *March* 1545, altho' they did not sit till the *December* following. To give the Reader a particular Description of that Council, as the History of it is so universally known, would be altogether needless. *Calvin*, who was returned triumphant to *Geneva*, took the Advantage of his established Reputation to prescribe a Form in all Respects agreeable to the Principles of his own Party. He accordingly established Consistories, Conferences, Synods, Elders, and Deacons; in a Word, he regulated the whole Discipline of the Reformed Churches, much after the same Manner as it stands at present. *Geneva* has from that Conjunction been the Refuge and Asylum of the persecuted Protestants of *France* and all other Countries. Several Monks likewise who were stripped of their religious Habits, and Crowds of dissolute Priests flew thither for Shelter and Protection as well as the rest.

SOME Historians tell us, that the Establishment of the first Reformed Church at *Paris* in *France*, happened in the Year 1545, and that the Minister thereof was one *Riviere*. On the 10th of *January* in the Year following the Mass was abolished at *Heidelberg*, and the Sacrament of the Lord's Supper was administered in the vulgar Tongue, and in both Kinds, according to the Form observed by the Protestants. Proper Ministers were established all over the *Palatinate*. There was a Conference held at *Ratisbone* between the Catholick and Protestant Divines, which lasted but about eight or ten Days, computing from the fifth of *February* when it first began. Tho' *Luther* died during this Debate the Protestant Party were no Sufferers by the Loss of that intrepid Reformer, who, during the whole Course of the many Revolutions which

by *Luther*, and seven other new Doctors. The Reader will find a Copy of it inserted in the Sequel to the 6th Book of *Bossuet's Hist. of Revol.* Such Protestants, as were ingenuous, and Men of the best Sense amongst them, ascribed this Assent of theirs to the Polygamy of that Prince, to the Necessity of the Times, and the Dread of losing the *Landgrave's* Favour and Protection. But to this Plea it was objected, that the Reformers of the Christian Religion ought to have exerted their Courage, and scorned the political Views of a licentious Age; that Indulgences granted in an Affair of the last Importance, might give a Sanction to several other Exceptions in Cases of an inferior Nature. Such as were inclined indeed to recriminate might produce the *Tax imposed by the Court of Exchequer*, as an Act equally flagitious with this Decision of *Luther*. But I should much rather choose to confess ingenuously, as Mr. *Bainage* does, in his Reply to M. de *Meaux*, that is, *Bossuet*, that *Luther* ought not on any Consideration whatsoever to have assented to such a licentious Dispensation.

I shall here enumerate the most essential Heads of this Dissertation. *Luther*, 'tis true, has with Justice been censured by several for his Excess of Zeal, and the unwarrantable Indulgence of his high Resentment; but perhaps some Persons may be ignorant, that he has anticipated this Objection, and begged his Reader's Pardon for his natural Infirmities. *Ante omnia*, says he himself, in the Introduction to his Works, *oro pium Lectorem ut legat cum judicio, imo cum multa miseratione, & sciat me fuisse aliquando Monachum, & Papistam insanissimum &c.* There is some Merit in confessing his Faults, and abasing himself so low, as to advise his Readers to be armed against such Slips as result from the Infirmities of our frail Natures. But I would fain know, if such a Concession will justify repeated Relapses, and if *Luther*, the Reformer of the Christian Doctrine, has made amends by such publick Declaration for those egregious Breaches which he

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which he occasioned in Religion, boasted, as a meritorious Act in the Eye of Heaven and all Mankind, that he had never given up, one single Point either to the *Roman* Catholicks or the *Zwinglians*.

ONE Consequence of the Confederacy entred into at *Smalkalden*, was the War of the Protestants in *Germany*, which they carried on whilst a Council was sitting at *Trent*, in Compliance with the Request of the Court of *Rome*: Infomuch that at that Time 'twas a common Saying, that *the Courier, or Express from Rome carried the Holy Ghost to Council*. In short, that Council was transferred to *Bologne*, and their ninth Session was in *April 1547*. The Elector of *Saxony*, and the *Landgrave*, those two

made in the Duties of his new Mission. *Claude*, in his Apology for the Reformation, Tom. II. pag. 331, justifies his Conduct with Abundance of Warmth and Vivacity, but he ascribes with more Subtlety than Argument, the scurrilous Language of that Reformer to the Necessity of the Times: To which Allegation *Bayle* answers very pertinently, in his *Dictionary*, under the Article of *Luther*, "that it must be acknowledged, that the Vices of Mankind are more proper at some certain Times than their Virtues for the Execution of God's Decrees; but it would be a mad Way of arguing, to conclude from thence, that Rage and Resentment are laudable Qualities, under Pretence that the Depravity of the Age requires the severest Treatment." Is it not beyond all Contradiction, that several other Vices might be justified and defended by the same Arguments? Besides, does he impute to the Necessity of the Times, that Spleen and Ill-nature with which *Luther* treated the *Sacramentarians*, who were Reformers as well as himself, and professed Enemies to the *Romish* Church.

Hespinian, in the 2d Part of his *Hist. of the Sacram.* has given us a long and particular Account of what his Passion prompted him both to say, and do; and moreover, of his Instability, and Doubtfulness with respect to some particular Points of Doctrine, and of his Alterations in the Form of administering the Sacrament of the Lord's Supper. Some have digested them under six Heads, and therein comprised his Notion of the *Ubiquity*, which was maintained and supported after *Luther*, with the utmost Warmth and Zeal by *Brentius*, *James of St. Andrew*, *Schmidlin*, &c. To these Variations, *Hespinian* has added several others, relating to oral Manducation, Adoration, the Mass, the Breaking of the Bread, the Communion of the Unrighteous &c.

Father *Alexander*, in the 100th pag. of his *Eccles. Hist.* Tom. VIII, assures us, that during *Luther's* Residence in the Convent of *Erford*, his Brethren observed something very particular in the turn of his Aspect, (*Fratribus nonnihil singularitatis habere visus*) which some ascribed either to his familiar Interviews with the Devil, or some very malignant Distemper (*vel ex occulto cum Cacedamone Commercio vel ex Morbo comitanti*.) He adds, that *Luther*, being one Day at Mass, whilst the Priest was reading that particular Passage in the Gospel, wherein 'tis said, that *JESUS CHRIST* cast the Devil out of the Body of the poor Man who was deaf and dumb, he was observed to fall down that very instant, and cry out aloud, *I am not he, I am not the Man*. This is one of those romantic Tales which contributes very much towards destroying the Belief of every thing that can be offered in Favour of his Cause. Nothing is so prejudicial to Truth, as to dress it up, and embellish it with idle Fictions. There are much better Grounds for rallying and reproving this Patriarch of the *Lutherans*, on his Discourse upon Marriage, which he preached in publick at *Wurtemberg*. He therein declares peremptorily, that the Gift of Continence is a Jest, and impracticable, since both Sexes have an innate irresistible Propensity to Copulation. The Enjoyment of a Man's Wife is more requisite than his daily Subsistence, &c. *Divinum Opus magis necessarium quam edere, bibere, purgare, mucum emungere, somno & excubiis intentum esse. Infita est natura atque indoles, æque ac membra quæ eo pertinent.* The Reader may find, besides what I have here quoted, a long Note of Mr. *Bayle*, under the Article of *Luther*, and several other curious Reflections on this Topick, which that Reformer pushed so far, that he seemed to aim at the Exclusion of *Monogamy*: One *Lyserus*, Author of a *Dissertation*, entitled, *Polygamie Triumphatrix*, has taken all the Advantage he possibly could of several Passages extracted from *Luther's* Writings, which seem to countenance and justify this Advocate for a Plurality of Wives. See Theil. 88. § 2. & 89. § 6. *Polygamie Triumphatrix*. The Reader will likewise there find that *Oldendorp* the Civilian, followed the Example of his illustrious Master the *Landgrave*, and married a second Wife to gratify his vicious Inclinations. To this Instance we may add that other of *Caracciolus*, who on his Settlement at *Geneva*, after he became a *Calvinist*, married a second Wife, because his first, as he said, was resolved to continue in *Italy*, and refused to accompany him. As for the rest, to return to the extravagant Invectives of *Luther* and some of his Adherents against Celibacy, I can compare them to nothing more aptly than a Torrent that is confined by a Mole or Peer, which when once overflowed, the Stream drives all before it with double Fury.

I shall now proceed to another of *Luther's* Extravagances, viz. his bitter Invectives against the Universities, which, in my Opinion, were the Grounds of that Reflection which was cast upon him, that he aimed at the Restoration of Ignorance and Rusticity by a Kind of Enthusiasm which prompted him to imagine that a Christian ought to study nothing but the Sacred Scriptures. So Father *Simon* expresses himself in Tom. I. of his *Biblioth. Crit.* Chap. xxxi. If this be true, *Melanchthon* was of a quite different Opinion. On the other Hand, the Catholicks ascribed the Progress of *Lutheranism* to the profound Learning of him and his Party. *Erasmus* in one of his Letters has the following Expression. *Habent novum dogma sed simpliciter insanum, totos hos tumultus exortes ex linguis & bonis literis.* But be that as it will, the Reader may find in *Bayle* several of *Luther's* flat insipid Reflections on the Universities of his Time. Absurdities of that Kind in any Writer, are, in my Opinion, unpardonable. The Reader will likewise find in Mr. *Bayle*, under the Article of *Katharine* of *Borra* two very remarkable Circumstances with respect to the Marriage of *Luther*. One was, he boasted that his Marriage was a gracious Act of Divine Providence; the other, that he married to divest himself as much as possible of his old *Papistical* Course of Life. Here is a Contrast, which plainly demonstrates how conspicuous his Aversion for Popery appeared in all his Actions.

principal Engines of the War entred into by the Protestants with the Emperor, were banished from his Dominions. The only Motive, as they said, which prevailed on them to engage in that Affair, was the Defence of the Evangelical Doctrine, and the Liberty of *Germany*; for which Reason, their Standards were all embellished with Devices suitable to the Occasion. That of the King of *Denmark* was more remarkable than any of the rest; *Thy Deliverers shall come out of the North*; a Device very applicable, in the Opinion of the Protestants, to the Country where the Reformation first began, and wherein it has taken such deep Root, that the Catholicks, on the other Hand, have for that Reason stiled it, the *Northern Heresy*. This War proved disadvantageous to the Protestants. *Charles* the Vth becoming victorious resolved to oblige them to submit to the Decisions of the Council; and the Protestants in all Probability would have complied, if that Council had been free, and the Pope had not been the President thereof. To these two Points a third Proviso must be added, which the Protestants were for ever harping upon, and that was, That all Debates should be fairly decided by Scripture Authority, and the Primitive Fathers. These three Articles were the everlasting Burden of their Doctors Song; which they had imprinted so strongly on the Minds of the People, that it was morally impossible they should ever be forgot.

THE Minds of the *German* Reformists were thus prejudiced when *Charles* the Vth caused the famous *Interim* to be drawn up by three of his celebrated Divines, viz. *Pflug*, Bishop of *Naumburg*; *Helding*, Incumbent of *Sidon*, and *Agricola*, a *Lutheran* Minister belonging to the Elector of *Brandenburg*, and Head of those Dissenters called *Antinomians*, of whom I shall treat at large in the last Volume of this Collection of religious Ceremonies. This ^h *Interim* was published in the Month of *May* 1548, in order that what is therein established with respect &c. should be first observed, till a general Council should determine and settle the fundamental Articles of the Christian Faith. This *Interim* was equally censured and loaded with Reflections by both Parties. The Emperor was charged by the Catholicks, with an Inclination to change his Religion: Several *Roman* Catholick Historians, and particularly the Monks, exclaimed against this Instrument. It must be acknowledged, that in several Articles, it was no more than a Piece of Patchwork, a Heap of Popish and Protestant Opinions jumbled together. The *Lutherans* ⁱ exclaimed against it as warmly as any of the rest. *Calvin* likewise opposed it, and *Bucer* declared, that the private Aim and Design of the *Interim* was to bring Popery in Vogue again. However, this Formulary created a Division amongst the *Lutherans*; one Party rejected it, and followed strictly the Doctrine of *Luther*, and the *Ausburg* Confession: The others approved of the Medium proposed by the *Interim*, or rather the Insertion of some particular Articles without any Manner of Explication. . . . *Melanchthon* was one of those ^k who either out of Fear, or some other private View declared in Favour of the *Interim*, but with some ^l Restrictions. In this Division of the *Lutheran* Party there was likewise a Subdivision, 1st, Of the *Imperialists*, who were no farther *Lutherans* than that they approved of the Marriage of Priests, and the Administration of the Holy Sacra-

^h *Hospin. Hist. Sacr. p. altera p. 354, & seq.*

ⁱ See *Hospin. ubi supra.* It is there called, *detestable, impious, abominable.*

^k See *Hospin. ubi sup.* who says they acquiesced *majoris periculi & damni vitandi causa, inter quos Philippus (Melanchthon) præcipuus fuit.*

^l *Abolita tamen omni superstitione &c. Hospin. ubi sup.*

ment in both Kinds. 2dly, Of the *Interimists*, who blend the Doctrines of the Catholics and the *Lutherans* together.

LUTHERANISM in the same Year began to be established in *Poland*; as also in the Republick of *Venice*, or rather *Socinianism*; but be that as it will, the *Venetians* put a Stop to the Progress of the new Opinions. *Beza* began now to make himself conspicuous, and was looked upon as a second *Calvin*. In the Year 1550 *Charles* the Vth published a severe Edict against all those who professed any other Religion than that of the Church of *Rome*. This Edict was principally intended as a Check to the Low-Countries, where the Doctrine of the Reformers had already met with a favourable Reception. However, as it was very detrimental to their Trade, the Emperor caused some Clauses to be inserted in Favour of Foreigners. The Council was again assembled at *Trent* under *Julius* the IIIrd in the Month of May 1551. *Bucer*, one of the most celebrated Reformists died in *England* some short Time before that Convention. That^m Divine was a *Lutheran* at first, but afterwards a *Zwinglian*. He was neither so hot as *Luther*, nor so violent and resolute as *Calvin*, who, in a publick Conference at *Geneva* with one *Jerom Bolsac*, treated him as a *Pelagian*, and procured his Banishment not only from thence, but from the utmost Parts of all *Switzerland*.

IN the Year 1552, the confederate Protestants declared war with the Emperor, whilst the Council of *Trent* was yet sitting: One of the principal Motives thereto, was their ardent Zeal to prevent the Suppression of the Protestant Religion. His Most Christian Majesty the King of *France* entred into the Alliance. Thus State-Policy, and his ownⁿ peculiar Interest induced him to aid and assist the Protestants, whilst at the very same Time, he opposed the Progress of *Calvinism* with Fire and Sword in his own Dominions. His Holiness prorogued the Council, and the Adjournment thereof was published on the 28th of *April*. It was never opened again till *January* 1562 in the Reign of Pope *Pius* II. That War was brought to a Conclusion by the Treaty at *Passaw*, whereby it was stipulated and agreed, that at the End of six Months, computing from the first of *August* in the same Year, at which Time the Treaty was finished, a *Diet* should be convened, consisting of Men of Learning and Moderation, as well Catholics as *Lutherans*, and be vested with full Power and Authority to establish a firm and lasting Peace with respect to all religious Affairs. Much about the same Time *Elizabeth* Queen of *Hungary*, indulged the Protestants in the free Exercise of their Religion throughout her Dominions, which gained Ground likewise in *Poland*, through the Division and Animosities which arose between the Nobility and Clergy with respect to their Right of Determination in Cases of Heresy, to which both Parties respectively claimed a legal Title. The Paper-War between the *Lutheran* Writers and the *Sacramentarians* was rekindled by a *Lutheran* Divine^o of a very

^m In his youth he had been a *Dominican*. Upon his becoming a Reformist, he was a zealous Advocate for the Protestant Party, and very strenuously opposed the *Interim*, which disappointed their Fears, lest his sweet and submissive, not to say easy Temper, should make him comply with the Will and Pleasure of the Emperor. Those Apprehensions were grounded on the Measures which he took to pacify and reconcile the *Lutherans* and *Zwinglians* together: Measures, wherein, according to the Sentiments of the most rigid on both Sides, he frequently made use of evasive Terms, or uncertain and ambiguous Expressions. Such an artful Way of proceeding was the more natural to *Bucer*, since he would frequently justify the Practice of *pious Frauds*. See *Bayle's Critical Dictionary*, under the Article of *Bucer*.

ⁿ The better to procure the good Will and Esteem of the *German* Protestants, the King of *France* made them believe, that he only punished such as were *Quakers* or *Anabaptists*.

^o He was a rigid *Lutheran* Divine, an unmannerly Fellow, and passionate to the last Degree. A Protestant Minister, one of his Contemporaries, said of him, that he was much better qualified to attend in a *Stable*, than to officiate at the Altar. *Beza* has reprimanded this *Westphalus* for laughing at all the Martyrs who

very morose and sordid Temper. It must be acknowledged, however, that he did the *Sacramentarians* no small Disservice in publishing a ^p *large Collection of their obscure and perplexed Notions of the Eucharist*. Calvin engaged in that Controversy, and wrote against the *Lutheran*, who answered him again. The former rejoined by a Pamphlet or Paper, the Title whereof, for its Singularity, may not perhaps be thought unworthy of the Reader's Notice. *The last Warning of John Calvin to Joachim Westphalus, to which if he turns a deaf Ear, he shall from thenceforth be ranked amongst the Number of those, whom St. Paul has enjoined us to stigmatize and brand with the ignominious Title of obstinate and wilful Hereticks*. Notwithstanding this extraordinary Title was consistent enough with the ^q impatient and imperious Temper of that Reformer, yet it must be allowed in his Favour, that it was more owing to the Taste then in Vogue, than his own natural Inclination. Calvin gave several flagrant Proofs of his Want of Patience and true Christian Charity, in procuring ^r *Servetus* to be burnt at Geneva in October 1553. The Protestant Party attempted to justify that Action; and their Plea in his Excuse was this, that such excessive Austerity was a *Remnant of Popery*. But be that as it will, the *Roman* Catholicks took Advantage of that signal Instance, and made use of it as a Vindication of their own ill Treatment of Hereticks, especially in *France*, where the Denunciations of Heresies, and the repeated Censures of the *Faculty*, contributed very much towards kindling those Piles of Wood which were erected for no other Purpose than burning of the Protestants.

who were not *Lutherans*, and defied him, handsomely enough, to put but one single Finger into those Flames wherein they were consumed to Ashes. 'Tis no great Presumption to assert, that such unpolished Barbarians, who cannot, with any tolerable Patience, overlook the Infirmities of their Fellow-Creatures, are no way qualified, unless buoyed up by their Pride and Perverseness, to stand a fiery Trial. The Reader, if he consults *Bayle's Dictionary*, will find his Character at large; or if he turns to *Hospinian's History of the Sacramentarians*, Part II. p. 409. & seq. he will find the Conferences which that *Lutheran* held with the *Sacramentarians*. 'Tis a Master-piece of Sophistry, and full of the Absurdities and Invectives of this *Westphalus*, who closes that Debate with a signal Instance of his Ignorance and ill Manners.

^p *Farrago confusarum Opinionum, &c.*

^q Calvin was naturally choleric. I have read somewhere, that he lamented his Misfortune in that Respect; but does the Acknowledgment of an Infirmary render a Man, that is eternally guilty of the same Error, less odious or blame-worthy? Father *Simon* (alias *St. Jore*) has given us upon the Credit of *Baldwin* the Lawyer, a Character of the Man in his *Biblioth. Crit.* Tom. III. Cap. xxvii. He is therein described as very impatient and very proud: As to his Vanity, some say, he had his *Præcones*, that is, his mercenary Dependants, to extol and applaud him. As to his Impatience, it was inexcusable. It may justly be asserted, that he pleaded the Cause of the *Romish* Church, when he justified the Punishment of *Servetus*, and maintained, that Hereticks ought to be put to death. The Reader may find that *Luther* has declared himself of the same Opinion, in one of his *Postils*. *Magistratus Hæreticos, ut in verum numen contumeliosos, coercet &c.* The Successors and Disciples of *Luther*, *Westphalus*, and others, held the same Principles. See *Hospinian's Hist. of the Sacram.* ubi supra. *Dudith* has likewise charged the Reformers, who were his Contemporaries, with want of Moderation, in some Letters, inserted amongst the Writings of the *Socinians*. If so, why should they so loudly exclaim against the Persecutions of the Papists? Upon Supposition that we are all relatively Hereticks, party Rage would be looked upon, perhaps, as much less unjust and inhuman than it is. As to the rest, 'tis no difficult Task to produce several Instances to demonstrate that no Persons are more naturally addicted to Heat and Prejudice than the Protestant Divines. Not to mention *Dathenus*, who had the Assurance to charge *William* the 1st with being an Atheist, for suffering the *Roman* Catholicks to enjoy the free Exercise of their Religion; 'tis well known to what a pitch religious Resentment was carried upon the Rise of *Arminianism*. In the last Age, the Ministers of the *United Provinces* prohibited the publick Residence of all Catholick Priests amongst them, and their Admission for the future. See pag. 431. of *de Wit's Resolutions*. The *States General*, so justly to be admired for their Prudence and Penetration, refused to give their Sanction to a Zeal, by no means conformable to that Charity, which is so highly recommended in the sacred Scriptures. If the Reader should be inclined to gratify his Curiosity still farther, and see to what a Pitch this impetuous Zeal was carried, notwithstanding the Restrictions laid upon it by the Protestant States, he may consult *Limborch's Letter to Lock*, i. e. the 16th of Tom. II. in the Miscellaneous Dissertations of the latter. Letter the 18th which is an answer to it, and Letter 19th in which is inserted a flagrant Instance of Protestant Heat and Fury. The Reader may likewise consult the *Prolegomena in Historiam Consensus*, wherein several Instances are produced of a Conduct not unlike that which *Const.* was charged with. *Do but sign, and believe what you please.*

^r I have read in the *Sorberiana*, a Passage extracted from a Letter of Calvin's (tho' some indeed assert that it never appeared in Print) conceived in the following Terms. "I understand that *Servetus* is to be here (meaning at Geneva) in a short Time; if it be true, I'll take care he shall never depart from hence alive." I would willingly think, for the Honour of Calvin, that the abovementioned Quotation is spurious.

IN 1555 the Debates with respect to the religious Matters which had continued ever since the *Diet of Augsburg*, were all hushed and put an end to, by a kind of conditional Toleration, which was agreed to by all Parties, till there should be a Convention of an œcumenical, or national Council. It was therefore unanimously concluded and agreed, that both Parties should enjoy the free Exercise of their own Religion, and the Rites and Ceremonies observed therein, without any Molestation or Restraint; that each of them should have full and free Liberty to establish the Religion they professed, and that every Ecclesiastick that should relinquish his own Party, should lose the Benefices he enjoyed, without the least Mark of Infamy or Derision. The Protestants were likewise allowed to preserve those which they had taken from the Catholics, and applied to the Service of their Reformation. The Protestant Princes had a Right to nominate for the time to come several lateral Judges, and proper Advocates on their Behalf in the *Imperial Chamber*; and for that Purpose, the Form of the Oath which began *In the Name of God and the Saints*, was changed to this, *In the Name of God and the Holy Evangelists*, that it might be administered indifferently to both Parties. Pope *Paul the IVth* exclaimed very strenuously against that Decree, and was not far from threatening the Emperor with the Thunder of the *Vatican*. The Protestants, who were dispersed throughout several Parts of *Austria* and *Bavaria*, would fain have taken the Advantage of the Decree made at *Augsburg*; no farther Privilege, however, was granted to those residing in the former, than the Participation of the Cup only at the Sacrament. The *Polanders* likewise determined to present their Addresses to the Pope for some particular Acts of Indulgence, which sufficiently demonstrated their favourable Opinion of, and Inclination towards the new Doctrine; such as, a Liberty for the Laity to receive the Sacrament in both Kinds; for their Priests to marry, and read Mass in their native Language; for the Abolishing of their Annates, or First-Fruits, and for a national Council: Those Addresses, however, did not meet with the desired Effect, and they were obliged to sit down contented with his Holiness's fair Promises only, both with respect to the Council, and the Reformation which he wished, as he pretended, to see accomplished.

THE *Calvinists* grew so very numerous in *France* about the Year 1558, that the old Catholics began to be apprehensive of a Revolution in Religion. Not only several of the Nobility appeared at the Head of the *Calvinists*, but the King of *Navarre* himself, which animated the Party to that Degree, that Mr. *Marot's* Version of the *Psalms* was publicly sung in *Paris*. The Emperor *Ferdinand* attempted to prevail on the Protestants in *Germany* to refer themselves to an œcumenical Council, but they returned the same Answer as before, that such Council ought to be free, convened in *Germany*, and that the Pope should not preside over it; they rejected, in short, what they call'd a *Papal Council*, and peremptorily insisted on the Confirmation of their Religion according to the Treaty of *Passaw*, and the Decree of the beforementioned *Diet of Augsburg*. The Fire and Sword which was made use of in the *Netherlands* against the Partizans of the new Persuasion, was no Bar to their Increase; since those Countries becoming the Seat of War between the Houses of *Austria* and *France*, the *Switzers*, and the other Protestants, who were in the Service of both Armies, contributed likewise towards supporting the new Doctrine in those Provinces. This was the principal Motive for the Establishment of the Inquisition in *Flanders*, and the other Provinces of the *Low-Countries*, which was not erected, however, 'till some time after the Peace was concluded at *Cambray*, in the Beginning of the

the Year 1559, when *Philip* King of *Spain*, who was as notorious a Bigot; as he was a merciless Prince, was resolutely bent on the Erection of that formidable Tribunal in the *Low-Countries*. In order, therefore, to accomplish that Design with the greater Success, he converted three Bishopricks into Archbishopricks, and made thirteen new Bishopricks, under Pretence, as was alledged, that the *Netherlands* being surrounded with Hereticks, there was an absolute Necessity for the Appointment of new Pastors to guard and secure them. On the other Hand, *Henry* the II^d King of *France*, persecuted both the *Lutherans* and *Calvinists* residing in his Dominions with more Severity than ever; amongst the rest, one *du Bourg*, a Counsellor in Parliament, was actually burnt, as much on the Account, as it was generally thought, of his too open and bold Reply to a Speech made by one of that King's Privy Council, as for the Heresy whereof he was accused. That Prince, in short, made such havock amongst them, that the Protestant Powers in *Germany* thought themselves bound in Duty to intercede for their distressed Brethren in *France*: These Persecutions, however, could not prevent the Protestants from holding their first Synod at *Paris* on the 15th Day of *May*, in the Year 1559, wherein *Francis Morel* of *Cologne* was President. In that Synod the Form and Discipline of the Churches were settled, but there were several Alterations made afterwards. In the mean time, the inhuman Persecutions and Punishments beforementioned rather exasperated; than any Ways intimidated those who were oppressed. Faction and Party-Zeal began to shew themselves barefaced in the Year 1560, by a Conspiracy against the *Guises*, which continued for a long Time, and created great Confusion and Disorders in the Kingdom.

I HAVE before observed, that the *Vaudois* held the same Tenets and Doctrines with the *Zwinglians*, and were persecuted at the same Time, as their Brethren the *Calvinists* and *Lutherans* were in *France*. They took up Arms (by the Consent of one Part only of their *Barbes*, or *Ministers*; for all of them did not approve of such a rebellious Way of proceeding) and treated the Troops belonging to the Duke of *Savoy* very ill; that Prince however gave them in *June* 1561, Liberty of Conscience, and convenient Places for the publick Performance of divine Service, and the Convention of their occasional Assemblies. That Indulgence gave such Disgust to his Holiness, that he could not forbear exclaiming against the Duke of *Savoy*, and extolling the directly opposite Conduct of *Philip* the II^d, King of *Spain*, whose Ministers having discovered a considerable Number of *Lutherans* in the Mountains of *Naples*, his Catholick Majesty had caused them all to be either hanged, or burnt; or otherwise, to languish out the Remainder of their Days in the Gallies. He imagined, no doubt, that he should be looked upon as a much better Christian on that Account at the Court of *Rome*, and that such rigorous Measures would meet with the general Approbation and Applause of the zealous Catholicks. Some Months before an Act of Toleration was granted to the *Vaudois* by their indulgent Sovereign, the Pope resolved, tho' in some Measure against his own Inclination, to recall the Council of *Trent*, and determined to send his Nuncios to all the Protestant Princes to invite them to it; but they unanimously refused, and declared, that they never would acknowledge his Supremacy, or the Power he assumed of calling a General Council.

IN *August* 1561, a Conference was held at *Poissy* in *France*, (when the Protestants were almost the stronger Party) in the midst of a thousand Complaints made publicly enough throughout the whole Kingdom, against the dissolute and licentious Behaviour
of

of the Court of *Rome*, and the Ignorance of their Clergy. A Deputy of the *third Estate* ventured boldly to inveigh against them, and proposed in the publick Assembly to lessen the Revenues of the Clergy, and other Things of a like Nature, which they dreaded much more than a Change in Religion. The political Views of *Katherine de Medicis* induced her at that time to act in Favour of that new Religion, tho' in her Heart she had no more Regard for the one than the other. She wrote to the Pope in Behalf of the Conference held at *Poissy*, and in her Letter insisted on a Reformation of some particular Articles, which would have reconciled the *Calvinists* of *France* with the *Roman* Catholics, in case the Court of *Rome* had acquiesced with her Demands. That Letter, as some say, was written at the Persuasion of *John Montluc*, Bishop of *Valence*, who had conceived a favourable Opinion of the *Calvinistical* Tenets. The Conference at *Poissy*, notwithstanding the fair Prospect of a happy Issue, broke up, and neither Party would give up one single Article, tho' each of them 'boasted that they had confuted the Arguments of their Antagonists. This indeed is the common Fate of all such religious Debates as are submitted to the Determination of human Reason. If any one of the Disputants but imagines he has gained over a Profelyte, 'he thanks God for his good Success, and 'tis much if he don't deem himself an Apostle. *Beza*, who was President of the Protestant Party, was not so happy as to behave himself in the Controversy concerning the Eucharist, to the entire Satisfaction of the Prelates that were present. Cardinal *de Tournon* was for breaking up, from the very first Conference with those new *Evangelists*. Cardinal *de Lorraine*, indeed, was for adding the sacred Scriptures to the Decisions of the *Romish* Church, the Councils and the Fathers; but then he insisted on their being understood in the Sense which the Church expounds them. He insisted likewise, that the Protestants should assent to the Doctrine of the Eucharist. *Claude Despenfes* challenged some of their Ministers to make good their Call, and *Beza* exposed the Simonaical Practices of their Episcopal Ordination. *Lainez* the *Jesuit* reviles the Protestants, calling them devouring Wolves, and Serpents. Those very Protestants, however, being countenanced by several Princes and Noblemen, obtained an Edict in their Favour in the Year 1562. That Toleration, tho' precarious, and ever subject to vexatious Alterations, as will immediately appear, augmented the Number of Protestants to that Degree, that, according to Father * *Paul*, they had at that Time

* Those of the *Romish* Church boasted, that they had confuted the Protestant Divines; they, on the other Hand, when several Persons immediately afterwards asked them how Matters went, answered, with an Air of Assurance, that the Mass was dangerously ill, and that they had left it in the Hands of the Doctors with the *Hotquets*, meaning by that Term, *Hoc est Corpus*. *Beza's Eccles. Hist.* Lib. IV. pag. 589.

* Mr. *de Rousseau* has obliged us with the following smart Epigram on this Occasion.

Un Mandarin dela Societé
A des Chinois prêchoit le culte notre,
Un Bonze &c.
Le Moine dit, graces à mon talent,
De ce Chinois, j'ai fait un Profelyte.
Beni soit Dieu, dit l'autre l'autre en s'en allant,
J'ai converti cet honnête Jesuite.

Which for the Reader's Amusement we have paraphrased in burlesque Verse.

A Mandarin once with some Chinese conversed,
And boldly before them our Tenets rehearsed;
A Bonze, on the other Hand, instantly rose,
And with Zeal full as ardent, did those Tenets oppose.
Says the Monk, at Departure, by the Dint of my Wit,
Have I made this blind Pagan a stanch Profelyte;
Quoth the Bonze, with as great an Assurance as He,
God be thanked, this Jesuit's converted by Me.

* *Hist. of the Council of Trent.* L. VI. See likewise *Beza's Eccles. Hist.* L. IV. if I am not mistaken.

2050 publick Assemblies. The Prince of *Conde*, one of their Leaders, proposed to the *Lutherans* to use their united Interest for the procuring of a free Council, which should revise, or more properly speaking, annul every thing that had been transacted till that Time in the Council of *Trent*. It must be acknowledged, that the Members of the latter acted a *papal Comedy*, or *Farce*, which, tho' the Plot thereof in the Beginning was so artfully contrived as to appear an intended Satyr on the Court of *Rome*; yet by the Catastrophe, or Unravelling of it, plainly demonstrated, that it was wrote in their Favour. The Prince of *Conde*, moreover, insisted on some Succours from the *German* Protestants, as well as the Union abovementioned, for the better carrying on the War with the *Roman* Catholicks. The Battle of *Dreux*, in which *Condé* and the *High-Constable* were both taken Prisoners, and the Assassination of the Duke of *Guise*, were the most considerable Events of that War; unless we should add, to the Dishonour of both Parties, the Destruction and Violation of Things sacred, the Massacre of Priests and Ministers, the Antichristian Persecutions of such Hereticks as they were desirous of converting &c. Tho' a Peace was concluded at the Beginning of the Year 1563 more advantageous to the Catholick than the Protestant Party; yet the *Romanists*, and some Popish Zealots were discontented to find a Peace struck up with Hereticks.

THE last Session of the Council of *Trent* was held on the 3d of *December* in the Year 1563. All Hopes of a Reconciliation between those of the Catholick and Protestant Communion were at an End with the Council. From thenceforwards Wars, exasperating Debates, Persecutions, and all such other violent Proceedings as are the natural Result of that Spirit of a Party which foment and maintains Schisms, under the plausible Pretence of the Salvation of Souls, and the Advancement of the Kingdom of *CHRIST*: Those Things, I say, and the other Excesses beforementioned, rendred a Reconciliation impracticable. To that reciprocal Aversion, and those others Passions which obstruct the Unity of Christians, we must add that the Interest of those in Power, and the Policy of the Age require that Affairs should remain as they are at present. There is such a Country in the World, where the Term *Papist* signifies, not so much a Person who professes the Popish Religion, as one educated in such particular Principles, as are too favourable to the Power of Princes; and any one might almost venture to assert, that the Progress of Popery is looked upon, in those Parts, as a Thing much more formidable in its Consequences, than that of Deism or Indifference in Religion.

WHEN I conclude this historical Abridgment of the Origin of the Protestant Religion at the Time when the Council of *Trent* was broke up; I take that Time to be the true *Epocha* of the Establishment of that Religion. It must be acknowledged, that from that Time it became considerable in *Europe*, and that ever since that *Epocha*, the Protestant Religion becoming, both by Possession and Treaties, the lawful Mistress of several very considerable States, the *Romish* Ecclesiasticks, tho' her implacable and everlasting Enemies, were obliged to acknowledge, at least to all outward Appearance, her Right and Title to be just. As for the Rest, I thought it improper to expatiate in this short Dissertation on all the various Ways of Reconciliation, Reunion, and Pacification proposed from the first Appearance of *Luther*, to the Close of the Council in order to gather the scattered Sheep into the Field, and on the numerous Controversies, no Ways agreeable to the Gospel, which arose between the *Zwinglians* and

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Sacramentarians, an Account whereof may be seen in *Hospinian's History of the Sacramentarians*. As to such other Schemes of Reconciliation which have been proposed since the Council, it will be sufficient to point out those, in a few Words, which have been proposed from Time to Time by particular Persons, or by Synods, between the different Communions of *Catholicks*, *Lutherans*, and *Calvinists*. That of the two last has been attempted in the Conference at *Montpelier* in 1586, and in several other Synods held, not only towards the Close of the 16th, but in the 17th Century. I find that in the 16th Century, in the Month of *April* 1570, there was a general Synod held at *Sandomir*, in *Poland*, of Ministers of the several Confessions of *Augsburg*, *Switzerland*, and *Bohemia*, wherein it was unanimously declared, that those three Confessions were conformable in every fundamental Article, to the Doctrines contained in the sacred Scriptures. As to the *Eucharist*, it was " explained according to the *Saxon* Confession, in the following Terms. " We do agree unanimously to believe and confess, " that JESUS CHRIST is truly and substantially present in the Communion " The substantial Presence of JESUS CHRIST is not only signified by the Lord's Supper, it is there present, administered unto, and divided amongst those who are Partakers thereof, the Signs being by no Means naked, but accompanied with the " Thing itself, according to the Nature of Sacraments." I am very sensible the judicious Reader plainly perceives that those Terms are very evasive and ambiguous. But be that as it will, that Agreement was ratified and confirmed in 1573 at the Synod of *Cracovia*; in 1577 at that of in 1583 at that of *Wladslaw*; and, in short, at that of *Thorn*, in 1595. The same Reconciliation was the Subject of the Conference held at *Montpelier*. The *Lutheran* Divines, amongst whom * *James Andrew*, or *D'Andre*, and *Lucas Osiander* were reckoned the two principal Members, disputed there on the controversial Points against *Beza*, *Musculus*, and several others. That Conference ended, after it had been continued nine Days successively, without coming to any material Resolution. The *Lutherans* refused the *Hand of Brotherhood* to *Beza*, and offered that formal Salutation only as an Act of Complaisance; but *Beza* declined the Acceptance of it from those who would not acknowledge him as a Brother. † The Synod held at *Vitrie* in the Year 1583 had delivered to one *Chandius*, a Divine, or in case of his Failure, to one *de Serres*, a Scheme for a Reconciliation with the *German* Churches. Notwithstanding that cool Deportment of the *Lutherans*, the Synod of ‡ *Charenton* held in 1637 acknowledged the *Lutherans* as their Brethren, duly qualified to receive the Communion, and to be Godfathers or Sureties for such Children as they should bring to be baptized without any Renunciation of their Principles. *Pareus*, a Protestant Divine, laboured likewise to reunite those two divided Parties about the Year 1614. There was a Conference held at *Leipsick*, about seventeen Years afterwards, between the Divines of the two Communions. Much about the same Time one *Duræus*, a *Scotchman*, aimed at being instrumental in bringing about the Reconciliation so long wished for, and was also assisted in that important Undertaking by

* *Convenimus ut credamus & confiteamur, substantialem præsentiam Christi non significari duntaxat, sed vere in Cæna eo vescentibus, repræsentari, distribui, & exhiberi Corpus & Sanguinem Domini, Symbolis adjectis ipsi rei minime nudis, secundum Sacramentorum Naturam &c.*

† *James Andrew*, surnamed *Schmidlin*, on Account of his being a *Locksmith* by Profession. He set up for a Divine, and was a Minister of that Branch of the *Lutheran* Party that held the *Ubiquity*, to the great Scandal and Misfortune of all *Germany*, says *Hospinian* in his *Hist. of the Sacram.* Part II. pag. 664. *totius Germaniæ fato Theologus factus est.* The Author from whom I borrowed that short Account of the Conference of *Montpelier*, describes him as a Person infamously audacious, and impudently ambitious; *homo monstrosissime audax & impudentissime ambitiosus.*

‡ See the *Resolutions of several national Synods.* Tom I. Synod XII.

* *Idem* Tom. II. Synod XXIV.

the Bishops of *England*. Some Time afterwards he enlarged his Scheme, and endeavoured to accomplish a Reunion of ^aChristians of all Denominations.

A RECONCILIATION was likewise set on Foot in the Year 1651, between the *Catholicks* and the *Lutherans*, *Ernestus* the *Landgrave* of *Hesse* having then profest himself a *Roman Catholick*. A Conference was held at *Rhinfeld* by seven Divines, three of the *Augsburg* Confession, and the other four of the *Romish* Communion. It was reported, that one of the latter acknowledged, that the Pope's Supremacy could not be evinced either by the Scriptures, or the Decrees of the Church.

IN the *Republick of Letters*, published in *March* 1687, there is mention made of a Treatise wrote by a *Lutheran*, wherein a Reconciliation between the Members of the *Augsburg* Confession, and those of the *Evangelical* Body, is proposed in twenty four Articles, eighteen whereof are dogmatical, and the other six intirely practical. It does not appear, however, that either the Author, or his Scheme was ever approved of. I have taken no notice of a Dissertation, entitled, *Dialecticon, sive Conciliator*, written by one *Matthew Bochart*; but there is another Reformer, who ought not to be forgot, I mean *Monf. Jurieu*, who made himself a Party concerned in the same Affair. In order more effectually to reconcile according to his Notion the *Lutherans* and *Calvinists*, he composed a Treatise, entitled, *Friendly Advice relating to a Pacification, and brotherly Love amongst Protestants*. As I have not the Book itself in my Possession, I am obliged to have Recourse to an Abstract thereof, inserted by *Mr. Bosquet*, Bishop of *Meaux* in his *Hist. of Revolutions*, &c. By which it appears, that the main Strefs of the whole Work consists in Recriminations against the *Lutherans*, and a Display of several Absurdities in the System of Grace and Justification maintained by them; Absurdities which have encreased by renouncing the Principles of *Luther*. He therein likewise sets forth the Inconsistency of the Doctrine of *Ubiquity*. He handles that Principle very severely, and insists that it implies *Eutychianism* However, after all his Invectives, he closes with a Proposition for a reciprocal Toleration. It is a Kind of Retaliation, says our Prelate, *do you excuse such an Error in us, and we will connive at another, tho' more notorious in you*. I shall wave the Remainder of the Abstract, wherein the Prelate presses home upon the Divine. My Dissertation ought not to be a controversial Treatise.

I THINK my self obliged to observe, that in our Days, the late King of *Prussia* used his utmost Endeavours likewise to accomplish a Reconciliation between the *Lutherans* and *Calvinists*; and that *B. Picet*, a celebrated *Geneva* Divine, has wrote a Discourse in Defence of that Reconciliation; but after all, the last Projects have met with no better Reception to this Day than the former.

As to the several Schemes of Reconciliation between the *Catholicks* and *Calvinists*, I shall here propose what, in my Opinion, seems most worthy of Observation. In the first Place, those Treatises ought not to be forgotten, which were composed, in order to moderate and qualify that pretended Christian Zeal, which represents to each Party the contested Points as essential to Salvation. *Camus*, Bishop of *Bellay*, is reckoned to be one of the first who endeavoured to reconcile the Protestants by that

^a See *Bayle's Dictionary*, under the Articles of *Duræus* and *Ferry*.

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Moderation : For which purpose he published a Treatise, entitled, *The near Approach of the Protestants to the Romish Church*. One *Veron* soon after wrote a Book, entitled, ^b *The General Rule of Catholick Faith*. Mr. *Bossuet*, Bishop of *Meaux*, did not publish, till some considerable Time after that, his *Exposition of the Catholick Faith*. Such Books, however, as those could prove of no other Service, than to bring back some particular Persons into the Pale of the Catholick Church. *George Wicellius* used his utmost Endeavours from the first Rise of the Schism, to bring about a general Reconciliation. With that View ^c he composed a small Treatise, which at present is but little regarded, tho' it deserves Esteem on Account of the Author's Moderation, and the Manner in which he treats of the Failings of both Parties. *George Cassander* some Time afterwards published his Treatise entitled, *The Consultation*, on which *Grotius* has wrote learned Annotations. He published likewise another Discourse, entitled, ^d *The Duty of a good Man during the Troubles and Divisions of the Church*. These Dissertations proved disagreeable to both Parties, but more particularly to the *Romanists*, amongst whom some blamed him for having been too favourable to the Protestants, others, for allowing Heresy not inconsistent with Salvation, and for asserting, that it was sufficient, in order to attain it, to believe in JESUS CHRIST, and the Doctrines contained in the *Creed*. After the Publication of the beforementioned Treatise of *Cassander*, entitled, *The Consultation*, which was written by the express Order of the Emperor *Maximilian* the II^d, the most considerable of those which came out afterwards for the Reconciliation of the two Communions, was doubtless *Cardinal Richelieu's Method*, to which the Ministers drew up a Reply. According to Father *Simon*, ^e *du Laurent*, who had been a Minister in *Languedoc*, was deeply engaged in that great Work, and was entrusted in particular to make a great Part of those Extracts from Antiquity which might facilitate a Reconciliation. However, by ^f Father *Simon's* Account it appears, that they relied more on Dexterity and Address than Dint of Argument. Be that as it will, I shall briefly mention some Particulars with respect to the Method which the Cardinal desired might be pursued for the more effectual Accomplishment of a Reconciliation. A Conference was to be held at *Paris*, where nothing was to be brought into Debate, but six or seven of the most essential Points, which divided the two Communions. Neither Fathers, Councils, nor Tradition were to be quoted. Nothing was to be made use of in the Controversy, but the *Bible* of the *Geneva* Translation. All Preliminaries were to be avoided, as tending only to prejudice the Audience ; for the bad Effects of *Beza's* Discourse at the Conference of *Poissy* was still in Remembrance. *Cardinal de Richelieu* being furnished with Reasons and Arguments by the Learned whom he had employed for that Purpose, was to enter the Lists with the Ministers, and oppose them in that Dispute. Upon the Supposition that there might be some Prospect of a Reconciliation, some certain Terms which might exasperate the Spirits of the more zealous *Calvinists* were to be avoided : As for instance, the Words *Real Change* were to be made use of instead of *Transub-*

^b *Veron*, who had been a *Jesuit*, and who, according to Father *Simon*, Tom. I. Letter xxxii, relinquished that Society, in order to labour with the less Interruption at the Conversion of the *Caraites* (i. e. *Calvinists*) dedicated his Dissertation to the Clergy in 1645. Father *Simon* gives us an extraordinary Character of that small Treatise, and assures his Reader, that the beautiful Maxims with which it abounds ought to be ascribed to Cardinal *Richelieu* in reality rather than *Veron*, who was only an Agent and Creature of that Cardinal's.

^c *Methodus Concordiæ Ecclesiasticæ*, printed at *Leipsick* in 1587.

^d *De Officio pii ac publicæ Tranquilitatis vere armantis viri in Religionis diffidio*.

^e Father *Simon's* Letters Tom. I. Letter I.

^f Father *Simon* assures us, that *du Laurent* himself acknowledged it to be true. See his Letters Tom. I. Letter I and VI.

stantiation. Some Historians, however, add, that the Death of Cardinal *de Richelieu* rendred the Project abortive, and that Cardinal *Mazarine*, who was pressed to resume it, made answer, that he would refer it to a more favourable Opportunity. *De Marca*, Archbishop of *Paris*, and *de Goudrin*, Archbishop of *Sens*, proposed likewise to revive the Method of Cardinal *de Richelieu*, and bring it to Perfection.

BETWEEN *Cassander* and Cardinal *de Richelieu* I ought to have mentioned *John de Serres*, a learned Minister, and Author of the *Abridgment of the History of France*. That Minister published in 1597 a Dissertation, wherein he undertook to reconcile both Parties, entitled, *De Fide Catholicâ ; sive de Principiis Religionis Christianæ communi omnium Christianorum consensu semper & ubique ratis*. The Title is inserted at large in the *Historical Library of France*, published by Father *le Long* pag. 952, together with several other Particulars relating to the Author and his Work which met with Approbation from neither Side. 'Tis therein likewise asserted, that *de Serres* was severely reprimanded by the other Ministers for printing that Discourse ; and that neither *Beza*, nor any of the *Languedoc* Divines could dissuade him from the Publication of it. For a Proof of the former, the Testimony of *Cayet* is produced, who had been a ^s *Calvinist* Minister, but was deposed by the Synod held at *Saumure* in 1596. The subsequent Synod held at *Montpelier* in 1598 condemned two Dissertations wrote on the *Reunion*, one in *French*, entitled, *D'Avis pour la paix de l'Eglise, & du Royaume de France* ; the other, in *Latin*, the Title whereof was, *Apparatus ad Fidem Catholicam*. 'Tis somewhat surprizing that no mention should be made of ^b *de Serres* by that Synod.

AMONGST the *English* Protestants *James* the 1st, King of *England*, appears to have been very desirous of bringing about this Reconciliation of Parties, at least to have been much inclined to a Toleration : But altho' he should have attempted to push the Project farther, Nature had not bestowed those Talents on him which were requisite for the due Execution of so important an Undertaking. He was much better qualified to appear at the Head of a College, than to be a Sovereign over three Kingdoms. To this Prince I shall add *Casaubon* and *Grotius*, not so much for their being profest Moderators, as for being two great Men duly qualified for so weighty a Work, Men of infinitely superior Parts to the Monarch beforementioned, and Men, in short, who sincerely wished for the Peace and Tranquillity of all such as were Professors of the Christian Religion.

A *Swedish* Bishop, *John Matthias* by Name, wrote a Letter from *Sweden* in 1656 to *Charles Gustavus*, whom he exhorted in the most affectionate Terms to spare no Pains in the Accomplishment of a mutual Harmony amongst Christians. That Prelate however, had the Misfortune to be deposed by the States of *Sweden* in 1664. I should think myself inexcusable should I omit the mention of the celebrated *Puffendorf*, who, after he had read the *Evangelical Demonstration* of Mr. *Huet*, Bishop of *Avranches*, was of Opinion, that the Method proposed by that Author might be successfully pursued for the Reconciliation of the Catholics with the Protestants. He ⁱ engaged, we

^s See *Bayle's Dictionary*, under the Article of *Cayet*, frequently miscalled *Cayer*.

^b I find by the *Resolutions of the national Synods*, pag. 209, of the first Volume Art. xxi. of the Synod of *Saumure*, that *de Serres*, in all Probability *John de Serres*, was pitched upon to answer *Cayet*. As to *de Serres d'Aubigny* informs us, that he turned Catholic. and was one of the four Ministers who assured King *Henry* the IVth, that he might be saved in the *Romish* Communion.

ⁱ Abbot *de Tilladet* in the Preface to his Dissertations on several religious and philological Subjects.

are told, to be a Guarantee, as it were, for the *Lutheran* Party. . . . The Proposition was made to Mr. *Huet* That Prelate laid down the Plan and Foundation of the Work. . . . but besides the Coldness and Indifference of the Catholics for such a Project, and the direct Opposition which it met with from the leading Men amongst the Protestants then at *Paris* the Preparations which were from that Time made for revoking of the Edict of *Nantz*, had so ruffled the Tempers of the Ministers, and the Assembly of *Charenton*, that they would not hearken to Mr. *Huet's* friendly Invitations.

MR. *D'Huiffeau*, a Minister, who ^k published at *Saumure* about the Year 1670, *The Reunion of the Christian Religion*, without taking the least notice of the Author's Name or the Bookseller's, ought to be reckoned amongst the Number of those who wished for, and laboured to bring about a Reconciliation. That Dissertation made a great Noise. In 1671 it was answered and confuted by another, entitled, *An Examination of the Reunion &c.* According to Father ^l *Simon*, Mr. *d'Huiffeau* copied *Descartes's* Method, namely ^m an Abstraction from particular Forms of Christian Worship, all of them being deficient in some Respect or another, which, according to his Notion, was the only effectual Method for the Establishment of one sound and orthodox Religion. The Person whom he thus supposes divested of all Prejudice, is by him recommended to nothing but the Scriptures. Father *Simon* is also of Opinion, that this Dissertation of *d'Huiffeau* was perused, and in part composed by the whole Academy at *Saumure*. Tho' he had communicated his Project to several Ministers of *Provence*, and had their Approbation of it, yet after all he was ⁿ exposed to the severe Censure of the Synod, and deposed in the Month of *September* 1670.

BEFORE this *la Milletiere* found himself reduced to the Necessity of changing his Religion for his intended good Offices to both Parties with respect to their mutual Agreement. The Divines of *Charenton* represented him in the most odious Light, and procured his Excommunication. I have likewise read in the Apology for the *Reunion &c.* that the learned *Samuel Petit* had formed another Plan for the Reconciliation of all religious Debates. One *Alexander D'Yze*, a Minister, was a little more successful than Mr. *d'Huiffeau*; for after he had published in 1677 a Discourse, entitled, *Propositions and Means for the Attainment of a Reunion of the two Communions in France*, he narrowly escaped from being deposed, the Synod not daring to carry their Resentment so far; for which Reason they only suspended him in some Measure, & *pro forma*: Mons. *D'Yze's* Dissertation, in short, pleased neither Party; the Reason whereof, and the Contents of his Discourse, may be seen in *Bayle's Dictionary*.

It appears likewise by the Extracts which Father *Simon* has made from a ^o Synod held by the Reformers in *Poland* in 1645, that in several Points they could almost have acquiesced with the Catholics: As for instance with respect to the Eucharist: It

^k It appears by the Preface to the Book, that the Author was above threescore when he published it. However, notwithstanding all that the Devotees may say of it, 'tis a judicious and an elaborate Discourse.

^l In his Letters Tom. I. Letter II. 'tis said, that *le Fevre* corrected the Proofs as they came from the Press, and that *Capel*, the Son of *Lewis Capel*, and some others were concerned in the Revival of it.

^m See in Page 116 of that Book the Passage which begins thus. "After that, in order to succeed, we must divest our selves of all unhappy Prejudices &c." and pag. 122. Chap. iii.

ⁿ According to the Author of the Examination of the Treatise on the *Reunion &c.* Mons. *d'Huiffeau* was a Deist and a Disciple of *Hobbs*: and that truly because he refers the Christian to original Truths as they are delivered in the Scriptures; that as to other Points he seems inclinable to a Toleration, &c.

^o Father *Simon* in select Letters, Tom. III. Let. VI. says, that Synod was printed at *Berlin* in 1650.

must be acknowledged, however, that the Sentiments of those *Polish* Protestants, with regard to that Article, were much the same with those of the *Lutheran* Profession.

FORBESIUS, the celebrated *Scotch* Minister, ought likewise, in my Opinion, to be reckoned amongst the Number of Advocates for a Pacification. ^p He was one of the most moderate Men of all the Protestant Divines. He did not scruple to clear the *Roman* Catholicks of that Idolatry which was laid to their Charge in the Adoration of the Eucharist, and he ingenuously confess, that most religious Controversies consist rather in Terms than in the Things themselves.

IN the Republick of Letters for the Month of *April* 1684, there is mention of made a Project for a Reconciliation proposed to the Protestants by *Spinola* Bishop of *Fina*, in *Croatia*. The Protestants, however, in general were jealous of the Sincerity thereof, and looked upon it only as a Piece of Policy. In *Bayle's* Republick, the Reader will find several Reflections thereupon. One *Prætorius* a *Prussian*, published about a Year afterwards another Scheme for a Reconciliation, which, if we may form a just Judgment of it from *Bayle's* Extract, was good for little; since there were no sovereign Princes who would undertake to support it; and its Author besides was a Person no ways qualified for such an Undertaking.

I SHOULD have mentioned *Baudius*, likewise, since, according to his own Confession, ^q he was a Party concerned in that Project. But would he in any respect have been more successful in *Holland*, than the others in *France*, *Sweden*, and many Places more? No not at all, if we may judge from the fatal Consequences of a ^r Plan of the like Nature formed by a Minister of the *Memnonites* in *Holland*.

I SHALL close with *Poiret* the short List which I have here given you of those who have sincerely aimed at a Pacification. That Author published in 1687 a Treatise, entitled, *The Peace of good Men throughout all Christendom with respect to religious Concerns, and more particularly the Article of the Eucharist*. The good Men, according to that Author, are those who regard the Essentials of Christianity only, without puzzling or perplexing their Thoughts with controversial Points, and such as are merely indifferent; of which last some may avoid the Abuse, whilst others may therein reap Advantage according to their Inclinations or the Dictates of their Conscience. It is also possible that even learned and illuminated Persons may make a good use of those Accessories by their Condescension to the Consciences of others according to the Precept of *St. Paul* to become all things to all Men, and that important Christian Maxim, to give Offence to no Man, and to bear with the Infirmities of those who are *weak in the Faith and but Babes in CHRIST*. He endeavours likewise to reconcile the Sentiments of the Catholicks with the *Lutherans* and Reformers as to the Eucharist, or at least to shew that they may all have Reasons for their Belief and Practice. As to the Point of the Eucharist, I am persuaded a Toleration might very possibly be accomplished if the Divines of the three Communion would decline all Manner of Compulsion on the Consciences of the Laity, and would avoid giving

^p Especially in the Dissertation, entitled, *Considerationes Modestæ & pacificæ Controversiarum*, published in 1658.

^q See *Bayle's Dictionary* under the Article of *Baudius*.

^r See the XVIth Letter in *Lock's Miscellanies* Tom. II.

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Offence by their controversial Debates about Matters no ways essential, but only indifferent. My own Opinion is this ; The *Roman* Catholick is not an Idolater in his Adoration of the Host, because he therein adores JESUS CHRIST as Son of God, the second Person in the sacred Trinity. Neither would the *Lutheran* be liable to that Imputation, because he would worship JESUS CHRIST as really present in the Elements of Bread and Wine ; nor, in short, the *Calvinist*, because he would pay his divine Homage to JESUS CHRIST as spiritually, and by vertue of his Divinity, present in the Elements administred in the Sacrament. At the same Time, however, I suppose that each of them act with Sincerity according to the Dictates of their Conscience ; for otherwise I am of Opinion the *Calvinist* and the *Lutheran*, who receives the Communion in the *Romish* Church, are actual Idolaters, at the same Time that the *Roman* Catholick is not.

BUT be that as it will, the best and most effectual Method to make other Men good Christians is to reduce Christianity, at least in our selves, to her native Purity ; for which Purpose we ought stedfastly to adhere to the Duties prescribed us in the Gospel without perplexing our Minds with what will forever be the Topicks of religious Debates. Let us not, therefore, involve our selves in so many Controversies ; and in order to do our Duty aright, let us testify our Compassion and Charity for those who dissent from us in Points of Religion. Every one must be accountable according to that Light which God hath given him : But the most inviolable Attachment to the Church will never save the Devotee who is wilfully ignorant, unjust, of a persecuting Spirit, and inhuman to his Fellow-Creatures.



THE SECOND

DISSERTATION.

ON THE

RELIGION of the *VAUDOIS*.

VOL. V.

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RELIGION of the VAUDOIS.

TIS the received Opinion, that the *Vaudois* owe their Denomination and their Principles to *John* or *Peter Valdo*, *Waldo*, or *Valdio*, who lived in the 12th Century. The *Vaudois*, however, pretend that their Tenets are by far more antient than that *Valdo*, who was a ^a Merchant of *Lions*, and in Process of Time became the Head of that Sect, ^b who were called the poor Men of *Lions*. There was another *Valdo* who was contemporary with *Berenger*, his Companion and Confident. To this last *Valdo* some Authors ascribe the Origin of the *Vaudois*. Others trace it higher in the 7th Century, and make one *Peter de Valdis* their Founder, and believe that he was Patriarch of those People who were afterwards called *Valdenses*, that is to say, *Vaudois*. However, the *Vaudois* themselves acknowledge neither this last, nor either of the other two beforementioned to be their Founders. They ascribe their Denomination to the Valleys which they have inhabited from Time immemorial, and they insist, that those Doctors themselves who are falsely deemed their Founders, imbibed their sound Doctrines on the contrary from them, ^c which, as they pretend, they have ever retained. For which Reason they give their Church the Name ^d of the Catholick and Apostolick Church, which was preserved free from all Corruption till the Beginning of the 9th Century, when ^e *Claude*, Archbishop of *Turin*,

^a The true Cause of *Valdo's* Conversion was this. As he was one Day taking his Diversion with some Friends, one of them flew into such a violent Passion, that he swore, and blasphemed his Maker, and dropt down dead on the Spot. *Valdo* being deeply affected with so shocking an Accident, which he looked upon as an immediate Judgment of the Almighty, made a solemn Resolution from thence forwards to reform his Life and live retired from the World. I shall not here give an Account of the Principles of this new Convert. I shall only observe, that one of the capital Errors at that Time, was his inveighing against the Licentiousness of the Age, the Court of *Rome*, and the Priesthood in general. The celebrated Abbot *de la Trappe* is an Instance in our own Times of such another Conversion, tho' he was not altogether so zealous and undaunted.

^b On Account of their voluntary Poverty, *Valdo* their Head had renounced the Pomps and Vanities of the World and embraced a voluntary Poverty. These *Poor Men of Lions* were likewise called *Ensabates* on Account of the particular Fashion of their Shoes, slashed in the upper Leathers, which was the Mark of their Poverty, and which they called Apostolical. Others affirm, that they were called *Ensabates* (*Insabati*) from a particular Mark which the most zealous of those Sectarians made upon their Shoes called, according to the Language of those Times, *Savates*, or *Sabates* (*Sabatæ*) which said Mark was a Cross, according to a Passage in a contemporary Author, who says of them *sotulares cruciant*, they wear Crosses on their Shoes. Others assert, that these poor People were called *Ensabates*, or *Sabates*, because they wore *Sabots*, that is, wooden Shoes. They therefore are mistaken who imagine that they were so distinguished on Account of their Conformity to the Doctrines of the *Jews*. As for the rest, a contemporary Author has asserted smartly enough, that the *Vaudois*, (*Valdenses*) or rather according to him (*Vallenses*) were so called because they dwelt in the *Valley of Tears* (*eo quod in Valle Lacrymarum maneat.*) To what could he make the Allusion of the *Valley of Tears*? Why doubtless to their abject and melancholy State and Condition.

^c See in *Bossuet's Hist. of Revol.* Lib. XI. what Objections are made to such Pretensions.

^d If the Reader should be so curious as to inquire further into the Antiquity of the *Vaudois*, and the Constancy of their Faith, he may consult *Leger's* general History of the *Valdensian* Churches.

^e I cannot forbear taking Notice in this Place of an egregious Blunder made by Father *Benedict*, a Dominican Friar, Author of the History of the *Albigenses* and the *Vaudois* printed at *Paris* in two Vol. 12^{mo} in 1691,

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Turin, and of the Valleys, a *Calvinist* before *Calvin*, set up for a Reformer, and contributed by his Writings, to extirpate the *Romish* Religion out of the Valleys before the Inhabitants were any further corrupted. That bold Prelate, who knew perfectly well how to command their Attention, added to his Writings the most infallible Means to accomplish his Designs; for he demolished every individual Cross and Image that he found erected in any Church whatever within his own Jurisdiction &c. By such resolute Proceedings the *Vaudois* still insist, that the Evangelical Doctrine has been all along preserved amongst them so perfectly free from all Manner of Innovations, and Corruption through human Traditions, as not to stand in need of the least Reformation. “From our Valleys, ¹ continue they, it got footing in *Provence*, “from thence it made a considerable Progress into *Languedoc*, when its Professors “were distinguished by the Name of *Albigenses* (from *Alby*, a City of that Province) who communicated it to *Valdo*, the Principal of the *poor Men of Lions*; thro’ “whose Means it spread all over *Picardy*, and amongst the *Walloons*, where it was “branded with the ignominious Appellation of the *Picards*; from thence *Lollard* “first introduced it into *England*, and *Wickliff* renewed and confirmed it; at last, “in short, it met with a very favourable Reception in *Bohemia*.” Nay more, according to *Leger*, there was an inviolable Friendship contracted between the *Bohemians* and the *Vaudois*. “The *Valleys*, says he, were looked upon as the *Almæ Matres*, and “the *University* of all the other *Valdensian* Churches how distant soever.” The abovementioned *Leger* quotes the following Supercription of a Letter or Remonstrance from the *Vaudois* to *Ladislavus* King of *Bohemia*, by which it plainly appears, that at that Time there was no Distinction between them and the *Poor Men of Lions*. To his most Serene Highness Prince *Ladislavus*, the small Flock of Christians, falsely called *poor Men*, or *Vaudois*, &c.

THE *Roman* Catholick Writers ¹ exclaim incessantly against that uninterrupted Orthodoxy which the *Vaudois* so much boast of, and by vertue whereof they make Profelytes of such a Number of Heretical Sects, as being Members of that Apostolical Church which they insist has been preserved so pure and unspotted in their Valleys. “It must be allowed, say they to the *Vaudois*, that those Hereticks have “rejected several Tenets which you likewise reject; but as you acknowledge “them to be your Ancestors, have you maturely considered what abominable “Practices are ascribed to them by their contemporary Writers?” If the *Manicheism* of those Sects and all their other Extravagancies were truly and impartially related, the granting such Hereticks to be Members of a Church that stiles her-

1691. That Author has confounded *Claude* Archbishop of *Turin* in the ninth Century, with *Claude Seyssel*, whom he calls *Sessel*, who was likewise Archbishop of *Turin* in the Beginning of the sixteenth. See pag. 233. Tom. II. of that History.

¹ The *Vaudois*, in order to account for such a prodigious Progress of their Doctrine, allow that there were some Sects who had borrowed several of their Tenets, and in exchange had communicated to them some of their Opinions. I shall only make a cursory Reflection or two on some Sects which either actually owed their Rise to the *Vaudois*, or were confounded with them through Ignorance or Malice.

² An antient *French Poet* calls it *la Vaulderie*, which is a Demonstration, in my Opinion, that those *Picards*, and for the generality all those other Sects, were all along confounded with that of the *Vaudois*; as all the Hereticks which are at this Day residing in *Spain* and *Italy* are comprized under the general Denomination of *Lutherans*, and those in *Flanders*, under that of *Geux*.

³ Refugees then in *Bohemia*.

⁴ See *Bessuet's Hist.* &c. ubi sup. *Reinier*, who was a Contemporary of the Primitive *Vaudois*, makes mention, however, of that Sect, as being at that Time very antient. That Author who lived about the Year 1250 says, *Inter seclis non est perniciosior Ecclesiæ quam Leonistarum (i. e. Valdensium) quia disturnior. Aliqui enim dicunt quod duraverit a tempore Sylvestri, aliqui a tempore Apostolorum.* This Passage is very remarkable since 'tis a manifest Proof that the *Vaudois* from their very Rise boasted of their Antiquity, grounded, in all probability, on the very same Argument that *Calvin* and *Luther* made use of after them.

self truly Apostolical, must, doubtless, be a manifest Injury to the Christian Religion. But without involving myself in a Controversy, which a celebrated, ^k Protestant has undertaken thoroughly to examine, it is evident, in my Opinion, that the Authors of the History of the primitive *Vaudois* have taken more than ordinary care to distinguish the Evangelical Body of the Valleys from those Sects, with whom *Leger*, and some particular Protestants endeavour to confound them. After all, what more authentic Testimony can be produced than the Authors of the very Age in which they lived? To whom must we appeal, if we will obstinately reject such Evidences, and scruple to give Credit to such Historians, who were not to be blinded or bias'd either by Party-Zeal or the Ignorance of the Times, so far as to confound, with Partiality and Injustice, the *Vaudois* with the other Enemies of the Christian Church at that Time, as has been too often done, and is still practised amongst all Parties to this very Day, notwithstanding all the superior Lights and Improvements of the present Age?

UPON the Supposition therefore that it can fairly be proved, that the *Vaudois* of the Valleys are neither *Picards*, *Albigenses*, *Petrobrusians*, or Disciples of *Peter de Bruys*, nor any of those other numerous Sects who are confounded, whether justly or unjustly I shall not take upon me to determine, under the ignominious Title of *Manicheans*; I shall here mention the most essential Points which at first occasioned the Separation of a considerable Part of those who may properly be ranged under the Denomination of the *Vaudois*, from the *Romish* Communion. Besides ^l that *Apostolick Poverty* which distinguished them from other Christians, they looked on the Priesthood with an Eye of Contempt, and were of Opinion, (or at least that fanatical Notion is ascribed to them) “that the Laity had a legal Power and Authority “to preach, confess, and administer the other Sacraments.” ’Twas an Article of their Belief also, that such Prelates as were Men of wicked Principles, and led a dissolute licentious Course of Life ought not to be obeyed, or regarded by the Populace; that all Oaths, tho’ taken on the most solemn Occasions, were unlawful, and that ’twas equally an Act of Impiety to take away the Life of any Person whomsoever, tho’ the Provocation or Crime should be ever so aggravating or enormous. We are further assured, that they extended the Authority of preaching to the Female Sex, and that they never would acknowledge the Priests to be the Successors of the Apostles, since they had large Estates in their own Possession; but we don’t find, that the *Vaudois* made any Objections to the Eucharist, or at least their contemporary Historians have not charged them with so doing. One of them, indeed, and ^m but one, speaking of the erroneous Principles of the *Vaudois*, says, they insist that the Transubstantiation of the Elements should be performed in the vulgar Tongue; that a Priest, who is guilty of any mortal Sin is incapable of any such mysterious Operation; that at the Time of receiving the Holy Communion from the Hand of a dissolute, unworthy Celebrant, the Transubstantiation is not effected by the Hand of him who so consecrates the Elements unworthily, but by the Mouth of him who worthily receives them; that such Consecration may be accomplished at any Table whatsoever, that is to say, at any ordinary Meal. . . . &c. If they rejected the Mass, adds Mr. *Bossuet*, ’twas on account of the ⁿ Ceremonies therein observed; for it consisted absolutely, in their Opinion, in the

^k *Monsieur de Beaufobre*, in his *Hist. of Manicheism*, which was published in two Vol. 4to in the Year 1733.

^l This has Reference only to the Disciples of *Valdo*.

^m See *Bossuet's Hist. of the Revol.* Lib. XI.

ⁿ Father *Alexander* expresses himself with more Warmth on the Veracity of some Authors who have written against the primitive *Vaudois*. “They look upon the Mass, says he, as an idle Ceremony, not in the

the Repetition of our Saviour's Words in the vulgar Tongue. Those Authors who wrote a long Time after the Rise of that Sect, never charged them with any Innovations in regard to the Eucharist, except those abovementioned, and their bitter Invectives against the Conduct of the Clergy, and the Church of *Rome*, which they carried to so high a Pitch, that they did not scruple to call her the *Scarlet Whore* in the *Revelations*, her supreme Head the Pope, *Antichrist*, the *Arch Heretick*, and her Doctors, all *Scribes* and *Pharisees*.

As to the *Vaudois* of the Valleys *Claude Seyssel*, Archbishop of *Turin*, who flourished in the Beginning of the 16th Century, ° exclaims against them for charging the Pope and his Cardinals with being profligate vicious Wretches, and not leading truly Apostolical Lives, and by Consequence having no Authority from God to consecrate and pronounce Absolution, &c. They maintained, that they only were the Church, because they alone observed the Evangelical Doctrine, and that all those who adhered to the See of *Rome* were Members of the Church of *Antichrist*: However, since he is perfectly silent as to the Point of the Eucharist, it is reasonable to conclude, that he had nothing to lay to their Charge in reference to that particular Article. He insinuates, 'tis true, that some of them spoke of it after such a Manner as was unintelligible rather than erroneous. In another Place, he introduces a *Vaudois* insisting, “ that the Prayer of an “ ungodly Priest is altogether ineffectual, and that he has no Power or Authority to “ transubstantiate the Elements of Bread and Wine by vertue of his Consecration.”

To what has already been offered, we must add the same Author's ° Quotation of a Conference held with a *Vaudois* of *Piedmont*, wherein we find the Transubstantiation of the Elements granted without the least Reluctance, as also Penance, Confession and Absolution. The Invocation of Saints, indeed, Prayers for the Dead, Oaths, and the Ministry of *Romish* Priests, were therein rejected for the Reasons abovementioned. 'Tis evident from the said Conference that the *Vaudois* concealed their Doctrines, that their *Barbes* (for that is the common Appellation of their Pastors) charged them not to acknowledge themselves as *Vaudois*, and in short, to receive the Holy Communion at least once a Year, viz. at *Easter* after Confession. As to what may be alledged against them with relation to the Number of their Sacraments, their mysterious Tenets, and the Validity of them, the Reader will find, by what has been already said, that the Articles of the Eucharist and Confession were allowed without any Difficulty. If we except the Sacrament of Ordination, which they absolutely rejected, we shall find that the *Vaudois* approved, in reality, of the other four, notwithstanding they neglected the Form and Ceremonies observed in the Celebration of them.

THE *Vaudois*, however, produce in their Favour several Dissertations which are very antient, written in their Mother-Tongue, which, as they say, contain all the Articles of

“ least Apostolical, and invented only for the Sake of Gain.” *Missam inanem Ritum esse (asserunt) ab Apostolis minime traditum, sed quæstus gratia adinventum.* This is an Extract from Tom. VI. of his *Eccl. Hist.*

° *Bossuet* ubi sup. In the Extract which *Leger* gives us of *Claude Seyssel's* Discourse, it is asserted, that they abominated the Invocation of Saints, rejected the Worship of Images; that they laughed at, and despised Indulgencies, and the greatest Part of the Ceremonies of the Church. The beforenamed *Leger* quotes the Extract of a Letter written to *Seyssel* by one *Claude Coussard*, or *Coussart*, which says, speaking of the *Vaudois*, that they believed “ the Body and Blood of CHRIST to be no real Sacrament, but consecrated “ Bread called the Body of CHRIST.” But there is no credit to be given to a Letter which *Leger* dates the 27th of *Feb.* 1547. since *Seyssel* was dead at least twenty Years before that spurious Epistle was ever wrote.

° *Hist. of Revol. &c.* ubi supra.

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their Ancestors Creed, conformable to their present Confession, according to *Leger*, who adds, and to that which is now taught, and firmly acknowledged in all the Protestant Churches. One of these antient Treatises, in particular, is entitled 'an *Excellent Lesson*. In an Extract thereof quoted by *Leger*, there are some very smart Reflections on the Irregularities frequently committed at Confessions, and on the enormous Avarice of the Priests of that Age. The Author thereof affirms agreable to what has been already related with respect to the Tenets of the *Vaudois*, that no Pope, Cardinal, Bishop, &c. since *Sylvester's* Time (he means *Sylvester* the First) had Power to absolve or pardon any mortal Sin, *since that Power belongs to God, and him only*. "The Pastors, adds he, ought to preach to the People, to pray without ceasing, "and to be frequent in feeding the Faithful with the sincere Milk of the Word. They "ought to reprove Sinners according to their ecclesiastical Discipline, that is, doubt- "less, to make them do Penance, and to exhort them to Amendment of their "Lives The Faithful ought always to be aware of *Antichrist*, to detest his "impious Example, and renounce his Doctrines. According to the sacred Scrip- "tures there have been already many *Antichrists*, and all those who break the Com- "mandments of our Lord and Saviour JESUS CHRIST are truly such." In the Fragments of several Paraphrases on the *Lord's Prayer* there is nothing to be met with that is any ways repugnant to the Principles of the *Romish* Church. It must be acknowledged, however, that a very visible Simplicity runs through the whole; that their Notions are very wild and confused according to the Genius of that Age, and the Credulity which is too conspicuous amongst illiterate Writers. As for instance, the Authors of those Paraphrases quote and recommend the Lives of the 'Saints, and admit of several fabulous, or at least very 'precarious Narratives of the Martyrdom of several of the Apostles, as real Facts. The Exposition of the Decalogue, extracted from a 'Dissertation on the *Virtues*, contains nothing but what is conformable to the Principles of the *Roman* Catholicks, even in that Part of it, which treats on the Adoration of Images; since nothing is more true, than that no Christian ought to pay that Homage and Adoration to any Pictures or Images whatsoever, contrary to the Commandments of God, which belongs to the Deity alone. I have before said the same in treating on the Form of their Creed quoted by one of their own Historians.

WE shall in the next Place proceed to their Catechism. In that quoted by *Leger*, as containing the Doctrines of the *Vaudois*, published in the Year 1100, they acknowledge the Trinity, Justification by Grace, a lively Faith, that is to say, accompanied with good Works, and the divine Worship which ought to be paid to God alone. They therein consider the Christian Church after a two-fold manner, that is in its real Substance in the first Place, in regard to which, the Church includes the Elect only; "not one of them is excommunicated: And in its Ministry in the next Place; and then the Church consists of all the Congregation in general both Pastors and People. The true Shepherds are known by their good Works, their preaching the Gospel, and duly administering the blessed Sacraments. Amongst the various Marks by which the wicked Ministers are distinguished, the *Valdensian* Catechism particularly mentions that of "human Inventions. One of the Characteristicks of

^a Dat. in the Year 1100, says *Leger* pag. 26. of his Hist.

^r *Leger* ubi sup. pag. 40.

^t *Idem* pag. 39.

^u *Idem* &c. pag. 51.

^v *Non remaneon proscriptis*, says the *Vaudois*, ubi sup. 61.

^w *Li atrobament human.* pag. 61.

their false Doctrine is, their Recommendation of Idolatry, or the divine Adoration of any created Being how exalted soever; by virtue whereof some Men vainly imagine they have done their Duty towards God by the Profession of such a false Religion, and *the Simony of some of their Priests*. As to the due or undue Administration of the Sacraments, the Catechism mentions that in particular wherein the Priest does not know (or rather does not regard) the Intention of our Blessed Saviour, that is to say, he maintains that Grace and Truth are included in the external Ceremonies, without referring Christians to Faith, Hope, and Charity, which are the Soul of the Sacraments. Thus have I given the Reader what, in my Opinion, appears therein to be most worthy of Observation. The Catechism confirms two ministerial Points, that is, the Preaching of the Word, and the Administration of the two Sacraments, *viz.* Baptism and the Lord's Supper. A lively Faith and Hope or Confidence in the Almighty, accompanied with true Repentance, recommend Sinners to Grace through JESUS CHRIST; but that which discourages them from putting such Trust and Confidence in JESUS CHRIST is a dead Faith, the Delusion of Antichrist, a Trust and Confidence in other Persons, and not in Christ alone, such as ^x Saints, and in the Virtue or Power of ^y Antichrist, &c. of Relicks, or of ^z Purgatory, which is a human Invention, an imaginary Place of Torment, and a Reliance on other Ways and Means directly repugnant to Truth, for the Sake of which the living Fountains of Grace are abandoned for a superior Regard to Fasts, Oblations, Pilgrimages, Invocations &c. To conclude, the Catechism declares, with respect to the Virgin Mary, that she was filled with Grace, as to her own particular Part ^a (by her having the Honour to be the Blessed Mother of the Saviour of the World) but not so far, as to be capable of communicating that Divine Favour to any other Creatures whomsoever.

As to Baptism, another Fragment ^b asserts the Necessity of that Ordinance, because he who receives it *is looked upon, and reputed by every one to be a Brother and a Christian, and the whole Congregation then present join in their Prayers for him, that he may become an actual and sincere Christian, as he is externally esteemed so to be; such Baptism, however, has no Manner of Influence on the Party, good or bad.* Moreover, that Fragment rejects all the Ceremonies observed by the *Romish Church* as useless, and more apt to lead Men into Error and Superstition, than to contribute in the least towards their *Spiritual Improvement and the Salvation of their Souls*.

WITH respect to the Eucharist, ^c an Extract from a *Treatise on Antichrist*, asserts, *that to eat the Bread of the Sacrament is to eat the Body of Christ figuratively*; after which it rejects the Mass, and all the Ceremonies thereunto belonging from the Be-

^x Another Fragment quoted by the *Valdensian Minister, Leger*, and which he says was published in the Year 1120, calls the Adoration of Saints, Idolatry. pag. 73. Another dated much about the same Time, and entitled, *The Invocation of Saints*, rejects such Invocation, as instrumental in making the Populace fond of Idolatry, and inclined to pay more Reverence and divine Honour to the Saints than to the Deity itself; as is evident from the Oblations, and Ceremonies that attend such Invocation of Saints. It would be needless to make any further Extracts from that Fragment, since nothing more is inserted therein than the common Objections of the Protestants to the same Article.

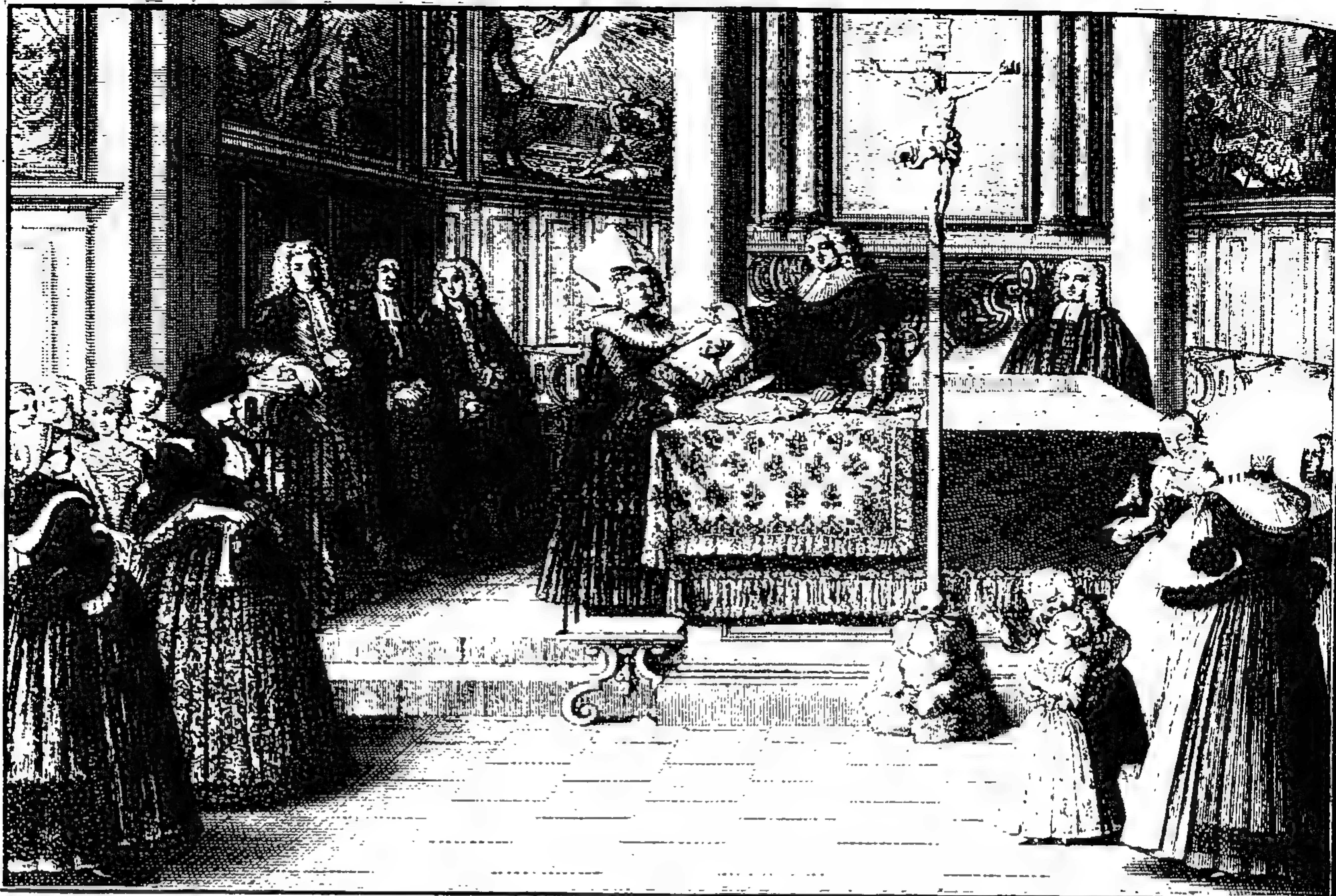
^y In the Fragment which I have quoted there is a Description of the Works of Antichrist, drawn up in a Manner so conformable to the Doctrines of the Reformation that any one would imagine it to have been extracted from the Dissertation of the *Vaudois*.

^z See in *Leger's Hist.* pag. 83. a Fragment, entitled, *Purgatory a mere Chimæra*, published in the Year 1126. There is one Passage in it which demonstrates the Absurdity of the *Vaudois*, and the Ignorance of the Priests; I mean the Description of some of those Torments which Souls endure in Purgatory, and of the grand Festival observed on the Decease of any Persons of Distinction, when the People had made fat Oblations for their Souls. At such Times they sit down to Table, and indulge their Appetites &c.

^a *En quant a la sua besogna*, this is the Expression which is paraphrased in the Parenthesis.

^b *Ubi sup.* pag. 65.

^c *Ubi sup.* pag. 66.

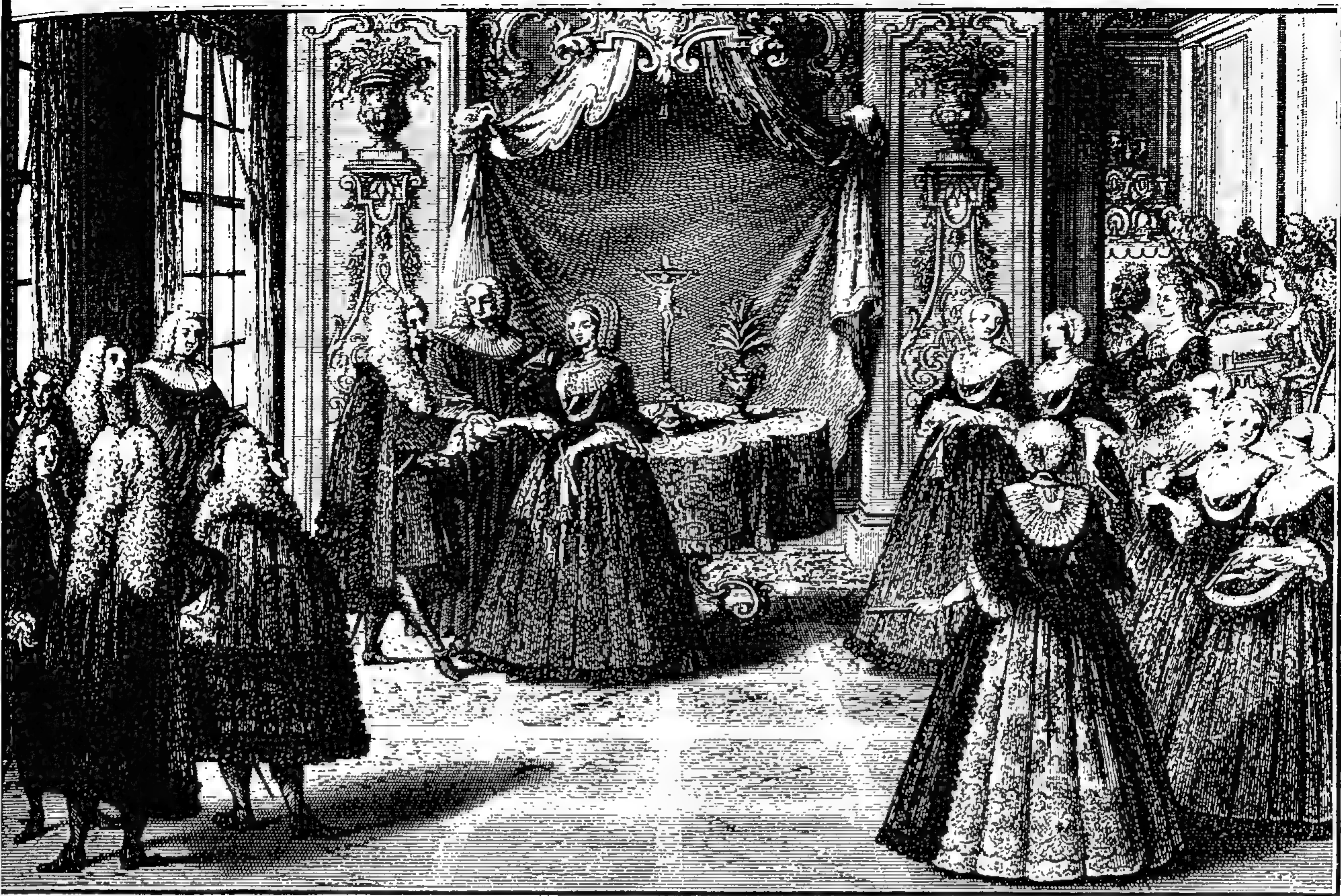


L^e BAPTÊME des LUTHERIENS d'AUGSBOURG.

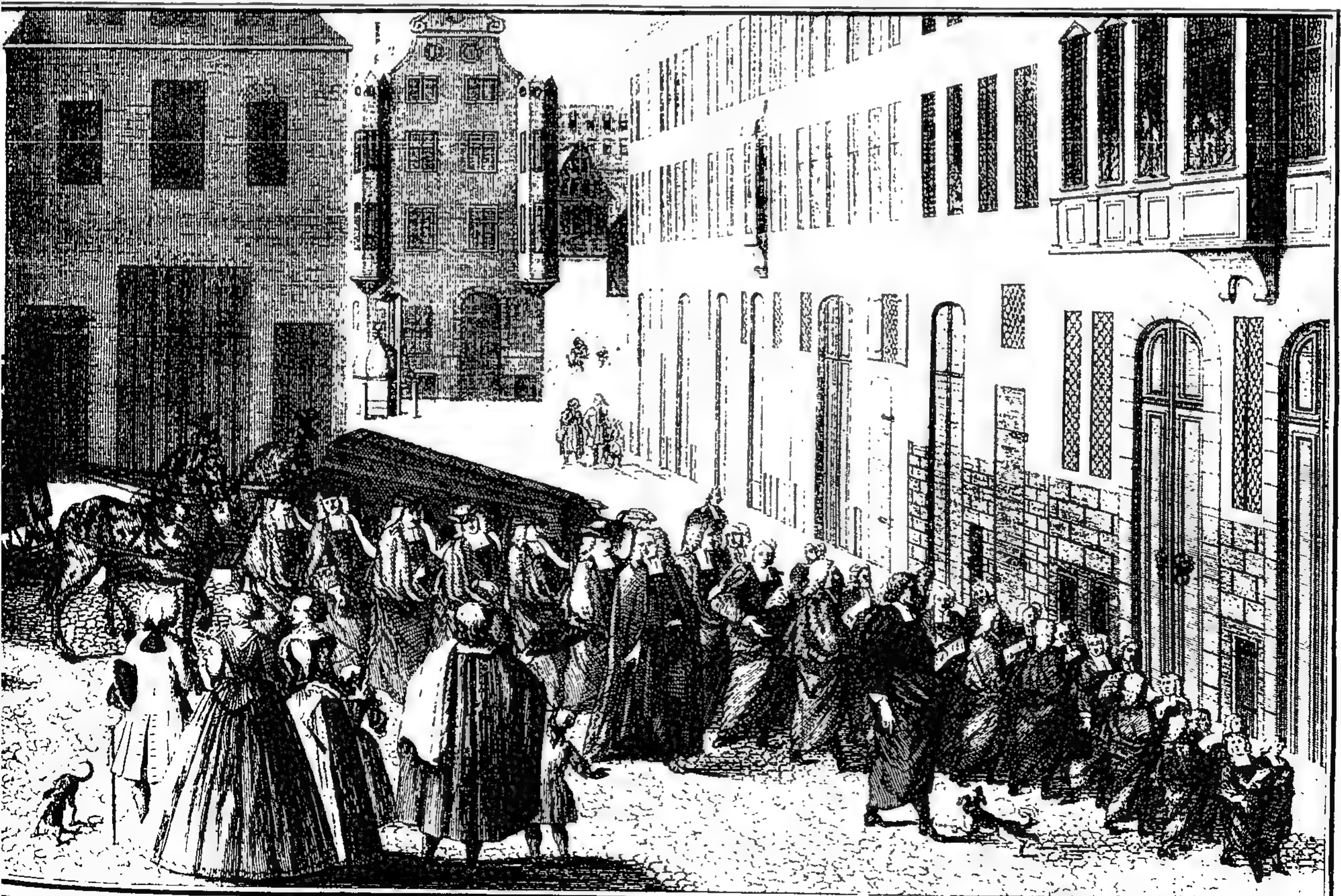


Catherine Sperling del.

Les FUNÉRAILLES des LUTHERIENS d'AUGSBOURG.



Le MARIAGE des LUTHERIENS d' AUGSBOURG.



LUTHERIENS d' AUGSBOURG.

ginning to the End. 'Tis remarkable, however, that in that very Extract the *Consecration of the Eucharist* is particularly mentioned.

ANOTHER Fragment, extracted from the *spiritual Kalendar*, speaking of Ordination, says no more of it than this, that 'tis called *the Power of God legally conferred on Man to preach in the Church, and administer his most holy Sacraments*: At the same Time, however, 'tis allowed to be no more than an ecclesiastical Institution, and the Ceremonies thereunto annexed are there also considered in the same Light. Confirmation likewise and extreme Unction are looked upon as human Ordinances: Nay more, the former is asserted *to be an impious Practice, and introduced by an impulse of the Devil.*

THUS have I given the Reader an Abstract of the fundamental Tenets of the ancient *Vaudois*, extracted from the various Fragments with which their Minister *Leger* has embellished his History. Upon the Supposition that those Extracts are all genuine and authentic, the Separation of the *Vaudois* from the Church of *Rome* must commence about the Beginning of the 12th Century, if not before; since after a long Detail of the Works of *Antichrist*, and of the Errors crept into the Christian Church in that Age, they made a formal Declaration^d that they internally, as well as externally, renounced him and all his Works. *The Cause of our Separation*, continue they, *is the fundamental Article of our Faith.* After which the^e Errors and Enormities of *Antichrist* are recapitulated. Upon the same Supposition, it will be likewise true, that *Valdo* was a Disciple of the *Vaudois*; whereas 'tis the received Opinion, that he was the Founder of their Sect. Mr. *Bossuet* does not seem to pay the least regard to those^f Fragments quoted by *Leger*, whom he calls *the most impudent, as well as most illiterate Coxcomb that ever appeared in Print.* Those Fragments are likewise rejected as spurious because the Language is perfectly modern, and conformable in a great Measure to the present Mode, which is a self-evident Truth: Is it now probable, that there should be such a manifest Variation in the broken Language of their Neighbours, as there plainly appears to be from the Fragments which we have of the ancient Country Dialect of *Provence, Dauphiny, and Savoy, &c.* and at the same Time the *Vaudois* should preserve their Tongue free from any material Corruption for five or six hundred Years together? Besides, there is an apparent Uniformity in the Style of all those various Fragments, the same Turn, the same Genius runs thro' the whole. To what has been said we must add Mr. *Bossuet's*^g Remark with relation to St. *Augustin's Mille-loquium*; which the Extract from the *Treatise on Purgatory*, dated according to *Leger's* History in the Year 1126, quotes under the Title of *Mille-parlement.* notwithstanding that Compilation was made in the 13th Century. The Blunder is notorious. I shall purposely pass over all the other Objections made by that celebrated Prelate, and all the Arguments which he produces to demonstrate that the *Vaudois*, who are fond of being reputed Protestants several Ages before the Reformation, never embraced the Doctrines which they now profess, till some considerable Time after *Luther* and *Calvin*, since the Reader may find them all at large in the XIth Book of his *Hist. of Revol.* However, whether the several Fragments which the

^d *Nos fazen departiment exteriour & interiour de lui que nos crezen Antichrist &c. pag. 79.*

^e *Las Errours & las non Munditias of Antichrist.*

^f *Perrin* had quoted before *Leger* some Part of those old Fragments in his History of the *Vaudois* and *Albigenses.*

^g *Bossuet* ubi supra.

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Vaudois produce, or their Historians for them, be altogether spurious, false or authentic, I shall here produce some other Evidences of their Faith from the several Confessions which are still extant.

ONE Confession of theirs, dated likewise in the Year 1120, gives an Account of the Scripture-Canon, exactly as it stands in the Bible of the Protestants: The Apocryphal Parts of it are also ranged in the very same Order. Purgatory, and all Manner of Traditions aret herein rejected; and Baptism and the Lord's Supper are the only Sacraments which are acknowledged. The Confession of Faith published in the Year 1532, quoted by *Leger* and others, is very consistent with that Harmony and inviolable Friendship which was contracted between the *Vaudois* and the Protestants. The Doctrine of Free-Will is therein absolutely denied; the taking a solemn Oath is allowed to be lawful, all good Works, except those only which God Almighty has expressly commanded, are looked upon of no Value or Account, and auricular Confession is rejected. A good Christian may act as a civil Magistrate and administer Justice; there are no stated Days for Fasts, no Persons of what Denomination soever are excluded from the Holy State of Matrimony; a Minister may be possessed of an Estate in his own Right, and Baptism and the Holy Communion are the only Sacraments therein admitted.

THE *Vaudois* acknowledged likewise another Confession as orthodox, entitled, in *Leger's* History, *The Confession of Faith presented to the King ofⁿ Bohemia by his Subjects the Vaudois in the Year 1535*. The *Vaudois* there spoken of were either the Descendants of some *Hussites*, or of some *Vaudois*, who were Refugees and took Sanctuary amongst them. We find at the same Time that *Melanchthon*, *Bucer*, and *Occolampadius* gave signal Instances of their peculiar Regard and Affection for the *Vaudois* of *Provence*, as well as those of the Valleys. Ever since that Time there has been no manner of Difference or Distinction between the *Vaudois* and the Protestants of *Switzerland* and *Geneva*. The Confessions which were published in 1556 in Opposition to the Persecutions of the Court of *Turin*, and that which was presented to Cardinal *Sadolet*, are in all Respects conformable to the Protestant Creed. All Tradition in general, all the Ceremonies observed in the Celebration of the Mass, Baptism, the Service of the Dead, and every Article relating to the Eucharist &c. acknowledged by the *Romish* Church, are therein rejected. It would be impertinent to enlarge any farther on this Topic. *Leger* has given us the Confession of the *Vaudois* of *Provence* which was presented to *Francis* the 1st in the Year 1554; the Declaration of some of the *Vaudois* belonging to the Valleys made in 1603; and the Confession published in 1655. In all the Confessions abovementioned, and in divers others quoted by *Leger*, the *Vaudois* peremptorily insist on the Antiquity of the Doctrines of their Church, notwithstanding it is so calvinistical, and that the Bishop of *Meaux* has produced such learned and ingenious Arguments to prove their Notions altogether groundless and absurd. Which Side of the Question therefore ought we to adhere to? Shall we believe, that besides *Valdo*, and the Descendants of his Sect, there might possibly be some Enemies of the *Romish* Church who had fled from divers Parts of *Europe* for Refuge into the Valleys, and concealed themselves amongst the Rocks of *Piedmont* long before the Reformation, nay long before *Valdo* himself, being com-

ⁿ *Ferdinand. Luther* and *Bucer* speaking of those *Bohemians* (whom *Leger* here calls *Vaudois*) give them the Denomination of *Brother-Picards*.

pelled thereto and persecuted either for maintaining some erroneous Tenets repugnant to the Doctrine of the Church, or for their Invectives against the Clergy, and against the Innovations which, as they pretended, were introduced in the Christian Religion; that in Process of Time these People thus collected into a Body from all Parts, had maintained their respective Principles in the midst of the grossest Ignorance; that such Ignorance might have created Abundance of Alterations and much Uncertainty; and that those Valleys had all along continued to be the Asylum of such as dissented from the Church till at last they became reconciled to and united with the Protestants?

BEFORE I proceed to the Discipline of the *Vaudois* I shall mention one Circumstance which in my Opinion is very remarkable. They have had the Bible, it seems, in the *French* Language ever since the Time of *Rainier*,ⁱ who adds likewise, that there were several of the *Vaudois* who could repeat the New Testament *memoriter*, and that he had heard an illiterate Peasant rehearse the whole Book of *Job* without the least Hesitation: But, continues he, as they are Lay-Idiots, they explain the Scriptures most wretchedly, and corrupt them. I don't question but what he says may be matter of Fact; since there are too many Doctors, who are as absurd Commentators.

The DISCIPLINE of the VAUDOIS both ANTI- ENT and MODERN.

WHEN once a Party has imbibed strong Prejudices, they seldom fail of conceiving a mortal Aversion for those of another Persuasion, and their Ears are generally open to Scandal and Detraction. I know of no Religion whatever where the People are free from such Mistakes. The Heathens who were prejudiced against the primitive Christians, detested them, and charged them with the Commission of the most enormous Crimes: The latter in Process of Time getting the Superiority over them, became as severe, in their Turn, both in their Invectives, and Aversion. The Religion of the *Jews* met with the very same Fate; and they, as Opportunity offered, treated the neighbouring Religions of *Judea* with equal Indignities. There are two Things to which this Conduct is principally owing, *viz. invincible Ignorance* in the first Place, and in the next, *Wilful Blindness*; neither of which, however, would prove of such fatal Consequence, were Men in both Cases determined to be silent and charitable. But 'tis no small Misfortune, that the Pride of human Nature is repugnant to the former, and ^kSuperstition which is the Portion of the Populace in all Religions, is as incompatible with the latter. As therefore there are few Persons able to resist its prevailing Power, 'tis to that alone we must ascribe the Misrepresentations of several Doctrines which we find set in the most odious Light by such a Number of antient Historians, and those false Ideas which are transmitted to us of the Manners and Character of some Sects, and that, for instance, of the antient *Vaudois*.

VALDO and his Disciples have been charged^l by some Monks with keeping Wives in common. Some Historians have branded the *Vaudois* with all those enor-

ⁱ *Audivi & vidi quendam rusticum idiotam, qui Job recitavit de verbo ad verbum, & plures qui totum Novum Testamentum perfecte sciverunt. Et quia sunt Laici idiotæ falso & corrupte scripturam exponunt.*

^k A false Idea of their Duty towards God.

^l *Gilles's Ecclesiastical History of the Valdesian Churches* p. 5.

mous Crimes and nocturnal Revels of which the Pagans formerly accused the Christians, and the antient Catholicks, ^m those of the new Persuasion in *France*. An implacable ⁿPersecutor of the *Vaudois* boldly asserts, “ that they used to assemble together “ in the Night ; that their *Barbe*, after Sermon, made this formal Declaration, *that* “ *he who should first extinguish all the Lights should be rewarded with everlasting Life.*” This was the usual Prelude to the dark Scenes which were to ensue. They observed, says that injudicious Historian, not to say worse of him, an inviolable Secrecy in those Assemblies, in order to allure Numbers to their Sect, and to secure such from abandoning their Party who could not be prevailed on to countenance or approve of their Disorders. There are other Historians, who, tho’ as open and professed Enemies of the *Vaudois* as himself, have generally acquitted them of all those vicious Practices. Amongst the Antients *Rainier*, who at first was one of the ^o*Barbes* of that Sect, and afterwards an Inquisitor, lays no such riotous Proceedings to the Charge of the antient *Vaudois*. Amongst their modern Enemies I know of no one, that has paid any Regard to that Idle Story, or who at least has not softened so black an Imputation with the following Parenthesis (as we have been informed) or with this (if we may rely on the Veracity of Father ^p*Benedict*) that zealous Dominican against the *Vaudois*, who, as he embraces every Opportunity to asperse them, would never forbear reflecting on their nocturnal Assemblies. Another Author, who tho’ so far from having any Regard for such Hereticks, that he adds Errors of his own Invention to those already related, says no more of the ^q*Vaudois* than this, “ that the Duke of *Savoy* was pleased “ to indulge them in the free Exercise of their Religion on Account of *their Simplicity, and passive Obedience, in paying chearfully the Tribute he exacted of them.*” In case the *Vaudois* did keep up any private and nocturnal Assemblies, their Intention was only to ^rscreen themselves from the Persecution of their Enemies. Was not that, however, ground sufficient to justify the loading them with the most infamous Practices ? Such as are Zealots, and superstitious Adherents to the Religion they have habitually professed, never fail to find out some inhuman Ways and Means to destroy those who differ in Opinion from them : And one may almost venture to assert, that they look upon Plots, Fears, and Jealousies as Articles of their Faith. When a celebrated Doctor of the last Age ventured to proceed out of the common Road, he was immediately stigmatized with being a Sorcerer and a Magician, one who kept the Sabbath strictly indeed, but on that Day worshipped the Devil. He was charged with being a Member of a Club supposed to be kept at *Bourg-fontaine*, where their whole Business (according to the Surmise of those Bigots) was to laugh at, and extirpate all Thoughts of Religion, without any Regard to the Absurdity of such an Imputation, since at the Time when that Club subsisted the Doctor was but an Infant.

WE find that the *Vaudois* were likewise charged with Magick and Sorcery : Nothing, however, could possibly be more ridiculous and extravagant than the Notion which the *Roman* Catholicks entertained of those very People who were their

^m See *Beza's* History of the reformed Churches in *France*.

ⁿ Historical Memoirs relating to the Heretical Tenets of the *Vaudois* quoted by *Leger* ubi sup. pag. 182.

^o Some Historians say he was a *Barbe* amongst the *Cathares*, provided they and the *Vaudois* were two different People. That *Rainier* or *Reynier* had resided for seventeen Years amongst the *Cathares*.

^p Author of the History of the *Albigenses* &c. ubi sup.

^q *Jovet's* History of Religions.

^r In *Gilles's* and *Leger's* History of the *Vaudois*, and in *Bossuet's* History of the Revolutions in the Protestant Churches there are several Instances of the good Morals and decent Deportment of the *Vaudois*.

Neighbours. ' They thought they were Monsters with an Eye in their Foreheads, like the *Cyclops*, and four Rows of long black Teeth in their devouring Jaws. They firmly believed, that those monstrous Hereticks roasted their Children, and eat them. But what is most surprising, one of the Dukes of *Savoy* was so prejudiced against them, as to give Credit to such idle ' Tales, infomuch that they were obliged, in order to undeceive him, to produce some of the Children of those *Vaudois* before his Highness.

BUT to be serious. The ecclesiastical Discipline of the *Vaudois* is very pure and simple. Their Ministers are called *Barbes*, a Term, which in the *French* Tongue signifies ' *Uncle*. From thence is derived that other of *Barbet*, by which the *Roman* Catholicks for the generality distinguish the *Vaudois*, who, as we are informed, confer that Title on their Pastors, and such others likewise as are somewhat advanced in Years, and are the true Objects of Veneration and Respect. The same Deference is frequently paid to Persons of Merit in *Provence*, *Languedoc*, and several other Places. The true Reason, however, according to ^w *Gilles*, why their Ministers were called *Barbes* was this, that they might thereby conceal their Function in remote Parts and Times of Persecution. The *Barbes* (amongst the antient *Vaudois*) made the Education of their Youth, and the Superintendency of their publick Schools an important Branch of their Employment. Out of those Scholars they selected such as had the best Capacities for the Ministry, and in order to form and fit them for that Office, retained them for a Time in their own Houses. The Exercise, however, of the Ministry, says the *Valdensian* Historian referred to in the Note below ^x, was no Manner of Obstruction to their Practice of some manual Occupation, or some other Science, particularly that of *Physick* or *Surgery*, in which many of them were very great Proficients and which they followed, not only with a charitable View of relieving such as were in Sorrow and Distress, but of concealing their proper Function, and of getting a comfortable Subsistence in perillous Times, and in foreign Countries. The Discipline of the *Vaudois*, as related by *Leger*, is in every Article very conformable to that of the Protestants. With respect to that of the antient *Barbets*, we must once more have recourse to the Account given of it by *Gilles*. They held a Synod every Year, for the most Part in the Month of *September*; at which Time their Students in Divinity were examined, ordained, and appointed either to go abroad, or preach in some of their Churches. Such Pastors as were able to travel, very readily submitted to the Trouble and Fatigue. Their young Pupils were accustomed to an unlimited Obedience. Besides the Synods abovementioned, they had their extraordinary Assemblies, which, according to their own Historian, consisted of Deputies from all Parts of Europe wherever there were any *Valdensian* Churches that could conveniently send them; some of their *Barbes* were married Men; the Majority of them, however, kept themselves single; not out of any Scruple of Conscience, but an Ambition to discharge their Duty in the most distant Churches, without the least Obstruction or Incumbrance.

THE *Vaudois* administer the respective Sacraments of Baptism and the Lord's Supper in the same Manner as other Protestants; but till the Year 1630, according to

^r *Gilles's* Ecclesiastical History of the Churches &c. p. 394.

^s *Gilles* ubi sup. pag. 27.

^v According to *Menage* it signifies likewise an Elder in the *Venetian* Language.

^w *Ubi* sup. pag. 11.

^x *Gilles* ubi sup. The Protestant Ministers by their Ecclesiastical Discipline, are enjoined to follow no other Occupation but their own. See the *Discipline of the Protestant Churches in France* by Mr. *Huiffeau*. chap. I. Art. xix. 'Tis evident in this Place, that Necessity justified the Conduct of the *Vaudois* in this Particular.

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Leger, ^y the triple Asperſion in Baptiſm, and the triple Breaking of Bread in the Holy Communion were conſtantly praſtiſed in Commemoration of the Bleſſed Trinity. Ever ſince that Year, indeed, their Ceremonies have in all Reſpects been the ſame with thoſe obſerved at *Geneva*; and that of giving the Wafer at the Holy Comunion, which till then was the uſual Practice, has been intirely neglected and laid aſide.

THEY adminiſter the Sacrament of the Lord's Supper four Times a Year, as they do at *Geneva*. Juſt before the Celebration of it at *Chriſtmas* and *Eaſter*, all the Paſtors viſit their Churches, and catechiſe their reſpective Congregatiſ in the publick Manner hereafter more particularly to be mentioned.

THE Language of the Valleys conſiſting partly of the Dialect of *Provence*, and partly of broken *Italian*, their Sermons ought to be preached in the *Italian* Tongue: That Office, however, is ſometimes performed in the one, and ſometimes in the other; but their Eccleſiaſtical Acts or Records are all in *Italian*. There are ^y Conferences held in ſome of the Valleys every firſt *Friday*, and in others, every laſt *Friday* in the Month; at which all the Paſtors (of the Valley) and one or two Elders of each reſpective Church conſtantly attend. They are removed by Turns from one Church to another, and every Paſtor is likewiſe obliged to preach in his Turn on thoſe publick Occaſions: The ſeveral Controverſies which the Conſiſtories are unable to determine, are therein more fully argued and debated. No Diſpute whatever is brought before the Congregations or general Synod but by way of Appeal from thoſe Conferences. Some particular Caſes likewiſe of the laſt Importance are now and then referred to the Synod from thoſe Conferences. “ 'Tis a general Rule (I ſhall
“ here tranſcribe from *Leger*) that in all Places where the Paſtors and Con-
“ ſiſtories diſcharge their Duty as they ought, to puniſh, with the utmoſt Severity,
“ all ſuch as are concerned in any Trial before a *Romiſh* Magiſtrate; their Diſcipline
“ ſtrictly enjoining all Perſons whomſoever to forbear to take out any legal Pro-
“ ceſs againſt their Brethren, on any Pretence how plauſible ſoever, till proper Ap-
“ plication be firſt made to the Elders of their reſpective Diviſions, who, in caſe they
“ are not able to bring Matters to an amicable Concluſion, refer their Debate to the
“ Conſiſtories, who oblige the Parties to ſtand to their Arbitration, and compromiſe
“ the Affair in Diſpute between them which they promiſe inviolably to ob-
“ ſerve, under the Penalties and Amerciaments therein particularly ſpecified.
“ If the Arbitrators cannot agree the Moderator of their Churches is to act as
“ *Umpire*, or in Caſe he declines it, the Paſtor of the Church. If the Di-
“ ſpute is not decided this Way, 'tis referred to the Conferences, and at laſt brought
“ before the Congregations”

FORMERLY, as the ſame *Leger* informs us, the Moderator of the Churches be-
longing to the Valleys, with his Aſſiſtant and an Elder, viſited all the Churches once
a Year; and either he, or his Aſſiſtant, preached a Sermon in every Church they
came to. They were ſtrict in their Examinations, and free in their Reprehenſions,
as Occaſion required, and afterwards made their Report to the Synod. However,
that Cuſtom was altered ſoon after the Year 1630, or at leaſt not obſerved with that
Punctuality and Strictneſs as before.

^y *Ubi ſup.* pag. 206.

^z Aſſemblies leſs general than the Synods, which, in the Diſcipline of *France* and *Holland*, are called *Clafſes*.

EVERY TOWN has one Elder, and sometimes two or three. A Day is appointed for a general Rehearsal of their Catechism at the Elder's House, where Men, Women, and Children, Young and Old, Men-Servants and Maid-Servants give their Attendance. Their Corrections and Reproofs are given on certain Days in the Consistories. Both Pastors and Elders are mutually reprimanded; and they are obliged on their solemn Oaths not to be partial to, or favour one another. Two Articles are, or at least ought to be therein observed, that is to say, to act, in their Reproofs, in the first Place, out of a Principle of Charity, without Envy, Heart-Burnings, &c. and in the next, not to divulge the Correction, or the Misconduct that was the Cause of it.

I OBSERVE in general, that whatever is called a Crime, or a crying Sin, is not only attended with publick Censure, but Excommunication likewise. According to *Leger*, they who are guilty of any such enormous Offences, are suspended for a long Time from the Privilege of receiving the Holy Communion; and during that Time, are not permitted either to bring Children of their own to be baptized, or even to stand as Sureties, or Godfathers for those of their Neighbours. In short, after having given for a long Time divers repeated Testimonies of their unfeigned Repentance, "they are received, says *Leger*, into the tender Arms of the Church again, upon the following previous Reparations The Penitent must for three *Sundays* successively, and in the full View of all the Congregation, stand by himself on a Stool before the Pulpit, during the whole Time of Divine Service After the Sermon is over, but before the Benediction, the Pastor informs the whole Church that such a one . . . is permitted to do publick Penance The Penitent thereupon falls on his Knees, and listens with Attention to the Remonstrances of his Pastor, who on the first *Sunday* expatiates on the Darknefs and Horror of his Crime, and the Judgments of God which are justly due to the Commission of them: On the second, he represents to him the Necessity and Advantage of sincere Repentance; and on the third and last *Sunday*, the Penitent continuing, with an audible Voice, to implore Pardon of God and the Church, and promising by his future Conduct to make Atonement for his past Offences, the Pastor at last, in the Name, and on God's Part and Behalf, pronounces the Absolution and Remission of all his Sins, and his Reconciliation to the Church &c." Amongst the Number of capital Crimes, and such as require a publick Penance, they reckon all Uncleannefs of what Nature or Kind soever, that is to say, simple Fornication (for which they do Penance but two Sundays, sometimes but one, and that too very often on a Week-day) all blasphemous Expressions, Prophanation of the Lord's Day, the Renunciation of their Religion, that is to say, the Religion professed by the *Vaudois*. Such as abjure the *Romish* Religion make their Recantation in publick before all the Congregation. Gaming, Dancing, and Drinking are dark Articles in the Catalogue of crying Sins. The Discipline of the antient *Vaudois*, of which *Leger* has given us several Extracts, calls *Dancing the Procession of the Devil As many Steps as the Sinner advances in Dancing, so many Leaps does he take towards the Confines of Hell* According to that same Discipline, *Dancing is the ^a Pomp and Mas of the Devil*: Thus to go to a Ball is to go to the Devil's Mas. This is the humorous Character which that Discipline gives of Balls. I should be obliged to transcribe almost every Article, were I to give the Reader all the severe Reflections that are therein cast upon Dancing. 'Tis

^a *La Pompa e la Messa del Diavol.*

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all a Comedy, and a perfect Original. What relates to Drinking is equally diverting. *The Tavern is called the Devil's School, where he works Miracles after his own Manner, and directly contrary to those wrought by God; for the latter opens the Eyes of the Blind, makes the Dumb to speak, and the Deaf to hear, and the Lamé to walk; at the Tavern the former almost deprives his Pupils both of their Eyes and Ears, makes them stammer, and reel about. The Landlords themselves are likewise the Devil's Pupils; forasmuch as they permit such wicked Expressions to be uttered in their Houses against God, and the Blessed Virgin, against all the Angels in Paradise, both Male and Female; and for no other Advantage than the Sale of a few Bottles of Wine.* All such Cant, however, and Formality is now exploded. When *Leger* wrote, indeed, if any one was convicted of Gaming, he was liable to the Censure of the Church, *and to do Penance more or less in Proportion to the Circumstances of the Time, Place, and the Transgressor.* One proved guilty of Dancing either fell under the publick Censure of the Church, or was obliged at least to *bumble himself before the Consistory; nay such as were Spectators only of a Popish Ball were not free from Reprehension.*

THE Students in Divinity are not received into the Ministry till they have past a very long and strict Examination, and composed several Probation-Sermons in *Latin, French, and Italian*, within the Compass of twenty four Hours. I shall make no Remarks on their Imposition of Hands, since the Ceremony is exactly conformable to that of the Protestants. No one is admitted as an Elder, till he has first been very strictly examined as to his Capacity and Experience, as well as his Life and Conversation. His Election is confirmed by several *publick Declarations*, which the Protestants call *Banns*. 'Tis an Office for Life. There is but one Deacon to every Church. He delivers out nothing but by express Orders from the Consistory, or by a *Mandate* from the Pastor.

To conclude, all the Churches of the Valleys are obliged to have several well-disciplined Schools for the Instruction of Children in the Principles of the Protestant Religion. They have likewise, according to *Leger*, one *Free-School*, supported at the joint Expence of all the Vallies where they send their brightest Youth, and from whence in Process of Time they make Choice of those who are devoted to the Ministry. The young Gentlemen of promising Parts, now brought up in the Valleys of *Piedmont*, are sent for the generality to finish their Studies either at *Geneva*, or in the Academies in *Switzerland*.

An ACCOUNT of the VARIOUS SECTS, confounded and intermixt with the ANTIENT VAUDOIS.

FROM the first Rise of the Sect of the *Vaudois*, or at least one Century after *Valdo*, Head of the *Leonists*, otherwise called *Poor Men of Lions*, there were several Persons of far more heretical and dangerous Principles than the *Vaudois*, who fled for Refuge amongst their Party. 'Twas owing to that Intermixture that from that Time the *Vaudois* were divided into several Branches: For which Reason we ought carefully to distinguish the Doctrine of the real *Vaudois* from those who only

^b This Passage is very remarkable.

^c This Observation has been made before.

assumed that Title. I shall now proceed to enumerate the various Errors maintained by those of most Repute belonging to the several Branches.

THE ^a *Runcaires* added, as we are informed, to the Doctrine of the *Vaudois*, that monstrous Opinion, if we may form an Notion of it from the Manner in which the Authors of that Age have exposed it, *that no mortal Sin can be committed from the Girdle downwards*, under Pretence that it is written, *Fornication proceeds from the Heart*.

THE *Ortlibenfes* denied, that there was any such Thing as a Trinity before the Nativity of JESUS CHRIST, who, according to their Notion, was not till that Time the Son of God. To these two Persons in the Trinity they added a Third, during the preaching of JESUS CHRIST, that is to say, St. *Peter*, whom they acknowledged to be the *Holy Ghost*. They held the Eternity of the World; but had no Notion of the Resurrection of the Body, or the Immortality of the Soul: And yet notwithstanding, they maintained (perhaps indeed by way of Irony) that there would be a final Judgment, at which Time the Pope and the Emperor would become Profelytes to their Sect. They denied likewise the Death and Resurrection of JESUS CHRIST, and the other mysterious Tenets relating to him. The Cross of JESUS CHRIST was, according to the Opinion of these Hereticks, Penance, or rather, their own abstemious Course of Life, which they maintained to be absolutely free from the Commission of any mortal Sin. This Penance, said they, was the Cross which our Saviour bore. They held likewise, that all the Vertue that was in Baptism consisted in the Merit of him by whom it was administered, and that it was of no Manner of Benefit or Advantage to young Children. They were of Opinion, that the *Jews* might be saved without ever being baptized, provided they became Members of their Sect. Moreover, they rejected Marriage, as to the ceremonial Part, denied Transubstantiation, and boldly asserted, that they themselves were the only mystical Body, that is to say, the Church of Christ.

THE *Sciscidenfes* differed from the *Vaudois* in that one Article only, of receiving the *Eucharist*. But is not that Passage of *Rainier* misunderstood, since 'tis a difficult Matter to comprehend the true Intent and Design of it? Mr. *Bossuet* is of Opinion, that his Meaning was this, *that they made no Scruple to receive the Holy Communion from the Hand of a Romish Priest*: But that Construction, in my humble Opinion, is very forced and unnatural.

I SHALL not enlarge on the Tenets of the *Cathares*, who were *Manicheans*, subdivided by *Rainier* into three other Sects, more or less *Manicheans* and *Libertines*; nor on the *Passagins*, who maintained the Necessity of observing the Law of *Moses* according to the Letter, and denied the *Trinity* at the same Time; nor on the *Albigenses*, who make such a Figure in the History of the 13th Century. All these Sects had nothing in common with the *Vaudois*, but an implacable Aversion to the *Romish* Church; in that Particular very much like the *Calvinists* and *Lutherans* of the present Age. 'Tis owing to this unhappy Aversion that we imagine those who dissent from

^a *Rainier* quoted in Father *Alexander's Eccl. Hist.* ubi sup,

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us in Point of Principle to be hideous Monsters, and allow no one to be a Member of the true Church, that *is not a Sheep of our own Fold*. This unhappy Aversion likewise is the Fountain and Foundation of that blind Credulity, which induces us so indiscreetly to give into all the Banter and Ridicule which one Party makes of the other. Thus the *Roman* Catholick diverts himself with the merry Misrepresentations of a *Calvinistical* Heretick, and the latter, on the other Hand, listens with the utmost Pleasure and Attention to all the romantick Stories of the Monks Adventures with the Nuns.



T H E

THE THIRD

DISSERTATION

On the RELIGION and ECCLESIASTICAL
DISCIPLINE of the *Bohemians*, or the *Brethren*
of *Bohemia*.

DISSERTATION.

On the Religion and Ecclesiastical Discipline of the *Bohemians*, or the Brethren of *Bohemia*.

THE *Bohemians* call all such as are of their own Persuasion the *Brethren of Bohemia*, or otherwise the *Brethren*, without any further Distinction. Though in former Times they were known and distinguished by the Name of *Hussites* and *Calixtines*, from their being the Disciples of *John Huss*, and their Administration of the Cup at the Holy Communion. However, notwithstanding their peculiar Veneration for the beforementioned ^a *Huss*, as their much boasted Reformer, yet they disown the Title of *Hussites*; for, say they, *we acknowledge no mortal Man to be our Master*: And for that Reason, all their Apologies were ^b subscribed under the Denomination of *the Brethren of the Law of JESUS CHRIST*. As to the Title of ^c *Calixtines*, they reject it; because such as were properly so called, ^d dissented from the *Romish Church* in but one particular Article, that is to say, in their Permission of the Laity to receive the Communion in both Kinds. There was a total Separation of the true *Hussites* from the *Calixtines* in the Year 1457; but before that Time, they were commonly called *Taborites*, from ^e *Tabor*, a City of *Bohemia* inhabited by the *Hussites* for a long Time under *Ziska*, who was their Head, or principal Commander; or from the *Bohemian* ^f Term, *Tabor*, which signifies a *Tent* or *Tabernacle*; because they pitched their Tents on a Mountain near *Prague*, which from thence was called *Mount Tabor*. We are likewise informed, that after the Decease of *Ziska*, they were called *Orphelins*.

THESE *Taborites* dissented almost in every Article from the Catholick Church, and according to *L'Enfant*, maintained much the same Principles as those ascribed by *Æneas Sylvius* to the *Vaudois*. We find in an antient ^g Collection, without Date, and without the Name of the Place, where, or the Person by whom printed, a List of forty four erroneous Articles, with a Confutation of each of them Paragraph by Paragraph, reported to be composed by *Wickliff*, and *John Huss* his Disciple (*ejus Sequacem*) among which there are several, indeed, that have been ascribed to the *Vaudois*: but since the Style appears to me to be so uncouth and barbarous, and the Confutation so weak and injudicious, 'tis much to be questioned, whether any Stress should

^a *Revera genuina Sancti Martyris Hussi propago*; says *Comenius* the Bishop, or *Antistes* of the Churches of *Bohemia*, in *præfatione ad Discipulam* &c.

^b *Comenius* ubi sup.

^c From *Calix*, a Cup or Chalice.

^d *Hist. of the Council of Constance*; by *L'Enfant* Lib. VI. pag. 222. published in 1727.

^e *Comenius* ubi sup. and others.

^f *L'Enfant* ubi sup. Lib. VI.

^g There is no other Title to the Collection than this, *Commentariorum Æneæ Sylvii Piccolomini Senensis de Concilio Basileæ celebrato libri duo* &c. notwithstanding it contains several other Pieces mentioned in a short Advertisement thereto annexed.

be laid upon that ^h List or not. A much greater Regard ought to be paid, however, to what *Æneas Sylvius* has said, as being a Man of good Taste, and solid Judgment. We should take particular Care likewise not to confound with these *Brethren*, those *Vaudois* who were scattered and dispersed all over *Bohemia*, before ever their Sect commenced. 'Tis very probable, however, that in Process of Time, they communicated their Tenets one to another. We shall endeavour to shew, *that there was actually a Brotherhood, or amicable Society then subsisting*. It was possible likewise, that they grew more numerous by Degrees, since they were all sworn Enemies to the Pope, whom they called *Antichrist*; since both Parties rejected such Priests as were dissolute and debauched, and were of Opinion, that their Authority was taken from them by vertue of their Sins; since they unanimously ⁱ permitted all Persons without any Restriction, to preach the Gospel, and agreed with one Consent to humble and impoverish the Ecclesiasticks and the Monks &c. Mr. de ^k *Beaufobre* confirms what I have here asserted; since he divides the *Bohemians* into three distinct Sects, or Parties; first the *Calixtines*; secondly, those who aimed at a Reformation, as the ^l *Vaudois* did, and acknowledged with them the real Presence, and the Adoration of the Host; and thirdly, the *Picards*, who were the Forerunners of the *Sacramentarians*.

THE real *Brethren of Bohemia*, whether they be called *Hussites* only, or *Taborites*, after their Separation from the ^m false, or pretended *Hussites* in 1457, began to establish at the same Time private Assemblies, and a Form of Government, under the Regulation of a Consistory, that is to say, an Ecclesiastical Discipline, some Time before the Proposition was made of a Union with some particular *Vaudois*, who were Refugees in *Austria*: Those *Vaudois*, however, were scattered and dispersed, and their Head, *Barbe*, or Bishop, called *Stephen*, was burnt at *Vienna* before such Union could be accomplished. There had been some Probability, that those *Vaudois*, mentioned by *Comenius*, were the *Picards*, whom *Æneas Sylvius* speaks of, that flew to *Prague* from *France* with their Wives and Children, had we not been informed that ⁿ *Ziska* himself was instrumental in the Extirpation of them, which is very inconsistent with, and widely different from any amicable Accommodation. We find likewise, that about the same Time there were several *Adamites* dispersed all over *Bohemia*, who, according to ^o M. de *Beaufobre*, were a small Body of the *Vaudois*, and a Remnant of the *Flagellans*, who were scatter'd all over *Germany*, and gave into some particular Tenets of the *Vaudois* and *Taborites*. By this short Account it plainly appears, that from that Time it was a very easy Matter to blend, or confound all those Sects together, sometimes under one Denomination, and sometimes under another. There

^h For instance, we may very reasonably suppose the Author to assert that *John Huss* rejected the Doctrine of the *Remish* Church with relation to the Eucharist, since in the Title of those Articles he joins *John Huss* and *Wickliff* together: Now to maintain that *John Huss* ever denied the Doctrine of Transubstantiation is a notorious Falshood.

ⁱ See the foregoing Dissertation.

^k *Bibl. Germ.* Tom. XXI.

^l The *Vaudois*, says Mr. *Beaufobre*, never pretended to deny that Presence, as is evident from several Authors who give us an Account of their Tenets, and made no Scruple of kneeling before the Sacrament which the *Picarts* did; and in fact, they did not believe the Doctrine of Transubstantiation.

^m *A Calixtiniis illis pseudo-Hussitis secessione facta Comen. ubi sup.*

ⁿ See what Mr. *Beaufobre* says in Tom. XXI. in *Bibl. Germ.* on that Action of *Ziska*, who was according to him, of that Party of *Bohemians* who believed the real Presence, and in all Probability, Transubstantiation too: The *Picarts*, on the other Hand, denied both the one and the other; and maintained, that the Bread and Wine were only Symbols, or Representations of the Body and Blood of *JESUS CHRIST*; on Account of which erroneous Tenet *Ziska*, who was as fond of burning Hereticks as the *Roman Catholics*, caused several of those unhappy *Picarts* to die at the Stake. They met with a more favourable Reception after the Death of *Ziska*, since, according to Mr. *Beaufobre*, they were reunited to the other Party under *Procopius*.

^o *Bibl. Germ.* ubi sup. pag. 112.

are two Circumstances that might contribute very much towards such Confusion. First, the little Correspondence which they had with those whom they looked upon as Hereticks ; and secondly, their Aversion for, and Distrust of them. What Wonder is it, that there should be such a Confusion at that Time, when the illiterate Zealots, and Devotees of the present Age confound, and blend a *Janfenist* with a *Calvinist*, an *Armenian* with a *Socinian*, a *Pietist* with a *Libertine*, and a *Free-Thinker* with a *Deist*. But not to deviate from our Account of the *Brethren of Bohemia*: Ever since their Separation from the *Romish* Church, and from the *Calixtines*, or pretended *Hussites*, they began to form themselves into Assemblies, as I have before observed, and erected divers Chapels and Conventicles all over *Bohemia*, at least as many as they could conveniently without Danger of Persecution. *Comenius* assures us, that in the Year 1500 there were two hundred Churches of the *Brethren in Bohemia* and *Moravia*, amongst which there were several supported by Persons of Distinction who favoured that Persuasion. The Ministers of the Churches who had no established Revenues, maintained themselves, as the *Vaudois* did, by the Practice of some mechanical Operation. And forasmuch as they were obliged, for fear of being persecuted, and corporally punished, to fly for Refuge into Caves and Rocks with their little Flocks; the Catholics, by way of Derision, called them ^p *Jamniques*, which is beyond all Dispute a *Sclavonic* Term, and signifies a *Cavern*. These poor Refugees convened their Synods and their Assemblies within those Rocks, and there likewise composed their Laws and Institutions, and performed the Divine Service.

THAT these People, who lived after such a deplorable Manner, altogether unsettled and scattered about, for the generality without any Fire to warm them; or Habitation to reside in; who were in perpetual Fears, and forever on their Guard to avoid their being burnt or massacred, were very senseless, stupid Creatures, and but one Degree above the Brutes, till near *Luther's* Time, is a Truth beyond all Contradiction. Before that Reformation, their Pastors or Ministers were for the generality poor despicable Mechanicks, and by Consequence very illiterate, and yet notwithstanding, either through Ignorance, or an Aversion to the *Romish* Communion, or thro' consummate Impudence and Stupidity joined together, they set up their Sect in Competition with all the Christians in the World; they rebaptized all such as became Profelytes to their Profession, and that too some considerable Time after *Luther's* Reformation. ^q Two Things were very observable in the Conduct of these *Brethren* after their Separation. The first was, that by the Advice of the Gentlemen who were their Patrons and Protectors, they deputed four particular Persons to travel not only into *Greece* and *Russia*, but all over the Eastern and Southern Parts, in hopes to find again that Christianity, which according to them, was lost in *Europe*, with a firm Resolution to unite themselves to that Party whom those Deputies should report to be sincere Christians; but all their Toil and Fatigue proved fruitless and ineffectual. They only brought back an Account to their Brethren of the Corruption of the Christian Religion in all the Countries thro' which they had travelled; and of a *Confession of Faith* widely different from that which they professed. There was but one Article in which they agreed, that is to say, in rejecting the Authority of the See of *Rome*. The other Circumstance, in my Opinion, no less observable, was the Judgment of *Eraſmus*. The *Brethren* sent their Apology to him, and begged

^p *Per ludibrium ab hostibus Jamnici, id est speluncales, dicti fuerunt. Comen. ubi supra.*

^q *Comenius ubi sup. Bosquet Hist. of the Revolutions, &c. Lib. XI.*

the Favour of his Perusal and Opinion of it. *Erasmus*, after he had read it, returned them the following Answer, viz. 'That tho' he did not find any erroneous Doctrines advanced therein; yet he did not think it advisable to give his Approbation thereof, neither had the Brethren the least occasion for it: In a Pamphlet, however, which he afterwards wrote against one *Schlecht*, he took an Opportunity to speak very favourably of the Ecclesiastical Discipline of the Brethren. " They themselves 'elected, says " he, their Priests, that is their Pastors, which is very agreeable to the Practice " of the primitive Christians they made Choice of such Persons as were discreet " and virtuous, and that Respect they did nothing so much amiss, since their prudent Deportment made an Atonement in some Measure for their Want of Learning. They called one another *Brother* and *Sister*. Would to God those Testimonies of mutual Charity and Benevolence still subsisted amongst Christians! I don't find any thing blame-worthy in their Conduct on that Account. They have just Grounds for shewing a more profound Veneration for the Sacred Scriptures than for the Doctors. Their Notion with Respect to Festivals is very conformable to the Practice of the Church in *St. Jerome's* Time; at present they are numerous even to Excess."

THE Brethren of *Bohemia* sent their Deputies to treat with *Luther* in the Year 1522 and also in 1524; but that Reformer, it seems, then entertained a contemptible Idea of them, and shewed them no Manner of Respect. " 'These People, said he, are " very reserved and rigid; Men of stern and gloomy Aspects, who make the Law and " the Exercise of religious Duties a perfect Torment. They are never chearful, their " Consciences for ever accuse them." On the other Hand, the Brethren were of Opinion that *Luther* was not rigid and austere enough: Thus the Correspondence, begun between *Luther* and the *Bohemians*, was interrupted for above eight Years, and was never revived till about the Year 1532, at which Time they published a Vindication of their Doctrine and their Ceremonies; and *Luther* himself caused it to be printed the Year following, with an introductory Discourse to it of his own composing. I shall not here transcribe the exalted Character which the Reformers for the generality give of the Doctrine and Discipline of the *Brethren*, nor all the Testimonies of brotherly Love and Affection which are to be met with in the Dissertations of the new Doctors. The *Brethren*, however, were not reconciled all at once to *Luther's* Doctrine; and it is reasonable to suppose, that they retained not only that Severity of Manners which they all along professed, and confirmed by their ready Compliance with the Rigour of their Discipline, but also some other Practices of the *Romish* Church at the Time of their first Deputation to *Luther*. But let us see what *Mr. Bossuet* says with Relation to the Manner in which these Brethren divested themselves by imperceptible Degrees of their *Romish* Principles. " The " Brethren acknowledged, as we do, seven " Sacraments in that Confession of theirs made in the Year 1504, which was presented

^r *Comen. ubi sup.*

^s *Quod sibi Fratres illi sacerdotes ipsi eligunt, non abhorret a consuetudine veterum quod indoctos, tolerabilius esse, si vitæ pietas penset eruditionis inopiam. Quod se invicem fratres ac sorores appellant, non vides cur debeat reprehendi: atque utinam eadem appellatio mutuæ charitatis perseveraret apud Christianos? quod minus tribuant Doctoribus quam divinis voluminibus recte sentiunt De festis diebus non multum abest illorum opinio a sæculo Hieronymi. Nunc in immensum crevit sistorum turba. . . .*

^t *Luther in Colloq.*

^v Amongst the several Eulogiums which that German Reformer gives us of the Discipline of the *Bohemians*, the following one is very remarkable. Since the Days of the Apostles no Persons ever lived so conformable to the Apostolical Doctrine and Discipline as the Brethren of *Bohemia*.

^w *Ubi sup. Lib. XI.*

“ to King *Ladiflaus*. They produced Scripture-Authority in Defence of that Doctrines. And 'tis certain, that they maintained the Validity of those Sacraments till the Time of *Luther*, who objected against them. According to his Instructions, their Confession of Faith was reformed, and the Sacraments were reduced to two only, that is to say, Baptism and the Lord's Supper. Absolution was still looked upon as highly advantageous, but not reckoned amongst the Number of the Sacraments. In 1504 the Confession of Sins was recommended as a bounden Duty, but there was no great Stress laid upon it in the reformed Confession. As to the real Presence, (this Passage is an Extract from that made at *Roquesane*) *we believe that the Communicant receives the Body and Blood of JESUS CHRIST under the Elements of Bread and Wine*” (in consequence whereof they expressly reject the new Doctrines relating to the Eucharist.) “ In the Year 1504, they said, whenever a truly religious Priest, in Conjunction with a devout Communicant, pronounced the Words following, *This is my Body, This is my Blood*, the Bread so consecrated was the Body of JESUS CHRIST which was offered for us at his Death; and the Wine his Blood that was shed for us that Body and that Blood were present under the Elements of Bread and Wine they add, moreover, that their Faith would have been the same with respect to a Stone had JESUS CHRIST himself declared that it was his Body.” They maintained that Doctrine for a long Time, and treated of it likewise in the strongest Terms. They refused, however, to pay Divine Adoration to the Body of JESUS CHRIST, because he had given them no positive Commands so to do, and because, according to them there was a two-fold Presence of JESUS CHRIST, one * corporeal and sensible, which is the just Object of our divine Adoration; the other spiritual and sacramental, which is not. “ However, continues Mr. *Bossuet*, altho' they express themselves after this Manner, yet they do not scruple to acknowledge the corporeal Substance of JESUS CHRIST in the Sacrament We are not commanded, however, said they, to pay divine Adoration to that corporeal Substance of JESUS CHRIST, so consecrated, but the Substance of JESUS CHRIST, who sits at the Right Hand of the Father. Notwithstanding all this, they still talked after such a dark and intricate Manner, as if they were afraid to leave a clear and certain Evidence of their Faith behind them. For they repeated this Assertion over and over, *that JESUS CHRIST was not personally in the Eucharist*, that is to say, corporeally and sensibly; expressions directly opposite to that *Spiritual Presence* which they ascribe to JESUS CHRIST in the Sacrament.” A Catholick who is accustomed to acquiesce in the Decisions of the Church, thinks it all lost Time to pry too narrowly into such mysterious Truths as are beyond his Comprehension; but a Protestant thinks himself imposed upon when he is obliged to believe what he cannot rightly understand.

Thus did the Brethren, by imperceptible Degrees, make their Advances towards *Luther*, but always obscured their Sentiments by the Use of dark and almost unintelligible Terms. However, their engaging Expressions, their Dexterity and Address, and artful Complaisance prevailed at last upon the *Saxon* Doctor to approve of their Confession. I shall say nothing of the new Persecutions which they underwent after their Union with *Luther*, whether they justly deserved them or not, and whether they were endued with that Spirit of Patience and Humility which they imagine so essential to Christianity; or whether, on the Contrary, they were not sometimes possessed with the

* *Ambages Lutheranae Melanchtonicae*, said an Author of the 16th Century.

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Spirit of Envy and Strife, as several other Protestants were, after such Union I shall not determine; such Enquiries would be foreign to my present Purpose. The *Bohemians* were dispersed by severe Persecutions; and a considerable Number of them fled for Refuge into *Poland*. There they were united at the Synod of *Sendomir*, with the *Lutherans* and the *Zwinglians*. The Reader may find, by consulting Mr. *Bosjiut*, some Reflections of his upon that Union, which, in my Opinion, are very curious, and the most beautiful Passages in his whole History.

THE *Brethren of Bohemia* publicly professed their Religion till the Year 1621; after which Time, through the Revolutions of that Kingdom, they were obliged to submit in all Respects to the galling Yoke of the reigning Party. In 1624 the Churches belonging to the Brethren were demolished, and their Nobility, Ministers, and Doctors banished. All publick and private Exercise of their Religion was prohibited. Their Schools were all shut up, and such Books as advanced any Tenets incompatible with those of the *Romish* Church were instantly burnt. The greater Part of the Brethren fell a Sacrifice to the Fury of their Persecutors; some fled for Refuge into foreign Parts; and those few who had Resolution enough to stay behind, concealed themselves in the most solitary Places, the better to escape the unrelenting Rage of the *destroying Angels*. This was the deplorable State and Condition of the Brethren in *Bohemia* and *Moravia*, when *Comenius* himself, who was one of their Refugees, wrote his Dissertation on the Discipline of their Church. In this Place some cursory Remarks might very properly be inserted on the Mistakes of *Jesuit*, and some other Catholic Historians, who have treated on those religious Sects whose Principles are directly repugnant to those of the *Romish* Church. 'Tis certain the Memoirs, on which they grounded their Narrations, are very woful and deplorable.

I SHALL here oblige the Reader with an Abstract of the Discipline of these *Bohemians*. The first Thing therein prohibited is the *Introduction of new Principles, and new Doctrines*; and the Publication of any Book without the Approbation and Consent of the *Unity, or Brotherhood*, is looked upon as the Establishment of new, and unheard of Ceremonies: Upon which the good *Comenius* makes the following Reflection: “ Would to God that this Rule were universally observed! and that a small Party of
“ private Persons might never be allowed to introduce what Alterations their Fancies
“ wildly suggest, without the Consent of the whole Church. For want of the due
“ Observance of this Rule in the late Reformations, our Churches *have lost all their*
“ *Uniformity*; and 'tis now no such surprising Thing, that the Members thereof
“ should wrangle and contest with one another about such Things as are altogether in-
“ different.” *Comenius*, when he made this Reflection, was not conscious, in all probability, of the Consequences that might be drawn from it. But to such as were not inclined to draw any such Conclusions this *Moravian* appeared to be an injudicious Person, and one justly to be suspected; since he lived upon the Profits and Produce of his idle *Chimæras*, by which he drained the Purfes of such as were weak and piously inclined, was a Fanatic, in short, and a *Millenarian*,

THE Assemblies of the Faithful belonging to the *Brotherhood*, consist of Ministers, Pastors, and their Auditors; the latter are divided into three distinct Classes, that is

^v Author of a Treatise, entitled, *The History of all the Religions of the known World*, which I have quoted before.

^z This is the Title which the Brethren give their Church.

to say, first their *Novices*, or Probationers, or in other Terms, their *Catechumens* (whether Children or Persons more advanced in Years;) secondly, their *Proficients*, who are duly qualified to be Partakers of the Mysteries of the Church, and lastly, such as are perfectly pure and holy, who are shining Examples for the rest of the Faithful to copy after, and proper Guides to conduct them to that Perfection which they have attained. Some Historians add a fourth Class, consisting of Penitents. But be that as it will, the *Brotherhood* always chose out of their third Class, three different Orders of ^a Ministers or Officers for the Regulation of their Churches; that is to say, their ^b *Priests*, amongst whom we must include their Pastors, their *Almoners*, and their *Ediles*. The Reader must not imagine that there is any Likeness between their *Priests* and those of the Catholick Church: For they are, more properly speaking, *Elders*, like those particularly mentioned in the Old Testament, and those amongst several religious Sects in former Times; and in some Respects too, like the Elders amongst the Protestants. These are their spiritual Counsellors, their Judges in the Assemblies of the Brethren, their Ecclesiastical Censors, and Directors in Conjunction with the Ministers of their ecclesiastical Discipline. Besides these *Elders*, the Brethren had likewise their *Matrons*, that is to say, Women far advanced in Years, who by their grave Deportment, grounded on Virtue and good Manners, inspired their young female Auditors with the profoundest Veneration and Respect. There were several of these *Matrons* in the primitive Church, whom we may call with Propriety enough *She-Elders*. *Comenius* desires to know why that Institution was abolished. “*Was there,*” says he, *any ill Use made of it? The She-Elders of the Brotherhood were no Ways con-*”
“*cerned, in case there was. We ought to re-establish,* adds he, *every Thing that may*”
“*tend to the Edification of the Church.*” I question very much, whether those *She-Elders* would prove of any signal Service, now adays, to the Faithful in the reformed Churches. Their *Almoners*, whom the Protestants would call Deacons, are those who dispose of the charitable Collections, and other Benefactions of the Brotherhood. They are obliged likewise by their Office to take Care of, and provide for the Widows and Orphans, such as are sick, and such as are persecuted, and impoverished for their Profession of the Gospel (that is to say, of those Tenets which are taught and maintained by the Brethren.) Their *Ediles* are entrusted with the Care and Conduct of every Thing relating to the Churches, and the Provision of proper Apartments for their Pastors. They receive likewise all the Money which is quarterly collected for the Maintenance and Relief of their poor Members, and for the Repairs of their Churches, Schools, &c.

THEIR Ministers, or more properly speaking, their Pastors, preach the Word of God, and administer his Holy Sacraments; they have likewise the Power of the Keys. Their Superior is commonly called their *Antistes*, which signifies, properly speaking, High-Priest. 'Tis the same Office as the *Superintendant* amongst the *Lutherans*. We may look upon this *Antistes*, as a Kind of Bishop. Their Ministers have under them several *Acolytes*, and *Deacons*. The former are Youth brought up under their immediate Inspection, and for the Generality in some of their Ministers Houses. Besides their domestick Offices, which consist in reading the Bible, and the Study of Divinity, they are obliged to attend their publick Prayers, to instruct their Probationers in

^a The Term (Minister) does not signify in this Place, one who preaches to the Congregation, as is customary amongst the Protestants, and the *Lutherans*, whom they call their Pastor.

^b *Presbyteri, Elcemofynarii, Ediles*. I have preserved this latter Term, because their Office bears some Affinity to that of the *Roman Ediles*, and is more extensive than that of Church-Warden.

their Catechism, to read at Church, nay to make some short Discourses in the Pulpit too, if they are duly qualified. To conclude, they attend, if required, such Ministers as are sent abroad ; and to shew their Condescension, they toll the Bell before Divine Service, open the Church-Doors, shut them again, and light up the Candles or Wax-Tapers as Occasion requires. Their *Deacons* are for the generality Men more advanced in Years than their *Acolytes*, and their Superiors in Point of Office. We may properly call them their Students in Divinity, since they are Assistants to their Ministers ; and forasmuch as they are empowered to administer the Sacraments occasionally, we may justly look upon them as their Minister's Vicars. And indeed, when the Deacons administer the Sacrament of the Lord's Supper, the Minister pronounces the Words of the Institution, otherwise called the *Sacramental Words*, and give the Absolution to the People, as being solely invested with the Power of the Keys.

THE *Antistes*, as I have before observed, is the Superior, or rather the Head of that Ecclesiastical Senate, which the Protestants call the *Consistory*. The Person chosen to be their *Antistes*, either is, or ought to be a Man venerable both for his advanced Age and distinguished Merit, one who is an extraordinary Genius, has a Head well turned for Government, and an Air of Authority, sufficient to strike an Awe into their Ecclesiasticks, and oblige them to a due Discharge of their Duty ; and to keep up the Orders of the Church. No one, says the Discipline, will make Interest for this Office with a worldly View of Honour or Interest. 'Tis distinguished only by uncommon Vigilance, and superior Toils. This *Antistes*, or Bishop, is elected, after the most solemn Manner, by the free Votes of all the Ministers. 'Tis an Office for Life. There were formerly, according to *Comenius*, two of them in *Bohemia*, two in *Moravia*, and always one, but sometimes two in *Poland*. 'Tis a Duty incumbent on such *Antistes* to inspect, as narrowly as possible, into the orthodox Principles, and strict Discipline of the Church, to select out of their young Students such as are best qualified for the Ministry, to constitute and appoint the *Acolytes*, *Deacons*, *Elders*, and other Ministers, to supply the several Necessities of the whole Flock, to visit his Diocese every Year, and to prevent, as much as in him lies, the Persecutions and Dangers to which they are exposed, and to censure and reprove, whenever Occasion requires it : All this, however, must for the generality be done in Concert with his Collegues or Assistants, and not by vertue of his own single Authority. There is no Appeal from the Judgment of such *Antistes*, but to the general Synod.

THERE is a President, or Principal, who is superior in Point of Office to this *Antistes* ; and if there is any Affinity between the latter and a Bishop, we may imagine, if we will, the former to be an Archbishop. Such Presidents, however, makes him only the first in Dignity amongst the *Brotherhood*, not their supreme Head ; for he has no Power to convene the Consistory without the Consent and Approbation of his Brethren the *Antistites*. 'Tis his peculiar Province to put the Decrees and Judgments of the Synods into Execution. He opens their Assemblies not only with Exhortations, but Prayers suitable to the solemn Occasion. He opens likewise their Debates, he collects their Votes &c. To conclude, he appoints and convenes the Synods. I shall not enlarge on the Office of their ecclesiastical Notary, since his Employment is sufficiently known ; neither shall I give any Account of those whom the

Discipline calls by a ^cTerm, which in my Opinion, may be properly translated by that of Assistants, or Vicars of the Elders ; who bear a very near Affinity to the *Suffragans* of the primitive Christians.

I SHALL now proceed to their Synod, and the Ordinations of the Clergy belonging to the *Brotherhood*. Their Discipline makes mention of two Kinds of Synods, that is, their general ones, which are seldom convened oftner than twice or thrice a Year, and upon very particular, and important Occasions ; such as the Deposition of some dissolute and abandoned Ministers, or some gross Defect in the Discipline of their Churches ; and their particular ones, which are called for the Dispatch of less weighty Affairs, and frequently likewise on some sudden and emergent Occasion, which would not admit of waiting for the Convention of a general Synod. As for the rest, there is nothing very remarkable, with respect to those Synods, but that they were opened in the Evening, and in some Church after due Notice by tolling of the Bell ; that they supped together after a very amicable Manner ; that during the sitting of the Synod, there was a Sermon every Morning, and publick Prayers every Afternoon and at Night ; that they always kept a publick Fast, which was accompanied with suitable Prayers, before they entered upon their Elections of proper Persons to supply the vacant Seats in their Consistory ; and that they had a general and solemn Supper in the Synod, immediately before the Opening of that Assembly. It concluded with such Exhortations as sufficiently demonstrate that the Discipline of the *Bohemians* was very strict and rigorous. I shall only produce one Instance. ^d The Pastor, or Minister was exhorted to give to the Poor all his Income or Revenue except two hundred *Thalers*, and to convert the Surplus to pious Uses. All Persons, moreover, were strictly charged, not to advise any of their Members, directly or indirectly, to dispose of their Effects by Will, or any other Instrument in writing whatsoever ; so disinterested and impartial was that *Bohemian* Heresy, whilst the orthodox Church was so shamefully corrupted.

WITH respect to their Ordinations, there is nothing remarkable in that of their *Acolytes* and *Deacons*, but that they are examined before they are ordained ; after which they read over the several Articles belonging to their respective Offices, and promise punctually to observe them : He who is so ordained, and they who ordain him, take each other by the Right Hand, which is called the *Hand of Fellowship*. After this follows the Benediction of the *Deacon* or *Acolyte* whom they have thus ordained. The Election or Ordination of their Ministers or Pastors is equally simple. Before they are ordained they must produce some *Certificates* of their good Behaviour (the Protestants call them *Testimonials* ;) they are examined thrice in the Synod, and are acquainted over and over in the most lively Terms, with the respective Duties incumbent on them, and with the many Toils and Hazards which one of their sacred Function is obliged to undergo. After these Remonstrances, in case the Candidate does not retract, which seldom or never happens, he falls on his Knees, and prays in publick with the Assembly of the Faithful. After that, the Duties incumbent on him as a Pastor are read to him, upon which he takes a solemn Oath that he will be true and faithful both to God and the Church. Then the *Antistes* confirms him in the Ministry by laying his Hands upon his Head, and in that Posture saying a Prayer over him. After that Imposition of Hands, all the Congregation sing the *Veni Spiritus Sancte*. To conclude, they give him the Hand of *Fellowship*. However, tho'

^d *Comenius in Notis ad Discip.* Cap. ii.

thus admitted to Holy Orders, he does not immediately enter into the Discharge of his Office. He must be first inducted into his Church. The Celebrant repeats an exhortatory Discourse to the new Minister, and the Congregation committed to his Charge; in speaking to the former, he expatiates on the Duty of the ministerial Office; and to the latter he enlarges on the Submission and Respect which is due from them to the Person chosen to be their Spiritual Instructor. The Minister gives repeated Instances of his Humility, and recommending himself to the Prayers of his Church, kneels down, and joins in Prayer with them. As soon as Prayers are over, the Celebrant takes the Minister by the Hand, leads him to the Altar, or Communion Table, puts the ^c Ritual into his Hands, and orders him to make use of his Power of the Keys forthwith by the Administration of the Holy Sacraments. Upon that Charge or Direction, says the Discipline, the Spectators, for the most part, shed Tears of Joy. These Ceremonies, as it is therein asserted, were preserved with no other View but to give some just Idea of the Dignity of the pastoral Office, and *to command the Reverence and Respect of the Faithful for the Occazony of Christ*; and not to convince them that they are any essential Part of their Religion. Who doubts of this their original Intention? However, they are doubtless affecting of themselves, and must necessarily command those Tears which are shed on that Occasion. The new Minister is commonly no more than an Assistant at first to some other who is more advanced in Years, and more experienced than himself; and continues in that Station for the first two Years of his Ministry in order to inform his Judgment, and learn from Practice and Example to direct the Consciences of his Flock, and assist them according to their several Necessities.

THE Ceremony of electing an *Antistes* is somewhat more solemn. When one of them dies, a general Synod must be called, or a more private one at least, in case a general Assembly had been convened but just before. This Convocation, whichever it be, is opened with a Day set apart for Fasting and Prayer. After that, there is a Sermon preached in order to illustrate the Duties of a Bishop, and then they proceed to their Election by Ballotting, and the vacant Place is at last filled up by a Plurality of Voices. The Day following the Faithful are informed that the Election is over, and that God has found out a Way for them to repair the unhappy Breach that was made in the Church. Then the Celebrant orders the new-elected *Antistes* to make his personal Appearance before the Congregation. At the same Time he is called by another *Antistes*. He appears accordingly. Whereupon he is asked whether he believes that Vocation of his to be from God, and whether he promises faithfully to discharge the Duties incumbent on one in that sacred Function. After he has returned a satisfactory Answer, the same Formulary or Service is read &c. as at the Ordination of a Minister.

FROM the Ministers of the Church, by a natural Transition we shall proceed to the Method observed in their publick Worship and to their Manner of Administring the Blessed Sacraments &c. The Faithful attend the Church four Times every *Sunday*, and in the Summer five Times, commencing from *Easter*. This last Service is

^c These Rituals, says *Comenius*, are never annexed either to their Catechisms, or any of their Books of Devotion, in order that they may not be too much exposed to the Curiosity of the People. They are always kept up in the Custody of their Ministers. And why so, adds he? The Answer is this. *'Tis not amiss that the Ministers of a Religion should conceal some particular Points from the Knowledge of the common People, who are apt to despise what they perfectly comprehend. Religion delights in being veiled.* The Catholics will find this way of arguing very serviceable to their Cause.

principally devoted to the Service and Improvement of their young Men, and their Servants, at which Times the Catechism is explained to them, and they are all examined. At the other four, some select Passages of the Old and New Testament are opened and expounded. Each Service is opened with a Hymn or Psalm. Then follows a Prayer and a Sermon; after which a Prayer and a Psalm or Hymn again, and then the Minister concludes with a general Benediction. The young Men and Maidens are obliged to stay after Divine Service is over in order to be examined; some of them by the Ministers, some by the Elders, and others by the *Matrons* above-mentioned. According to the Discipline, their Sermons are very plain, free from all rhetorical Flourishes, and principally consist of particular Expressions and Passages extracted from the sacred Scriptures.

THEIR Baptism is in all Respects conformable to the Practice of the Protestants (*Calvinists*) to which I shall refer the Reader. The Sacrament of the Lord's Supper, which is generally administered much after the same Manner by the one as the other, has this, however, remarkable in it, that the Ministers are obliged before they give the Communion to apply themselves to their Consistories, in order to know the true State and Condition of their Flock, and whether any of them have been guilty of such evil Actions, or have been conversant with such evil Company as might give just occasion for their withholding from them the Benefits of that sacred Ordinance. According to the Discipline, every Master of a Family is obliged, in that Case, to give a particular Account of the Household, as to the State of their Souls; he must stand the Examination of the Pastor, and open his whole Heart before him. This, in short, is a Kind of Confession; after which they are not only reprimanded, but suspended from Communion, if they deserve it, and can give no convincing Testimonies of a sincere Repentance. It appears by the Discipline, that they either do, or did formerly give the Communion to ' Infants, or at least to such as were grown to the Age of Maturity. These Brethren received the Eucharist on their Knees, according to the Practice of the Church at ^e *Zurich* since the Reformation: but in the Year 1494 they had introduced the Custom, as we are informed, of receiving it in a standing Posture; that Practice, however, was afterwards abolished on Account of the ^h Persecution which it created.

I MUST not forget to mention that Form of theirs which the Discipline calls, ¹ *The Admission of their Novices, or Probationers*, which Ceremony bears a near Affinity to the Confirmation of the *Romanists*. They expect that such as are arrived at Years of Discretion should give an Account of their Faith, and the Reason why they *list themselves under the Banners of the Brotherhood*. If it appears they have made a reasonable Improvement, and that there is no Objection to be made to their Morals, they are at once admitted; but if otherwise, they are set aside for a Re-examination, which for the most part is made privately at the Consistory, and but very seldom in Publick. When they are admitted as confirmed Christians, their Examiners represent to them not only the State and Condition of a Christian, but all the Duties incumbent on him, the Joys and Comforts which possess his Soul on one Hand, and the Sorrows, Persecutions, Ignominy and Disgrace to which he is exposed on the other; the Submission which God expects from them in particular, and their Patience under Correction and Re-

¹ *Primo viri, tum Adolescentes, tandem Pueri accedant.*

² *Hospin. in Hist. Sacram.*

³ *Excitata ob id atrociori persecutione, desistere fuerunt coacti.*

⁴ *Forma Novitios recipiendi.*

proof when Necessity requires it &c. To conclude; These Probationers fall down on their Knees, and the Minister joining with them in Prayer implores the Divine Goodness to pardon and forgive all the Sins of their Youth &c.

As to their Marriages, and their Visitation of their Sick, there is no remarkable Difference, except that to the latter they administer the Sacrament of the Lord's Supper, if required; but then some few Friends must be present, in order to form a small Assembly, or Congregation of the Faithful. In their funeral Rites, they have preserved, according to their Discipline, the pious Custom of some other Countries; that is to say, the Minister at the Head of a Train of young Students, who sing as the Procession moves along, attends the Corpse to the Church-Yard, where he makes a Sermon, which, as he always introduces something in Commendation of the Deceased, may not improperly be called a Funeral Oration.

BESIDES *Sunday*, which, according to the Discipline, must be kept in the most strict and solemn Manner, the Brotherhood have retained the Observance of several Festivals in Commemoration of the Apostles and Martyrs, and of four annual Fasts. I shall not here enter into a Detail of the Methods observed by the Ministers in the Exercise of such Youth as are committed to their Charge; nor of that regular and modest Deportment which is expected from them both at Home and Abroad; nor of that Regularity required by the Discipline in the Conduct of the Faithful. For the better Preservation of Decency and Order, Purity of Doctrine, and good Manners, the *Antistes* never fails of visiting his Diocese once a Year.

THERE is nothing remarkable in the Election of an Elder; and as to the *She-Elders*, whom I have above distinguished by the Title of Matrons, they are chosen by their own Order.

WHEN the Brethren were allowed to have Churches, the Consecration of them was plain, and simple without Ostentation. They called the Congregation together, and acquainted them with the End proposed in the Election of them. They sang Psalms, and then devoutly kneeling went to Prayers; after that, the Minister preached a Sermon adapted to the Occasion, and then dismissed his Audience with his Benediction.

I SHALL conclude this Dissertation with a short Account of their Penance and Excommunication. The Discipline is altogether as strict and rigid in those two Particulars as in any other. When a Brother had been guilty of a Fault he was first admonished, and then corrected in a friendly Manner either by his Brethren or his Pastor. Such Punishment, however, was inflicted in private, unless they plainly perceived that the Person was obstinate, and that the Measures before taken had not their desired Effect. Then indeed the Consistory took Cognizance of the Offence, and made use of the Power of the Keys in the Suspension of such perverse Member from the Sacrament of the Lord's Supper, till such Time as he gave undeniable Testimony of a sincere Repentance. But if the Delinquent persisted in his Obstinacy and the Crime by him committed was very enormous, his Excommunication was formally pronounced from the Pulpit, and then the Brethren looked upon him as a Publican and a Heathen, according to the Directions of JESUS CHRIST, until a Repentance in some Measure proportionate to the Offence, restored the Person so excommunicated to the Favour and Affection of the Brotherhood.

THE FOURTH
DISSERTATION.

On the RELIGION and CEREMONIES of
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IN the first of these Dissertations I have given the Reader a general Idea of the *Lutheran* Doctrine and its Origin. I have pointed out some of the Alterations consequent thereupon without either rashly commending or censuring the Catholics (who are zealous Advocates for the absolute Authority of the Church, which is immutable both as to its Doctrines and Decrees, and of her supreme Head) or the Protestants who justify their Separation from the indispensable Necessity which there is of making such an ^a Enquiry as exposes them to frequent Alterations, and never fails of multiplying Sects and Parties: I have traced, as an impartial Historian, the Progress of the Reformation to the Council of *Trent*, and have all along left the Reader to judge for himself, and espouse that Party which he approves of best. An Author who professes himself a Christian, and owns Christ for his Master, ought never to write otherwise; but, however, in case he should be a little bias'd through some little Prejudices, his Partiality ought to be imputed to human Frailty. I must acknowledge, however, that 'tis, in my Opinion, earnestly to be wished, that the Church had never been divided, and that both Parties had behaved towards each other with as much Charity in *the Fold of the great Shepherd of Souls*, as they are obliged to do in a civil Government, where all readily acknowledge themselves subservient to one Lord and Master. But since Matters are come to that pass, that the Catholics cannot comply with the Protestants without giving up their absolute Authority; and on the other Hand, the Protestants cannot be prevailed on to relinquish their Enquiry by which they justify their Reformation, I shall with all due Reverence and Submission leave the Decision of the Salvation both of the one and the other to JESUS CHRIST; yet still I must acknowledge, *that a Lutheran or Calvinist, who is a truly virtuous Man, is infinitely preferable, in the Sight of God, to a vicious Catholic, who arms himself with the Shield of that Faith to which he is a perfect Stranger, and glories in his Detestation of all such as dissent from the Romish Church, of which he himself is an unworthy Member.* With the same Freedom I shall proceed to give an Account of what appears to me to be worthy of Praise or Censure on both Sides: The Christian Religion can never suffer by an impartial Declaration of what is Good, or what is Evil: But 'tis not so

^a It is absolutely necessary that an Enquiry should be made into the Profession of all Religions; for without it Faith is blind. The same Observation has been made in another Place, *viz.* that *'tis the Enquiry into the Motives to a Thing, that leads us to the Belief of it.* I quoted at the same Time a Passage from the Gospel of St. *John* which contains those Motives. "It is not from what you have told us that we believe in him (JESUS CHRIST) for we have heard him our selves, and we know that he is in Truth the Saviour of the World." This Passage comprehends both the Argument and the Enquiry, in direct Opposition to blind Faith. All Christians are as capable of making such Enquiry as they are of keeping the Ten Commandments.

with respect to Mankind; for the greater Share of Divine Authority they imagine themselves to be entrusted with, the more shamefully they abuse it; which is the true Reason why the Vices which lie concealed under the Diadem of a Monarch, the Robes of a Pontiff, or the Mitre of a Prelate are so seldom exposed to publick View.

IN the very same Dissertation I have given Account of several Projects which were set on Foot for the Reconciliation of the contending Parties, and for the most Part I have selected such as are the most remarkable. I could doubtless have produced divers others, if I had thought it needful, in which some Circumstance or other might have proved worthy of Observation. I might likewise have given an historical Detail of several Conferences, Debates and Controversies previous to such an intended Reconciliation, had either of the Parties been inclinable to the least Submission, or if there had been on both Sides in these religious Heats and Animosities, but as much Confidence, Generosity, and true Courage as is required by Gentlemen of Honour, when a Quarrel is to be determined by the Point of the Sword. But I am fully persuaded, tho' such Narrations were not foreign to my present Purpose, that the Reader would be but little improved or entertained were I to inform him, for instance, that one *James Andrew Schmidlin*, a turbulent, hot-headed Divine, who was much better qualified to sit as Superintendant over his Father's Work-House, than as President of a religious Conference, made it the whole Business of his Life to oppress both the Protestants and Catholicks by the Weight of that persecuting Power which the *Lutherans* ascribe to the Church of *Rome*: ^b That in the Year 1564 there was a Conference held at *Mulbrun*, by the Permission and Authority of the Elector *Palatine* and the Duke of *Wirtemberg* between the *Lutherans* and *Calvinists* in order to come, if possible, to an Accommodation with respect to the Doctrine of the Eucharist, that Stumbling-Block and Rock of Offence, which has created for so many Years such irreconcilable Differences amongst all the Parties of the Christian World. But in order to justify an Opinion altogether as incomprehensible as that which the Catholicks are so severely censured for, the beforementioned *Schmidlin* made use of the most absurd, sophistical Arguments that ever were heard of, and advanced, with the utmost Assurance, such Paradoxes, as could never be supported and maintained; insomuch that after the Conference was over, numberless warm Pamphlets were published, which had no other Influence or Effect, but to make both Parties still more outrageous, and inveterate one against another, and to expose to publick View the Violence of that religious Spirit, which rather than retract one Inch has recourse for its Vindication, to say no worse of it, to the most bitter Invectives. We'll here produce one Instance only. One *Marbachius*, a zealous *Lutheran*, writing against a *Sacramentarian*, expresses himself in the following Terms. “ ‘ We not only believe that JESUS CHRIST after he ascended
“ into Heaven in his human Nature, and sat at the Right Hand of his Father, is
“ personally present (that is to say in his human Nature) in the Bread and Wine (of
“ the Lord's Supper) but we believe, that his human Nature is likewise in Hell, nay
“ in every Glass of Liquor we drink &c.” In another Treatise he says further, ^d *that the Devils themselves are in that very Heaven into which JESUS CHRIST ascended*: An Expression, by which he meant no more, than to maintain, with the utmost Aggra-

^b See *Hospin. Hist. Sacram.* Part ult. pag. 554. & seq.

^c *Nos Lutherani credimus, quod Christus, postquam humanitate sua in Cælum ascendit, & ad dexteram Patris sedit, non tantum cum pane & vino, sed etiam in inferno & uno quoque Cantharo Cervisario personaliter præsens sit &c.* ex *Hospin. ubi sup.* pag. 629.

^d *In illo Cælo in quod ascendit Christus etiam Diabolos esse.* *Hospin. ibid.*

vation, the Ubiquity of Christ's human Nature; but the Expression is very shocking and offensive, and enough to stagger and confound such as are weak in the Faith: Had this *Lutheran* been asked whether he understood what he asserted, he would doubtless have had the Assurance to say he did: If afterwards any one should have talked with him on the Article of Transubstantiation, he would have railed in the most opprobrious Terms against the Absurdity of that Position, and have treated the Catholics as Men who belie their Consciences and laugh in their Hearts at the very Doctrine they defend with their Mouths; who dare not acknowledge that they understand it, and who make the Mystery of the Sacrament a meer magical Operation.

I HAVE likewise thought it foreign to my Purpose to give an historical Relation of the Formulary and the Treatise on the Union. The latter more properly belongs to Ecclesiastical History. I shall only give the Reader therefore a general Idea of the former which was composed by an Assembly of fifteen hot-headed *Lutheran* Divines convened at *Torgau* in the Year 1574. The Formulary consists of ten affirmative, and twenty negative Articles against the *Roman Catholics* and the *Sacramentarians*. The former contain the Opinion of the *Lutherans* with respect to the real, *true*, and *essential* Presence of the Body and Blood of JESUS CHRIST in the Sacrament of the Lord's Supper. The latter reject the opposite Doctrines; but the Reader will find himself very much mistaken if he imagines that any Apostolical Expressions, or charitable Principles are to be met with in them. 'Tis true such an Expectation would be no ways unreasonable from a Body of Divines, who had not been separated above fifty Years from the *Roman Catholics*, whom they stigmatized with the odious Character of Persecutors, and Enemies to all Christian Charity. However, not the least Tincture of Moderation appears throughout the whole Performance: The Formulary is expressed in the strongest Terms that can be devised by such as would bear an arbitrary Sway over the Consciences of Mankind. It censures the Opinion of *Carlostad*, as idle and ridiculous; that of *Zwinglius*, as stupid and nonsensical; and takes the same Freedom with all the rest: Some are hot-headed, and Lunatics; others Enthusiasts and Fanatics. As to *Calvin*, *Beza*, and *Bullinger*, their Works are all prophane and blasphemous from one end of them to the other. The last negative Article, notwithstanding there are about twelve or fifteen cogent Arguments therein produced against the *real Presence* of the *Humanity* of JESUS CHRIST, contains at the same Time the most violent Invectives against the *Sacramentarians* and the Mass. However, upon a fair and impartial Ballance, the *Roman Catholics* peremptorily insist, that they can maintain with as little Absurdity the Doctrine of Transubstantiation, as the *Lutherans* that of their *real Presence*. As to the rest, it would be no straining a Point, to brand those Divines with the ignominious Title of Persecutors; since at the Close of their Formulary, Exile and Imprisonment are denounced against all those who refuse to subscribe to it. To receive the Communion with the *Sacramentarians*, to publish their Books, or write in Vindication of their Tenets, was deemed no less

* It is nevertheless to be observed, that *Luther*, their dear Father (*noster dilectus Pater*) as the Formulary of the Union in one particular Article calls him, was at first so cautious, and talked in such dark and ambiguous Terms, that he could not avoid being thought inclinable to favour the Belief of Transubstantiation and Consubstantiation, that is to say, the Opinion which unites the Body of JESUS CHRIST to the Bread in the Holy Communion. "I do not condemn," says he, the other Opinion (of Transubstantiation) I only assert, that 'tis not an Article of Faith. . . . I admit of both Opinions, and would only endeavour to remove the Scruple."

[†] Terms of the Formulary V. *Hospin. in Concord. Discord.* pag. 39.

[‡] See *Bossuet's Hist. of Revol.* Lib. II. and *Hospin. Hist. Sacram.* Part II. pag. 76, at the Passage Beginning, *Vicit ergo Transubstantiatio Romana.*

than an Act of Rebellion against the Government. ^h *Peucer*, so celebrated for his Writings, and several others, with much Difficulty escaped from falling Victims to their Resentment. And here I must not omit mentioning the three principal Articles of Impeachment drawn up against the beforementioned *Peucer*, some Months after the Formulary was compleated at *Torgau*. In the first Place, they charged that worthy Physician, and *Anti-Ubiquitarian*, with a Conspiracy against the Government, and summoned him, under the Penalty of being tortured on the Rack, to discover his Accomplices. Secondly, they insisted on his giving in a List of the Names of the several Divines and Counsellors, then residing at the *Saxon* Court, with whom he kept up a clandestine Correspondence to the Prejudice of the *Lutheran* System. They accused him, in the last Place, of being indirectly disloyal to his Prince, or at least, they maintained, that it was impossible for him to be a loyal Subject, since he entertained quite different Notions of the Eucharist from those of his Sovereign. With what Grace or Assurance could Men of such violent Principles exclaim against the Church of *Rome*?

IN the Year 1576, another Formulary of an Agreement was published at *Torgau*, in which the *Canonization*, as *Hospinian* calls it, of the *Ubiquity*, that darling Tenet of the Party, was perfectly accomplished. Six other Divines, however, in 1577, who were assembled together in the Convent at *Bergue*, near *Magdebourg*, gave the finishing Stroke to that Agreement; and it is that Formulary of *Bergue*, which they now call the *Treatise on the Union*. Some of the Protestant Powers, however, were distasted to find every other Tenet but that of the *Ubiquity*, therein censured and condemned; as may be seen in the ⁱ *Dissertation* which I have here quoted; and to which I shall refer such of my Readers as are inclined to be more fully acquainted with the History of the Union, and those warm Debates and Controversies which the Defence of it created not only in *Germany* but in Foreign Countries. I shall here introduce a short Account of the *Lutheran* System, which is a Subject much more essential to my present Dissertation.

^k IN order to give a true and impartial Narration of the *Lutheran Creed*, we must have recourse to their symbolical Writings, amongst which the Confession of *Augsbourg* is looked upon as the most perfect and compleat. However, 'tis necessary, in the first Place, that the Reader should know what symbolical Discourses successively appeared in Print, after the Reformation begun by *Luther*. The Confession of *Augsbourg* beforementioned was presented to *Charles* the Vth in 1530. It was composed by *Melanchthon* with *Luther's* Assistance; and in a little Time afterwards the former published a *Treatise* in Defence of it. The *Smalcaldian Articles* came out next. I shall not here enumerate all the Motives, mentioned in History, which induced *Luther* at the Close of the Year 1536 to draw up those Articles, known by all the Protestants in *Germany* by the Title beforementioned. I shall only observe, that they were presented to, and approved of by the *Smalcaldian Assembly*, about the Beginning

^h See the Persecutions which he suffered in *Saxony*, in the *History of the Union* by *Hospin*.

ⁱ *Hospin*. ubi supra.

^k In the general Preface to this Work, I informed the Reader, that one Mr. *Maichel* had promised to oblige me with a Dissertation on the *Lutheran* Religion, and its Ceremonies. I think myself, however, obliged to declare, that I never received it, and that the learned Gentleman beforementioned, finding himself no doubt engaged in Studies of much greater Importance, could furnish me with no more than four Sheets, containing an Account only of the different Sentiments of the *Lutherans* and the *Calvinists* with respect to the Doctrine of Predestination; and the Remark in the next Page, on the *Real Presence*.

of the Year 1537. The Apology as well as the Articles were produced to justify and explain the *Lutheran* System, but the latter were proposed to be laid before the ¹ General Council. *Melanchthon* subscribed them with this remarkable Reservation; “ that
“ in case the ^m Pope would espouse the Interest of the Gospel, that is to say, the *Lu-*
“ *theran* Doctrine, their Party would consent, for the Peace and Tranquillity of the
“ Christian Religion, and those Professors of it who were under his Jurisdiction, that he
“ should have a Superiority over the Bishops, a Superiority which he had already ac-
“ quired by human Right.” The Catholics point at several Alterations made by the first Reformers in these three Writings. I shall refer the Reader to Mr. ⁿ *Bossuet*, who has been very curious and exact in the relation of them.

I MUST not here forget to mention two authentic Pieces written by *Luther*, that is to say his large and small Catechisms. Altho’ the exact Time when he composed them is unknown, yet I shall venture to range them after the Confession of *Augsbourg*; because it is very probable that *Saxon* Doctor never concerned himself about the fundamental Points, till he had made such Alterations as he thought necessary for the Reformation he proposed.

THE *Saxon Confession*, and that of *Wittenberg* were published in the Year 1551. The former was composed by *Melanchthon*, and the latter by *Brentius*. *Melanchthon* called his, a *Rehearsal of the Confession of Augsbourg*; and we are informed, that *Brentius* published his, under the same Title. However, there was something more in it; and if we may give Credit to the Judgment of some Catholick Authors and Sacramentarians, there were not only several Alterations made, but some Absurdities likewise advanced therein. After these Confessions appeared the Catechism of *Wittenberg*, in the Beginning of the Year 1571. the *Consensus* of *Dresden* in *October* following, and the *Grand-Fast*, that is, the Basis, or Foundation, in the same Year likewise, of which the *Consensus* beforementioned was but an Abridgment. The latter was in the Form of a Confession of Faith. These Writings, however, do not include in them the whole *Lutheran* System. After that, I find nothing but the Formulary of the Union beforementioned, and divers Assemblies convened after the Publication of it, in one of which that Formulary was subscribed, as we are credibly informed, by ^p above eight thousand Ministers.

THE Sum and Substance of what follows with relation to the particular Persuasion of the *Lutherans*, as well in those Points wherein they differ from the *Roman Catho-*

¹ Under the following Title, *Articuli Christianæ Doctrinæ, qui concilio Mantuæ vel alibi congregando exhibendi sunt, indicantes quid recipere, vel concedere possimus, & quid non: Scripti a D. Martino Luthero an. 1537.* They were laid, however, before the Council in *December 1536*. Mr. *Pfaff*, to whom I am indebted for this Note, has published these Articles in *Latin* from the Translation of one *Peter Goneranus*. See his Collection, entitled, *Ecclesiæ Evangelicæ Libri Symbolici*. pag. 383.

^m *De Pontifice autem statuo, si Evangelium admitteret, posse ei, propter pacem & communem tranquillitatem Christianorum, qui jam sub ipso sunt, & in posterum sub ipso erunt, superioritatem in Episcopos, quam aliqui habet jure humano, etiam a nobis permitti.* This was the Sentiment of that Divine, who for the generality was more mild and moderate than *Luther*, and who, in all probability, might have accomplished a Reconciliation, had his Dexterity and Address been equal to his Learning and Good-Nature. Mr. *Pfaff*, however, pretends, that that Attempt was fruitless and ineffectual; since the Condition of it was impossible to be complied with: He adds moreover, but without alledging any Authority for it, that *Melanchthon* afterwards retracted that Clause of his Subscription. See Mr. *Pfaff*, ubi sup. pag. 425.

ⁿ In his *History of Revolutions*.

^o Mr. *Pfaff*, in his Dissertation on the symbolical Writings, informs us, that these two Catechisms were published in *Germany* by *Luther* in 1529 after his general Visitation of the *Saxon* Churches in 1528. The smaller Catechism consisted of five Articles only; but afterwards, a sixth was inserted with other Additions. His larger Catechism was composed for the particular Service and Instruction of the Clergy.

^p Mr. *Pfaff*, ubi sup.

licks, as those wherein they dissent from the Protestants, will be an Extract only from those Writings; it being needless, if not impertinent, to enlarge on such Articles of Faith as are actually profest by all Parties. They acknowledge but ^a four œcumenical Councils, *viz.* that of *Nice*, held in the Year 325, that of *Constantinople*, in 381, that of *Ephesus*, in 431, and that of *Chalcedon*, in 451. They are so far from allowing, that good Works are any ways meritorious with regard to Salvation, that they look upon the very Virtues of the wisest Heathens as actual Vices. 'Tis necessary, however, to give the Reader a more just Notion of the Opinion of the *Lutherans* on so abstruse a Topick. They acknowledge, for the generality, that CHRIST died for all, who were Partakers of *Adam's* Transgression; but that such only as should believe on him, and persevere in that Faith to their Lives End should be saved. The Foreknowledge of God from all Eternity of this Faith is made by them the Basis, or Foundation, of the Election or Predestination of the Faithful; ^f so that they don't admit of that irreversibie Decree, or absolute Predestination, maintained by the *Calvinists*; because they do not believe, as 'tis a received Notion with the last mentioned Party, that Predestination is a simple Effect of the Will of God; as if God Almighty had absolutely chosen from all Eternity but a certain Number of Souls, in order to make them the peculiar Objects of his Grace and Mercy, and that without any Regard to their Faith in his Son. They view Election in the very same Light as they do Justification. If the instrumental Cause of the latter be Faith, God's Foreknowledge of that Faith of the Faithful is their Election. As to Free-Will, the *Lutherans* deny its Power before the Conversion of a Sinner, and maintain, that none are converted but by the prevailing Efficacy of Grace alone. Such Grace, however, according to them, is not irresistible. The Distinction between *efficacious* and *sufficient* Grace is by no means satisfactory. They maintain, that all Divine Grace is efficacious, but if it has not its due Influence or Power, 'tis the Sinner only that is to blame. Such *Lutherans*, as are not altogether so rigid in their Principles, acknowledge, that this System of theirs is attended with some Difficulties; and give me leave to add my humble Opinion, with equal Absurdities. For my Part, to speak freely, and without the least mental Reservation, I think those Christian Divines might have allowed us the Liberty to secure our own Salvation, without their unintelligible, impertinent Jargon, relating to God's *absolute Decree, his Election, his efficacious, peculiar, universal, irresistible, amissible, inamissible, sufficient Grace, aiding and assisting Power &c.* The *Lutherans* acknowledge but two Sacraments, that is to say *Baptism*, and the *Lord's Supper*. They deny Transubstantiation, the Mass, the Elevation and Adoration of the Host, the Ceremonies, and all that external Worship, which the Church of *Rome* observes, with respect to the Body and Blood of JESUS CHRIST: But they believe, that the *Real Presence* of the *Humanity* of JESUS CHRIST is with, in, and under the Elements

of

^a In this Particular the Protestants and they agree.

^f We must make a Distinction here. They are not all of the same Opinion with respect to this Article; many of the *Lutherans*, and in all Probability the greater Part of them, believe what I have here related, grounded on this Notion, that there is no Grace or Salvation without Faith in JESUS CHRIST. Now, say they, without Faith and Grace, all good Works, and even Virtue itself, are grounded on Pride and Self-Love; such *Lutherans* as are more charitable, at least suspend their Judgments in this Particular. However, the more moderate of their Party allow of the Possibility of the Salvation of those Heathens, who live up to the Light of that natural Religion. Mr. *Pfaff* has freely acknowledged this as his Opinion, in a Dissertation which he has published on that Topick. To do that learned Gentleman the Justice that is due to him, it must be confessed, that no Person was more capable than himself to reconcile the two contending Parties, and incline them to profess the orthodox Principles of the Christian Religion.

^f It would be needless for me to point out the Difference which there is between the *Lutherans* and the Catholics, both *Jansenists* and *Molinists*, concerning Grace and Predestination, since 'tis two well known to need a Comment.

^z As to the Sacrament of the Lord's Supper, Mr. *Maichel* in the Manuscript abovementioned, says in express

of Bread and Wine in the Holy Communion, and maintain in Vindication of their Ubiquity, that all the Perfections of CHRIST's Divinity were communicated to his Humanity.

press Terms, "that the *Lutherans*, as it is universally known, are Advocates for the *Real Presence*, that is to say, "that each Communicant receives, together with the Elements of Bread and Wine, the real, and true Body "and Blood of JESUS CHRIST. Thus, that real Presence is not confined to those only who are Receivers "with Faith in their Hearts; but is extended even to such as eat and drink unworthily." After that he complains of a modern Author, who has misrepresented the Belief of the *Lutherans*; forasmuch as he asserts, that they agree with the Fathers, that the Ungodly neither eat the Flesh, nor drink the Blood of the Lord JESUS CHRIST, altho' they receive the Sacrament to their own Damnation. But, continues Mr. Maichel, 'tis my Opinion, "that that learned Gentleman describes the Faith of the *Lutherans*, not such as it actually "is, but such only as he sincerely wishes it to be. In order to convince the Reader of just the reverse of that "Assertion, he need only consult the symbolical Writings, and those which some few Doctors have published on that Topick. Thus the Protestants, in their Theological Systems, have frequently censured the "Lutherans for that particular Notion; so that 'tis evident in Fact that it was no Article of their Belief. It "must, however, be observed, that that *Real Presence* is extended no farther than to the actual Celebration "of that Sacrament; and that as to the Manner of it, the *Lutherans* maintain, that it is neither a physical, "local, or carnal Presence of the Body of JESUS CHRIST, but sacramental, incomprehensible, and entirely out of the common Course of Nature. This Notion of theirs is grounded on the Words of the Institution, *this is my Body*, others have likewise been Advocates for the Ubiquity of the Body of JESUS CHRIST, which they look upon as a Consequence of the Hypostatic Union of his two Natures." These are the *Lutheran* Tenets according to Mr. Maichel. For Fear of making the least Alteration in that *Lutheran's* Manuscript, I have transcribed the *French*, such as it is, verbatim; however, I shall leave the Reader at his own Liberty to compare and reconcile this with what has been before advanced, and to judge for himself, whether a *real Presence*, by virtue of which each Communicant receives the true and real Body and Blood of JESUS CHRIST, a Presence which notwithstanding is neither physical, local nor carnal, but sacramental and incomprehensible, and altogether out of the common Course of Nature; whether, I say, such a Presence is more intelligible, better grounded, and more worthy of the Christian Religion than Transubstantiation, the Property of which, by the way, is to be incomprehensible also, and out of the common Course of Nature. To all these Systems let us boldly apply what we have advanced with respect to Grace and Justification. If the Priests would permit us to think and speak our Sentiments freely, those Words advanced by Mr. Maichel in favour only of that Reconciliation which he wished to see accomplished between the *Lutherans* and the Reformed, would bear a farther Comment. "'Tis my humble Opinion, "that if both Parties would endeavour to understand each other aright, and clearly explain the ambiguous Terms with which that Point is incumbered, their jarring Sentiments thereupon, as I have before "observed, might easily be reconciled." To conclude, what follows is Mr. Maichel's Addition on the good Understanding between the *Lutherans* and the Reformed against the *Roman* Catholics, with relation to the divine Adoration of the Eucharist. "'Tis very observable, that the *Lutherans*, notwithstanding their Acknowledgment of the real Presence of the Body of JESUS CHRIST, condemn, as well as the other Protestants, "all that Adoration paid by the *Romish* Church to the Host, which doubtless, was one of the principal "Reasons why the Protestants in their Synod of *Charenton* made an express Canon for the Admission of the "Lutherans, as such, (he plainly means the Reformed) into their Communion; since the real Presence is "attended with no dangerous Consequence, with respect to divine Worship, which is an essential Point in "the Christian Religion, and for which we ought to have a due Regard in the Judgment which we pass "on the Importance of any Doctrine or controversial Topick whatsoever." The *Roman* Catholics however, might, by way of Reply, insist that the *Lutheran* is deficient as to his Veneration and Respect for JESUS CHRIST in not paying divine Adoration to his Humanity, as participating of the Attributes of the divine Nature in the real Presence and Ubiquity. As to the other Objections, I shall refer the Reader to what has been before advanced with respect to the Approaches which the other Protestants have made to the *Lutherans*; besides that the latter despise them, the Catholics are of Opinion, that they were principally the Result of mere Politicks, and that all their Endeavours in that respect had no other Aim than joining their Forces together against *Rome*, their common Enemy. As for the rest, after reading over and over again all the Arguments that have been advanced both for, and against these Opinions, it must be acknowledged, in my Opinion, that *Luther* did hold the real Presence by virtue of these Words, *this is my Body*; but in Process of Time, the Opinion was, that JESUS CHRIST was not in the Eucharist till the actual Participation of it, that is to say, till the Time of the Communion; in order to save, as I humbly conceive, some Absurdities which might result from *Luther's* Opinion: Besides, that Sentiment much better suits with Adoration, Elevation, &c. The visible Elements, says Mr. Pfaff, although consecrated, are not the Sacrament of the Eucharist, till the Bread be actually eaten and the Wine be drank up &c.

As to the Communication of Idioms, which is another very considerable Article, and makes a manifest Difference between the *Lutheran* System and that of the Protestants, "the *Lutherans* maintain, as we are informed by the beforementioned Mr. Maichel, that the divine Nature, by virtue of the hypostatic Union, hath truly and really communicated its Attributes and Properties to the human Nature; insomuch that the latter is likewise omnipresent, omnipotent, &c. And as to some particular Attributes, which seem to destroy the true Essence of the human Nature, such, for instance, as the Immensity, Infinity, and Existence of the Deity from all Eternity, the *Lutherans* say, that such Attributes are only mediately and indirectly applicable to the human Nature; so that altho' I cannot assert, that the Body of JESUS CHRIST is immense infinite, and eternal, yet notwithstanding, I can with Truth and Propriety say, that the Blood of JESUS CHRIST is infinitely precious, the Merit of this divine Mediator is of an immense and everlasting Value; and that on Account of the hypostatic Union, by Means whereof there is but one Person in JESUS CHRIST. This last Position is not contested by the Protestants, tho' for the same Reason, they will not admit of a Communication of Idioms in the first Sense, in which the *Lutherans* maintain that Omnipresence, and the other Attributes of the Divinity contain nothing in them which is not truly applicable to the human Nature; for Extension, according to their Notion, being only a simple Affection, or natural Property of Body, Omnipresence, by consequence, may be communicated to the human Nature without destroying the Essence and true Existence of the human Nature in JESUS CHRIST." Give me leave to observe

Humanity. They reject the Adoration of Saints and Relicks. Tho' 'tis our bounden Duty, say they, to imitate the Saints, and set them before our Eyes, as our grand Exemplars, yet we ought not to invoke them, or imagine that there are any latent Vertues in their Relicks &c. They condemn all Acts of Penance and human Expiations, such as solemn Vows, Pilgrimages, nine Days Devotions, Macerations, and other Works of Supererogation, that is to say, such Mortifications, as, by the Laws of Christianity, are no ways imposed upon us, &c. They reject all Distinction of Meats, and the Observance of *Lent*, all monastic Vows and Convents, the Celibacy of the Clergy, and the Performance of Divine Service in an unknown Tongue; and in short, all the Ceremonies practised in the *Romish* Church. Thus I have given the Reader a short Account of the principal Articles wherein the *Lutherans* dissent from the Catholics. I shall now proceed to their Ceremonies and Ecclesiastical Discipline.

The CEREMONIES of the LUTHERANS.

I SHALL begin with the Consecration of their Churches, according to the Ceremonies observed among the *Saxons*. Their Pastors, with their several Congregations, either meet at the Parsonage, or at some convenient Place near the Church intended to be consecrated, and afterwards march in Procession two and two, once at least, and sometimes thrice all round it, singing certian divine Hymns or Canticles all the Way. As soon as this previous Act of Devotion is over, they enter the Church, where the Service is opened with singing again; after which some Portion of the Sacred Scriptures is read to them, and a Sermon preached on the Solemnity of the Day. If the ^a Income or Revenue of the Church will admit of it, or the Congregation are able and willing to defray the Expence, the Superintendant of their Metropolis is requested to assist at the Ceremony, to give his Benediction to the Church, and consecrate it with some proper Discourse of his own composing, which Favour is acknowledged, not only by a handsome Gratuity, but an elegant Entertainment. After this my ^b Author gives a particular Account of the Consecration of another Church, situate in the Suburbs of *Dresden*, called *Fredericstat*, the Ceremony whereof was performed in the Year 1730. The Procession set out from the Place where the *Lutheran* Service had been first performed. The Students and Scholars sung all the Way. After them went the Person, whom the *Lutherans* call their Superintendant, with a large Bible, the Pastor of the Church with a Chalice in one Hand, and a Patin in the other, and two Deacons, one of them with the small Chest in which the Book of their Discipline is generally deposited, and the other with the Book itself. A numerous Train of the *Lutheran* Party of all Ages and both Sexes brought up the Rear. In this Order they marched to the Church, where there were several Anthems sung, accompanied with instrumental Musick: After which the Superintendant preached a Sermon on the Solemnity of the Ceremony; and that their sensual Appetites might be gratified as well as their spiritual, there was an elegant Entertainment provided for the more agreeable Conclusion of the Festival. However, if we may rely on the Veracity of our Historian, *every Thing was transacted in the Fear of the Lord.*

here, that there is something advanced in this Assertion that seems to favour the Doctrine of Transubstantiation.

^a *Kirchen Aerarium.*

^b *Hist. of the Ecclesiastical Ceremonies of the Saxons*, written in the German Language, and published in 1732.

He gives a Description of another Consecration, viz. of the Church of *Pilnitz*, which in his Opinion, was very remarkable, and worthy to be transmitted down to Posterity. But as I would not willingly tire my Readers with useless and impertinent Repetitions, I shall only inform them, that this Consecration of *Pilnitz* was honoured with a more numerous Procession than either of the former, and that after the Sermon was over, the Sacrament was administered to the principal Persons concerned therein by the stated Pastor of the Place, and his Assistant, the *Te Deum* being first sung with instrumental Musick. But to proceed to something still more remarkable; that is to say, to the Anniversary of the Foundation of a Church. 'Tis customary, as we are informed, to solemnize these Anniversaries, throughout most Parts of *Germany* in Autumn, under the Denomination of *Kirchweie*, (that is, the Consecration of a Church) from whence these Festivals, known in *Germany*, by the Name of *Kirchmisse*, take their Denomination. They consist in the Observance at first of some few Acts of Devotion, but the chief End and Design of their Institution was this, that Friends and Relations might meet together, and eat and drink sociably one with another. The Author of the Ecclesiastical Ceremonies of the *Saxons* assures us, that these Festivals were celebrated in Autumn rather than at any other Season, because *their new Churches for the generality were finished much about that Time*. But be that as it will, these *Kirch-Misses* were called Fairs, because the general Meeting of Friends and Relations, and doubtless some little Acts of Devotion which opened the Anniversary, imperceptibly attracting a considerable Number of Strangers, such Times were thought most proper for the Improvement of Trade and Commerce &c. We shall add some other very strong Motives for the Establishment of their Fairs, under the Sanction of these annual Festivals. At such Times the head Magistrates of the respective Places where they were kept feasted the Populace, and ordered publick Rejoicings and solemn Processions to be made in Commemoration of the Saints to whose Service such Churches were peculiarly devoted. In short, the Clergy under the specious Pretence of serving the Almighty, and animating the People to an ardent Zeal for their most holy Religion, exposed not only their Relicks and other Objects of Devotion to publick Sale, but their other rich and valuable Curiosities, especially in such Places where their Bishops were civil Magistrates. Notwithstanding this Origin of theirs, those Festivals bear a near Affinity, in divers Respects, to the *Feriæ*, or *Nundinæ* amongst the *Romans*, which were remarkable as well as ours for their various Pastimes, Privileges, and Exemptions from certain Duties, &c.

I SHALL not here dwell on the Rights and Privileges of their Churches, nor on their Revenues or annual Incomes: Their Churches have lost all, or the greatest Part of those Advantages since the Reformation. Notwithstanding there are some well-disposed Protestants who think it their bounden Duty, and an Act of Christian Charity, to relieve the Churches, and to be indulgent to their Ministers; yet they are never allowed to be so liberal and munificent, as to ruin their Families, and make unjust Donations for the better Maintenance and Support of their spiritual Pastors, for the Erection of Churches, or any other Purposes of the like Nature, which, for the generality, are more owing to the inward Dread of an Hereafter, or the want of

^c In *Latin*, or rather in *Greek*, *Encenia*, *Renovations*. An Author, who has published in *Dutch* a curious Collection of the *Ceremonies of the Altar*, observes, as others indeed have done before him, that this Word is composed of two others, which signify *Church* and *Mass*; because in the Consecration of a Church, which they afterwards annually commemorated, *High Mass* was always performed: From whence the annual Festival was called *Kirchmis*, in *Dutch*, *Kermis*.

Discretion, than any pious Intentions of the Testator. Some Protestants perhaps may carry this Point a little too far; but on the other Hand, into what Excesses do the *Roman* Catholicks sometimes run on these Occasions? I cannot forbear taking notice of one particular Instance which was very prejudicial to *France*. In former Times he who left no Legacy by his Last Will and Testament to the Church was deprived of all the Honours of a funeral Solemnity; and in case any one died intestate, some Priest, by the Pope's Authority, supplied the Deficiency, drew up a Will in Form for him, and made such Bequests to the Church as he thought most convenient, which at that Time was in too good Hands to be in the least apprehensive of losing her Share of such pious Donations. The Parliament, however, at last abolished that pernicious Custom, which was doubtless owing to that private Maxim approved of by the generality of the Clergy, *that the Republick subsists in the Church*; whereas according to the natural Order of Government, *the Church is wholly dependent on the Republick*.

THERE are several ^a Collectors, or Managers of the Revenues belonging to their Churches, who are obliged, in order to make them regular and true to the Trust reposed in them, to render an Account of their Stewardship, and of every individual Receipt, to the Civil Magistrate. Their Churches, says a ^f *German* Author, ought to be looked upon as so many Pupils, and these Collectors as their Tutors and Guardians, whose Duty it is not only to take care of the Effects with which they are entrusted, but to improve them and lay them out to the best Advantage, sometimes in the Supply of their several Necessities, and sometimes in Repairs and decent Decorations, as shall be thought most requisite and convenient for them. I shall now proceed to give the Reader a short Account of the Ministers, or Pastors of their Churches.

I SHALL not here expatiate either on their Course of Life or the Method which they generally observe in the Prosecution of their Studies; since both the one and the other falls under the particular Care and Direction of those who examine them at such Times as they stand Candidates for their Ordination. There are two Divines for the generality appointed for that Purpose, who not only enquire into their real Merit, and natural Qualifications, such for instance, as a proper Stature, a musical Voice, Health, and Strength &c. but into their Knowledge of the learned Languages, their Abilities to argue on both sides all controversial Questions, but in a more peculiar Manner, into their Dexterity and Address, in that Part of the Controversy which I shall venture to call, *Cavilling*, or *Sophistry*, which is the darling Qualification of the Papists, and which they put in Practice in all Places, without the least Scruple whatsoever. They enquire likewise into the religious Principles, and particular Tenets of the respective Candidates. 'Tis highly requisite and just, that they should be sound and orthodox, that is to say, be in all Respects conformable to the Doctrines which they are intended to maintain and teach, and which the Church they are to serve professes; and that they should be fixt and unalterable during their Establishment in that sacred Function. In the just Definition of Orthodoxy, it is absolutely necessary that no one of the three Circumstances abovementioned should be omitted. After such due Enquiries made, the Candidate is ordered to preach be-

^a *Respublica non est in Ecclesia, sed Ecclesia in Republica.*

^c The *Saxon* Term is *Kirch-väter*, *Father of the Church*; the *Dutch* Word *Kirk-meesster*, *Master of the Church*.

^f *Carpzovius in Jurisprudentia Ecclesiastica.*

fore his Examiners on some particular Text of their own choosing. ^a Some Years ago, says our *Saxon* Historian, the Candidate was obliged to preach twice or thrice before proper Judges selected out of the Body of Divines belonging to the Consistory, who by turns passed their Judgment on his Performance. Upon the Report of his being duly qualified, a Church may be offered him; however, according to the *Saxon* Discipline, he is obliged, before he is absolutely declared Minister of such, or such a Congregation, to preach several Times before them, and that afterwards the Opinion of the People must be consulted, and their Approbation and Consent procured. It is not said, indeed, that this Practice is so strictly observed, that there are no Intrigues, no Cabals, or clandestine Measures taken on such Occasions; but there is one Thing which I must not omit, that is to say, that the new Minister is obliged to ^b subscribe the *Formulary of the Union* with his own Hand, and not by Proxy.

IN the last Century, there was a particular Order of Ministers, not only in *Saxony*, but in several other Protestant Countries, consisting of veteran Candidates of forty or fifty Years of Age, for the generality poor Fugitives from *Bohemia* and *Moravia*, who made it their Business to travel up and down and preach on *Sundays* wherever they went, but principally in Country-Towns. They began their Sermons after the publick Service of the Day was over, and required no other Materials than a Table and a Chair; one to lay their Bible upon and the other to sit in. After which, they would make a long Harangue on such Texts as they thought proper, extempore and without any previous Preparation, to a numerous Auditory consisting for the most part of the poorer Sort of People. All their Discourses were delivered, as we are informed, with surprising Zeal and Ardency of Affection. They exclaimed with the utmost Vehemence against Sin in general, and denounced the Judgments of the Almighty on the Ungodly; and that too, in all Probability, with such Singleness of Heart, as is infinitely more acceptable in the Sight of God, than the rhetorical Flourishes of a less sanguine, tho' orthodox Divine, whose Audience principally consists of Persons of the highest Distinction. Such itinerant Ministers, for the most part, resorted to such Villages where there were no Churches, and there their Auditory was numerous, and very devout. After the Sermon was over, some of the Congregation usually brought the Minister some Meat, Drink, and other little Accommodations, which was all the Gratuity and Recompence he expected.

As I am come now to speak of the Ordination of the *Lutheran* Ministers, I shall beg leave before I enter upon it, to speak a Word or two relating to that remarkable Point in Debate, which turns on the Validity of Protestant Ordinations. The Validity of the *English* Ordinations within these few Years was so warmly debated on both Sides, that a very learned ⁱ Gentleman was forced to fly from *France* for being a strenuous Advocate in its Favour. The Catholics make much the same Objections to the *Lutherans*, as they do to the *English* *. *Your Ministers*, say they, *to the former, have no lawful Call, since they are not ordained by Bishops.* The *Lutherans*, amongst other Allegations, reply, that there is no absolute Necessity for Episcopal Ordination, that such Right of Election and Ordination is vested in the whole Congregation of the Faithful; that as the Faithful have an indisputable Right

^a *Hist. of the Ceremonies &c.*

^b *Carpzovius ubi supra.*

ⁱ Father *le Courayer*. He resides in *England*, where he meets with the utmost Respect from all such as are Lovers of true Virtue and real Merit. * Our Author here seems quite to mistake the Case of the *English*.

to *shun and fly from a Pastor when they find him to be a Wolf in Sheeps-Cloathing ; so they have an equal Right and Title to substitute another Pastor in his Room*: That there is no manner of Necessity for an inferior Pastor to be elected by a superior, is demonstrable, since the Bishops elect and ordain their Archbishop, and the Cardinals their Pope. I shall leave the Reader to judge of the Force of these Arguments, wherein, according to my humble Opinion, the Matter in Dispute is rather artfully evaded, than fairly ^k resolved. The Day for Ordination being fixed, the Candidate repairs to the Church where he is to be ordained in the Presence of several Ministers, ecclesiastical Judges, and a numerous Congregation of the Faithful. He there makes a Confession of his Faith either before, or some Time during the Sermon. In the Prayer after Sermon the Candidate is particularly taken notice of, and prayed for by Name, in the Terms following. *Such a one attending here in order to be admitted and ordained a Minister of the Gospel by the Imposition of Hands according to the Apostolical Institution, let us pray for him, that God Almighty would vouchsafe to inspire him with his Holy Spirit, and bestow on him an abundant Portion of his heavenly Gifts &c.* As soon as the Minister withdraws from the Pulpit, the *Veni Spiritus Sancte* is immediately sung, and during the Performance the *Superintendent*, who is Primate of the *Lutheran* Clergy, repairs to the Altar, accompanied by six *Collegues*, or Coadjutors (for so my *German* Author calls them) and followed by the Candidate, who falls down on his Knees before him. Here the *Superintendent*, addressing himself to his six *Collegues* beforementioned, having first communicated the Candidate's Request, invites them to join with him in Prayer on his Behalf; in the next Place he reads the Formulary of Election which is accompanied with another Prayer; and after that, directs his Discourse to his six Coadjutors, saying, " Dearly Beloved Brethren in our Lord JESUS, " I exhort you to lay your Hands on this Candidate, who presents himself here before us in order to be admitted a Minister of the Church of God, according to the " antient Apostolical Institution, and to concur with me in investing him with that " sacred Office." After this formal Address, he lays his Hands directly on the Head of the Candidate, and says to him, *Sis manesque consecratus Deo*, which literally constructed is, *Be thou, and so remain to be, devoted to the Service of God.* The six *Collegues* repeat, after the Superintendent, the Ceremony of Imposition of Hands, and make use of the same Form of Words: After which the Superintendent addresses himself to the Person thus ordained, in the Terms following. " Being assembled here " with the Aid and Assistance of the Holy Ghost, we have made our humble Supplications to God for you, and hope that he will vouchsafe to hear our Prayers. " Wherefore I ordain, confirm, and establish you, in the Name of the Lord, Pastor " and spiritual Instructor of the Saints belonging to the Church of &c. govern it in

^k Mr. *Claude* in his *Apology for the Reformation* Tom. II. pag. 358. produces much stronger Arguments for the Validity of the Protestant Ministry, than the *Saxon* Author for the *Lutheran* Ordination. " A Call, " says he, is properly speaking a Relation resulting from the mutual Concurrence of three Wills; that is to " say, the Will of God, of the Church, and the Party called. These three Assents constitute the very " Essence of a Call. Their *Addenda*, such as Examination, Election, and Ordination are either previous " Conditions, or Signs or external Ceremonies which relate rather to the Manner of the Call than to the " Call itself. There can be but three Interests concerned in a Call that of God; because he that " is called must speak and act in God's Name; that of the Church which must be edified, served, and go- " verned; and that of him who is called, who must faithfully discharge the Duties incumbent on his sacred " Function from whence it follows, 'that a Call is in all Respects perfect and Valid when God, the " Church, and the Person called unanimously agree The Will of the last is quite out of the Question " As to that of the Church, it cannot be denied but that it must be deemed in the Nature " of the Thing to be the Will of the whole Body, and not that of the Pastors only that ought to mediate " or interpose therein As to the Will of God, all Parties unanimously agree, that it never is absolutely " and directly revealed to any Man &c." But I shall refer the Reader to the Passage itself for his farther Satisfaction.

“ the Fear of the Lord, and have a watchful Eye over it, as a faithful Shepherd over his Flock, &c.” These Words are, properly speaking, the very Essence of Ordination. The Superintendant after he has pronounced this Exhortation, withdraws from the Altar, and the stated Minister of the Place approaches it, dressed in his ¹ sacerdotal Vestments, to read the Communion Service, and to consecrate the Bread and Wine which he administers to the new Pastor, who receives it upon his Knees. Some few Hymns, or Canticles, and the usual ^m Benediction concludes the Ceremony. After Service is over, all the Pastors withdraw into the Vestry; where they congratulate, in *Latin*, the Party ordained. The Superintendant afterwards reminds him of the great Importance of the Pastoral Charge, and presses home the numerous Obligations he has laid himself under; the most material of which are these that follow, and which I have extracted from the Theological Discourses of the *Lutherans*. Their Pastor is obliged to look upon himself as the Father of his Flock; he must not swerve from the sacred Scriptures, nor forsake the beaten orthodox Road, in order to follow new Systems; neither must he presume to invent new Ways of his own, under Pretence or Colour of searching out the Truth. He must not neglect, or look down with an Eye of Contempt on his Church, neither must he quit it on any superficial Resentment for another. He must concern himself with no political or State Affairs, nor interfere in any private or domestic Quarrels, unless it be to reconcile the Differences that may accidentally arise amongst Friends, and act the Part of a Peace-Maker. He must not follow any Trade or mechanical Occupation, or be concerned in any Kind of Commerce whatsoever. If indeed he has Vineyards, Gardens, or Grounds of his own, it is but just and reasonable that he should dispose of the Produce of them to the best Advantage. In short, to proceed no farther in the Detail, and to finish it with one Article more, which may properly enough be termed the Ecclesiastical Cross, he is obliged to live in Peace and Unity with his Brother Priests, and bear with, and entertain a charitable Opinion of all they say or do: But above all, the Pastors in general are strictly enjoined not to charge each other with maintaining Heretical Doctrines for using Terms not rightly understood, or to cabal together in their Consistories and Synods.

THE ⁿ Minister thus ordained is *invested*, or put into the actual Possession of his Congregation. The Superintendant confers that *Investiture* upon him, in the Presence of the whole Church, of which he is constituted and appointed Pastor. I cannot forbear taking Notice by the bye, of one particular Privilege which the *Saxon* Ministers enjoy, and that is, there is no manner of Duty laid on their ^o Liquors.

THEIR *Superintendants*, so often beforementioned, act as ^p Bishops amongst the *Lutherans*. They have a Diocese under their Jurisdiction; and the People, and Pastors who

¹ I have translated their Term, *Misgewand*, which is literally the *Habit worn at Mass*, by those of *Sacerdotal Vestments*; because the Terms, *Pontifical Robes*, would be straining the Point, in my Opinion, somewhat too far.

^m The Ecclesiastical Benediction; that is to say, the Blessing with which they dismiss their Congregation.

ⁿ The Figures in the Plate hereunto annexed, represent the Imposition of Hands, and the Investiture of a *Lutheran* Minister at *Augsbourg*. All the Difference consists in the Number of Ministers who assist at the Imposition of Hands

^o *Freye tische drunk*.

^p These *Superintendants* are called *Bishops* in *Swedeland* and *Denmark*. Sometimes they are distinguished by the Title of *Præpositi*, which I call *Chiefs*, or *Superiors*. In *Denmark* the King constitutes and appoints the *Bishops*. The *Superintendant* of *Zeeland*, who is likewise called *Bishop* of *Copenhagen*, consecrates the others. The Ceremony of Consecration is performed at St. *Mary's* Church in *Copenhagen*, in the Presence of the High-Priest of the Place, and of five or six Pastors. The *Superintendant* of *Zeeland* is, consecrated

who reside in it are obliged to acknowledge their Authority, and have Recourse to them for their Discussion of any knotty or abstruse Point, or any other Affair of Moment and Importance. I shall say nothing of their other Ecclesiastical Orders, or Degrees, such as Deacons, Archdeacons, &c. but shall refer the Reader to the Discipline of the Brethren of *Bohemia*; the Difference between them and the *Lutherans*, with respect to those Offices being so immaterial and inconsiderable. I shall proceed, in the next Place, to give a short Account of their Consistory. Their common Ecclesiastical Affairs are all argued and adjusted in that Assembly; but in case any important Difficulties happen to arise, the secular Power interposes, without being any ways injurious or prejudicial to that Ecclesiastical Power, which is essential to the pastoral Call, that is to say, without any Obstruction or Hindrance of their Preaching, their Administration of the Sacraments, their Examination and Ordination of such as stand Candidates for the Ministry, and their Power of the Keys. These Rights and Privileges are inseparable from the *Lutheran* Clergy. Let us call them therefore *the internal Power*. As to the Right of establishing new Laws and Constitutions in the Church, of altering and reforming some particular Rites and Customs, and of convening Synods, it belongs likewise, beyond all Dispute, to the Church, provided the Civil Power concurs with and approves of her Proceedings: And this is that *external Power* which such Churches as dissent from the *Romish* Communion are obliged to acknowledge: 'Tis the Property, or Privilege likewise of that *external Power*, to concur with the *internal*, in the Propagation of the Faith, in Vindication of the Evangelical Doctrine, and in the Provision and Maintenance of its Pastors. All the Protestant Sects in general have adopted, without the least Reserve or Restriction, the Decision made by *Constantine* in his Address to the Bishops of his Time: *You are Bishops in the Church, says he, and I out of it.* There were formerly four Consistories in *Saxony*, viz. those of *Wittenberg*, *Leipsick*, *Misne*, and *Swickow*. In Process of Time the two last were suppressed, and that of *Dresden* added to the former two; which at present is the *Supreme*, or *Principal Consistory*. That called *Kirchen Rath*, or the Ecclesiastical Council, was incorporated with it, consisting of a President, who represented the secular Power, and of several Counsellors, who were dignified and distinguished by the Title of *Consistorial Senators*. The President signs the Decrees as Vice-Roy. There may be an Appeal from the Consistory to the Prince; but the Ecclesiastical Senate pronounces Sentence from which there can be no Appeal; but there may be nevertheless a Rehearing in the *Supreme Consistory* of such Causes as have been determined in the other two.

THE inferior Ministers of the *Lutheran* Church are generally included under the Denomination of *Clerks*, amongst which we ought in Justice to reckon those the first and most valuable, who are established and have settled Salaries for the Instruc-

crated by the Bishop, who resides nearest him. These *Superintendants* go twice a Year to the general Assembly of their Clergy, which consists of a *Superintendant* and several *Chief-Priests* or *Intendants* of the Diocese. Their *Clerks* are their inferior Clergy. The Governor of the Province presides at these Assemblies as Vice-Roy. These *Chief-Priests*, who are sometimes called *Præpositi* themselves, and who act as established Bishops over the inferior Clergy, have the Inspection of their Churches and their Schools. They are elected by the *Clerks* of the *Bailiwick* under the Jurisdiction of the *Superintendant*. They are obliged to visit, once a Year at least, all the Parishes in their respective Districts. They have likewise a Power to censure and reprimand the Pastors, and to make them pay their Tythes &c. I omit several other Articles of lesser Importance.

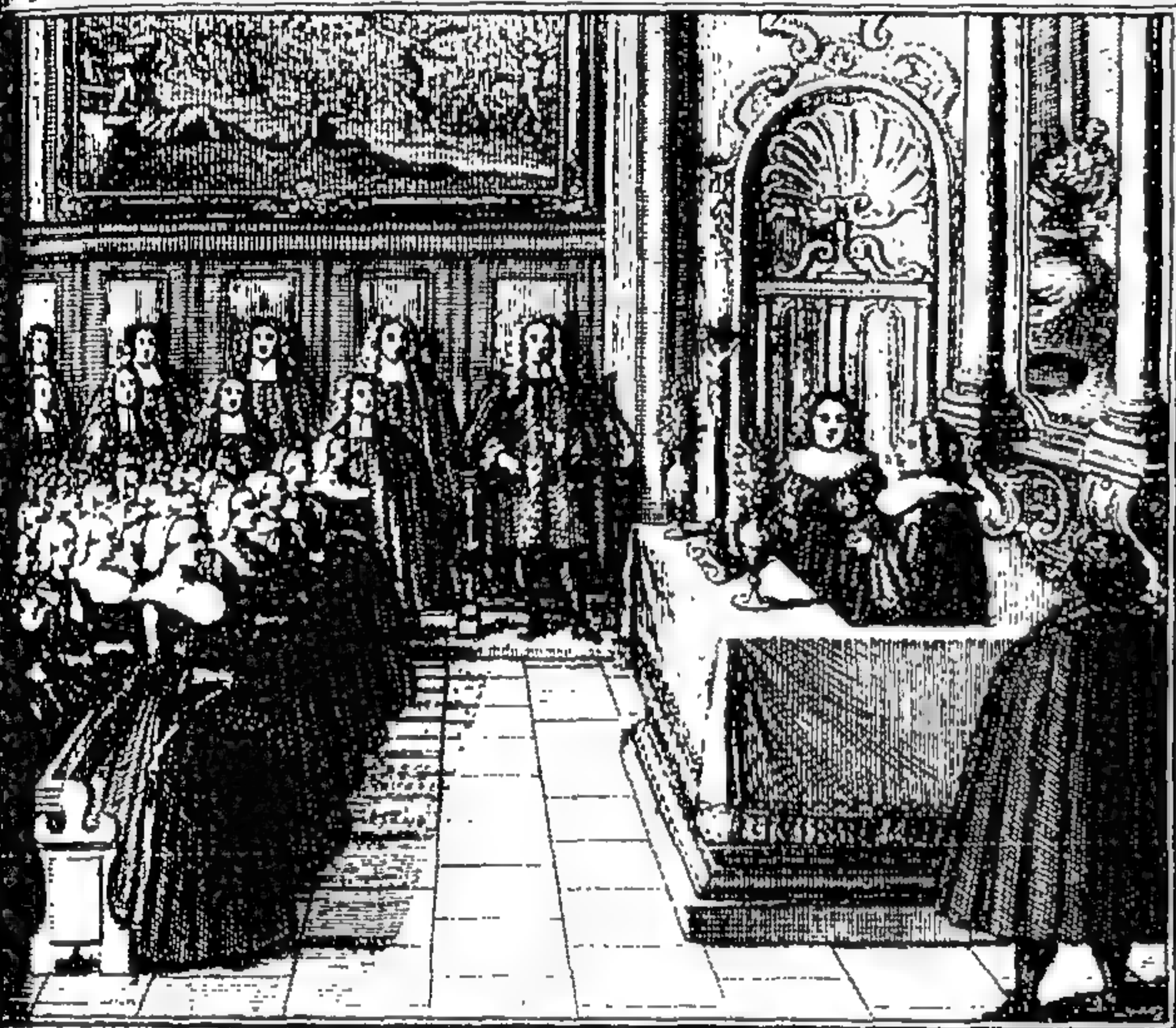
The Church in *Sweden* is governed by an Archbishop, and ten Bishops Over every ten Churches there is a Provost, or Country-Deacon appointed to act in the Capacity of an Inspector.

^a *Nomine Clericorum veniunt, & sub minimo Clericorum Ordine comprehenduntur. Carpzovius ubi supra.*

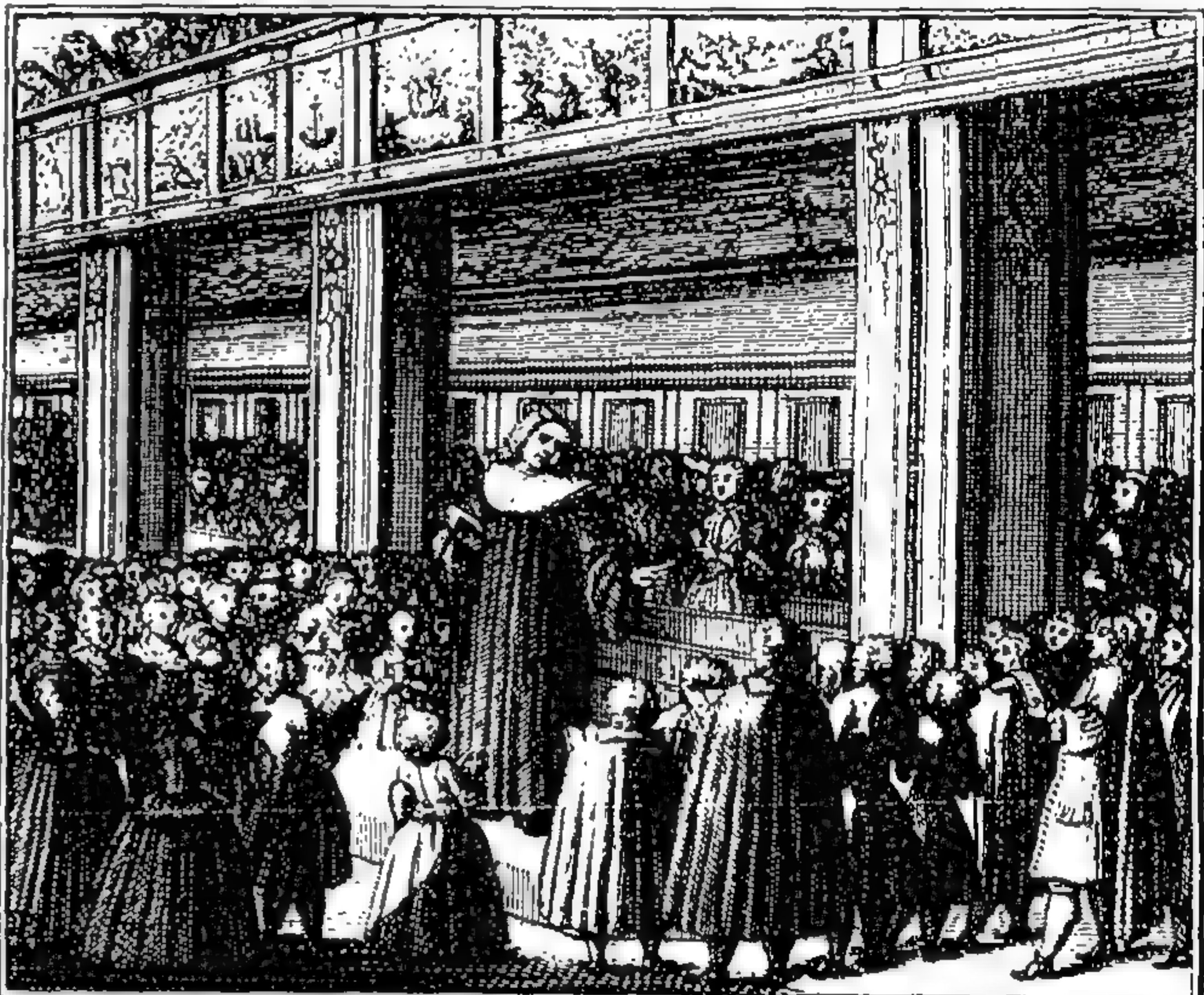
^r The *Germans* call them, *Schuldieners*; *Ministers of the School*. The Schools in *Denmark* are likewise established by Ecclesiastical Authority. The *Superintendants*, or the *Intendants*, install their School-Masters after they have duly examined them.



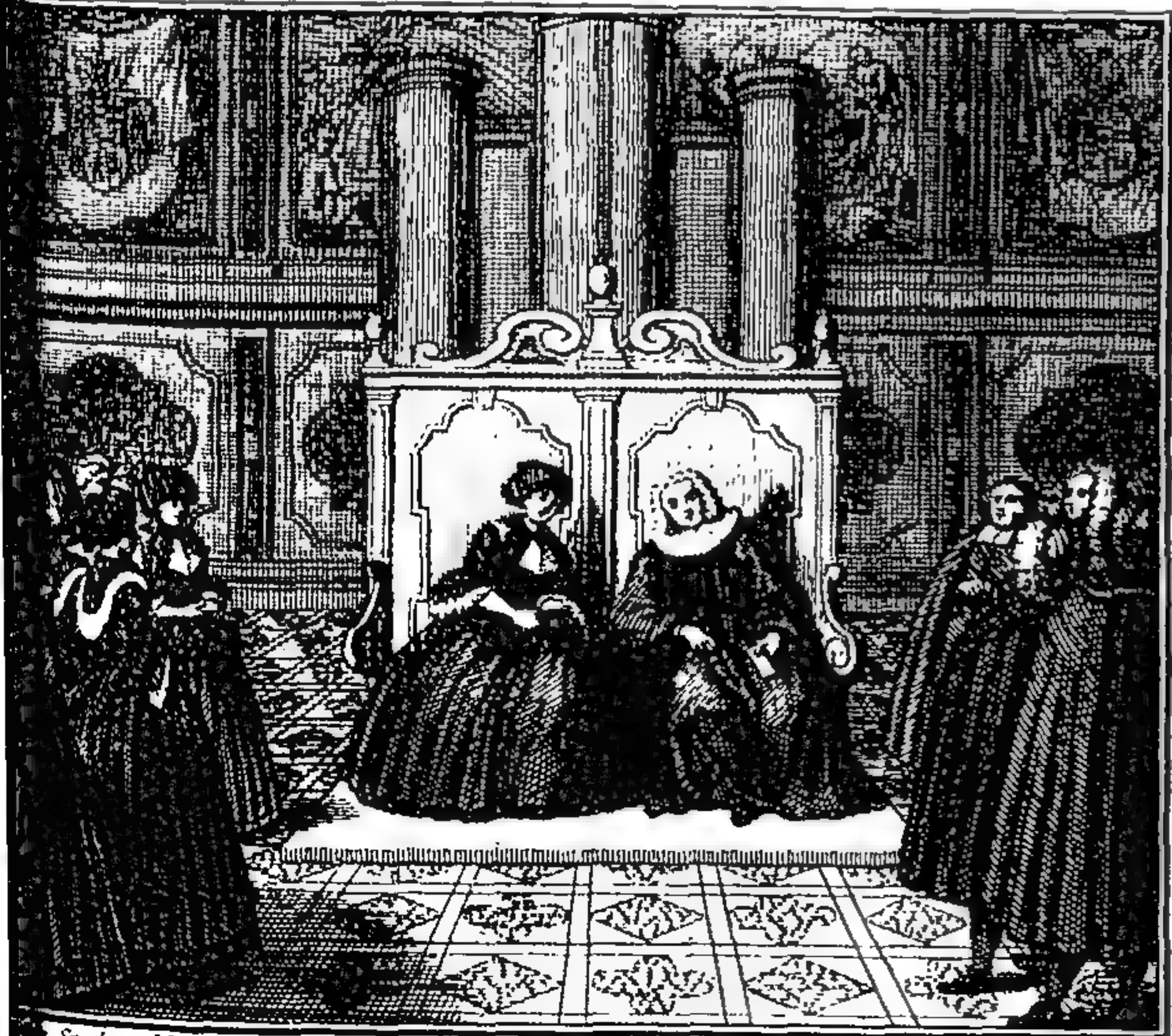
IMPOSITION des mains faite à un CANDIDAT Lutherien reçu MINISTRE dans l'Eglise de S^{te} ANNE à AUGSBOURG.
 en présence de 14 MINISTRES, et des MAGISTRATS qui ont la juridiction Episcopale.



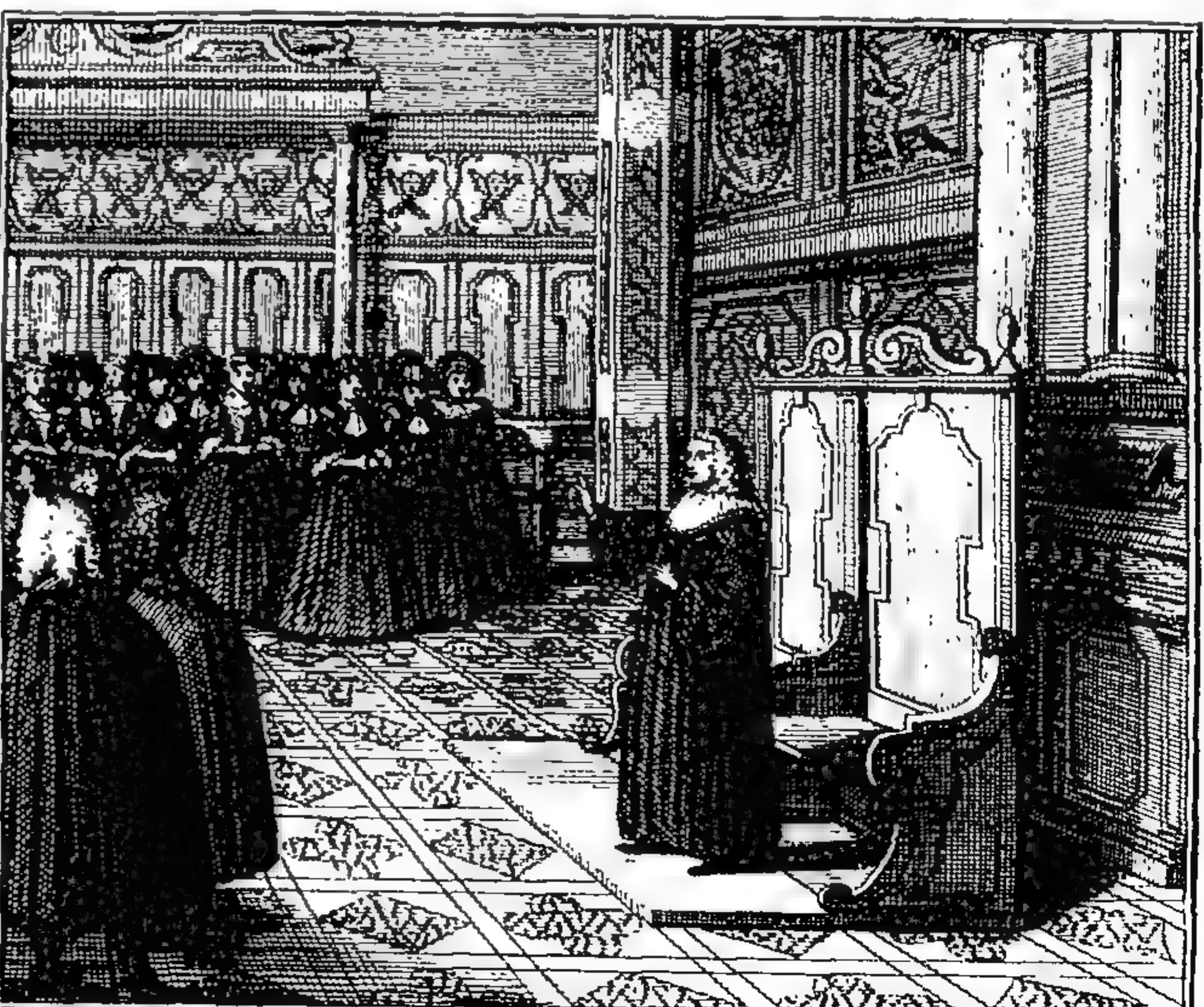
RECEPTION d'un nouveau MINISTRE Lutherien
 dans L'EGLISE de S^{te} JACQUES à AUGSBOURG.



Le CATECHISME des ENFANS dans L'EGLISE
 des MINORITES, à AUGSBOURG.



La CONFESION.
 dans le Chœur de L'EGLISE de S^{te} ANNE à AUGSBOURG.



L'ABSOLUTION.
 dans le Chœur de L'EGLISE de S^{te} ANNE à AUGSBOURG.

tion of their Youth: An Employment not only absolutely necessary, but very difficult in the due Discharge of it, which requires Men of the most refined Qualifications, capable of prying into the inmost Recesses of the Heart; whereas that Office is too commonly entrusted to the Care and Management of such as are Strangers to Learning, and every Branch of a liberal Education. However neglected, it ought always to be remembered, that a School is a Seminary, or the first publick Place instituted for the forming of Princes and Citizens, Courtiers and Ploughmen, Philosophers and Mechanicks, Scholars and Generals, Heroes and Inventors of Arts, in short, honest Men and Knaves, Magistrates and the most profligate Villains. These are the ' Sentiments of a very judicious *German*, and no one, I am apt to think, will refuse to subscribe to them. The 'other inferior Ministers, or Officers, are the *Vestry-Men*, *Church-Wardens*, *Choristers* and *Organists* &c. 'Tis the proper Province of the respective Pastors to examine into the Conduct and Capacity both of the one and the other; which is done accordingly in the open Consistory.

FROM these spiritual Pastors of the *Lutheran* Church we shall proceed to the Assembly, or Members of which it is composed. The faithful *Lutheran* must lift up his Heart to God, at his first Entrance into the Church; and as there is always some Ceremony observed in the Performance of those Duties which least require it, I shall here mention the external Form of that previous Act of Devotion. Both Men and Women put up an ejaculatory Prayer, the former holding their Hats, and the latter their Fans before their Faces. The same Ceremony is observed as soon as divine Service is over. The Prayer generally made use of on these Occasions; says my *Saxon* Author, is the *Lord's Prayer*: But as the *Lutherans* are too apt as well as the Members of other Communions to be in a Hurry, and huddle over their Ejaculations, he has taken the Pains himself, in the Chapter where he treats of the Collects, to write a Paraphrase on the three first Petitions of the Lord's Prayer, for the peculiar Service of those who are piously inclined, and Members of his own Church. Another *German* Author is of Opinion, that such previous Acts of Devotion, such ejaculatory Prayers are of so great Importance, ' that he has introduced into his Ecclesiastical Ritual, a whole Chapter on that particular Topick. Those Collects beforementioned are always sung: Every body knows they are Prayers adapted to some publick annual Occasions, and to the Festivals comprised in the *Lutheran* Kalendar. As the faithful *Lutheran*, when at Church, is obliged to perform all the Acts of Devotion which are established in his Communion, I shall relate the several Particulars in their Proper Order. I must beg leave, however, to observe by the by, that here, as elsewhere, they lay a great Stress on the *Opus Operatum*, that is to say, on the intrinsic Merit of such Acts of Devotion as are performed regularly; and look upon them, as an Account discharged by a Debtor, who is ambitious of remaining still insolvent with Honour. The *Opus Operatum* supposes all Acts of Devotion to be *virtual*, and that without any additional Contribution, he who so discharges that religious Debt, punctually performs his Duty towards his Maker. All Religions abound with Devotees of this Stamp; because there is not one but what directs and supposes an absolute Necessity for the Observance of divine Worship; in which Mankind is obstructed and embarrassed on one Side by his Passions, and on the other by the Frailties of Human Nature. Let us charitably ascribe

' In *Carpzovius in Jurispr. Consistor.* ubi sup.

* See the *Hist. of the Ecclesiastical Ceremonies of the Saxons*. The Author of the curious Chapter under that Title is *Calver*, who by his deep Penetration has discovered much the same Act of Devotion observed by *Moses* when he hid his Face before the burning Bush &c.

to this unhapy Situation, that Coldness and Indifference, that Want of Fervour which our pious Historian ascribes to those of his own Communion; that Want of Devotion, which consists in coming late to Church, and going out again as soon as the Sermon is over, without a due Regard to the Prayers, or the Psalms which are to conclude the Service; in giggling, ogling the Ladies, irreverently prattling when they ought to be serious and contemplative; in short, in running out of the Church with Precipitation, and Impatience, in order too often to pursue with Eagerness some unlawful Recreation. I don't think for my Part that any one Communion has just Reason to censure another upon these Articles. When the Congregation of the Faithful are met together in order to apply themselves to any Exercise of Devotion, whether it be preaching, or reading the Scriptures only, or praying, it is always introduced by the singing of some Psalms or spiritual Hymns suitable to the Occasion. The *Lutherans* have publick Prayers and stated Sermons oftner than most other Communions; especially at *Dresden* and *Leipsick*. They have preaching, and praying every Day in the Week; upon which Account the devout Mr.^v Gerber, makes the following Exclamation. *Happy is the Man who lives in that City where the People attend the Worship of God in publick every Day!* Whether the Inhabitants of *Dresden* and *Leipsick* are more honest than other Folks, such as have any considerable Dealings in those two Cities are best able to judge; but be that as will, there are stated Sermons preached three or four Times a Week, and publick Prayers are read almost every Day in all the Towns of any Note throughout the *Saxon* Dominions: Some Psalm, however, or Canticle is always sung, and some Portion of the sacred Scriptures constantly read before their Prayers begin, which are said by the Faithful upon their Knees. Afterwards there is another Psalm or Anthem sung; then the Minister reads a Collect, and concludes the Service with the usual Benediction.

As to the Lord's Prayer which is so often repeated and sung by the *Lutherans* both in their publick and private Devotions, I shall pass it over in Silence; and as to their various Lessons extracted from the Gospels and Epistles, according to the different Seasons and Festivals of the Year, I shall only observe that they are frequently sung by the Minister instead of being read; and that the Congregation, partly thro' Custom and partly out of Devotion, stand up when such Portions of the sacred Scriptures are read before the Sermon, or in the ^w Pulpit; and when the Minister pronounces the Benediction. The same Practice of standing, out of pure Devotion, is observed in several Places whilst the Minister is administering the Sacrament of the Lord's Supper.

THEY have two Sermons at least every *Sunday*, especially if it be a solemn Festival, that is to say, one in the Morning and another in the Afternoon. There is a catechetical Lecture besides, at which their Probationers are always examined. Their Burials are frequently put off likewise till *Sunday*, for the Benefit of a Prayer, or at least a funeral Sermon, which the *Lutherans* always preach upon the Decease of any of their Members, whether young or old, rich or poor. Their Texts are very seldom taken out of those Books which the *Lutherans* and the *Protestants* call *Apocryphal*. The last Thing which I shall take notice of with relation to their Sermons, is, that

^v Author of the *Hist. of the Ceremonies*.

^w The *Saxon* Writer observes, that for the generality the Gospel and the Epistle were read *apud Pulpitum*, that is at the Desk. The Collect and Benediction are likewise read or pronounced at the same Place, *ubi sup.* pag. 406.

of their *Circular Predications*, which is the Term they make use of to distinguish those Sermons which their Pastors are obliged to preach at particular Times in the Metropolitan Church in Presence of the *Superintendent*, in order that he himself may form a just Judgment of their Method, and the Progress they make in the ministerial Office ; may examine their Principles, and prevent them deviating from the orthodox Faith &c.

AFTER Sermon, the Service concludes with some select Prayers or Supplications to Almighty God, Thanksgivings, and Publications. In the first, all sick Persons, all Women labouring of Child, or in Child-Bed, all that travel by Land or by Water, all Persons any Ways afflicted or distressed in Mind, Body, or Estate are recommended to God as proper Objects of his Succour, Comfort, and Assistance. In *Denmark*, all such as are drawing near to the Time appointed for the Consummation of their Marriage are likewise recommended to God in the Prayers of the Church ; which, in my Opinion, is a very laudable Custom ; and all Christian Churches, for more Reasons than one, whether physical or moral, ought to observe it. I shall here mention another, which tho' at present abolished, ought nevertheless, for substantial Reasons perhaps, to be established ; and that is, of praying to God to unite the Hearts of Priests and Pastors of different Persuasions, and inspire them with the Spirit of Peace and brotherly Love &c. In their Thanksgivings, such particular Persons as had received great Mercies, desire to return their grateful Acknowledgments to Almighty God for the same. In their Publications, timely Notice was given of such Matters as particularly related to the Church ; that is to say, of some extraordinary Acts of Devotions, such as the Observance of an ensuing solemn Festival, or Fast, or the like, &c. In some Places the publick Orders of the civil Magistrate are read in the Pulpit. There is a Custom, tho' both wicked and uncharitable, which still prevails in *Holstein*, that is, to publish the Commission of particular Crimes, and to denounce the most heavy Curses on the Delinquent. Such as are unjustly accused, have recourse to the very same Measures for the clearing of their Innocence in Publick, and the Formulary runs in the Words following, or to the like Effect. “ Whereas *N. N.* hath just Occasion
“ to complain of some evil Reports maliciously spread abroad in order to blast his
“ good Name, and represent him as a Thief, and a Robber &c. And forasmuch as
“ there are no just Grounds can be alledged for such scandalous Aspersions, the said
“ *N. N.* for the Vindication of his Honour, recommends his Case to the Prayers of
“ the Church, and desires this Congregation to join with him in beseeching the Al-
“ mighty to punish the vile Detractor, not only with the Loss of his own Repu-
“ tation, Estate, and even his Life itself ; but to exclude him for ever, from the Com-
“ munion of the Saints in Glory &c.”

I HAVE already observed that the *Lutherans* retain the Use of the Altar for the Celebration of the Holy Communion : They likewise make use of lighted Tapers in their Churches, of Incense, and a Crucifix on the Altar, of the Sign of the Cross, and of Images &c. Several of their Doctors acknowledge, that such Materials add a Lustre and Majesty to divine Worship, and fix at the same Time the Attention of the People. Others complain, that the Populace lay too great a Stress upon them ; that not content with setting such a Value on them as they justly deserve, they look upon them as essential Branches of religious Worship ; that even such Persons who ought to entertain more exalted Ideas than the Populace, by virtue of their superior Birth

Birth and Education, shew such a peculiar Regard and Veneration for these Rites and Ceremonies, that, according to our *Saxon* Author, they will determine to erect an Altar, out of a Principle of misguided Zeal, or at least with an ambitious View of leaving behind them a lasting Monument of their Piety and Devotion, instead of appropriating so extraordinary and needless an Expence to the charitable Relief of the Poor and Needy. “ Their Minds are too intent, continues he, on the Observance
 “ of these external Acts of Devotion ; but too few alas ! pay a due Regard to the
 “ Sacrament, or Sacrifice of the Altar ; or, when they fix their Eyes on a Crucifix,
 “ contemplate on the infinite Obligations they lie under to the Person who died upon
 “ the Cross for their Sakes.”

To conclude ; 'Tis observable, that the *Lutherans*, since the Reformation, have preserved the Custom of singing one Part of their Litanies in their Churches, that is to say, such Petitions only as are addressed to God the Father and his Son JESUS CHRIST. These Litanies are sung, as appointed by their Discipline, every *Wednesday* and *Friday*, after Sermon. Their Novices, or Probationers, sing them in the Choir, as Choristers ; and the People bear a Part with them. The Custom of singing some Part or Portion of them in *Latin* is observed likewise in several Places where *Lutheranism* prevails : As for instance the Exordium to most of their solemn Festivals ; the Hymn beginning *Puer natus in Bethlehem*, at *Christmas* ; *Surrexit Christus hodie*, at *Easter* ; *Spiritus Sancti gratia*, at *Whitsuntide*, and *Gloria in excelsis* at the Altar after the Communion.

THO' the Ceremonies hereafter mentioned are not, indeed, equally essential to divine Worship, yet they are for the most part very useful and convenient. In the *Lutheran* Territories, the Bells ring in to Sermon and publick Prayers, but never to Matins or Vespers. They are rung at Noon, not in Obedience to the Institution of Pope *Calixtus* the III^d, for that Origin the *Lutherans* absolutely disavow ; but by vertue of an original Custom introduced by the Emperor in 1529, whilst the *Turks* laid Siege to *Vienna*, in order to remind every one of imploring the divine Assistance, both in publick and private. The Bells are tolled likewise out of a decent Regard to their Dead, and during the Time of their funeral Obsequies. Organs are likewise made use of in their Churches, not only to strike the Ear more agreeably, and to support the Dignity of that Part of their divine Service ; but to direct the Congregation and accompany their Voices. All their Cathedrals, and most of the Churches in their Cities have, besides Organs, a Variety of other instrumental Musick to heighten their Melody on their more solemn Festivals. The Author of the *Ceremonies of the Saxons* assures us, that the first Time the Passion was sung, accompanied with twelve Violins, and several other Instruments of Musick, in one of the principal Cities of that Electorate, some of their Devotees were very much offended at an Innovation, which seem'd better calculated, as they imagined, for the Celebration of the Festivals of *Isis* or *Cybele* in an *Opera*, than any Ways adapted to the Mysteries of the Christian Religion.

BEFORE I proceed any further, I must not omit observing, that in those Parts where *Lutheranism* prevails, there are still in Being some Houses of Retirement for the Reception of the Female Sex, both old and young, which cannot properly be called Convents ; tho' it must be acknowledged, that there is a great Conformity between the one

and the other. Not to mention the Abby of *Quedlinbourg*, so well known in *German* History, there are several of these religious Houses in the Dominions of the King of *Prussia*, *Saxony*, and elsewhere. I shall here introduce an Account of those which a Traveller assures us he had seen * himself in *Denmark*. “ There is a Convent, *says he*, “ of *Lutheran* Nuns, or religious Ladies (at *Roschild*) but they take no solemn Vows “ there to continue in that State of Retirement all their Lives In every religious “ House there is an Abbess and six Nuns, who lie two and two in very decent and “ commodious Apartments. Each of them has a small Closet, where they work, “ read, or pray as they see most convenient. They have a Chapel in which “ there is a Sermon or two preached every *Sunday* and *Friday*. Their Priest “ wears a Kind of Stole, made of crimson Velvet, and a Crucifix, embroidered with “ Silver, on his Breast when he reads Prayers at the Altar but when he goes “ into the Pulpit, he has nothing but a Surplice on these *Lutheran* Nuns are “ dressed like other *Danish* Women and are at their full Liberty to leave the Con- “ vent, and marry whenever they think proper to alter their Condition” There is nothing like these Places of Retirement that I can find, in any other *Protestant* Countries, except it be those little Communities which were established in *Holland*, when the *French Calvinists* first flew thither for Refuge from *France*, under the Denomination of religious *Societies*. They consisted of Ladies almost all Devotees, and of Years of Discretion, under the Direction of some antient Matrons, Refugees like themselves, but of Fortune sufficient enough to command Respect in their Retirement; and vested with the Authority of Abbesses, as far as the *Protestant* Profession would admit of it. They spent their Time there in saying their Prayers, reading the sacred Scriptures, and other Books of Devotion in publick: But in these Societies there were no Sermons preached, or Sacraments administered. In these Retirements the religious Refugees were obliged to renounce all Calumny and Detraction, and the idle Pomp and Vanities then in Vogue; and to avoid the Hurry and Bustle of the busy World &c. Some of these Societies are still subsisting. I must not forget to mention here some other Communities, established long since in *Germany* and *Holland*, which bear some Affinity to the Retreat of a Convent. These are Houses, where Persons far advanced in Years, and sick Persons, or such whose Circumstances are but low, and unable to maintain them without following some Employment, or such as have neither Resolution nor Capacity sufficient to manage their little Store to the best Advantage and live by the Dint of their Labour. These purchase a Settlement for their Lives; that is to say, they live retired in these Houses for the Remainder of their Days, depositing a certain Sum, agreed upon by the Community, which is more or less, in Proportion to their Age or Infirmities: but besides this, what little Stock they are possessed of at the Time of their Decease becomes the Right and Property of the Community; provided they have not disposed of it by their Last Will and Testament before their Admission.

THE *Lutherans* retained the Observance of several solemn Festivals after their Reformation. 'Tis very probable, that such Customs subsisted against the real Approbation and Good-Will of the Reformer; but not being able to accomplish the total Suppression of them, for fear the People should revolt, if his Demands were too high, he thought it most advisable to condescend to the Weakness of his vulgar Profelytes.

* *An Account of a Voyage to Denmark by one in the Retinue of the English Envoy at Rotterdam 1701.*

“ ’Would to God, says he somewhere, there were no other Festivals observed among
 “ Christians but those of *Sundays*; and that all the Commemorations, &c. were
 “ referred to those solemn Days! The uninterrupted Employment of the People in
 “ their lawful Vocations on the other Days, would prevent them from doing Mis-
 “ chief, and the Country would soon be richer than it is at present.” This way of rea-
 soning if we take it in one Sense, carries great Weight with it. However, it is requisite
 to have at least some solemn Festivals, not for those elevated Souls, who are united to
 God all the Week round, and just as they see fit, but for those more groveling indolent
 Creatures who must be spurred up to the Practice of their Duty, and be kept under
 the Yoke of Rites and Ceremonies. In a Word, no State, in my Opinion, can receive
 any great Disadvantage from having ten Days annually dedicated out of the Kalendar;
 besides, I know no Country in the World, where the Natives debar themselves of the
 Liberty of taking what Time they think proper to desist from their Devotions. The
 supreme Lawgiver allowed the *Jews* some Festivals by way of Amusement, as
 it were, and Relaxation from their publick Duties. Though the Christian Church
 has ordered and prescribed the Observance of Festivals for the Sanctification of her
 Members; yet she manifestly intimates, that there are as substantial Reasons for in-
 dulging the Faithful in general at present, as the *Jews* in particular in former Times.
 Let us draw this Conclusion, therefore, that all Festivals are not useless, provided
 they are not burdensome to the Publick by being too numerous; and let us proceed to
 give an Account of those in particular which are observed by the *Lutherans*. They keep
 three solemn Days of Festivity at ² *Christmas*. In some *Lutheran* Countries, the People
 go to Church on the Night of the Nativity of our Blessed Saviour with lighted Candles,
 or Wax-Tapers in their Hands. The Faithful who are met together in the Church
 spend the whole Night there in singing, and saying their Prayers by the Light of them.
 Sometimes they burn such a large Quantity of Incense, that the Smoke thereof ascends
 in the Form of a Whirlwind, and their Devotees may properly enough be said to be
 wrapt up in it. ’Tis customary likewise in *Germany* to make Entertainments at such
 Times for Friends and Relations, and to send Presents one to another, especially to the
 young People, whom they amuse with very idle and romantick Stories, telling them,
 “ that our Blessed Saviour ³ descends from Heaven on the Night of his Nativity, and
 brings with him all Manner of Play-Things. They have another Whim, or Conceit
 equally ridiculous, and that is, of wrapping an Infant in Swadling-Clothes, and lay-
 ing it in a Cradle, in order to represent the Infancy of our Blessed Lord. I shall men-
 tion but one Custom more which is no less extravagant and preposterous than the
 former, and that is of strolling about in all manner of Masquerade Dresses both in-
 decent and ⁴ ridiculous, and which is very often attended with fatal Consequences,
 on the Day preceding that grand Festival. We must not here forget to mention the
Christmas Carols which are sung in the Streets by some pretended Devotees, who

¹ Quotation from *Luther’s Works*, in the *Hist. of Ceremonies &c.* ubi sup.

² The German Term (*Weynachte*) signifies properly the *Night of the Consecration*, or *Purification*. Others insist, that that Term signifies the *Night of Wine*, grounded upon an idle popular Tradition, that at the Nativity of our Blessed Saviour, all the Springs of Water tasted like Wine. This Tradition, however, is so deeply imprinted on the Minds of the German Populace, that they imagine, *bona Fide*, without any Reserve, that at Midnight when *Christmas-Day* commences, all their Water is turned into Wine. This Circumstance is here related on the Veracity of an Author who published a Dissertation on *Christmas Masquerades* (*de Larvis Natalitiis*); and give me leave to add, that the Fountains changed to Wine by *Bacchus* may be aptly enough compared to these popular Opinions.

³ The *Dutch* amuse their Children with romantick Stories of much the same Kind on the Eve of St. *Nicholas*.

⁴ See a Description of these Masquerades in *Drechler’s Dissertation de Larvis Natalitiis* printed at *Leipsick* in 1684.

ought much rather, and much more properly to be termed Vagabonds, or Beggars by Profession. They frequently sing these Carols, and at the same Time jump about and wreath themselves into a thousand ridiculous Postures. In *Holland* this formal Act of Devotion can scarcely be distinguished from a complete Masquerade. The Singers make Choice of three of the tallest Fellows in their Gang, to represent the three Kings, who march in the Van: The middlemost advances with an Air of Majesty, and carries a large Star on the Top of a Pole made with white Paper. In the Center of the Star, there are two or three lighted Tapers, which as he sings, he turns round about. The three Kings are dressed in white Surplices, crowned with a Kind of Wreath or royal Diadem, embellished with Tinsel. One of the Company wears a black Mask, but sometimes his Face is only besmeared with Soot; and at other Times, all three appear in the same gloomy Hue. This superstitious Custom begins about the Middle of *November*, and ends at the Festival of the Kings. But not to tire the Reader's Patience with these popular Amusements, we shall proceed in our Account of their other Festivals.

THEY have three Holidays at *Easter*, and three at *Whitsuntide*, as well as those beforementioned at *Christmas*. These Festivals have nothing peculiar in them with respect to the Ceremonies observed at those Times; but with regard to some particular Superstitions, they are remarkable enough; as for instance, that of the *Paschal Water*, which is looked upon as a sovereign Remedy for sore Eyes, and very serviceable in corroborating broken Limbs. This *Paschal Water* is nothing more than common River-Water taken up on *Easter-Day* before the rising of the Sun. They have another superstitious Notion with respect to their Horses: They imagine, that the swimming them in the River on *Easter-Day* before the Sun rises, preserves them from Lameness &c.

AT *Dresden*, according to our *Saxon* Author, and indeed in most Parts of the *Saxon* Dominions, they used formerly to erect May-Poles in all their Churches on *Ascension-Day*, and at *Whitsuntide* they planted fresh ones in their Place, and never took them down till *Trinity-Sunday*. The King of *Poland* abolished that Custom in 1715, because it proved very pernicious to the adjacent Forests, and moreover, because they were guilty of too many riotous and insolent Practices under these May-Poles, which for the most part were the thickest, and most stately Birch-Trees in all the Forests; insomuch that the Churches seemed to be situated, as in the Days of old, in the Middle of the Woods. The other Festivals observed by the *Lutherans*, are *New-Years-Day*, or the *Circumcision*, a Festival not near so antient as the four abovementioned; the Festival of the ^athree Kings, or otherwise the *Epiphany*; the *Purification of the Blessed Virgin*, or *Candle-mass*, and *Lady-Day*, or the *Annunciation*. There is no publick Work; no Service devoted to the Blessed Virgin; there are no Processions, or any of the other Ceremonies which are observed by the *Roman* Catholics on these two last Festivals. The Festival of the *sacred Trinity* is solemnized on the next Sunday after *Whit-Sunday*; that of St. *John Baptist* on the 24th of *June*, and that

^a According to the Opinion of some in the 13th Century.

^d The *Magi*, who are called by some Authors, whose Names I cannot recollect, *Aror*, *Sater* *Peratoras*, or *Apellius*, *Amelius*, *Damascus*, or *Magalath*, *Galgath*, *Saracin*, or, in short, *Gaspar*, *Melchior* and *Balthazar*. One of them was King of *Persia*, the other of *Nubia*, and the third of *Ethiopia*, or *Arabia*. All those who have wrote these idle Fictions endeavoured to amuse themselves at the Expence of the People's Credulity.

of the *Visitation of the Blessed Virgin* on the 2d of *July*, as it is by the *Roman Catholics*. To conclude, the Festival of *St. Michael the Archangel*, or rather the Ceremonies observed by the *Lutherans* on that Day, are the Remains only of an antient Custom, which has been preserved amongst them, I cannot tell how, since the Members of their Communion retain no Manner of Veneration for Angels. These are the principal Festivals observed by the *Lutherans*. I cannot, however, avoid making one Remark here, and that is, that in several Places the Populace observe a Custom between *Easter* and *Whitsuntide*, which is in all Respects as idle and ridiculous as the superstitious Practices beforementioned to be observed at *Christmas*. Several young Lasses, each drest according to her own Fancy, with a Wreath or Garland of party-coloured Flowers upon her Head, stroll about the Streets, singing and raising voluntary Contributions, more, in all Probability, out of Regard to the Gaiety of the Season, than any peculiar Veneration for the Festival. I am fully persuaded that Custom is nothing but a Relick of Paganism, under the Colour of a Christian Festival, from that little Devotion which at present accompanies it. 'Tis likewise preserved and kept up in some considerable Towns in the Low-Countries. In *North-Holland*, four young Lasses carry a fifth, who stands upright in a Hand-Barrow, drest after that Country Fashion, with several Amber and Coral Necklaces, Purse, and Girdles, and over them about ten or a dozen little silver Bells. In order to render, as I presume, her Equipage still more ludicrous and fantastic, she holds in her Right Hand a little silver Boat, and in her Left a silver Whistle, with which she amuses the Crowd, as they stand gaping, and examining her Accoutrements. A *Dutch* Historian assures us, that that whimsical Custom was prohibited at *Amsterdam*, *Enchusa*, and several other Places, in the respective Years of 1612, 1635, and 1646, on Account of some Abuses that had crept into the Practice of it. In the Plate annext the Reader will see a Representation of it in two different Forms.

I SHALL not expatiate on the several Festivals which the Sect preserved after *Luther*, and which were gradually suppressed: Such for instance as the *Invention of the Cross*,^c *All-Saints*, *All-Souls*; and several other particular^f Saints-Days &c. Those, however, which the *Lutherans* looked upon as most essential, and of most Importance, are these that follow.

THEY have all along, even to this Day, celebrated the *Jubilee* of their Reformation. Their brightest Wits exert themselves at such publick Times, and put their Inventions on the Wrack to compose smart *Chronograms* and *Chronosticks* &c. in Honour of *Luther* and his Works. As for the rest, there was no stated Rule for the Solemnization of those Jubilees. There were Days set apart for publick Rejoycings, accompanied with some Acts of Devotion; more or less, as each particular State thought most requisite and convenient, in the same Manner, for the generality, as on a Thanksgiving Day for any Victory of Importance over their Enemies. In order to express their spiritual Triumph, and their *Defeat of the Papal Power*, in some of the most considerable Parts of *Germany* and *North-Holland*, by the *victorious Arms of Luther*, the *Pope's impla-*

^c The Festival of *All-Saints* is abolished as such in *Denmark*; but 'tis solemnized there as a Day of Thanksgiving to God Almighty for the Sanctification of the Church by his Servant *Luther*.

^f The popular Superstitions already mentioned on Account of the Festival of *Christmas*, oblige me here to take notice of another ridiculous Notion, which is not as yet abolished. In some Parts of *Germany*, their Youth bring out whole Pails full of Water on the Night of the Festival of *St. Martin*, taking it for granted, that they will be turned into Wine; because, in reality, they find them full of such good Liquor the next Morning.



COUTUME observée à SCHERMERHORN à la PENTECÔTE.



COUTUME de la PENTECÔTE, à la HAYE.



|| *L'ÉTOILE des ROIS promené dans AMSTERDAM.*

cable Adversary, the *Lutherans* sometimes open their grand Day of Jubilee with a numerous Assembly of the principal Magistrates either of the City or State, drest in their black Robes, who meet at the Town-Hall, and from thence march in Procession, pretty early to the Metropolitan Church, to which the Clergy and the College had resorted before in Procession, in order to meet some others of their Fraternity. Afterwards they repair to their respective Stations in the Church, to join in the Devotion of the Festival, which consists in singing some select Psalms and Anthems, accompanied with instrumental Musick, and some of the best Voices belonging to the Choir; in reading Prayers, and attending to a Sermon suitable to the solemn Occasion. The Churches are all decked at those Times with a Variety of Flowers &c. And frequently the Holy Communion is administered during the Celebration of such Jubilee. It is not, however, of equal Duration in all Places. In 1730 the *Lutherans* of *Augsbourg* celebrated that of their Confession for fourteen Days successively.

THE first Jubilee of the *Lutherans* was that observed in the Year 1617: So that they have already kept two of these grand Festivals. The Days appointed for the Observance thereof were the 31st of *October*, and the two first Days of *November*, in Memory of the Reformation begun two hundred Years before by *Luther*. That Jubilee of the Reformation is for the generality observed in all Places where *Lutheranism* prevails; to which we must add that other of the Confession of *Augsbourg*, which is not so universally observed, and the particular Jubilees of some certain States who have espoused the *Lutheran* System, by which they celebrate the respective Æras of their Reformation.

ONE of this Kind was that appointed in *Sweden* in 1693, after the Revolution of an hundred Years from the Council of *Upsale*, which had accomplished the Establishment of *Lutheranism* throughout all the King of *Sweden*'s Dominions, and the utter Extirpation of the old Religion. That Jubilee was opened on the 26th of *February* with a general Ringing of their Bells. The whole Body of that Profession flocked to Church betimes in the Morning in order to hear the several Sermons that were preached on that solemn Occasion, which were accompanied with a general Thanksgiving, composed by the special Direction of *Charles* the XIth, and ordered to be read, or repeated after such Sermons. At the Conclusion of the Prayers, there was an Anthem sung by the whole Congregation, and whilst the Drums and other Instruments of Musick, accompanied the Voices in the Church, the Cannon roar'd from the Ramparts of *Stockholm*, as if *Luther* had been returned to thunder out his Excommunication against the Pope. In the Evening, and indeed all the Night long there were Illuminations, Fire-Works, and all other Demonstrations of publick Joy. The subsequent Days were likewise looked upon as Holy-Days.

IN 1617 when the City of *Ulme* celebrated the grand Jubilee, there was a Prayer composed on purpose for that solemn Occasion. All the Youth who were educated in the publick Schools belonging to the City marched in Procession to Church, and were catechized after Sermon before the whole Congregation. After that, they implored the divine Goodness to endow both them and their Posterity with Grace and Resolution sufficient to persevere in the stedfast Profession of the *Lutheran* Religion.

^s This is a Description, or an Account of the Manner in which the Jubilee is solemnized at *Dresden*. See the *History of the Saxon Ceremonies*, written in the *German* Language.

A DISSERTATION on the RELIGION

The next Week after the Festival each Scholar was presented with a Medal, and a Copy of the Prayer for Perseverance. These Customs have prevailed more or less in all the Jubilees which have been solemnized in the *Lutheran* States. To these three Kinds of Jubilees we must add those of the Universities, and that of the Formulary of their Union.

BEFORE I proceed to treat of their Communion Service, it will be requisite to give the Reader a short Account of the *Lutheran* Liturgies. I have already taken Notice of some particular ^b Alterations made by *Luther*; but what follows will give the Reader a more just Notion of them. In 1523 *Luther* drew up a Formulary of the Mass and Communion for the particular Service of the Church of *Wittemberg*. In the Introduction to that Formulary, he calls the Mass and the Communion of the Bread and Wine, a divine Rite, or Ceremony of CHRIST's own Institution; but exclaims most vehemently against the *Altar of the impious Ahaz, that abominable Canon, which is a Collection of notorious Omissions &c.* This is his Way of treating with Contempt the Canon of the Mass; and afterwards denying any Kind of *Sacrifice*, or *Oblation*, he insisted, that nothing thereof should be preserved but what follows. “ ‘The Ex-
“ ordiums, *says he*, made use of on *Sundays*, and the respective grand Festivals of
“ *Christmas, Easter, and Whitsuntide*, shall be preserved and continued Those
“ Acts of the Saints which shall deserve to be commemorated by the Church, shall be
“ referred to and respectfully mentioned in the Sermons preached on *Sundays*. Besides,
“ the Festivals of *Christmas &c.* the ^k *Circumcision, Epiphany, &c.* shall be reckoned
“ amongst the Number of CHRIST's Festivals.” The *Kyrie Eleison* shall be preserved with the occasional Hymns, the *Gloria in excelsis*, the Collect, provided it be truly orthodox, as most of the Collects are for *Sunday*: After that Prayer, shall be read a Portion of Scripture out of the Epistles. By the way we shall observe that the Author who settled the Order in which the Epistles should be read, is charged with being an ^l *egregious Blockhead, and a too superstitious Advocate for good Works. He had much better have directed, as some insist, the reading of such Passages out of the Epistles, as recommend to our Practice a lively Faith in CHRIST.* This is one of those unhappy Prejudices established by our Theological Disputes, which often run us into gross Absurdities. To preach up Faith in Opposition to Works, or to lay too great a Stress on Works in Contempt of Faith, are two dangerous Extremes, and Principles which may prove equally pernicious. One will be apt to prepossess us in Favour of that sanctified Ignorance which some Bigots have canonized under the specious Denomination of *Orthodoxy*; and the other, to incline, and subject us to that gay and pompous Superstition, which deludes too many Christians under a specious Shew and Colour of Religion. However, let us avoid being too dogmatical on this Article; and whilst our Masters are too often jarring and quarrelling with one another, in order to reconcile their absurd Tenets, let us stedfastly adhere to that Virtue, which can have no other Principle than God himself, and no other Merit than that of the Imitation of the Supreme Being. “ *Luther* afterwards orders the Gradual to be sung, consisting either of two
“ Versicles of the *Hallelujah*, or of one only, according to the Discretion of the Su-
“ perintendant; he approves only of the short Prose, in the Service for the Festival
“ of *Christmas*, beginning *Grates nunc omnes*; there is nothing solemn or sacred in it,
“ but that of the *Holy Ghost*, the *Veni Spiritus Sancte*, and some few other Particulars

^b *Ubi sup.* pag. 111.
^k See above.

^l *Ex Hospiniano Hist. Sacram. Part II. pag. 27. & seq.*
Insigniter indoctus, & superstitiosus Operum ponderator.

“ The

“ The *Nicene Creed* is in his Opinion, agreeable enough ; and as to the Ser-
 “ mon in the vulgar Tongue, whether ’tis preached before the *Creed*, or before the
 “ *Introduction* to the Mass, is a Circumstance equally indifferent, and of no Manner
 “ of Importance. He rejects the *Offertory*, and calls it an *Abomination*. I
 “ exclude, continues he, every Thing that has the least Tincture of Oblation and the
 “ Canon. We reserve nothing but what is pure and holy, and we begin our Mass
 “ after the following Manner. As to the Sacrament of the Lord’s Supper, I
 “ think ’tis most expedient to make use of pure Wine, without the least Adulteration
 “ or Mixture with Water, because, agreeable to the ^m Reflection cast by *Isaiah* on
 “ the *Jews*, Water, in my Opinion, is symbolical of nothing spiritual and super-
 “ excellent. Pure Wine is an admirable Figure or Representation of the Purity of the
 “ Evangelical Doctrine &c. The Bread and Wine being laid ready, the Priest shall say
 “ *Dominus vobiscum*. R. & *cum Spiritu tuo; sursum corda*. R. *habemus ad Dominum*, &c.
 “ together with the express Words of JESUS CHRIST. I could wish that the Intro-
 “ duction might be read here after a short Pause, in the same Tone of Voice with
 “ which the Lord’s Prayer in the Canon is repeated. After the Benediction the
 “ Choir should sing *Sanctus* and *Benedictus* ; at the Conclusion of the *Benedictus*, the
 “ Priest should ⁿ elevate both the Bread and the Cup After that the Lord’s
 “ Prayer should be repeated The Host should never be broke to Pieces, or
 “ thrown into the Cup. Immediately after the Repetition of the Lord’s Prayer should
 “ follow the *Pax Domini*, which is a general Absolution of the Sins of all the Com-
 “ municants After that, the Celebrant should first receive the Communion
 “ himself, and then administer it to the Congregation. During the Celebration thereof
 “ the *Agnus Dei* should be sung. The Service of the Communion might be
 “ sung, if the Priest should think proper ; but instead of the last Collect, *Complenda*,
 “ ^o which favours of Oblation, should be read in the same Tone, *quod ore sumpsimus*,
 “ *Domine* : If the Congregation should think convenient they might add, *corpus tuum*
 “ *Domine quod sumpsimus* &c. by putting the singular Number into the plural, *Do-*
 “ *minus vobiscum* &c. Instead of the *Ite, missa est*, might be said the *Benedicamus*
 “ *Domino* with the *Hallelujah*, accompanied with the Musick, which may be
 “ taken, if it should be thought expedient, from the *Benedicamus* used at *Vespers*.
 “ The general Benediction should be pronounced at last, or that which God himself
 “ has dictated in the 6th Chapter of *Numbers*, *The Lord blefs and preserve you* &c.”
 The Protestants make use likewise of that Benediction, when they dismiss their Con-
 gregations after Divine Service. Afterwards *Luther* allows of the Use of proper Dresses,
 provided they be decent and without Vanity or Ostentation. From thence proceed-
 ing to private Masses, he absolutely condemns them as altogether useless, tending to
 no manner of Edification, and directly repugnant to the Institution of JESUS CHRIST,
 who invites all the true Members of his Church in general to the Participation of his
 holy Supper. In private Masses, the Minister at the Altar is preparing in a very solemn
 Manner a Banquet for himself, which belongs to the whole Church ; ’tis a *Table richly*
spread, where there are no Guests to partake of the Entertainment. He thinks likewise that
 it is highly requisite strictly to examine all such as come to the Lord’s Table ; and that
 all such as are ignorant of the Nature of that sacred Mystery, as well as the vicious
 and profane should be equally excluded. As to private Confession before the Com-

^m *Isaiah* Cap. I. *Thy Drink is mingled with Water*.

ⁿ That Elevation, says he, shall be still continued, in order not to offend some weak Brethren to whom
 such an important Alteration, made at once, might prove a Stumbling-Block and Rock of Offence.

^o *Quia fere sacrificium sonat*.

munions, “ it is, says he, no ways necessary ; neither ought it to be demanded ;
 “ nevertheless the Practice of it is advantageous, and ought not to be neglected or
 “ despised I could also wish, says he, that the Congregation would
 “ sing some Hymns, or Canticles at the Conclusion of the Mass The Bishop
 “ might so order Matters, that they might sing them all successively, after the An-
 “ them in *Latin*; or that they might be sung occasionally, sometimes in *Latin*, and
 “ sometimes in the vulgar Tongue, till the whole Mass should be read in a Tongue
 “ well known to the whole Congregation.”

THIS was the Formulary, which that *Saxon* Reformer drew up for the peculiar Service of the Church of *Wittemberg*, and to which, it seems, all the Churches, where *Lutheranism* prevailed, were obliged entirely to conform. However, those Orders were never punctually obeyed. Some *Lutheran* Countries have one Ritual, and some another ; there is a Difference likewise in their Liturgies, though, as to the fundamental Articles, they all agree. Some of these Variations may be seen in the *Danish* Liturgy, composed by one *Bugenhagen*, surnamed *Pomeranus*, and approved by *Luther* ; but ^p enlarged with respect to several Articles in the Year 1542, altered after, enlarged again, and corrected under the Reign of *Christian* the Vth. There are other Variations likewise to be met with in the *Swedish* Liturgies ; and in short, they might be observed ^q in divers other States, by any Person that is desirous to gratify his Curiosity, and will but take the Pains to examine the one with the other. There are more Communionss than one, that are Advocates for such Alterations, and the *Lutherans* are as strenuous as any. But be that as it will, 'tis foreign to my present Purpose to give a particular Detail of such several Additions and Amendments. I shall think it sufficient to relate, as briefly as possible, the most material in the *Swedish* Liturgies, by which the Reader may be able to form a just Judgment of the Matter of Fact.

EVERY body knows that the *Swedish* Reformation followed soon after that which was established in *Saxony*; that *Lutheranism* was introduced into that Country by *Laurentius* and *Olaus Petri* ; that ^r *Gustavus* King of *Sweden* contributed, as much as lay in his Power, towards that Reformation, but that King *John*, his Son and ^s Successor, took all the Means which he himself could possibly devise, or the Party which was averse to *Lutheranism*, could afford him, in order to abolish and destroy it. In hopes to reclaim the *Lutherans*, and with a View, at the same Time, to make the Catholics easy, a Liturgy was drawn up, which almost equally disgusted both Parties: The former were offended, because it reserved several Articles which they rejected as erroneous ; and the latter, because it curtailed, or cut off others, which, in their Opinion, were essential to the Christian Religion. When new Doctrines have once begun a Change of Religion in any State whatever, and the People have been amused with the extraordinary Merits of its Doctors, it generally happens, that the Artifice and Address made use of for the Re-establishment of the antient Worship,

^p It was published in *Latin* in the Year 1537, and in the *Danish* Language in 1539, and in 1551 it was introduced in *Iceland*.

^q *Schultingius* has shewn us the Disagreement, or rather the direct Opposition which is conspicuous between the *Agenda*, that is to say, the Books of Ecclesiastical Discipline, of *Saxony*, *Leipsick*, *Wittemberg*, *Nuremberg*, *Magdebourg*, *Lunenbourg*, &c. This Observation is an Extract from Father *le Brun* ubi sup. pag. 189.

^r *Gustavus Erickson*, who died in the Year 1560.

^s After *Erick*, his elder Brother, whom he dethroned.

whilst at the same Time a more than common Regard paid to those who espouse the new, corroborate and confirm the latter, and promote the Ruin and Destruction of the former. The Justice of this Observation is evident from the Revolutions in Religion which have been brought about in *England* as well as in *Sweden*. As the *Lutheran* Party was very numerous during the Reign of *Gustavus*, it was thought too bold an Attempt, to propose a Liturgy in all Respects conformable to the *Romish* Church in the Life-Time of his Successor, King *John*. “ Father ^c *Herbert, Laurentius Nicolaus, Fettenius* and several others cut off from it “ the Invocation of Saints, the Prayers or Service appointed for the Dead, the Com- “ memoration of the Pope, the Term *Sacrifice*, and the Signs of the Cross. In the “ Front of that new Liturgy, there were several Prayers introduced by way of Pre- “ paration, and other ejaculatory Prayers to be said at Times of Dressing. After “ these, there was an *Introit*, the Mass for *Catechumens*, a longer and shorter Canon; “ several Preambles, and occasional Prayers, and the Residue of the Mass, all altered “ and transposed, lest it should be mistaken for the *Romish* Liturgy. The Authors “ thereof added several Commentaries thereto, consisting principally of Extracts from “ the Fathers, which shewed evidently enough what Articles they either rejected, or “ durst not openly acknowledge However, ’tis visible thereby, that they “ thought it highly expedient, that the Clergy should live in a State of Celibacy, “ devote their whole Time to the Service of God, and no ways concern themselves “ about temporal Affairs This Work was entitled, *The Liturgy of the Swe- “ dish Church, conformable to the Catholick and Orthodox Church*. It was printed not “ only in *Latin*, but in the *Swedish* Language; in order that the Mass might “ be said in both Tongues (with Intention, however) that when they were “ well acquainted with the former, no other might be made use of. The “ (*Lutheran*) Ecclesiasticks of *Stockholm* employed one *Abraham*, President of the “ Academy there, to expose and censure that Liturgy. The King there- “ upon being highly offended, suspended them, and forbid them the free Exercise of “ their Functions. They, on the other hand, appealed to the general Con- “ vocation of the *Swedish* Church, in hopes of Redress.” Not to be too tedious, that Liturgy met with such strong Opposition from the *Lutheran* Party, and their Adherents, that the King was obliged not only to take their Livings from them, but to banish them out of his Dominions. Matters were carried with so high a Hand, that all the Laity subscribed to it: However, that did not prevent either one Party or the other from shewing their Dislike either in Conversation, or in Writing. The Catholicks complained of that Indulgence and Regard which the new motly Formulary, half *Lutheran* and half *Catholick* shewed for Hereticks. The Pope insisted, that his Majesty should declare his Sentiments without the least mental Reservation. In short, whilst that Liturgy thus continued to be censured and disapproved of by both Parties, the Archbishop of *Upsal* (*Laurentius*) whom the King had attached to his Interest, began to repent that he had signed and encouraged it: And the Catholicks, who still used their utmost Efforts to support themselves thro’ the Authority of the King, who had declared in their Favour, were at last obliged to desist, and absolutely submit to the *Lutheran* System after the Death of their Protector. The Liturgy in Question was printed at *Stockholm*, and publicly made use of in the Year 1570, about eight Years after the Accession of King *John* to the Crown of

^c Extracted from Father *le Brun*, Tom. IV. of his *Collection of Liturgies*.

Sweden. It was reprinted in 1588, * from whence 'tis evident, that it was likewise then in Vogue. It is ushered in with a Preface, wherein, in the first Place, it is insinuated, there were just Grounds to apprehend, that out of a too ardent Desire to extirpate Superstition, *the Flock of Christ would be exposed to the Fury of a more horrible Monster, viz. that of Immorality and Profaneness.* Heavy Complaint is therein made of the Licentiousness of the Lutherans. *They are better pleased with gratifying their inordinate Passions, than listening with Attention to any wholesome Admonitions. If you exhort the People to confess their Sins, they cry out, that there ought to be no Manner of Compulsion in the Practice of religious Duties &c. Since the Apostles and their Disciples instituted and ordained Fasts, and particular Prayers for certain Times and Seasons, why should we obstinately refuse to follow those antient Rules which are so well recommended by the Church?* The Answer thereto is immediately this. *God requires a free-will Offering, a voluntary and unaffected Piety; . . . However, if the Laws of Discipline are rejected, how can we be so vain as to imagine, that Men will be tied and bound to the strict Observance of the Duties of Religion?* In that Preface likewise the Necessity of Ceremonies is insisted on, and established. *Mankind is not sufficiently moved, and affected by bare Precepts true Piety is discovered by the external Effects of it If it does not shew itself, how shall we be convinced, that 'tis true and sincere?* In order therefore that the Clergy may re-establish the external Form, the Suppression whereof has abolished and destroyed a great Part of our Devotion, we have drawn up this Liturgy, in a more agreeable Form, particularly with respect to the Administration of the Blessed Sacrament of the Lord's Supper; cutting off from thence what to us appeared inconsistent with the true Method of its Administration &c. The Motive to these our Exhortations, continue they, is to stem the Torrent of that Prophanation which the Sacramentarians have spread in several Countries, and to prevent its fatal Influence over the Goths and Swedes. . . . After that, they anticipate the Injustice of those who oppose that Liturgy, and assert, that 'tis neither Catholick, nor Apostolical. *We are always ready and willing, add they, to answer every Objection that shall be started against us, and for that Reason we have inserted in this Work of ours, several Commentaries, for the Instruction of the Ignorant, and such whose Consciences are not entirely satisfied We shall not here introduce any new Constitutions which are the vain Inventions of some Roman Pontiffs. Ours are Rites and Ceremonies which the orthodox Church, and the wisest of the Antients have constantly practised For these, and other good Causes and Considerations, we exhort all good Christians to acquiesce herein, and to rejoice, that the Swedish Church, in the Midst of all her Troubles and Afflictions, should act as much as is possible (at present) in Conformity to the antient Catholick and Orthodox Church.* The Reader may see the Liturgy at large, if he will but take the Pains to consult Father le Brun's Collection. One of the most remarkable Passages of that Formulary is, in my Opinion, that in the Prayer of the Canon, * where the Celebrant, in imploring the Blessing of Almighty God on the Bread and Wine made use of in the Communion, seems to evade Transubstantiation, and to conform himself to the * Lutheran System, by the following Address. “ * Bless, O Lord, and sanctify, by the Influence of thy Holy
“ Spirit, the Bread and Wine set apart for this sacred Purpose (of the Communion)

* That Liturgy, according to Father le Brun, Tom. IV. pag. 123 was made use of in Sweden for sixteen or seventeen Years.

^w See a Remark made by Father le Brun Tom. IV. &c. on that Passage, pag. 170 to 172, and pag. 186.

^x Who admit of the Real Presence only at the Time of receiving the Sacrament.

^y *Benedic, & sanctifica Spiritus Sancti tui virtute proposita & sacro usui destinata, Panem & Vinum, ut in vero usu nobis sint Corpus & Sanguis &c.*

“ in order that by such sacred Use they may become, for our spiritual Nourishment,
 “ the Body and Blood &c.” To this Remark, I shall add several others equally
 worthy of the Reader’s Attention, which I shall likewise extract from Father ^a *le*
Brun. “ The Signs of the Cross, says he, are all omitted, there is not one
 “ Prayer inserted for the Dead ; because the States of *Sweden*, at their general Assem-
 “ bly in 1529, had prohibited the Use of such Prayers That Liturgy expressly
 “ directs, that the Communion should be received by the Congregation before the Ce-
 “ lebrant, which is directly contrary to the Practice of all the *Latin, Greek, and Ori-*
 “ *ental* Churches, &c. Whereas in our Alterations and Amendments of this
 “ Nature, we ought, as much as lies in us, to aim at the Establishment of the an-
 “ tient Rites, and the Suppression of all Innovations ; several new Customs, on the
 “ contrary, are therein authorized ; and to mention one Instance only, amongst the
 “ many that might be produced, the ^a Celebrant is thereby permitted to answer him-
 “ self, and to do the Office both of Priest and Clerk at the same Time &c.”

I SHALL now proceed to their Communion, and shall give the Reader a short
 Account, relating particularly to the Manner of their Celebration of that Holy Or-
 dinance, according to the Form or Mode of the *Saxon* Church. My ^b Author be-
 gins the Chapter which treats on the Sacrament of the Lord’s Supper in the Terms
 following. “ Our very Children are not ignorant, that at the Holy Communion
 “ we receive, beyond all Contradiction, the actual Body and Blood of our Blessed
 “ Lord and Saviour JESUS CHRIST ; and altho’ that Mystery is so far above our hu-
 “ man Capacities, that we can never fully comprehend it ; yet we firmly believe, and
 “ rely on the Veracity of those Words of our Saviour : *Take, eat, this is my Body,*
 “ &c. He, who with a few Loaves was able to satisfy the Hunger of several thou-
 “ sands, and could walk on the Surface of the Sea, &c. could, at the Celebration of
 “ his own Supper, perform and bring to pass those Words which he pronounced”
 (when he was present with his Apostles.) A *Roman* Catholick would doubtless express
 himself much after the same Manner in order to vindicate the Doctrine of Tran-
 substantiation. “ Some Years ago, says the *Saxon* Historian in another Place, the
 “ Ecclesiastical Council ordered and directed, that all such as proposed to receive the
 “ Sacrament of the Lord’s Supper, should, before they approached that Holy Table,
 “ be examined by some Pastor, or ^c Confessor with relation to the Principles of their
 “ Religion, the State of their Consciences, and the Nature, Merit, and supernatural
 “ Virtue of that sacred Ordinance &c. And forasmuch as such a thorough Exami-
 “ nation could not be made with any Convenience, nor indeed with common De-
 “ cency, at Confession, either on Account of the other Penitents that were present,
 “ or because it might reasonably be presumed that there would something pass between
 “ the Penitent and the Confessor of a more secret Nature than the bare Acknow-
 “ ledgment of his Sins in general ; it was further ordered, that such as were desirous
 “ of partaking of the Lord’s Supper, should for that Purpose give previous Notice to
 “ some Confessor, or spiritual Pastor, at least two or three Days before, of their pious
 “ Intention.” However, notwithstanding that Law or Statute, not only the Peni-
 tents, but those who are appointed to examine them, were guilty of several gross Er-

^a *Ubi sup.* pag. 187, & seq.

^b *Ministri adstantes respondent, ipse solus, si Ministri non affuerint, presequitur omnia.*

^c *Hist. of the Evangelical Cerem. of Saxony.*

^c *Seelforger.* This German Term signifies properly a Director.

rors and Omissions, with respect to the due Discharge of their Duty in that Particular. Such spiritual Directors, however, as were vigilant over their Flock, made choice for the most part of the *Wednesday* or *Thursday* preceding the Communion for the due Examination of their Penitents, because they were Days appointed for publick Prayers, Days, by Consequence, highly proper for such Publication. On the *Sunday* when the Communion is to be administered, the Minister, immediately after Sermon, prays to Almighty God for all such in particular who propose to receive the Holy Communion: There is no Form of Prayer, however, for that Purpose, but the Minister is at free Liberty to say what he thinks most suitable to that solemn Occasion. After the Sermon likewise they sing a Psalm, or some short Hymn or Hymns adapted to that particular Act of Devotion: Whilst they are singing, such of the Congregation as are duly prepared for receiving of the Sacrament advance towards the Altar, and fall down on their Knees; at least so many of them as can with Convenience approach it at once; for according to our *Saxon* Historian, “ Such as had “ not Room to kneel, continued in a standing Posture; that is, we presume, tho’ “ he does not say so, till the others had received the Communion.” As soon as the Hymn is over, the Minister says, *Let us pray*; and sings at the same Time the Lord’s Prayer; and when the Congregation have said *Amen*, he sings the Words of the Institution of the Lord’s Supper. In some Places the whole Congregation sing, with an audible Voice, both the Prayer and the Words of the Institution along with the Minister; which is a manifest Error, since the Voice of the whole Church, for the generality, drowns that of the Celebrant, or officiating Pastor: They have another Custom, which is not, however, looked upon as absolutely essential, and that is, to make the Sign of the Cross on the Host, at the Time of pronouncing these Words, *this is my Body*, and another on the Cup, when those other Words are repeated, *viz. this is my Blood &c.* Tho’ these Signs, after all, are only made in Commemoration of the Cross of CHRIST, which neither add nor diminish; yet, as our *German* Historian very judiciously observes, “ should the Minister neglect those Signs, some feeble-minded “ Persons would be offended at such Omission, and imagine, that the Sacrament “ would thereby lose its sacred Force and Virtue.” ’Tis not only this Sign of the Cross made on the Elements of Bread and Wine, that the Populace lay such Stress upon as a fundamental Article; but they very seldom cut a Loaf which has not the Sign of a Cross first made upon it with a Knife.

In divers Parts of *Saxony*, and indeed in some of their principal Cities, when the Minister consecrates the Elements, he rings a little Bell twice together, after a very solemn Manner. This Custom is altogether needless, if not impertinent, amongst People, who pay no divine Adoration to the Elements which their Ministers consecrate; nay, who entertain such an inward Horror and Dread at the very Thoughts of their being adored, that whenever the Signal is given by such Bell at the Mass, they tremble and start as at a Clap of Thunder, or the Discharge of a Cannon. Our *Saxon* Historian, who was a Minister himself, and consequently more sensibly affected in such a Case, altho’ perhaps courageous to the last Degree when he entered on any Theological Exploit, or gave no Quarter in a controversial Engagement; that very Historian, I say, very ingenuously confesses, “ that the first Time he undertook “ to administer the Blessed Sacrament at *Leipsick*, the Sound of that little Bell struck “ such an Awe and Terror in him, and so ruffled his Devotion, that he perfectly for- “ got the *Main Point*, that is to say, the Death of Christ, and the Participation of

“ his Body and Blood.” Several of his Congregation likewise freely acknowledged that the awful Sound of that little Bell, had generally the same tremendous Effect upon them, and created the same Confusion, notwithstanding it ought to have been familiar to them. There is another Custom which that Author looks upon as erroneous, and that is their Change of Dress, or Pontifical Vestments, which he calls *a Remnant of Popery*. In most *Lutheran* Churches, the Pastor, before he administers the Sacrament, puts on his Surplice, and over that a Vestment with several Crosses fastened on it, which, however, ought not to be confounded with the ^dStole, worn by the *Roman* Catholick Priests, since there is no Manner of Resemblance between them. In some Places, the Pastor, after he has read the Gospel at the Altar, throws the Vestment beforementioned over his Head, and lays it on the Table. After the *Creed* is sung, he goes into the Pulpit, and preaches in his Surplice. After the Sermon is over, he returns to the Altar, and resumes his Vestment. However, it is much more common, to defer the putting it on again till the very Moment that the Communion begins; and that is, says our Minister to whom we are indebted for this Account, the most decent Practice, in a Ceremony, amongst many others, that has been preserved by the Authors of the Reformation, with no other View, but to avoid giving Offence to some weak Minds, and particularly the Populace, who are so charmed with what strikes their Eyes, that there are no Hopes of being able easily to deceive them. There are numberless Devotees, says he in another Place, who imagine, that they have done a meritorious Action, when they have embellished an Altar, or a Pulpit, or contributed towards the Magnificence of the Dress of those who attend at the Altar. In some Churches they have ten or a dozen *different Changes of Habits*.

I HAVE already mentioned their making use of Wax-Tapers on their Altars, which in some Places, and particularly at *Wartburg*, are lighted up indeed to very little purpose during the Celebration of the Lord’s Supper: “ For is there any Thing more “ idle and absurd, than to have Lights in the Church at Noon-Day? However, such “ lighted Tapers, adds he, upon the Altar may possibly bring to the Remembrance “ of the Congregation, that our Blessed Saviour made, and instituted his Holy Supper “ in the Evening, *when such Illuminations were proper and convenient.*” The *Lutherans*, ’tis true, borrowed that Custom of the *Roman* Catholicks, as the latter received theirs by Inheritance from other Religions: And this is all that can be urged in Favour of it, without having recourse to Emblems and Allusions. Neither the Church at *Wittenberg*, nor any of those under the Jurisdiction of the *Consistory* belonging to that City, make use of any Tapers on these solemn Occasions, in compliance, very probably, with the express Orders of *Luther*: In those Places, however, where that Custom is continued, the same Superstition has crept in amongst the People as has been observed in other Ceremonies, and we have found, says our *Saxon* Historian, some People so weak, as to imagine, that those Tapers were an essential Branch of the Holy Communion. In the *private Sacrament* administered to the sick, such as are superstitious never fail of setting two lighted Candles, or Wax-Tapers on the Table.

WE shall reckon amongst the Number of the Ceremonies still preserved amongst them, that of making use of Wafers instead of Bread at the Communion; On each

^d See the Figure *ubi infra*. In the *German* Language that Vestment is called *Mesgewand*, that is to say, a *Habit*, or *Vestment for the Mass*.

of which there is the Figure or Impression of a Crucifix. Our Author assures us, that sometimes they have too many Wafers, and sometimes likewise too few : Upon which he comments after the following Manner: “ ’Tis much better to have more
 “ than there is Occasion for than less ; in case there happens to be too large a
 “ Number, they can give two instead of one to such as are the latter Communicants;
 “ in order by such Means that none may be left, unless the Celebrant ‘ thinks pro-
 “ per to reserve a Part of them to some other Opportunity.” The Minister, on his Distribution of the Lord’s Supper, pronounces the Words of the Institution in the Form following ; when he delivers the Host, he makes the Sign of the Cross on the Communicant, and says, “ Take and eat, this is the *real Body* of JESUS CHRIST,
 “ who died for the Sins of all Mankind. May it strengthen and nourish thy Soul and
 “ Body in the true Faith, and preserve them unto everlasting Life.” When he administers the Cup, he says, “ Take and drink, this is the real Blood of our Lord JESUS
 “ CHRIST which was shed for thee, &c. as before in the Delivery of the Host.” The
 ‘ Deacon makes no sign of the Cross when he gives the Wine, because he is obliged to offer the Cup with his Right Hand. With respect to the Words of Institution which I have just quoted, our *Saxon* Minister starts a very remarkable Scruple, which is worth inserting here, to shew that a Point of Honour amongst those who are born, or educated in some certain Countries, may sometimes be extended so far as to the Altar itself; and that ’tis very possible, that in an Act of Devotion, where Humility is an essential Article, there may yet such a Share of Pride be preserved as to render Men ambitious of setting themselves in Competition with the Deity, whom the Priest or Minister represents at the Altar, when he is administering the holy Sacrament to his Communicants. What he hesitates at is this. “ Altho’ these Words *take and eat* &c.
 “ ought not to be looked upon as a ceremonial Form, but on the contrary to be
 “ taken, in some Measure, as an essential Part (of the Lord’s Supper), since our Lord
 “ and Saviour JESUS CHRIST made use of it (for the Institution of that Ordinance)
 “ yet I very much question, whether we ought to make use of that Freedom of Ex-
 “ pressions, *take and eat*, when we administer the Sacrament to Persons of Distinction ;
 “ since I think we should rather say, let your ^s Lordship, or your Ladyship *take and*
 “ *eat*. I have heard a long Controversy on this ceremonial Topick ; but to speak my
 “ Sentiments freely, ’tis my opinion, that we ought not to lie under any Restraint, . . .
 “ and that when we administer the Sacrament to such Persons of Distinction as afore-
 “ said, we may with Propriety pay them the Respect due to their several Characters :
 “ And altho’ we always make use of the Imperative Mood, when we apply ourselves
 “ to Persons of inferior Degree, yet it is not decent, as I humbly conceive, always
 “ so to do (in the Administration of the Lord’s Supper) when Kings, or other illust-
 “ rious Personages approach the Altar ; and by consequence it behoves us to say,
 “ *May it please your Majesty or your Highness to take and eat this* &c.” From hence we may learn, how the folly of Mankind finds out Ways and Means to introduce

‘ He informs us, that a *Lutheran* Pastor, not having Wafers sufficient for all his Communicants, once took it in his Head to break some of them in two, in order to save himself the Trouble of a second Consecration.

‘ The Minister gives the *Wafers*, and the Deacon the *Cup*. See *ubi supra* p. 473. Ch. xxvii. Sometimes indeed the Pastor administers both the one and the other. In case there should be a greater Number of Communicants than usual, two Ministers, to make use of our *German’s* own Expression, *present the real Body*, and two other Ministers or Deacons *give the Cup*.

‘ Those Words, *er nehme hin, sie nehme hin*, will admit of no other Construction. The *Germans* make use of the *Optative* Mood, to testify their Veneration and Respect. So far is it from a forced Construction, that it ought to be translated *Sir or Madam, I beseech you to take it*. This Article or Clause is so ridiculous, that ’tis surprising a Man of any tolerable Understanding could possibly entertain such an idle and absurd Notion.

Aburdities in Matters of Religion of the most solemn Nature, and to mingle Buffoonery even with such momentous things as they themselves look upon to be essential to their Salvation.

WHEN the Communicant has received he falls down on his Knees before the Altar in order to return God Thanks for his spiritual Refreshment : In several Places 'tis customary to congratulate each other on that joyful Occasion. As to the Number of Times proper for the Communicant to receive annually, there is no Limitation or Restriction; 'tis entirely at his own Option, whether he shall receive the Sacrament four Times a Year, or twenty four. There are some who never fail of that Act of Devotion every *Sunday*. I must likewise take Notice of one Precaution, which, altho' 'tis an Evidence of the *Lutherans* high Esteem and Regard for that peculiar Ordinance, so essential to the Christian Religion, yet it seems to me a convincing Proof, that they acknowledge the Deficiency of their System with respect to the Eucharist. Two Clerks, or two young Choristers, who attend at the Altar, for the most part, hold a white linnen Napkin (we may call it if we please a Corporal) before the Communicants, lest either thro' the Carelessness of the Pastor, who administers the Communion, or the Communicant himself, some Part of the ^h Host should accidentally fall upon the Ground, or any Part of the Wine be spilt. As soon as the Communion is over, the Pastor sings a Verse or two of some Psalm suitable to the Occasion with an *Hallelujah*, to which the Choir answers with another. The Pastor afterwards continues to read some general Thanksgivings, and the Congregation, joining with the Choir, answer, *Amen*.

No Minister can receive the Communion from his own Hands, that Custom being expressly prohibited by the *Saxon* Discipline. However, there have been, and are still several unavoidable Exceptions to that general Rule : The Want of proper Ministers to give the Communion to the Celebrant, or officiating Pastor, is one of them. In short, to conclude what I have to say relating to this particular Act of Devotion, I must further observe; that not only Confession, of which I shall treat more at large in another Place, precedes the Lord's Supper or the Communion, but moreover, on the Evening before the Day appointed for that holy Purpose, there is a preparatory Sermon preached, at which all the Communicants are obliged to be present, and such as neglect it, are looked upon as ⁱ obnoxious to the Censures of the Church. As to the Posture in which they receive the Communion, we have already shewn, that in *Saxony*, that of Kneeling is observed, as it is likewise in divers other Places. At ^k *Wittenberg* the Communicants receive in a standing Posture; and the same Custom is observed at *Augsbourg*. We have in the Plate annext given the Reader an exact Representation of the Communion, as received by the *Lutherans* in the last mentioned Church, taken from the Life.

THE *Lutherans* make use either of red or white Wine indifferently, as Opportunity offers, in the Celebration of their Communion. They never administer that Sacrament to Infants; but 'tis customary amongst them to carry it to such as are sick, or on a Death-Bed; and this is the Method observed by them on those particular Oc-

^h Or perhaps likewise, for fear he should let the Wafer fall.

ⁱ M. *Maichel* in his Manuscript before quoted.

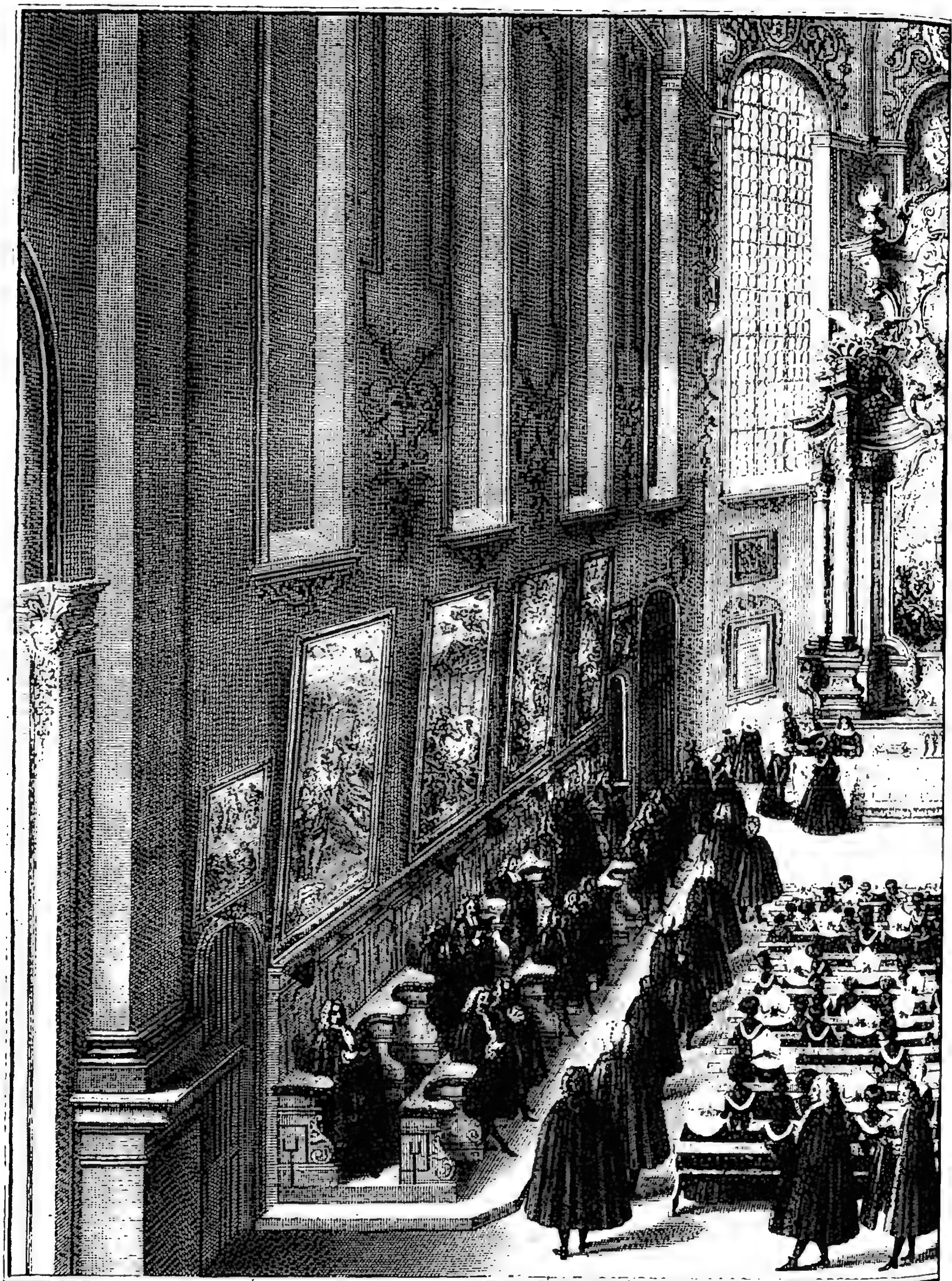
^k The same *ubi supra*.

cations. In the first Place, I must observe to the Reader, that such Communion so carried to the sick and dying Party as aforesaid bears the nearest Affinity imaginable (the Act of Adoration only excepted) to the *Viaticum* of the *Roman* Catholicks, and that such Communion of theirs may, likewise, with equal Propriety be distinguished by the same Term, since it is administered to such Communicants, as a *suitable Provision for them in their Journey to the other World*. The Term which the ^m *Germans* make use for the *Viaticum* is expressive of the very same Idea, and brings to my Remembrance the antient *Nautum*, or customary Fee of one Half-Penny due to *Charon*, that is to say, the little Piece of Silver, about Sixpence value, which is generally put in the Mouths of the deceased, for the Transportation of Souls over the *Stygian* Ferry. ⁿ *Apuleius* adds a Cake to his Fare, in order the better to embellish his own Narration. Whether the Term *Viaticum* was looked upon as too superstitious by the *Lutherans*, or whether it favoured too much of Popery, I shall not determine; but be that as it will, they thought proper to extirpate it, and to call the Sacrament so administered to such as were either sick or dying, their *private Communion*. As to the ceremonial Part, it was reduced to these three Articles. 1st, To the Confession of the Communicant which was preceded by a Prayer, and followed with an Absolution, pronounced by the Confessor in the Name of the Lord. 2dly, To the Communion administered to the sick Party, preceded likewise by a preparatory Prayer, and accompanied with the singing either the 23d or 103d Psalm, according to the Version in the Psalter made use of by the *Lutherans*, and several other Protestants, and a Collect, or Prayer suitable to the solemn Occasion. And 3dly, To the Benediction, which concluded the Ceremony. Our Author assures us, that in some Places they make a Kind of Altar of the Table which stands in the sick Person's Room, that is to say, they cover it with a Piece of Tapestry, or clean linnen Cloth, and set two lighted Candles, or Wax-Tapers thereupon, and a Crucifix between them with a Patin and Chalice, or Utensils, or Vessels appropriated to the like Service. He adds, that he has seen some of those private Communions, when none but himself and the Husband, or Wife of the sick Communicant have been present. However, according to their Discipline, it ought to be administered in the Presence of some of the Party's Relations and Domesticks: But if the Communicant should happen to have no such Friends or Servants near him, then some Neighbours ought to be invited to be Witnesses to the Celebration thereof. The Relations or Friends of the sick Person, are permitted, if they think proper, to partake with him of that holy Ordinance, and for that Purpose, they must have previous Notice the Night before, or some few Hours at least, that they may be duly prepared to join in that solemn Act of Devotion: the *Lutherans* do not only carry this their private Communion to such as are sick or dying, but to such Persons likewise as are far advanced in Years, and incapable of attending the publick Worship. To these Persons, the Minister, who gives the Communion to them, makes a serious Exhortation, which may with Propriety be called a domestic Sermon, adapted to such private or domestic Communion.

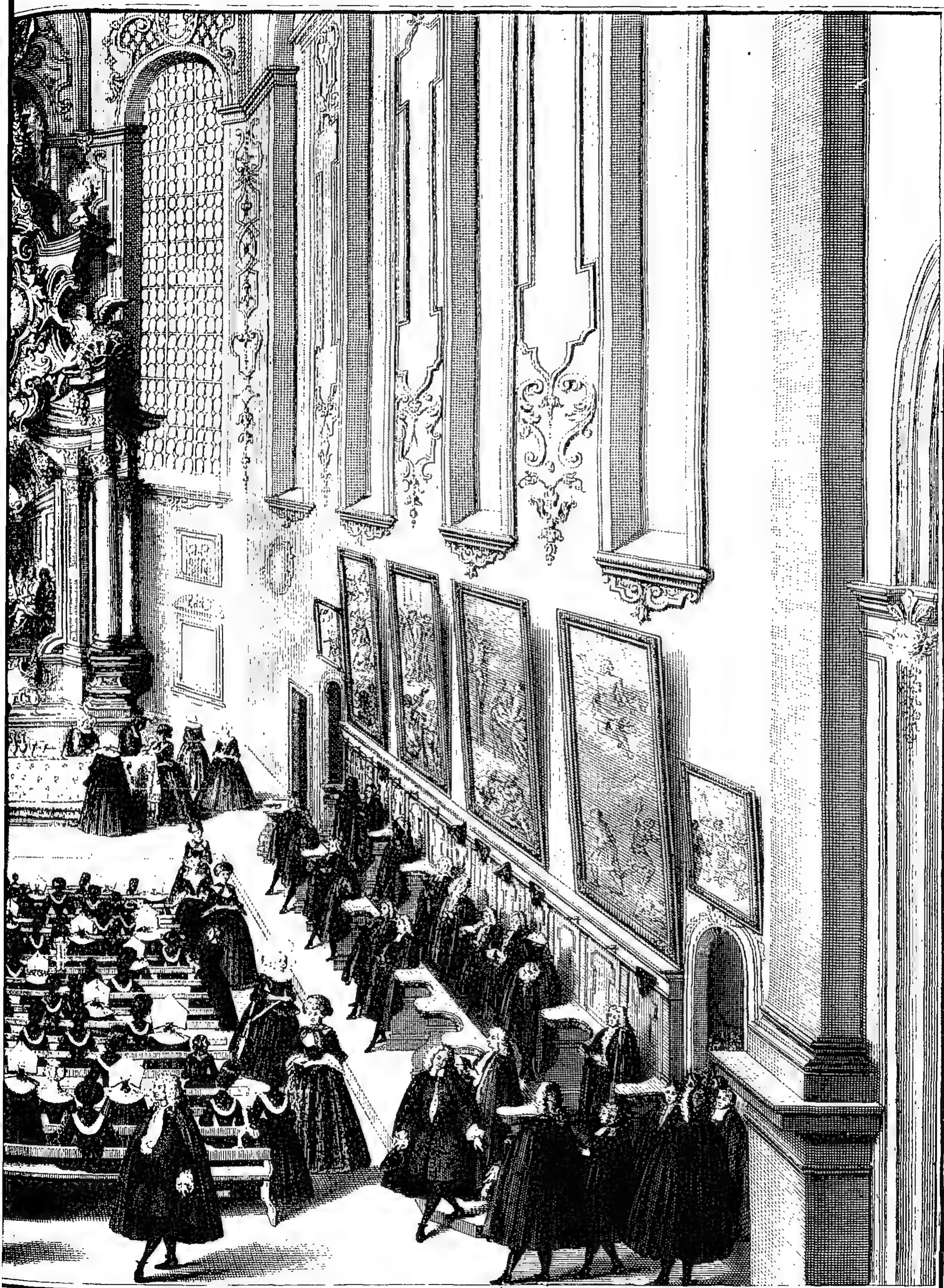
¹ *Viaticum*, in the *Latin* Tongue, signifies, *Money*, or *Provisions for a Journey*.

^m *Zehrpfennig*, or *Reisepfennig*. 'Tis proper to observe here, that the Term, *Viaticum*, made use of to express the Eucharist administered to the Sick, is more antient than *Charlemagne*, and is called, we find, by an Author, one *Dudon*, an Author indeed very much advanced in Years, by the Name of *Stips*, that is to say, *an Alms*.

ⁿ Lib. VI. *Metamorph.* *Non vacua debetis incedere, sed offas* : *ambabus gestare manibus, ac in ipso cre duas ferre Stipes.*



La COMMUNION des LUTHERIENS dans l'



EGLISE des MINORITES à AUGSBOURG.

F. Court a. d. 1732

I SHALL now proceed to treat of their Confession, which Topick I have briefly touched upon before. Confession is looked upon as highly necessary and expedient in all Places where *Lutheranism* prevails. Give me leave to add, that it contributes very much towards the Establishment of the Ecclesiastical Authority. If, on the one Hand, it alleviates the agonizing Pains of the Soul, and gives Comfort and Consolation to a wounded Conscience; it creates, on the other Hand, an Awe, Veneration, and Respect for their Pastors, who by such Act of Confession become the spiritual °Directors, and Physicians of their distempered Souls. They administer their Cures in the Name of the Lord; but in the same Name denounce inevitable Death, if they will not take those Specificks which they prescribe. However, let the Veneration, Respect and Authority of the *Lutheran* Confessor by that Practice be ever so great, yet it can never stand in Competition with that awful Regard which the *Roman Catholics* pay to their ghostly Fathers. Our ^p Author sets the Merit and Necessity of that Confession which is practised in his own Church in a pretty fair and advantageous Light. “ ’Tis the Duty of all Ecclesiasticks, says he, quoting at the same
 “ Time the Words of a noted Divine of his own Persuasion, to hear the Confessions
 “ of all the Members of their respective Churches, and to pronounce the Absolution
 “ thereupon agreeable to the Power of the Keys &c. That Authority would be
 “ altogether useless were we not permitted to confess ourselves before a Minister of the
 “ Church, and to receive (afterwards) Absolution (from him in consequence thereof).
 “ Thus as to the Genus, particular or private Confession is (he says well) of
 “ divine Institution: (nevertheless) as to the Species, the Manner of our Confession,
 “ and the Time of its Performance, ’tis the (*Lutheran*) Church that has an indi-
 “ sputable Right to such Disposition or Appointment.” The Consequence to be
 drawn from thence is this, that it is arbitrary and liable to be altered as particular Churches shall think most meet and expedient. And that indeed is generally the Case. M. Maichel says what follows with regard to the Confession which precedes the Communion. “ ^a Before the Communion, the Person who is to receive it confesses
 “ his Sins before the Minister, who agreeably to the sacred Scriptures, pronounces
 “ Remission of Sins to all such as truly repent. This Confession is not *auricular*,
 “ but *general*: However, the Practice of it is not exactly the same in all Places where
 “ *Lutheranism* prevails. In some Parts, a whole Body of Penitents make the Appli-
 “ cation to their Confessor, or Pastor together. One of them rehearses a general
 “ Confession; after which the Confessor desires to know whether their Sentiments are
 “ unanimously the same. After the Answer is given in the Affirmative, the Confessor
 “ makes a formal Exhortation, longer or shorter as he thinks most proper, and that,
 “ together with the Absolution, concludes the Ceremony. This is the general
 “ Custom in populous Places, where it would be impossible to attend to the private
 “ Confession of each particular Member. In some particular Places, the Minister
 “ who confesses his Congregation proposes the three following Questions, which are
 “ looked upon as so many Articles, or Conditions, requisite to be complied with by
 “ such as are admitted to partake of the Holy Communion. In the first Place, he
 “ asks if they sincerely repent of those Sins whereof their Consciences accuse them.
 “ 2dly, If they firmly believe, and profess, that the Body and Blood of the Lord
 “ JESUS CHRIST are really, and actually present in the Elements of Bread and Wine.

° *Seelforgor*, in the German Language, signifies *Spiritual Director*.

^p Ch. xxix of the *Hist. of the Ceremonies* &c.

^a A Manuscript relating to the Doctrines and Ceremonies of the *Lutherans* quoted *ubi sup.*

“ And 3dly, If they promise to persevere in the *Lutheran* Faith to their Live's End.” (That last Question implies a Principle inconsistent with Toleration : And 'tis well known, that the *Lutherans* are generally very stiff and rigid in that Particular, not with Regard to the *Roman* Catholicks only, but likewise to the *Calvinists* who have made them such generous Offers of brotherly Love.) “ Imposition of Hands is a Ceremony likewise observed at *Hamburg*, in *Saxony*, and elsewhere, when the Minister is disposed to pronounce the Absolution and Remission of their Sins &c.” The Form or Manner of doing it is this. The Minister who is the Confessor, lays his Hand three Times successively on the Head of the Person who makes his Confession, repeating, in a solemn Manner, at each Imposition, the Name of one of the three Persons in the Trinity : After which he addresses himself to the Penitent in the Terms following; *Go in Peace, and the Grace of our Lord JESUS CHRIST be with you*; making use at the same Time of the Sign of the Cross.

As to their Form of Confession, our *Saxon* Author informs us, that the Penitent rehearses, either sitting, standing, or kneeling, or, *in short, in what Posture he most approves of*, that Form of Confession which is inserted in the *Lutheran Catechisms*, or in their *Manuals* for the Service of those who approach the Lord's Table. The common People, for the most part, make use of that Ecclesiastical Form, which is read on *Sundays* after Sermon. There are several Persons who never make use of any other Form of Confession than that which they first learnt at School : All which is frequently performed, as our *Lutheran* Author fails not to observe, with too much Lukewarmness and Want of Devotion. The *Lutheran* System has its *Automaton*, or *secret Springs*, as well as all other Religions.

HOWEVER, in the short *Lutheran* Catechism, there are several Forms of Confession for the peculiar Assistance and Direction of such as have not Capacity sufficient of themselves to reflect, and contemplate as they ought on the Nature of their Sins ; such, for Example, are those Forms of Confession principally intended for the spiritual Improvement of Masters and Servants. In the Introduction to those Formularies, there is a Discourse by way of Dialogue between the Penitent and the Minister who takes his Confession, beginning with the following Address; “ *Reverend and dear Sir, I humbly beseech you to take my Confession, and for the Love of God to pronounce the Pardon and Remission of my Sins.* If the Penitent be not conscious to himself of his being guilty of any of the Sins particularly specified in the Formularies, he must mention “ such others as his Conscience shall at that Time accuse him of. If he can think of none, which is morally impossible, * *let him*, says the Catechism, *mention no one in particular, but receive (boldly) the Pardon and Remission of his Sins, on making a general Confession only.* The same Catechism informs us, that the Confessor asks the Penitent the fol-

* *Chemnitz* was strenuous for the Expulsion of the *Calvinists*. Things would stand, in his Opinion, in a better Posture than they did, were they extirpated out of all those Territories where *Lutheranism* prevailed. *Vide Carpzovius in Jurispr. Et. ubi sup.* who adds, that the *Lutherans* would never acknowledge the *Calvinists* to be their Brethren, notwithstanding the latter very strenuously insist on their mutual Friendship and Correspondence one with another.

† The *Calvinists* call them preparatory Discourses to the Lord's Supper or the Holy Communion.

* *Vide Catech. minorem inter Libros Symbolicos a Pfaffio collectos.*

† *Reverende & dilecte Domine, rogo te ut confessionem meam audias, & mihi propter Deum remissionem annunties.*

† *Unum atque alteram peccatum sibi notum recitet.*

† *Si vero plane nullius tibi conscius es, quod impossibile est, nullum etiam in specie recites, sed accipias remissionem &c.* All Mankind, the proud Pharisees only excepted, will acknowledge themselves guilty of some particular Sins.

lowing Question, which beyond all Doubt is introduced between the Confession and the Absolution; *Do not you firmly believe, that this Absolution pronounced by me is an Absolution from God himself?* After the Penitent has answered in the Affirmative, the Minister adds, *Amen, or so be it.*

I SHALL say nothing of the several Prayers, spiritual Songs, and penitential Psalms which are preparatory to their Confession, nor of the Sermon preached in the Evening or the Day before the Confession, wherein the Penitents are exhorted to discharge that Act of Devotion with becoming Gravity like true Members of the Christian Church.

THE Reader will find ^y in the Plate hereunto annexed, a Representation not only of the Form of Confession, but that of Absolution too made use of at *Augsbourg*. There is little or no Difference between this Form, and that observed amongst the *Saxons*; both the one and the other being looked upon as auricular Confessions. However, neither of them are absolutely such; at least if we may rely on the Veracity of the *German Lutherans*, who are the only proper Judges in that Case.

AN ^z eminent Historian has given us a particular Detail of that which he saw himself at *Stockholm*. The Priest, says he, *in his Boots or Buskins, and Spurs, and in the Dress of a Layman, absolved twelve or fourteen Men and Women at once, who waited on him for that Purpose, and fell down on their Knees before him.* After a Question or two of much the same Nature and Import with that beforementioned, he gave them his Absolution, and embraced them: They likewise embraced each other: *From thence,* says our Traveller, *I repaired to a German Church, where I observed the Penitent at auricular Confession.* There is one Thing still more observable, and which, according to the rigid, is looked upon as *Simony*, and that is, the Gratuity in Specie which is given, in many Places, to the Confessor after Confession. Some Authors have taken notice of several other Abuses which have crept into that Practice; such as the hindering of the Poor from receiving the Holy Communion, for no other Reason, but their Want of Money to bribe their Confessor; the Sanction given to the Avarice of Confessors, &c.

SOME learned *Lutherans* have attempted to vindicate their Confessors, by asserting that the Money which they receive at Confession, is, as it were, a Perquisite, or Branch of their Income or Revenue.

HAVING treated of their Confession and Absolution, it is highly requisite to observe, that the *Lutheran* Protestants have their extraordinary Days of Penance, which are spent in fasting and publick Prayer in their Churches. Formerly there were but two of them annually observed amongst the *Saxons*; but ever since the Year 1707 a third has been added, that is to say, the Anniversary of the Departure of the *Swedes* out of the Electorate of *Saxony*. The other *Lutheran States* have several Anniversaries of the same Nature. These Fasts are published on the Eve thereof, as their Festivals are, by the ringing of their Bells; there is a preparatory Sermon frequently

^y See the Plate in Page 346.

^z *Videmus sacerdotem in habitu vestique vulgari cum ocreis & calcaribus, duodecim aut amplius tam viris quam feminis absolutionem impartientem in Ecclesia Germanica observavimus singulos in aurem ministri confiteri &c. Ogerius in Hist. Suecica &c. p. 157.*

preached on those Eves; and the *Superintendent*, or Court-Minister delivers, to the inferior Clergy, not only proper Texts of Scripture, but also Forms in Print of some short Discourses to be made use of, on those solemn Fasts. These occasional Compositions may with Propriety enough be compared to those concise Harangues which are delivered to their Students in Rhetorick. With those Formularies an Order is likewise delivered for the Observance of those Fasts, and the Manner of their Celebration. It would be needless to inform the Reader, that all Commerce is stopped and prohibited during those publick Fasts; that the Shops are shut up, &c. It is much more material to observe, that on those Days they bestow their extraordinary Benefactions, and their whole Devotion is, or at least ought to be, much more fervent than at other stated Times.

I SHALL proceed, in the next Place, to their Form of Excommunication. In *Denmark* and *Sweden* it is accompanied with very severe Penance. The ^a *Danish* Ritual informs us, that the Party excommunicated, when he first appears at Church, is turned out with Disgrace by the Clerk of the Parish, in the Presence of the whole Congregation. However, if the Excommunication be of any long Continuance, he is not excluded from the Privilege of attending publick Worship, and joining with the Congregation in their Sermons and other Acts of Devotion; but he is obliged to sit in a Place appointed, and at some Distance from them; and when the Minister comes down from the Pulpit, the Clerk beforementioned who admits him conveys him out of the Church again. As to the *Swedes*, their Form of Excommunication is equally rigid and severe. A certain ^b Traveller assures us, that he saw at *Lincoping* a young Woman who had been guilty of some high Misdemeanour, and, by consequence, had rendered herself liable to the Punishment of Excommunication, exposed to publick View, upon her Knees, from Break of Day till Noon, in the Church-Porch, upon an Eminence, like a Criminal's Bar, erected for that particular Purpose. 'Tis very probable that might be a civil Punishment, and not an ecclesiastical Penance. Such young Women as are not ashamed of exposing themselves by drinking to Excess, or the Commission of any other odious and abominable Vices, are punished much after the same Manner at the *Hague*. There is no forming, therefore, a just Notion, by that Instance, of the Severity of the *Swedish Lutherans*. Their Discipline, tho' very rigid and severe, disclaims in the same Manner as that of all the other States wherein *Lutheranism* prevails, every thing which has the least Appearance of civil Punishment. For according to the Doctrine of the *Lutherans* in general, no Minister ought to confound ecclesiastical Penalties, that is to say, the Exclusion of any of their Members out of the Congregation, and their Prohibition, or withholding from them the holy Communion, with those Punishments which none but the civil Magistrates ought to inflict. 'In a Word, the *Lutherans* approve of the *lesser Excommunication*, which, according to them, is the only ^c *true, and Christian Excommunication*: We would not have our Readers believe, that the *Swedish* Church transgresses the Bounds of that Excommunication, on Account of that ^e severe Law, which orders and directs, that he who continues in the State of Excommunication above a Year, shall be confined for a whole Month with no other Subsistence than Bread and Water. They pretend that such Excommunication, and the Penalty thereunto annexed, entirely belongs and

^a *Terpiger Rituale Daniæ* Cap. vii.

^b *Ogerius in Itiner. Suecico, Danico, &c.* p. 133. *Paris* 1656.

^c See the Articles of *Smalcaldæ*, inter *Libros Symbolicos a Pfaffio collectos*.

^d *Vera & Christiana*, *ibid.*

^e State of *Sweden*, by my Lord *Robinson*.

falls under the immediate Cognizance of the Magistrate and Judges of the Nation. Some, however, may say, why should the civil Power assume to itself the Right and Property of punishing a Person under Excommunication? but I shall leave that Objection to be answered by the learned in the Laws.

LUTHER has given us a Formulary of Baptism in the Vulgar Tongue, in order that the Congregation may understand the Terms of the Liturgy made use of in the Introduction to the Baptism of a Child, those others in the Form of Baptism itself, and the Duties incumbent on Godfathers and Godmothers by that Initiation of an Infant into the Christian Church. Thus have I given the Reader, in as short a Compass as possibly I could, the Arguments which that Reformer has produced in Defence of that Alteration in the ^f Preface to his Formulary. He has also cut off divers Ceremonies observed by the *Roman* Catholicks; such as the breathing on the Infant, putting Salt into his Mouth &c. because those Ceremonies, ^e as he says, are no ways essential to Baptism; they are such Things as the Devil stands not in the least Awe of; he must be attacked in a more solemn Manner: that which affrightens him is of a superior Nature, and of much greater Importance. He has not, however, excluded either Exorcism, or the Sign of the Cross.

M. Maichel ^h gives us the following Account of the Baptism of Children, according to the Ceremony observed therein by his own Communion, that is to say in a more peculiar Manner, by the Church of *Wirtemberg*, the Place of his Nativity. “ The
“ *Lutherans* baptize their Children within a Day or two after their Birth. In case
“ the Infant should prove too weak to be carried to Church, they baptize him at
“ home, at which Ceremony one or two Godfathers must always attend. The Ex-
“ orcism is a Ceremony still practised in some Countries. A new Ceremony was
“ lately introduced in the Church of *Wirtemberg*, by the wholesome Advice of *M.*
“ *Osiander*, who having travelled into *England*, in the Capacity of Envoy to the Duke,
“ approved so well of the Confirmation of their Children, which is performed
“ some time after their Baptism, that he advised the Introduction of that Practice into
“ the Churches of his own Country.” Before we resume our *Saxon* Author, we shall take notice of some Customs which prevail in some other Places with respect to Baptism. Where the Infant is in apparent Danger of Death, a Layman and a Midwife together may baptize it. By the Ecclesiastical Law of *Saxony*, a Midwife is not permitted to baptize a dying Child, till after she has found out some Man to assist her. Whether that Custom is universal or not I cannot determine. Infants who are illegitimate are not baptized in ⁱ *Denmark* at the same Time as those who are born in Wedlock. When a Bastard is baptized, there is no Oblation made on the Altar. As to Foundlings, their Birth being only precarious and uncertain, they are baptized at Church as other Children; and altho’, when they are taken up, there be a Billet, or Note to intimate, that they have been baptized, yet they are always baptized again, because a Testimony of that Nature is deemed at best but dubious. Where the Infant is not in apparent Danger of Death, they never baptize it till ’tis entirely weaned from the Mother’s Breast. To conclude, they never baptize adult Fools, or Madmen, at least till they are restored to the free Exercise of their rational Faculties, and are

^f See *Libr. Symb. a Pfaffro collectis.*

^e *Nec sunt res illæ potissimum quas Diabolus abhorret, aut fugit; nam his longe majora fastidit. Necessè est hic seriò rem geri. ibid.*

^h Manuscript &c. ubi supra.

ⁱ *Terpäger Rituale Daniæ.*

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capable of being instructed in the Principles of the Christian Religion. In *Sweden*, a^k Father is under no Obligation to attend at the Baptism of his Child, at least, he is not always required to be present. All legitimate Children are baptized before divine Service begins, but Bastards after it is over.

THE Author of the ecclesiastical Ceremonies of the *Saxons* informs us, that heretofore his Countrymen were so dilatory with respect to the Baptism of their Children, that frequently the Ceremony was not performed till twelve or fifteen Days after their Birth, and that, continues he, for no other Reason, but to have convenient Time for the Preparation of a publick Entertainment, at which they solemnize the Day of its Baptism by such extravagant Amusements as are altogether Pagan. These Abuses, however, are very frequent in divers Countries wherein *Lutheranism* prevails; and other Protestants as well as they are equally careless and remiss in the Execution of that solemn Ordinance. According to an established Rule in the *Saxon* Churches, Children ought to be baptized, as often as conveniently may be, on a *Sunday*; because at that Time the Congregation is more numerous: But 'tis morally impossible that Rule should be punctually observed on Account of the many Inconveniences which obstruct it. A Ritual of that Country orders and directs, that a Bell should ring to summons the Congregation together, whenever there are any Children to be baptized on a Week-Day.

THERE are baptismal Fonts in some of the *Lutheran* Churches, but not in all of them in general. In several of the *Saxon* Churches, an Angel, with a Basen in his Hand, descends from the Cieling by a private Pulley, or some other secret Spring, and presents the Basen to the Minister who is to baptize the Child. In other Places a Table is brought out of the Vestry, and placed before the Altar with a Basen upon it; and much the same Custom is observed at *Ausgbourg*, as appears by the Print annexed.

AFTER the preliminary Questions, ^lwhich every Body knows, and are merely formal, the Minister makes a Discourse, by way of Exhortation. After which, he *exorcises* the Devil, in the Form following, ^m*Get thee hence, thou unclean Spirit, and make room for the Holy Ghost.* The Minister, at the same Time, makes the Sign of the Cross upon the Infant, saying unto him, *Receive the Sign of the Cross, &c.* and laying his Hand upon him, reads the Prayers, and repeats the Exorcism (at least it is repeated in ⁿ*Sweden*, and in several other Places). At the very Instant the Child is baptized, the Minister asks the Sureties for him, *if he renounces the Devil, and all his Works, and if he believes in God the Father, Son, and Holy Ghost &c.* After that, he baptizes him by a triple Asperision, in Honour of the Sacred Trinity. The whole Ceremony concludes with a Prayer of Thanksgiving, a Benediction on the Child, and an Exhortation to the Sureties.

I SHOULD be tempted to call the Money which the Godfathers give after the Child is baptized, the baptismal Fee, being at a Loss to find out a more proper Term

^k The same Custom is observed in several other Places.

^l To whom the Infant belongs? if he has not been baptized at home? and what Name they think proper to give it?

^m M. *Pfaffius* and several other *Lutheran* Divines were very much inclined to lay aside Exorcism, as a needless ceremonial Part of their Baptism. *Ex Ecclesia Romana*, says he, *in Ecclesias quasdam Protestantibus transiit, &c.*

ⁿ A manual Liturgy, in the *Swedish* Tongue, printed at *Gottenbourg* in the Year 1689.

to express the *Germans Patben-gelt*, and to give the Reader a more just Notion of that Present. The *Patben-gelt*, therefore, in my Opinion, is much such another Gratuity for the Infant baptized in the *Saxon Church*, and the other *Lutheran Countries* where that Custom subsists, as a Lawyer's Fee for pleading his Client's Cause in a Court of Judicature. On the one Hand the Lawyer receives his *Fee*, not as a Recompence or Reward, but as a *Compliment* for his good Services; on the other, indeed, I shall not presume to assert, that 'tis given absolutely upon the same Motive; but thro' the Abuse of Custom, and the Pride and Vanity which by Degrees has crept into it, that *Patben-gelt* of the *Germans* must be looked upon only as a *Compliment* paid to the Child. Were I not apprehensive that the Expression would be deemed too mean, and below the Dignity of the Subject, I would call it a *religious Pledge*, rather than a *Compliment*; for, in my Opinion, the Money deposited by the Sureties was no more, originally, than a solemn *Covenant* or *Promise* made by them, that they would educate and maintain the Child, in case its Parents should be careless and remiss in their Duty. I shall repeat here what I have elsewhere observed, that religious Customs, even such as are of divine Institution, too often become nothing more than a genteel Way of making Presents. As a Proof that Mankind study all the Ways imaginable to gratify their avaritious Inclinations, without the least Scruple of giving them an Air of Religion, I shall barely point out two Customs for that Purpose, which, in my Opinion, are very wicked and prophane. In some Places in *Germany*, their Artificers, or Mechanicks, at the Expiration of their Apprenticeships, are in a formal Manner *baptized*, as it were, by their Companions, who expect a handsome Entertainment at their Expence as a Recompence for their mock-divine Service. Their Sailors likewise oblige such as have never been out at Sea in some particular *Latitudes*, to make a pecuniary Acknowledgment, or in Lieu thereof, to be, as they call it, *baptized*; the Ceremony whereof consists in throwing a certain Quantity of Water over the Head of him who is not able to make the usual Deposit.

I SHALL now proceed to say something with respect to their Form of Confirmation, which bears no Manner of Affinity to that of the *Roman Catholics*. The *Lutherans*, in the first Place, make no use of *Chrism*. Then, secondly, any Pastor whomsoever may perform the Ceremony, and lastly, the Youth who is confirmed must give an accurate and satisfactory Account of the Principles of his Religion.

As to the Form of Confirmation observed by the *Lutherans* in that Country of which my Author was a Native, he assures us, that a Virgin of twelve Years of Age, or a Youth of fourteen, is deemed duly qualified to receive the Lord's Supper, provided they have had a liberal Education. The first Time of their Admission to the holy Communion is either at *Easter*, or *Michaelmas*. Their pious Intention is published three Weeks before from the Pulpit, and they are accordingly instructed, and examined twice a Week during that Interval, by way of Preparation. Their Ministers explain to them the Duties incumbent on a Communicant, and the spiritual Benefits and Advantages arising from the Participation of that Blessed Sacrament, &c. In short, they make their Confession on *Easter-Monday*, and receive the Communion the Day following; sometimes in private, and sometimes in publick with the whole Congregation. Such young Communicants range themselves in the Form of a Semi-Circle, by Degrees, as they rise from the Altar. After that Act of Devotion the Minister reads a Prayer, and then addressing himself to the whole Congregation, acquaints them,

them, that those Youths are ready, with an audible Voice, to render a satisfactory Account of the Grounds and Principles of the Religion they profess &c. He examines them accordingly; and after they have fully answered all his Queries, he spends some Time in a suitable Exhortation; the Congregation sing a Hymn, and then the Ceremony concludes with a proper Collect, and the general Benediction. Thus have I given the Reader what I thought most remarkable with respect to the Form of Confirmation, practised by the *Lutherans* in *Saxony*. Should I add thereto that their Youth are regularly catechized in publick; I would not thereby insinuate, that there is any thing more particular or praise-worthy amongst them in that respect, than amongst other Sects; but we are willing to mention every Circumstance that occurs to our Memory, and the most trivial Particulars, when introduced in their proper Places, prove sometimes an agreeable Amusement to the Reader. To conclude this Topick, I shall make bold to start a few Queries, to which I not only expect a clear Answer, but such Proofs likewise, as will admit of no Dispute. What is the Reason why we have every Day such a Number of new Catechisms composed for the Service of all Persuasions? Has that Method of Instruction, down to this present Time, render'd Religion more evident and popular? Have our long Catalogue of Catechisms in the least diminished the Number of illiterate Devotees? Are those who compile those Catechisms the most learned Men of their Sect or Party? Have they sufficient Judgment for so important an Undertaking? Are they perfectly acquainted, either thro' inward Conviction or Practice, with Religion, and the various Duties incumbent on its Professors? In a Word, are the numerous Catechisms which are so boldly published as accurate and complete Systems of Divinity, always what they pretend to be?

THE *Lutheran* Discipline, with respect to Matrimony, is uniform and regular enough. *Luther* composed a Formulary at first for that Ordinance, from which there has been afterwards no very material Deviation. It begins with their *Banns*, or to talk like a *Protestant*, with their *Publications*. In order to the Consummation of a Marriage where there is no lawful Impediment, the Parties present themselves at Church before their Pastor, who asks the Bridegroom whether they are mutually agreed to enter into that holy State, and thereupon they join their Right Hands, and make an Exchange of their respective Rings. Then the Pastor proceeds in the Words, or to the Purport following, *A and B being desirous to enter into the Holy State of Matrimony before all this Congregation here present, I do hereby declare them Man and Wife, in the Name of the Father, and the Son, and the Holy Ghost, &c.* After that, he reads, or pronounces without Book, at the Altar, several Texts of Scripture, which are serious Exhortations to such as are married, and the whole Ceremony concludes with a Prayer for God's Blessing on their future Endeavours. This is the Form, according to *Luther's* Direction, and which is still observed to this Day, so far as relates to the Jurisdiction of the Church in that Particular.

To what has been already said, we must add, that the *Lutheran* Church never solemnizes any Marriage on a Fast-Day, or Day of Preparation for the Sacrament of the Lord's Supper: Nay in some Places where *Lutheranism* prevails, the *Canon* of an *antient Council* is observed, which prohibits all Marriages on *Sundays*. *M. Maichel* says, "that Persons of a middle Station, who are neither of extraordinary Birth,

* The Reader will find in the Print annexed the Ceremony of Catechizing in publick the young *Lutherans* at *Augsbourg*.

† In his *Manuscript*, quoted *ubi supr.*

“ nor Circumstances, are married, for the generality at Church, but that the Nobility and Gentry are married at Night, and at their own Houses the Ceremony, however, is all the same, preceded by a long Exhortation addressed to the Parties, and by several Prayers suitable to the Occasion.” The Reader will find the Representation of one of those private Nuptials solemnized at *Augsbourg* in the Print annexed.

My *Saxon* Author, before he gives us any Description of the Ecclesiastical Ceremonies observed in their Marriages, is very prolix, and takes abundance of Pains to convince all such as enter into that Holy State, that they ought first to have the Fear of God before their Eyes, and to examine, with all the Prudence and Precaution imaginable, the good and bad Consequences of being bound indissolubly for the Term of Life. Who is there that will deny the Truth of his Assertion, yet who takes those prudent Precautions in *Saxony* any more than in other Places? The good Parson, however, chose rather to dwell on the fatal Consequences of unhappy and unequal Matches, and to make use of his own home-spun *Proverb*, the Sense whereof is this; *that there is a great deal of Difference between the Choice of a Wife, and the Purchase of a House*. The Comparison perhaps may sound agreeably enough in the Ears of his own Countrymen; but to others who are more polite, and complaisant even in the most trivial Transactions, the Expression must doubtless appear coarse and ungrateful. The *Lutheran* Minister informs us afterwards, that in some Parts of his Country, such as propose to be married, wait with their Relations and Friends, on the Minister of the Parish, and solemnly engage themselves to each other before him. There is nothing more in the whole Chapter that is worth the Reader's Observation.

HOWEVER, if their Ecclesiastical Marriage-Rites are as uniform as one would wish, their civil Ceremonies on those Occasions are quite the reverse. In *Saxony*, and indeed elsewhere, the Mechanics, and such as may be called the inferior Tradesmen, go to Church to be married, attended by a long Train of their Friends and Acquaintance with a Band of Musicians before them. The same Custom is observed more or less, in several other Places; and every where Abundance of Caprice and Extravagance is blended with their nuptial Ceremonies, and all the Preliminaries, or Preparations requisite for the Solemnization thereof. I shall entertain the Reader with a short Detail of several of them. In some of the northern Provinces, as soon as the proper Enquiries have been made with respect to the Bridegroom, the Father brings his Daughter with an Air of Gravity to her Gallant, saying to him at the same Time, “ I give you my Daughter, that she may reverence and obey you, that she may be your wedded Wife, that she may lie with you, be the Keeper of your Keys, and be put into Possession of one third of your Money and Effects.” In several States of *Germany*, notwithstanding 'tis customary for the Parents of the new-married Couple to defray the whole Charges of their Nuptials; yet all the Guests who are invited thereto make Presents to the Bride, “ which for the most part are so valuable that the Bride's Relations are so far from being at any Expence, that they are considerable Gainers in the End.” That Custom, in my Opinion, was introduced as a Recompence for the Abolition of their *Morgengab*, that is to say, their *Morning Compliment*. That *Morgengab* was a Present made by the Bridegroom to his Wife, as a grateful Ac-

q M. Maichel's Manuscript ubi sup.

knowledgment, or rather as an Equivalent, or Compensation for the last Favour she had bestowed on him the Night before. The *Morgengab* of the *Lombards* was one fourth of the Bridegroom's Effects: We shall not, however, transcribe any further Remarks from the learned '*Du Cange*, tho' he treats more fully on that Donation, but content ourselves with observing, that the Custom of giving the Bride, by a Marriage Settlement, a very considerable Sum of Money, and sometimes eight or ten times the Value of the Portion received with her, an established Custom particularly in some Provinces of *France*, *Holland*, &c. might very happily succeed the Abolition of the '*Morgengab*.

To the nuptial Ceremonies already related, I should add that other of conducting the Bride and Bridegroom from their own Houses to Church through the Streets, strewn with Flowers, a Custom frequently practised in some Parts of *Suabia*, and which brings to my Remembrance that practised in one of the most considerable Cities in all *Holland*; but to avoid Tautology, I shall only give a Description here of the particular Circumstances wherein the nuptial Ceremonies of that City are so widely different from those of *France*.

EVERY Body knows the *Protestants* always publish their *Banns* of Matrimony three Times. He who is called their *Reader*, or principal Chorister, reads those Publications with an audible Voice, to the whole Congregation in the Morning, before Sermon, for three *Sundays* successively. Two or three Days before the first Publication the intended Bride and Bridegroom register their Names in the *Hall-Book*, and 'tis at that Time, for the most part, that they solemnly engage themselves, execute their Marriage-Settlements &c. The first *Sunday* that the Banns are published, or else some few Days afterwards, the Parties to be married seated, for the generality, under a large Looking-Glass, with their nearest Relations on their Right and Left, receive the Compliments and Congratulations not only of their Friends, for to say no more would be insufficient, but frequently likewise of the most substantial Citizens, and Foreigners then residing there, who pay them their Visits out of Curiosity, an Inclination to amuse themselves, or some other Motive of the like Nature. The more numerous the Assembly is, and the gayer the Appearance of those whose Curiosity leads them thither to see two Persons elegantly drest, and exposed to publick View, on Purpose to stand the Examination of the most nice Observers; whose Deportment, is for the generality, very serious and sedate, in the Midst of a Crowd of Visitors, as grave and formal as themselves, the greater is the Pleasure and Satisfaction both of the new-married Couple, and all their Relations, as it is, in their Opinion, an undeniable Testimony of the People's Regard and Esteem: For which Reason, previous Notice thereof is given, in a solemn and formal Manner, to all the most substantial Inhabitants of the City, by the inferior Officers of the Church, whose peculiar Province it is to give publick Notice of such as are Dead, and to make the necessary Preparations for their Interment. I shall here drop the Account of the former Ceremony; since the Plate hereunto annexed will give the Reader a juster Idea of it than Words can possibly express: I shall content my self, therefore, with making this one Remark only, that the Men are never admitted into the Apartment where the new-

^r See *Du Cange's Glossar. Ad Scriptores mediæ & infimæ Latinitatis*, under the Article *Morganigaba*.

^c The *Greeks* had likewise their *δωρεῖσθαι*, which were like those amongst the *Germans*, Presents made to the Bride, in Return for the last Favour granted by her the Night before.

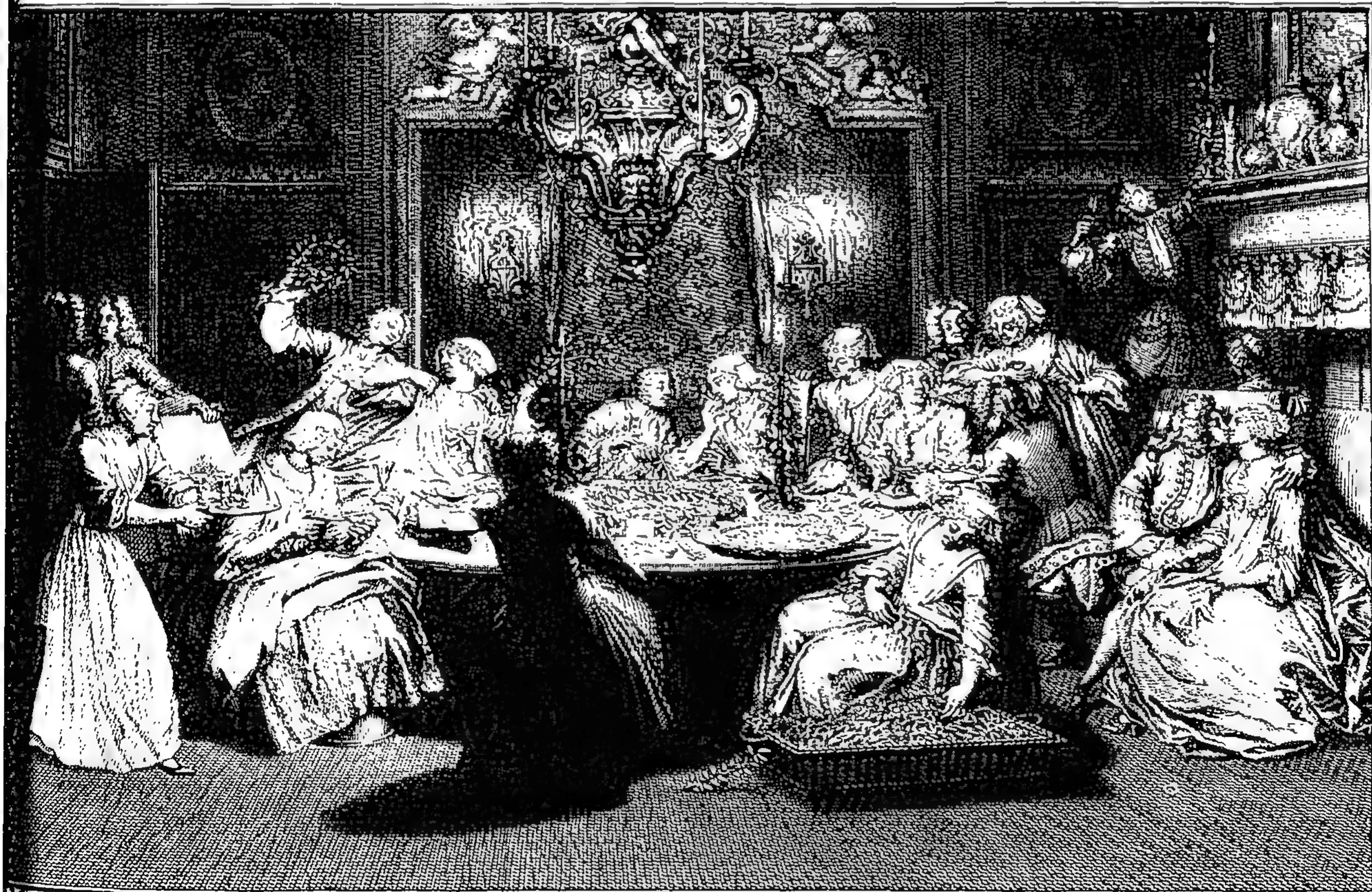
^t At *Amsterdam*.



La Fiancee et la Fiancee sous un Arc
 La Mère et les Parents de la Fiancee
 La Mère et les Parents du Fiance
 Les Parents qui sont au devant des Dames, et les présentent aux Fiancés

FELICITATION
 celle qu'on la fait aux
 FIANCÉS
 à Amsterdam.

E. Celles qui après avoir fait leur Compliment se placent aux deux cotés de la Chambre.
 F. Apres avoir vu les Femmes vont féliciter les Parents après avoir Complimenté les Fiancés.
 G. Amis qui se présentent de temps en temps aux Dames.
 H. Homme de bien dans les cérémonies dignes pour servir les Amis, le Vin, et l'hipocras.

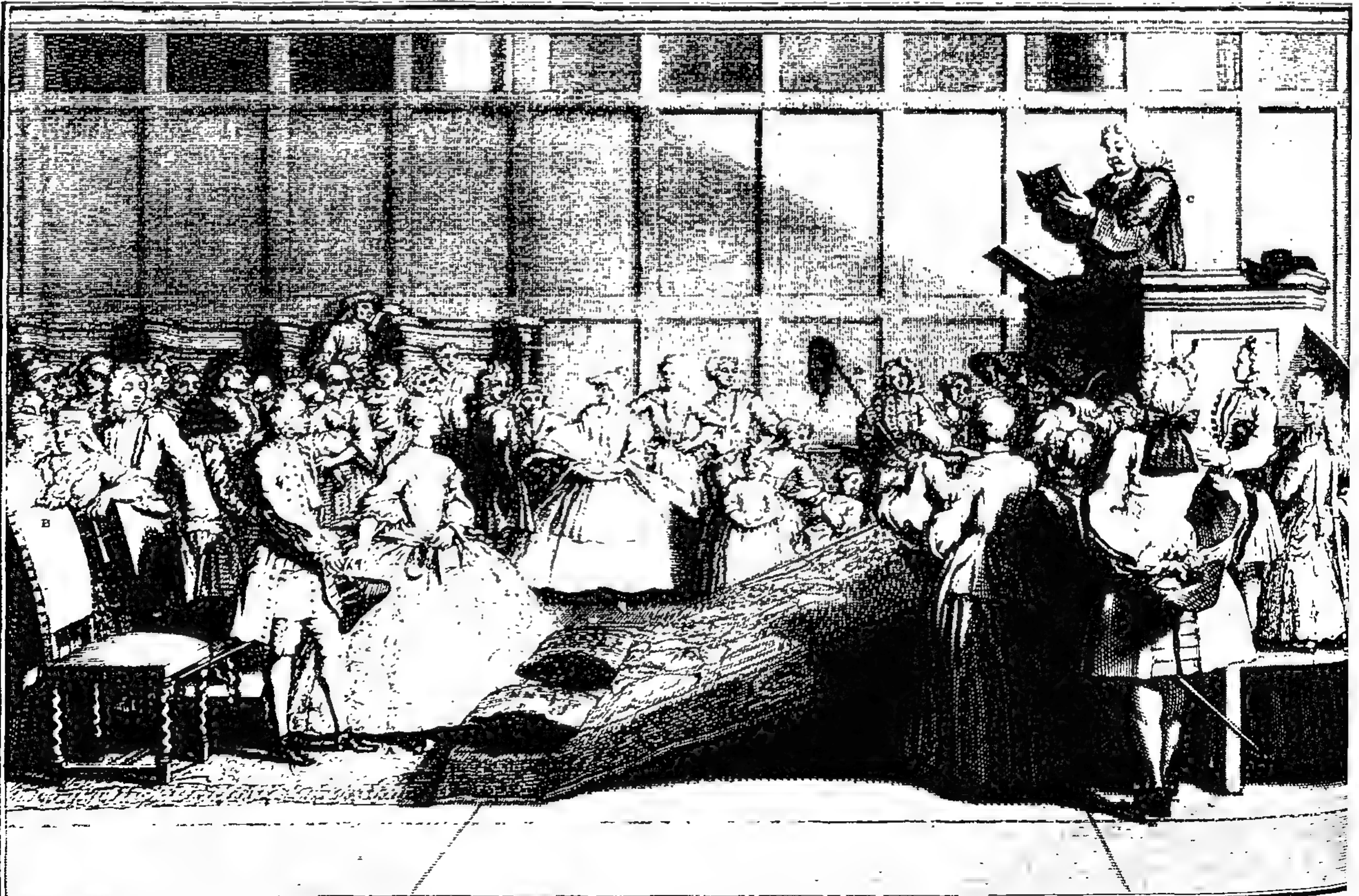


CEREMONIE appelée chez les Hollandois PALMKNOOPEN.
 Qui consiste à nouer et assortir des fleurs, et des feuilles de trainasse qu'on met aux MARIÉS le jour de leurs NOCES. De jeunes gens de l'un et de l'autre Sexe et invités à cette Cérémonie, font cet assortiment deux jours avant le mariage. On y mêle des feuilles d'or & d'argent, et l'on en applique aussi sur les feuilles de la trainasse.

[illegible]

FINCEZ
chez l'EGLISE pour
MARIER

DD Car, le pair des *Disanthopis* et l'absence de la couleur
EE Car, que cette des *Dracopis* au *Dracopis*
FF Seules, que accomplissent à travers, pour cette, le *Dracopis*



cc. 10000 lbs. of material

CEREMONIE du MARIAGE chez les REFORMEZ, a Amsterdam.

A. le Maréchal, et la Marine B. les Paracramphes et Amis C. le Ministre D. le Duc de la Cour, pour recevoir les aumônes des

married Couple receive the Congratulations of their Friends. They meet in another Room, wherein there is nothing observable, but an extraordinary Noise, and sometimes a tumultuous Joy, to which the Circumstance of the Day gives a Kind of Sanction, and which is inspired by a Profusion of Wine, amidst a perpetual Cloud of Tobacco. On the *Friday*, or *Saturday* before the Marriage, they have another Ceremony, which tho' very well expressed in the Print annexed, yet I shall take the Liberty to make some little Addition to it. In the Morning of the Wedding-Day, which is frequently on a *Sunday*, the Bridegroom goes out of his own House to pay a Visit to his Mistress: But the Reader is to observe, that before he sets out, all imaginable Care is taken to have the Door-way handsomely adorned, and all the Avenues thereof strewed with gilt Flowers, in order, no Doubt, to intimate to the publick, that he is to be married on that Day. At his first setting out a young Girl throws some of those Leaves in his Face; after which he gets into a Chaise, or some such Vehicle, drawn by a single Horse, with a Tuft or Plume of Feathers upon his Head, a rich Housling on his Back, and Ribbans and Flowers in Abundance all about him. The Bride and Bridegroom are drove to Church in another Carriage, deckt after much the same Manner. This Vehicle, which is called by the Inhabitants of the Place a *Slee*, is always planted at some Distance from the Bride's House, in order that the new-married Couple may be surveyed by all their Neighbours, and the Populace who hover in Crowds about the House; whilst a Servant-Maid, or sometimes a young Lady, strews a Parcel of those gilt Flowers beforementioned, which she has ready in a Basket deckt with Flowers and Ribbans, all over their Heads, and throws Part of them in their Faces: But this Ceremony is always omitted in case the Man be a Widower, or the Woman a Widow. As soon as they arrive at Church, they are married according to the Form in the Print particularly specified.

WHENEVER the married Couple have lived in that State for twenty five Years together, their Nuptials (at least as to the external Form) are revived; which *second Marriage* is called their *Silver Nuptials*. If the Parties have cohabited for fifty Years, they then solemnize their *Golden Nuptials*. In the Celebration both of the one and the other, the same Gaiety and Amusements are observed as those at their first Marriage, but alas! Love seldom travels such a beaten Road, and these Nuptials thus revived, serve only at best to keep warm their old Friendship, and confirm an habitual Respect, which for the most part, in such long Marriages, supply the Place of Love. Persons of Distinction, and such as are very rich, give Medals to their Friends at the Celebration of the *Silver*, and *Golden Nuptials*: the Poets of that Country compose, on those Occasions, *Epithalamiums*, as cold and languid as the old Objects of their Panegyrick; those *Epithalamiums*, however, will serve at least as *Epitaphs* on their superannuated Amours.

ONE *Gaya*, who has collected, without the least Curiosity or Judgment, an Account of the nuptial Ceremonies of several Nations, observes, that the Natives of *Flanders*, and the Inhabitants of the Provinces round about, look upon the Marriage of a young Man with an old Woman, and that of an old Man with a young Lady, as a very shocking and indecent Action. A very notable Remark truly! Such Marriages are ridiculed in all Countries whatever, and yet we frequently meet with such unequal Matches go where we will. He adds, “ that in *Flanders* and the Parts adjacent, there can be no Instances produced, as there may in *France*, of Masters mar-
“ rying

“ rying their Maids, and Ladies their Valets.” The Observation, however, is absolutely false and groundless: For those unequal Matches are more frequent in *Flanders*, and the *United Provinces*, and not attended with half that Disgrace and Ridicule, as they are in *France*.

THE nuptial Solemnities practised at *Danzick* are much more remarkable than any of those abovementioned, if we may credit the Account given of them in the Travels of *Charles v Ogier*. “ The Women, says he, meet about Noon at the House
“ where the Nuptials are to be solemnized: The Men accompany the Bridegroom
“ to the Church-Porch; and as the Ceremony thereof is very grave and solemn, they
“ must make a Kind of Procession of it, and march thither two and two. The Bride
“ is attended to the same Place by a Train of young Ladies, who walk in the same
“ Order; she herself, however, brings up the Rear with two of the eldest in Com-
“ pany on each Side of her. The Bride is drest in Black, but all the rest in the gayest
“ Colours. The Priest who is to solemnize their Nuptials stands before a small Form,
“ or Stool, which is placed in the Porch between him and the Parties to be joined
“ together. He there reads to them the *Lutheran* Form of Matrimony: After which,
“ he makes a long Harangue, by way of Exhortation, and concludes the Ceremony
“ with the Benediction, which never fails of being followed with Singing, Musick,
“ and other Demonstrations of Joy and Rejoicing. After the nuptial Benediction
“ the Bride is planted close by the Church-Door where she receives the Congratulations
“ and Presents of those who are invited to the Wedding (this was an antient Custom
“ amongst the *Germans*, but, as we are informed, it has gradually been neglected,
“ and is at last totally abolished). At the nuptial Entertainment, to which our Tra-
“ veller was invited, the Bride-Maids waited on the Guests The Musick
“ played, and the Glafs went merrily round without Intermision all the Time. The
“ Natives of those Parts, continues our Countryman, have such an innate Antipathy
“ to Water, * that they never eat any Kind of Soops, or any boiled Meats whatso-
“ ever. When the Fumes of the Wine begin to rise, and make them gay, Congra-
“ tulations are heard on all Sides, and noisy Healths go round in Bumpers, accom-
“ panied with a Kind of *Bacchanalian* Raptures; and this is the usual Time for the
“ Presentation of their *Epithalamiums*, and other nuptial Odes.

THE *Germans*, and all the Northern Nations in general, are constantly provided with Compositions of this Nature. Poetry and Prose are equally familiar to them; for he who has the good Fortune to be born a Poet in those Climates can in less than twenty four Hours compose, with all the Ease imaginable, four or five Hundred Verses, which, as Occasion shall require, may with a trivial Alteration, be converted into *Epithalamiums*, Odes, Epitaphs, or Elegies. “ In these panegyrical Essays, con-
“ tinues our Traveller, the Brides are all fairer than *Venus* or *Helen*; the Bridegrooms
“ more active and sprightly than *Apollo*, more ingenious than *Mercury*, and wiser
“ than *Socrates*.” We ought not, however, to rally the *Germans* upon this Score, since our best Poets and most refined Wits, like theirs, have a *Fund* of Compliments and pompous Phrases, which they lavishly bestow, as their Interest directs them, on the Prime Minister of State, the Judge on the Bench, or the wealthy Mechanick. These

* *Iter. &c. ubi sup. pag. 421.*

* Strangers themselves catch the Infection of the Country. M L tho’ a Native of *France*, became there one of the most violent Water-Haters in all *Europe*.

tacked artfully together make their Appearance at one Time in the Shape of an Epistle Dedicatory, and at another in the Form of a Philosophical Essay; and in case Wit and Fancy happily unite, turn out at least an Ode, if not an Heroic Poem.

I SHALL dismiss this Subject of the Nuptial Rites of the Northern *Lutherans* with this single Remark, that in order to render those in *Denmark* valid, not only the Woman's Consent, but that of her Relations or Guardians too must be first obtained; who have a Right to the Administration of her whole Estate, and to receive the Rents, Issues, and Profits thereof during her Life, if she should marry without their Knowledge and Approbation: But on the other Hand in case a Guardian neglects to marry his Ward after she attains the Age of eighteen Years, her Relations may appeal to the higher Powers, in order to have her provided for without further Delay. No Wives or Daughters either in *Denmark* or *Sweden* have any Power to alienate or dispose of the Goods and Effects of their Husbands or their Parents; and even such as are Widows, become subject again to their Guardians, and lose that Freedom which they obtained by vertue of their Marriage. Very few, especially such as are Persons of Distinction, entertain any Thoughts of Matrimony till they are thirty Years old at least. For

*In Northern Climes the Shafts of Love,
Unheeded fly, all pointless prove.*

That, however, is not the only Reason; there is another more substantial, which is this, the Parents on both Sides are very backward in advancing Portions for their Children, which obliges them to wait with Patience till their Decease for the Enjoyment of their Estates. To conclude, this Remark may be justly added, that domestick Feuds and Animosities, Divorces, and criminal Conversations with secret Admirers are but seldom heard of in those Countries: The Authority of the Husbands, and the Submission of the Wives prevent the first; and perhaps the Coldness of the Climate, together with that perfect Obedience on the Wives Part beforementioned, is an Hindrance and Obstruction to the two last. However, a certain Author assures us, "that there are some *Swedish* Ladies more remarkable for their Chastity before Marriage, than their Fidelity to and Affection for their Husbands afterwards." As for my own Part 'tis my firm Belief, not only with respect to this particular Narration, but to all others that go under the Denomination of Rites or Customs, *that there is no general Rule without an Exception.*

THERE was formerly one Custom observed in *Friesland* which was entertaining and whimsical enough; and that is this: When the Bride was ready to go to her Husband's House one of his nearest Relations blocked up the Door with a Pole or a Broom-Stick. As soon as she had conquered that Difficulty by clambering over it, a second opposed her Passage Sword in Hand; she had no other Way to remove so formidable an Adversary but by a Bribe, which at length procured her Admission. This Custom was practised various Ways. In some Places a Line was extended from one Side of the Street to the other, and the Bride in order to get home without any Obstruction, was obliged to make a handsome Compliment to the Person or Persons who opposed her. These Customs, however, were abolished by express Edicts or Decrees inserted in the * Dissertation referred to in the Note below,

* *Nederlandse displegtighede* Ch. xliii. pag. 534 & seq. That is to say, *The Ceremonies and Customs observed at publick Entertainments in the Netherlands.*

THERE was one remarkable Custom observed by the antient Natives of *Friesland*, which ought not to be omitted. They used to marry their Daughters in Widow's Weeds, in order to put them in Mind, that the conjugal Knot is tied so fast, that nothing but Death itself can ever dissolve it.

AFTER such a long Detail of the several nuptial Ceremonies abovementioned, some few Observations on their Women in Child-Bed, will, I flatter myself, prove an agreeable Entertainment to the Reader. Women under those Circumstances are recommended by the *Calvinists* to the Prayers of the Congregations; and at their first Appearance at Church afterwards there are publick Thanksgivings to Almighty God for their safe Delivery. The *Lutherans*, in most Places, especially in *Denmark*, have particular Forms of Prayer for Women in Child-Bed; who are afterwards introduced in a solemn Manner into the Church, at which Time they make some pecuniary Acknowledgment of the Favour, to the Pastor or Curate whose proper Province it is to introduce them. Amongst the various civil Customs which relate to Women in Child-Bed, there is one observed in *Holland* which is very remarkable. The Natives of the Country call it *Van Beker*, which, as I take it, ought to be translated, the *Child-Bed-Glass*, or rather the Lying-in-Pitcher. The Ladies who Visit the good Woman in the Straw, and her little Infant, are presented with a Bumper of *Rbenish* made very toothsome with a sufficient Quantity of Cinnamon and Sugar. The Glass goes merrily round as long as the Visitors think convenient to stay. I take this Custom to be a Relick of Paganism, and that *Van Beker* might signify the Goblet or Cup of *Pan*, that is to say, of the Lord; and that this Wine was drank in Commemoration of that Deity of the Woods, who was so much revered in those Parts, that his Name signified ^a the *Lord*, by way of Eminence.

BEFORE we come to treat of those last Ceremonies which in all Religions whatsoever never fail of determining with more or less Pomp and Grandeur Man's future Happiness or Misery, it will not be improper to consider the Case of a Member of the *Lutheran* Communion upon a Sick-Bed, or in the Agonies of Death. No Extreme Unction, no outward Application of Relicks or Scapularies are used amongst them: The dying Man receives no Comfort or Consolation from a Crucifix devoutly folded in his feeble Arms: He is buoy'd up with no Hopes of any supernatural Vertue issuing from a Monk's Vestment thrown over his Shoulders: He puts no Trust in, and expects no Relief after his Death from a Number of Masses to be said on his Account: His whole Dependence lies only in some few serious Admonitions, pastoral Exhortations, spiritual Consolations, religious Lectures, and the Prayers of the Church for the future Happiness and Welfare of his precious and immortal Soul. In some Protestant Countries they have spiritual Physicians, who, for the most part, are Laymen only, of weak Capacities, but devout Christians, who read the Holy Scriptures with Attention; and by frequent Repetition of them have their spiritual Applications, as ready as an Emperick has his Specificks for his Patients by the daily Perusal of some *complete Dispensary*, or a choice Collection of *domestic Receipts*. We should not, however, strain the Comparison, since there is a manifest Difference between them: For tho' their consalotory

^y An Extract from M. *Van Alkemade's Introduction to his Funeral Solemnities*.

^z The *Swadling-Cloaths Goblet*, *de Fanden fasciæ Bandes*: *Fanden* signifies in the *Gothic* Language to dress in *Swadling-Cloaths*. And that, in all probability, is the most just and genuine Derivation. See the *Ceremonies and Customs* &c. *ubi sup.* Tom. II. Chap. xv.

^a Vide *Keisleri Anti. Septentr.*

Discourses have sometimes no Manner of Influence or Effect upon a departing Soul, yet they can never murder or destroy it. As for the rest, these ghostly-Fathers are not always Laymen. There are some amongst them, who, tho' regularly ordained, have afterwards been found deficient with respect to those Qualifications, which the Protestants think absolutely necessary for a Pastor, and one who is employed in the Administration of ecclesiastical Affairs. But to return to the *Lutherans*. When a sick Man lies at the Point of Death, their Concern for him, as in all other Christian Communion, whatsoever, encreases in Proportion to his Danger; and such tender Compassion and Regard for his future Welfare, which has no other Object than the Soul of the dying Party, cannot possibly be a ceremonial Act; it is not impossible, however, but that it may be modified, according to the Custom and Religion of the Country; neither is it even improbable, but that the Form and Manner of it should vary with regard to the Age and Constitution of the Person. But be that as it will, these Observations plainly demonstrate, that there is every where a Rule or Method to be observed with respect to the Dead as well as to the Living: And the Nature of Mankind is such, that they too often form their Judgment of the future State of the Deceased from the Regularity with which these Ceremonies are observed in his dying Hours. 'Tis a common Practice amongst the *Lutherans* to give the dying Man their Benediction, by laying their Hands on his Head, or by touching his Forehead only with their Finger, and at the same Time making use of the Sign of the Cross.

THO' the Reader will find in the Print annext an exact Representation of a Funeral Solemnity as it was performed at *Augsbourg*; yet I fear he will not be perfectly satisfied with that alone. I shall, therefore, enter into a more particular Detail of their Funeral Rites, and begin with an Extract from M. *Maichel* on that Topick. " Their Burials are always attended with singular Testimonies of true Piety and Devotion; and sometimes likewise with extraordinary Pomp and Magnificence. Moreover, 'tis customary amongst them to make a funeral Oration over the Deceased without Distinction, be the Party rich or poor, of the highest or the meanest Extraction." The same Indulgence is shewn to Infants who die in their Cradles. What can possibly be said on those Occasions? Why, Consolations may be brought from holy Writ, and many useful Exhortations made to the Living. If nothing can be said in Favour of the Deceased, or if more may be said to his Disadvantage than his Credit, yet still, as my *Saxon* Author expresses himself, the Scripture is an inexhaustible Fountain, and supplies them with ample Matter of Discourse, for their Hearers spiritual Improvement and Growth in Grace. It is devoutly to be wished that all such as aim at being Orators and Panegyriste over the Grave, were acquainted with this Method, instead of confounding so often, and with so much Assurance, some *painted Vices*, under the false Colour of *Christian Virtues*. " After the Sermon is over an Abstract of the Life of the Deceased is read in publick. High Encomiums are given of all such as have distinguished themselves by their exemplary Piety; and if any of them have led loose and profligate Lives, they never fail to publish the Misdemeanours of the dead, for the Benefit and Amendment of their surviving Friends and Relations. 'Tis customary, likewise, to make funeral Processions, and accompany the Corpse to the Grave singing all the Time some select Hymns, or Dirges suitable to the solemn Occasion. In some Places, the principal Magistrates, and other Persons of Figure

^b *Manuscript* relating to the *Lutherans* quoted several Times *ubi sup.*

“ in the City, are invited to those Processions, especially if the Deceased was a Person
 “ of Distinction; and such as accompany the Corpse to the Grave, receive an Ac-
 “ knowledgment in Proportion to their Quality and Degree. The Funerals of rich
 “ Men are very advantageous to the Physicians, and other Persons of that Faculty,
 “ and may be said to constitute a considerable Branch of their Revenue.”

ON the Day appointed for the Interment of the Corpse, the Relations, Friends, and Acquaintance of the Deceased meet, says our *Saxon* Historian, at his House. One or more *Lutheran* Pastors resort likewise to the same Place attended by a Train of young Scholars, sometimes more and sometimes less, with their Masters at the Head of them. These Youth, in the first Place, sing two or three Hymns or Dirges before the Door of the Deceased; after which, they march in the Front of the Procession; having a large Crucifix, or at least a Cross carried before them. An inferior Clerk, or some young Scholar appointed for that Purpose marches close by the Side of the Corpse with a small Cross, which is afterwards fixt up in that Part of the Church-Yard where the Body was interred. The Relations and Friends of the Deceased follow the Corpse; the Men first and the Women after them. During the Procession their Bells for the most Part are tolled, out of Respect and Complaisance to the Deceased, and several Hymns and other Dirges are sung as they march along. It is customary likewise, as we are informed, to open the Coffin at the Grave, and to take a last Farewel, a last melancholy View of their departed Friend, and afterwards to nail his Coffin up, singing at the same Time a short Hymn suitable to the Occasion. After which the Minister reads a proper Collect, and pronounces the Benediction. In the next Place, the Procession enters the Church, where there is generally a Funeral Sermon, either out of Respect to the Deceased, at the Request of his Friends, or by his own immediate Direction.

AT *Hambourg*, and several other Places in *Germany*, these Funeral Solemnities are degenerated from their first laudable Institution into Extravagancies and ridiculous Superfluities, which too often prove very burthensome and expensive to the Families where they are practised. If we may rely on the Veracity of an Author, who is a Native of *Hambourg*, the “ Obsequies of the Inhabitants of that City are encumbered with Memoirs or Abstracts of their Lives, to which their Friends and Relations pay as profound a Regard, as to any other Acts of Devotion whatsoever; and the Vanity of those Merchants has rendred them in a Manner essential to their Funeral Solemnities. We are further informed, that they take a particular Care, by express Directions in their Last Wills and Testaments, to have these short Narratives duly published. The Deceased, at all Events, must have a Funeral Eulogium, and sometimes very particularly circumstantiated; wherein all imaginable Care is taken that the Blanks in his Birth, and other Circumstances of his Life, may be filled up with large Additions and Improvements. Let the Party Deceased be of never so mean Extraction the Coffin must be embellished with his Coat of Arms. ^d He is exposed to publick View in a fine light Wig, and all his other Formalities, surrounded with Wax-Tapers, and attended by Women, who to make use of our *German* Author’s own Words, *know how to live amongst the Dead, and are well skilled in the Art of Divination*. The Coffin

^c Extract from a *German* Treatise, entitled, the *Patriot in the Collection of Letters serious and comical*. Tom. VII. p. . . .

^d The same Custom is observed in several other *German* States.

is answerable to the Grandeur and Magnificence of all the other Equipage. Due Care is always taken to make it as rich and neat as possible. I am fully persuaded, that the external Pomp of such Funeral Solemnities not only throw a Veil, in a great Measure, over the Imperfections of the Deceased, but is looked upon as an incontestible Testimony of his uncommon Merit; the same Air of Grandeur is preserved in the Ceremony of nailing up the Coffin; at the funeral Entertainment which is served up in Form at the same Time; in imploying proper Bearers to carry the Corpse to the Grave, and even in their liberal Benefactions to the Mourners.

BUT to proceed to some other Customs: Whether those last mentioned are peculiar to the *Danes* or not, I cannot determine. *As soon as the Corpse is let down into the Grave, the Minister throws a small Quantity of Earth upon it three Times successively: At the first he says, *Of the Dust of the Ground wast thou born*: At the second, *To Dust shalt thou return*: And at the third, *Out of the Dust shalt thou rise again*. After that the Bearers fill up the Grave. The funeral Oration is pronounced immediately after the Interment, if the Relations are willing to defray the Expence of it, or if the Deceased has left any Legacy or Devise in his Will for that Purpose. When there are several Persons buried at one and the same Time, a particular Account of each respective Person is not to be expected; one general Narrative, therefore, may be so contrived, as to serve for them all. A Traveller,[†] who attended Count *D'Avaux* in the North, gives us the following Account of a Funeral which he saw solemnized at ^h*Dantzick*. “The senior Scholars, with their Master at the Head of them, “marched in the Front of the Procession, and those of the lower Classes after them, “in their usual Habits. All of them, according to the *Lutheran* Custom, sang together. “The Corpse followed after them, in a Kind of Litter, supported by eight Persons, “all of them rich substantial Citizens, who held in their Hands little artificial Nose- “gays, if we may call them so, made of Gold and Silver Thread. The four Sons “of the Lady deceased (it was the Funeral it seems of the Mother of a numerous “Family) followed the Corpse; the two eldest walked first, and the two youngest “after them, in long mourning Cloaks, having their Hats flapped over their Eyes. “The Husband of the Deceased, who went next to his Sons, was dressed after the same “Manner, and covered his whole Face with his Cloak. He was accompanied by “several of his nearest Relations. These were immediately followed by the Magi- “strates, and other principal Inhabitants of the City. After them, at some little “Distance, came a long Train of Women, and at the Head of them, the Daughters “of the Deceased; who covered their Faces with their Handkerchiefs, and were sup- “ported by their Servants. The rest of the Women followed, all dressed in Mourning, “in a solemn Manner, two and two. No maiden Ladies were permitted to be pre- “sent at the Burial. After the Corpse was interred, the Company withdrew into “the Church, where they spent some Time in singing and reading some particular “Prayers suitable to the Occasion, &c.”

* According to the Description given of it in that Treatise called the *Patriot*, “there are a large Quantity “of Biskets served up with a Crown made of Sugar-Candy upon each of them, or an artificial waxen Nose- “gay, surrounded with *March-Panes*, with the Name of the Deceased, and the Day of his Death imprinted “thereon in legible Characters.”

† There are twelve of them in all; they are City-Officers, or *Vergers*, according to the Account given of them in the *Patriot*; four other Officers with Wands in their Hands go before them.

‡ *Terpiger. Rituale Eccles. Danicæ &c.*

§ *Ogerii Ephemerides, sine Iter. Dan. &c.*

THE Custom of crowning the Deceased, well known and frequently practised by the Antients, is still continued in the Interment of young People of both Sexes in *Friesland*, especially in some particular Parts of it: 'Tis observed likewise by some of the *Germans*, but principally with respect to their Children. The *Dutch* and the Natives of *Friesland*, in former Times, placed three Garlands on the Coffin of the Party deceased. However, as they crowned, for the most Part, all their Dead, they so altered the Colour and Disposition of those Garlands, according to the Figure which the Deceased made, and the Circumstances in which he lived. Not only in that Province, but in the Parts adjacent, there are various Distinctions made at the Funerals of young Men and Maidens. As for instance, in some Places Nosegays of Flowers are distributed amongst the Bearers, who throw them into the Grave upon the Coffin, and the Pall is embellished with Ribbons. The Corpse of a young Man or Maid is frequently carried upon young Men's Shoulders. I shall insert in the Description following the greatest Part of their other Funeral Solemnities. When any Person lies dead in a House, the Doors and Windows are all shut up. After the Corpse is dressed and laid in the Coffin, it is deposited on two Trestles, in the Entry, or Passage, which is commonly hung with Mourning, as is also the Apartment where the Relations of the Deceased are seated in Form all dressed in deep Mourning, to receive the Condolence, not only of their particular Friends and Acquaintance, but of a long Train of Strangers also, who have no manner of Business there, but go for their Amusement only, or the Gratification of an idle Curiosity which often leads them into unforeseen Inconveniences. They whose peculiar Province it is to give publick Notice of the Death of the Inhabitants, have special Orders to certify the Day and Time appointed for those publick Compliments of Condolence, which generally is performed by circular Letters. The Day before, or the next Day after the Interment of the Deceased, is for the most part pitched upon for that Purpose, according as the Relations shall think most proper. As to the Procession, 'tis in some Places confined to twenty four Persons, all dressed in Mourning, who must be the Relations and particular Friends of the Deceased; and if the Funeral should happen to be solemnized a Night, the Procession is illuminated by as many Lanthorns, with two or three Candles in each of them, as there are Couple; these Lanthorns are carried in the Hands of Waiters, hired for that particular Purpose. At the *Hague*, and in some other Cities, the Corpse is carried in a Hearse, or some other Vehicle of the like Kind, appropriated to no other Use but that of Burials, covered with Black, and is attended by the Relations and Friends of the Deceased in mourning Coaches. 'Tis proper to observe likewise, that the Mourning of those *Republicans* generally lasts longer, and is more deep than those in *France*. Besides their mourning Cloaths and Cloaks, the Men wear for some considerable Time large crape Hat-bands, which hang down to the Middle of their Backs; and the Women wear mourning Hoods, which entirely hide their Faces for some Months together. ^k 'Tis customary likewise to invite a certain Number of Friends to grace the Funeral, by appearing in deep Mourning, that is to say, with long ^l Hat-bands hanging down their Backs,

ⁱ M. van Aikemands *Introduction to his Funeral Solemnities* pag. 16 and 17.

^j We have given our Readers here a particular Description of the Funeral Rites observed at *Amsterdam* and the *Hague*, together with some remarkable Customs both of the *Germans* and the Natives of *Friesland*, with respect to their Mourning.

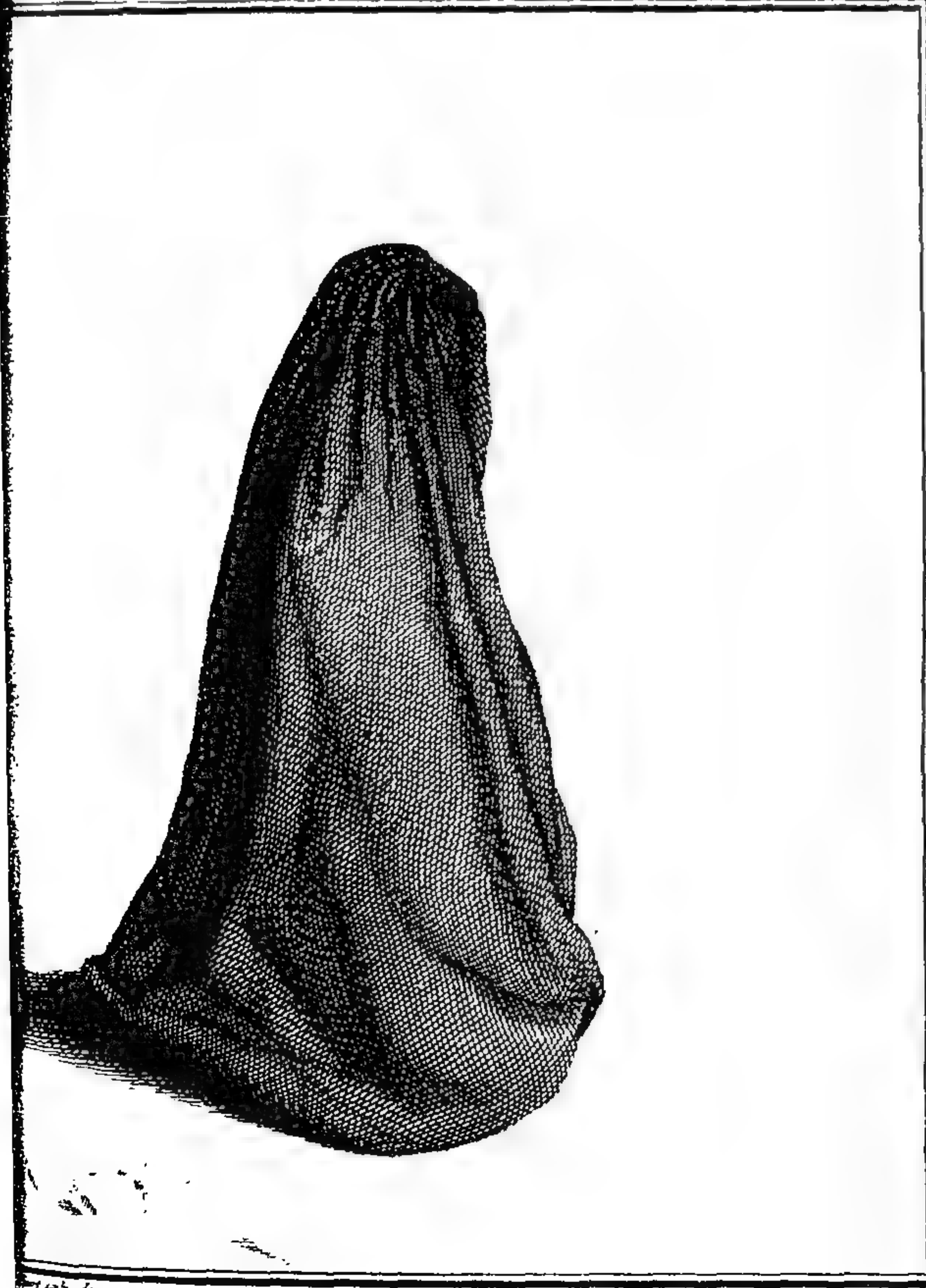
^k Our *Dutch* Author, in his *Introduction to his Funeral Solemnities*, says, 'tis his Opinion, that this Custom of wearing Crape Hat-bands, hanging down to their Backs, was not introduced till that other of wearing those *Felt-Hats*, with their Brims let down, much like those we find upon several antient Monuments, was quite out of Fashion. Persons of Distinction only, says he, had a Right and Title at first to wear the Brims up; but afterwards some others, by Vertue of their Professions, or by some other Means, obtained the like Indulgence. In Times of Mourning, the Brims of those Hats were let down: Tho' those Hats were out of Fashion, yet they were commonly worn with the Brims let down, during the Time of their deep Mourning.



DEUIL de ZURICH.



DEUIL d' AUGSBOURG.



DEUIL des FRISONES.



DEUIL de SARDAM.

1731.



CEREMONIES FUNÉBRES comme on les fait à AMSTERDAM & en plusieurs villes de la HOLLANDE.



CEREMONIES FUNÉBRES comme on les fait à la HAYE, et en quelques autres villes de la HOLLANDE.

Backs, and long Mourning Cloaks. Formerly, the Women of that Country used likewise to attend the Obsequies of their Friends; but at present that Custom is laid aside, and practised by none but the Vulgar there, and some few Natives of *Friesland*.

I SHALL take no notice of the Funeral Collation, whereof there still remain some Footsteps in *Germany* and *Holland*, as appears by their giving Liquor to all those who attend the Deceased to the Grave.

I SHALL close this present Dissertation with taking Notice of some of those last Testimonies of Love and Friendship which are paid to the Dead amongst the *Lutherans*, as well as in other Communions, ^mnot in order to administer any Comfort or Consolation to their departed Souls, as is customary amongst the *Roman* Catholics; or in order ⁿto their meeting with a more favourable Reception in Heaven, as is the Notion of the *Russians*; but to transmit their Memory at least down to succeeding Ages; which is accomplished by Epitaphs, Monuments of Brass or Stone, Images, and Trophies hung up in their Places of publick Worship. The funeral Sermons and other Eulogiums of the *Germans* will never answer that Purpose half so well, as the Materials abovementioned. If some of those Pieces should escape from falling into Oblivion thro' repeated Impressions of them; yet every body knows they are soon forgotten thro' the general Contempt which they meet with from the Publick. We must therefore have recourse to something more solid and substantial, and make ourselves some Compensation for a short Life, spent in Anxiety and Trouble, by Vertue of some other Things far more durable than ourselves, and capable of resisting the Influence of an infinite Number of Objects which hasten our Dissolution. How vain and deceitful soever those Ideas are, which this Method of immortalizing ourselves excite in us, yet notwithstanding we endeavour to solace ourselves with this Reflection of ^o one of our Poets, *that the Works of God himself are more subject to decay than those of Men*. There are some People, we find, who have more exalted Notions than those who have no Opportunity, for the most Part, of acquiring a Reputation by themselves. ^p These require neither Mourning, Epitaphs, Monuments, or any other funeral Decorations. They are conscious of their own good Works, and are fully convinced that their superior Merit will transmit their Memories to latest Posterity. This is the Comfort and Consolation of the most illustrious Personages, and Men of the brightest Parts. 'Tis to this likewise which we must, for the most part, ascribe that outward Negligence both of the one and the other, and that little Regard and Esteem of every thing but what may properly be termed *heroick Virtue*, and an *elevated Genius*. They are possessed indeed of almost all the Virtues in general, but as ^q M. de Retz said of Marshal de Turenne, *they want the radiant Lustre of them*.

To conclude, if we carry the Point still farther, we shall find others of a still more refined Principle, who being conscious of the Vanity of both Ways of immortalizing their Characters, sit down contented with their Appearance before God in the utmost Simplicity.

Mourning, till the Fashion of wearing long crape Hat-bands was introduced, which were, 'tis plain, a considerable Article in their Mourning. He observes likewise, that formerly the Sleeves and Waists of their Mourning Dresses were worn very long. This Custom is still continued with respect to their Mourning Cloaks. Instead of long Sleeves, they wear Weepers upon their Cuffs, during the Time of Deep-Mourning.

^m *Purgatory*.

ⁿ *Pass-Ports* granted to Persons deceased.

^o *Mad. des Houlières*.

^p *Nemo me Lachrymis decoret, neque funera fletu,*

Faxit. Cur? voluto vivu' per ora virum: ENNIUS.

^q *Memoirs of Cardinal de Retz*. Tom. I. pag. 217. published in the Year 1731.

DISSERTATION V.

On the CEREMONIES and RELIGIOUS
CUSTOMS of the REFORMED, commonly
called *CALVINISTS*.

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THE System of *Calvin* is an Improvement of every Article which *Luther* imagined to be tolerable. I might almost venture to compare these two Reformations to two *Prudes*: The one has laid aside all her Trinkets, even those which she might have continued to wear with Decency, and a good Grace: the other, not being able absolutely to forget what became her, when she endeavoured only to please, preserves still, in her State of Reformation, so much of that ornamental Dress as is sufficient to shew what once she was: Another Article wherein these two Reformations bear a near Affinity to *Prudes* is, the Liberty they take to examine, and decide after an arbitrary Manner, in Favour of their private and retired State, to whom all other Religions appear to them as so many affected *Coquets*. It may possibly be imagined, by straining the Comparison, that the Character of *Calvinism* must of Necessity be altogether inconsistent with Toleration; since *Prudes* have no Manner of Value or Regard for any Creatures but themselves. However, 'tis proper to observe here, that Comparisons will never absolutely quadrate, and be altogether just in every Circumstance. Here lies the Difference. The *Calvinistic* Doctrine, being a Religion grounded on *Enquiry*, and *Spirituality*, a Toleration without Restraint, and a too extensive Liberty must unavoidably attend it: For it may with a very good Grace be urged, if my Conscience and Reason convince me, that I ought to embrace quite different Principles from those which are established; and also, if they dictate to me that I ought to make Profelytes of those whom I find have deviated from the Paths of Truth, why should not that Toleration be granted me? Why should I be denied the Liberty of being positive and dogmatical? I did not change my Notions, or the Principles of my Religion, but upon the most mature Deliberation; and Christian Charity obliges me to make Converts of others: Nay, tho' my Reason should be misguided, yet am I excusable notwithstanding, forasmuch as I faithfully follow the Dictates of my own Conscience. These are the Effects of a diligent Enquiry, which can never be obstructed. As all Mankind in general are entitled to this Permission; so will it be just likewise to tolerate all the Innovations they shall think proper to introduce, when with an apparent Simplicity and Singleness of Heart they shall have convinced us, that they only followed the Dictates of their Conscience. Tho' these Extravagancies may still be carried to a higher Pitch, yet one, who is a *Calvinist* by Profession, will never think them dangerous. As the Establishment thereof is grounded on the most narrow Scrutiny, the same Liberty must be allowed; and those^a timorous Papists justly deserve to be censured and ridiculed, who content them-

^a Our *Roman* Catholick Readers will not we hope be offended at these Expressions; since we only make use of them in those Places, where there is an absolute Necessity for our borrowing them of the Protestants.

selves without making use of their rational Faculties, with shuddering at the ^bThoughts of the unfathomable Depths of the Christian Religion.

TOLERATION, and Liberty of Conscience are equally inseparable from the *Spirituality* of the *Calvinists*: The bare Description of that *Spirituality*, or *Heavenly-Mindedness*, will convince the Reader of the Truth of this Assertion. By that *Spirituality* here mentioned, I mean, the *Reduction* of Divine Worship to *Contemplation*, *Prayer*, and *Preaching*, without the Admission of any external Objects, any Ceremony, any Grandeur or Magnificence whatsoever to fix, or command the Attention of the People. The Congregation being met together between the bare Walls of a Church, where there is nothing to strike the Eye or Ear, but a Minister in the Pulpit, they imagine every individual Person then present, duly qualified to *worship God in Spirit and in Truth*, and to fix his Thoughts intently on the Supreme Being, without any external Objects to aid and assist him in his Devotion. Are not, however, the Protestants too presumptuous, and too partial, with respect to the Capacities of their weaker Brethren? And does not that *extraordinary Spirituality* flatter those too agreeably, who have an Aversion to all Restraint in Religion, or ^dimagine themselves superior to all their Fellow-Christians in Point of mental Perfections? To this let us add, that Mankind are too much exposed to the Influence of a Variety of Objects which surround them, too inviolably attached to their outward Senses, and too much lost and bewildered in an infinite Number of Thoughts more agreeable to frail Nature than those of Religion, not to fall insensibly, by the Power of them, into Lukewarmness and Want of Devotion. That violent Contest, or Struggle of the Soul, which transports us beyond the Objects of Sense, is very seldom observable in the common Course of Life; and can we reasonably expect to meet with it oftner in the Practice of Religion.

I SHALL add nothing here to what I have already ^csaid concerning the first Steps which were taken in *Calvin's* Reformation; but shall observe, with respect to the Character of that Reformer, that notwithstanding he was as proud and obstinate, as splenetic, and full of Resentment from first to last, as ever *Luther* was; yet he was not so subject to that Variableness, that Inconstancy of Mind which was laid to the Charge of the *Saxon* Reformer; and that notwithstanding the sharp Invectives which the former uttered in elegant *Latin* against his Adversaries, both *Roman* Catholics and *Lutherans*; yet he never condescended so low, as to talk in scurrilous Language, or to play the Buffoon, Indecencies, of which the latter has been but too justly accused. To be impartial, and do *Calvin* common Justice, it must be allowed, that he countenanced by his constant Course of Life, and modest Deportment, that flat and lifeless Worship, which he has shar'd amongst his Party; a Kind of Worship, in all other Respects, we may say, conformable to the Temper and Constitution of its Founder, who never had any Taste for external Pomp and Grandeur.

^b *Sanctius ipsis ac reverentius visum de actis Deorum credere quam scire.*

^c What *Tacitus* says with respect to the Temple of the *Jews*, may be very well applied to the Protestants, viz. *Vacua sedes, & inania Arcana.* Hist. Lib. V.

^d “ If the Worship which he (that is *Calvin*) introduced, was, in the Opinion of some, too plain and simple, that very *Simplicity* was a new Charm to some particular Devotees of a refined Taste, who imagined, by that means, to raise themselves above the Objects of Sense, and to distinguish themselves from the Vulgar.” *Bossuet's History of the Revolutions*, &c. Lib. IX. By which Remark he seems to insinuate, That Men of Taste and Learning were more strongly attached to the Doctrines of *Calvin* than those of *Luther*.

^e See the *First Dissertation*.

I SHALL not attempt to take a Review here of the numerous Articles contained in all the several Confessions of Faith which have been published since the Commencement of *Calvin's* Reformation, in order to vindicate, explain and confirm the Doctrine of this Reformer; much less shall I undertake to trace those Confessions through all the Uncertainties, and Ambiguities which are ascribed to them by a celebrated Prelate, in one of the most elaborate, accurate, and learned ¹ Works that ever was published in the last Century. I shall only therefore ² just point out several of those Confessions

¹ *Hist. of Revol. in the Protestant Churches.*

² The Confession of *Strasbourg*, and three other Cities in *Germany*, was the first that was published. See the *First Dissertation on the Religion of the Protestants*. Soon afterwards, in the same Year came out that of *Zwinglius*. That of the Protestant Church in *Basil* was published in the Year 1534; the principal Aim and Intention whereof was to clear themselves from that Aspersions which was cast upon them amongst the *Germans*, that they had a Supper it was true, but *Christ* never honoured it with his Presence: The Confession of the *Brethren of Bohemia* was first printed in the Year 1533, which, at one View, appeared to be a Composition of two Systems, from *Hospinius's* Abridgment of it. *Hist. of the Sacram.* Part II. pag. 219, and 220. In 1536 *Bullinger*, *Myconius*, *Grynæus*, *Leon de Juda*, and *Megander* were order'd to transcribe that of the *Helvetic* Churches, in order to lay it before the General Council. This was the very individual Confession of which *Luther* was pleased to say, when it was shewn to him at *Wittenberg*, that he acknowledged it to be orthodox, notwithstanding there were some Expressions in it which might very probably give Offence to some feeble-minded Christians. See *Hospinian ubi supra* pag. 252. The first Confession of Faith drawn up by *Calvin*, *Farel*, and *Viret*, in the Name of the *French* Churches, was published in the Year 1538; in which there is introduced the following Passage relating to the Holy Communion, or the Lord's Supper. "The spiritual Life does not consist intirely in this, that *JESUS CHRIST* quickens us by his Holy Spirit; but herein likewise, that by Influence and Operation of that Divine Power, he makes us Partakers of his Flesh which nourishes, and preserves our Souls to everlasting Life thus, such as are worthy Communicants partake of his Body and Blood, as well as of the Influence of his Divine Spirit; and thereby become possessed of the Lord *JESUS* absolutely and in all Respects." The Reader may find this Passage more at large in *Hospinian's Hist. ubi sup.* pag. 299. *Bucer* talks altogether in an unintelligible a Manner, in the Confession which was published by him in the Year 1544, and is inserted in *Hospinian's Hist. ubi supra* pag. 331, & seq. See likewise *M. Bossuet's* Remarks thereon, or rather his Objections to it, in his *Hist. of Revolutions &c.* Lib. VI. The Church at *Zurich*, in the Year 1545, set their *Apologetic Confession* in Competition with the short One which *Luther* published the Year before: In the Preface whereof, they did not scruple to treat *Luther*, that Father of the Reformation, with very opprobrious Language. See *Hospinian, ubi sup.* pag. 344. *Luther*, however, soon returned an Answer thereto, in a Letter inscribed to the Superintendent of *Bremen*, in which, that Reformer, with the utmost Resentment, turned the Beginning of the *First Psalm*, by a little Variation of the Sense, into a severe Inveective against the Church of *Zurich*, and the *Sacramentarians*. *Lasco*, a Gentleman of *Poland* and Chief Minister (*Præpositus*, or Superintendent) of the Church belonging to the foreign Protestants in *London*, published a Confession of Faith in the Year 1552. Some considerable Time after that, another appeared in publick, by the special Order and Direction of *Frederick the III.* Count Palatine, and Elector of the Empire. That which *Beza* and *Farel* presented to the *Lutherans*, assembled at *Wormes* was published in the Year 1557, and is conformable, in all Respects, to the *Lutheran* System; for 'tis therein said; "that the Body of our Lord *JESUS CHRIST* is truly and beyond all Contradiction, present in the Elements which are not meer Signs &c." See *Hospinian ubi sup.* pag. 431, & seq. Whether there be any material Difference or not between this Confession and that which the *French* Protestants drew up in the Year 1559, which they laid before *Charles the IXth* in 1561 at the Convocation held at *Paris*, I cannot positively determine. There were several Alterations and Additions made therein, some considerable Time afterwards, but not of any great Importance as appears by the eighth national Synod, in the Resolutions of the Synods &c. Tom. I. pag. 113, & seq. The Booksellers, who never fail to put the best Gloss they can on their own Editions, boldly inserted in the Title Page, *Revised and Corrected &c.* The Synod, held at *Montpelier* in the Year 1598, prohibited the Use of it for Reasons well known at that Time. 'Tis highly probable, that from that Time, they were apprehensive of being charged with Instability, or at least they obviated that Objection, out of a tender Regard to the feeble minded; since a certain Minister, *Salvar* by Name, attempted to write in the *Latin* Tongue a Dissertation, entitled, the *Harmony of the Confessions*. The Synod held at *Vitrey*, honoured it with the Character of an *Excellent Discourse*. One *Goulart* translated it into *French*, and embellished it with Annotations of his own. 'Tis very remarkable, that notwithstanding the Kings of *France* were all *Roman Catholics*, and had their Eyes upon them, they should have the Assurance, in their Confession, to style the *Pope Antichrist*, and the *Son of Perdition*. The Synod, held at *Gappe* in the Year 1603, and under the Protection of a Royal Convert, ordered and directed, that that Article should stand the thirty first in their Confession of Faith: In Process of Time the Use of those harsh Terms of Expression were prohibited on the Part and Behalf of the King by the national Synod held at *Alençon* in the Year 1637. The very same Synod of *Gappe* declared likewise that the Call of the first Reformers was an extraordinary Call, and that they were prompted to, and encouraged in their bold and hazardous Undertaking, by the secret Impulse of the Divine Spirit. See the *Resolutions of the Synods &c.* pag. 259. Tom. I. The *Switzers* published another Confession in the Year 1566, in order to screen themselves from the Imputation of *Wyclphalus*, and some other *Lutherans*, who charged them with being heretical, more or less, in almost every fundamental Article of their Religion: The *Basilians*, however, did not think convenient to enter into the Measures taken by the other *Switzers*; since there was no Manner of Necessity, as they could discern, for a new Confession. The Churches belonging to the *Netherlands* drew up another in the Year 1566 beforementioned, in order to lay the same before the Emperor *Maximilian the II.* which was ratified and confirmed by a Synod in the Year 1579. That very Confession was revised in 1619 by

Confessions to the Reader in the Note below, enter upon a short Detail of their particular Tenets, and then proceed to the religious Customs.

THEY reject all the *Apocryphal* Books, that is to say, those which are not contained in the *Hebrew Canon* of the *Bible*: Their Neglect of them, however, is no Manner of Objection, or just Ground why the *Roman* Catholicks should not receive them as a Part, or Branch of the sacred Scriptures. The Protestants acknowledge no other Rule of Faith, nor any other infallible Guide than the Canonical Scriptures. With respect to Salvation, they admit of Justification by Faith alone, without any Merit, or more properly speaking, without the least Concurrence of good Works: The more rigid Members of the *Calvinistical* Party carry this Point still farther, ^b for they establish that rigorous Predestination of Mankind, and that absolute eternal Decree of God Almighty, ⁱ by virtue whereof they are finally saved or lost. That Doctrine, which so absolutely overthrows Free-Will, and depreciates the Mercy and Goodness of God, has created the Publication of a thousand voluminous Dissertations both by way of Apology for, and Confutation of it. And yet notwithstanding the Subject is so incomprehensible, and so difficult to be maintained, that the very Advocates thereof are sometimes obliged to contradict themselves. I shall give the Reader a Spe-

the special Order of the Synod held at *Dordrecht*. As the principal Aim and Design of the Protestants, and especially those of *France*, was to bring about and accomplish a thorough Reconciliation between them and the *Lutherans*, in order to render the Reformation more universal, and enable them the better to make head against the *Roman* Catholicks, no one we presume will much wonder at the complaisant Treatment and political Artifices made use of by the Protestants to ingratiate themselves with the *Lutherans* in several of their Confessions: All their artful Endeavours, however, proved of little or no Service to their Cause. The *Lutherans*, so far from hearkening to any Accommodation, looked upon all the *Calvinists* as a wild, disorderly Party, amongst whom each individual Church had its particular Confession. This Conduct of theirs was partly owing to their Ambition of clearing themselves from the false Report, that the *Calvinists* had assembled themselves together at *Franckfort* in 1577 in order to settle and agree to a Confession of Faith which might stand in Competition with that published at *Augsbourg*. The Synod held at *St. Eoy* in 1578 approved of the Project for drawing up, and composing a Form for a Confession of Faith for the general Service of the Protestant Churches; and by a very extensive Power, entrusted the Faith of all the Saints, to the prudent Management of four Deputies, who were nominated for that particular Purpose. Had they succeeded to the entire Satisfaction of both Parties, the last Confession had inevitably overthrown and ruined all the rest. The national Synod held at *Tonneins*, in the Year 1614, resumed the Project of drawing up a general Confession of Faith agreeable to all Parties, and of compiling it from the various Confessions made use of in the Protestant Churches. See the *Resolutions of the Synod* Tom. II. pag. 57.

I have not here once mentioned the Confessions drawn up by the Protestants (*Calvinists* and *Zwinglians*) of *Poland*. In 1570 there was one composed by *Czenger*; to which we may add the Treaty of Union entered into at *Sandomir* between the *Lutherans*, *Bohemians* and *Zwinglians*. I shall conclude with *Du Moulin's* Project, which bears, I find, a very near Affinity to the Notions of *M. Huissiau*, and *M. de Pairet*. *ubi sup.* pag. 309, & seq. He was very ambitious of having a general Confession of Faith grounded, or built upon all the others, wherein, according to him, there should be a Veil thrown over some Articles, without the Knowledge or Comprehension whereof a Christian might very well be saved. Such an excessive Act of Complaisance, 'tis true, would not pass current in a Treaty of Peace where Kings and Princes are concerned; because they quarrel and contend about such Matters as are visible, and obvious to all Mankind. Debates in the Christian Religion, commonly turn on Points that are abstruse, and too difficult for our weak Reason to comprehend; and the more dark and intricate they seem to be, the more we rack our Brains to find out their genuine Sense and Signification. I have before hinted that the Protestants seemed to be apprehensive of being charged with Inability and Want of Resolution in their Confession; but it is evident likewise that the Synod of *Dordrecht* no ways concerned themselves about any Imputation of that Kind; since it was therein declared, *that the Confessions ought to be examined de novo*. We shall here further observe, that the remarkable Addition of two Articles, made by the Protestants at *Geneva* in the Years 1649, and 1675. *on the Imputation of Adam's Sin antecedent to his Fall; and on Christ's Errand, or Message, after the Decree of Election*, was in some Measure, a tacit Reflection on the Inaccuracy or Remissness of those who drew up that Confession. However, the principal Aim and Intention of those Additions was, to make their Divines more circumspect, and orthodox in their Principles of Religion.

^c *Nuda Dei arbitrio homines in æternam mortem prædestinantur*. See *Calvin's Christian Institutes*. *Man thro' the Depravity of his Nature sins not only voluntarily, but of Necessity*.

ⁱ See the XVth Article of the *Dutch* Confession of Faith. "We firmly believe that the whole Race of Adam being plunged in Ruin and Perdition, God has demonstrated to us, that *Justice* and *Mercy* are his favourite Attributes: he has displayed the latter, in saving from that Perdition all those whom in his eternal and immutable Counsel, he has elected and chosen out of his infinite Goodness in and thro' the Merits of our Blessed Lord and Saviour JESUS CHRIST, without the least Regard to their Works: The former he displayed, in leaving the Residue of Mankind involved in that Ruin and Perdition wherein they had plunged themselves."

cimen of their Manner of ^k explaining that abstruse Point by an Extract from one of their Confessions. “ It is impossible that this holy Faith should be languid and inactive
 “ in Mankind, We are here speaking of that Faith, which the Scripture
 “ calls Faith working by Charity, which prompts all Mankind to exert themselves in
 “ the Performance of those Works which God has prescribed in his Holy Word;
 “ which Works being built on the sound Basis or Foundation of Faith, are good,
 “ and acceptable in the Sight of God, inasmuch as they are all sanctified thro’ Grace:
 “ Nevertheless, they are of no Value or Account, &c. we do good Works,
 “ not in order to merit any Favour thereby; for we are rather accountable, or in-
 “ debted to God for those good Works we do ’tis he that Works in us both
 “ to will and to do of his own good Pleasure However, we must readily ac-
 “ knowledge, that God is the Rewarder of all good Works; but ’tis in and thro’ his
 “ special Grace alone, that he gives a Blessing to our best Endeavours We
 “ can do no Work of ourselves, but what is defiled and polluted by our carnal Lusts,
 “ and by that Means, worthy of the severest Punishment.” Faith is not, say they,
inactive in Man, Men’s Actions, therefore, by Consequence, concur with Faith;
 which prompts them to the Performance of such good Works as are acceptable in the
 Sight of God, because he sanctifies them by his Grace: Grace, therefore, by Conse-
 quence, cooperates with Man, too weak and feeble, indeed, to do any good Actions of
 himself. However, to conclude; he does act in some Measure, and is not a Being
 created to move only mechanically, in ^lObedience to the Will of his Creator, as a
 Clock does when wound up by the Hand of the Artificer, or Man who made it. After
 that, as if conscious that the Point had been carried a little too far, Man’s Free-
 Will is once more taken away from him: *We are accountable or indebted to God, &c.*
’tis he that works in us to will and to do of his own good Pleasure. In his very next Sen-
 tence his Free-Will is restored to him. *God is the Rewarder of all good Works*
by his Grace, but ’tis his Blessing still, that makes them of some Account; that is to
 say once more, that the Grace of God accompanies the good Actions of Mankind. In
 the Confession of Faith rehearsed in the *French Churches*, our Readers will ^m find the
 very same Ideas, and couched almost in the very same Terms. ’Tis sufficient for us
 to set this Doctrine in a fair and impartial Light before them, and to submit it to the
 Decision of their own Judgments.

THE *Calvinists* likewise reject all Ceremonies; “ since the ⁿShadows, as they say,
 “ are all passed away, the Observance of them ought now to be laid aside amongst
 “ Christians.” They, moreover, reject all Subordination in the Conduct of their Ec-

^k Article XXIV of the *Confession ubi sup.*

^l *Ut satius multo jam sit parere quietum.* Lucret. Lib. V.

^m Article IX. “ Man fell, thro’ his own Fault, from the Grace which he had received And altho’
 “ he has still sufficient Knowledge to discern Good from Evil, we assert, that the Light he has is turned into
 “ Darkness, when he aims at discovering the Nature of the Deity, who is a Being infinitely above the reach
 “ and Comprehension of human Reason. Notwithstanding he has a Will, by which he is prompted to do
 “ such or such an Action; yet he has no other Free-Will than that which God Almighty has endowed
 “ him with.” That Article in the first Place established *Free-Will: Man fell through his own Default; he*
has some Discernment of Good and Evil: Afterwards it is thereby intimated, *that he can do nothing without*
the Assistance of Divine Grace, and at last it is declared, *that notwithstanding he has a Will, whereby he is*
prompted to do such or such an Action; yet he has no other Free-Will but what God has vouchsafed to bestow
upon him. In the XIIth Article, the Doctrine of *Election* and *Reprobation* are explained in the same Manner
 as in the XVth Article of the *Dutch Confession.* In the XIIIth Article it is asserted, that every Thing
 which is requisite to our eternal Salvation has been offered and communicated to us in and by our Lord JE-
 SUS CHRIST. Now, if a Thing *be offered*, it implies, in my Opinion, a *Choice*, and *Choice* implies
Free-Will.

ⁿ *Confession &c. ubi sup.* Art. XXV.

clesiastical Affairs, by declaring, ° *that all the true Pastors, wheresoever situated, have the same Authority, and an equal Power under one Head, that is to say, their Lord and Master JESUS CHRIST.* As to the Sacrament of the *Lord's Supper*, the Confession explains their Notion in the following Terms. “ For the better Maintenance and Support of that Spiritual Life, which is peculiar to the Saints, God has sent them
 “ down from Heaven the Bread of Life, that is to say, his Son JESUS CHRIST, who
 “ keeps up and maintains the spiritual Life of his peculiar People, being eaten by
 “ them, that is to say, administred and received with Faith and Understanding.
 “ CHRIST, in order to represent to us that spiritual and heavenly Bread, has instituted and appointed earthly and visible Food for our Use, which is the Sacrament
 “ of his precious Body and Blood. And in order to convince us, that as we truly
 “ and really take, and hold that Blessed Sacrament in our Hands, and put it afterwards into our Mouths, by vertue whereof our natural Lives are supported; so likewise, we really and truly, by Faith (which is both the Hands and Mouths of our
 “ Souls) receive the true and real Body and Blood of CHRIST in our Souls, for
 “ our spiritual Subsistence, &c.” In ^p another Place is introduced the following Passage. “ We do not come short of the Point, in saying, that what is
 “ therein eaten, is the proper and natural Body of CHRIST, and what is drank is
 “ his proper Blood, but the Mode or Manner in which we eat it, is not in our
 “ Mouths, but rather in our Hearts by Faith Besides, notwithstanding the
 “ Sacraments are united to the Thing signified; yet they are not at all Times so received by all Christians in general. The wicked and unworthy Communicant receives the Sacrament to his Damnation, but does not really and truly receive it.”
 I shall take no Notice here of what the *Calvinists* retain in common with the *Lutherans*, and wherein their Principles are equally repugnant to the Tenets and Worship of the *Romish Church*; but shall only make this cursory Observation, that *Calvin*, and all those who are inviolably attached to his Doctrine, in straining Matters to a much higher Pitch than *Luther* in the Article of Grace, are likewise open and exposed to several Principles which are very dangerous. The most favourable Construction that can be put upon them is this, that they were not apprehensive of those Consequences which might be deduced from them, or of their maintaining in reality such erroneous Doctrines. We have already observed, that *eternal Predestination* is an established Notion amongst them; and that, the *Inamissibility of Divine Justice*, that is to say, the Impossibility of losing the Grace of God, and the Certainty of Salvation must of Necessity accompany that *eternal Predestination*. By vertue of which Tenets, the following Objections are started against the *Calvinists*; that the Sacrament of *Baptism* has by consequence no Manner of Operation; that 'tis only the *Sign* and *Seal* of the Christian Religion; and, moreover, that when *Grace* precedes *Baptism*, there is no absolute Necessity of being saved. The *Liturgy of the Reformed*, in the *Office of Baptism*, seems to favour that Doctrine, to which is ascribed the postponing for some Time the Sacrament of Baptism, so frequently practised amongst the Protestants. All these Difficulties, or conscientious Scruples, have occasioned the following Arguments against *Calvin's* Doctrine. ^a If the Children of the Faithful are in Covenant, and by con-

° The Words of the XXXth Article of the *Confession of the Protestant Churches in France*. “

^p The Confession of the Churches &c. in Art. XXXVI. says, we firmly believe, that by the mysterious and incomprehensible Virtue of his Holy Spirit, he, (that is to say JESUS CHRIST) nourishes and quickens us by the Substance of his Body and Blood. Art. XXXVII. God in the Sacrament of his *Supper*, as well as in that of our *Baptism*, administers to us really and effectually those spiritual Blessings and Advantages which he has therein and thereby represented to us. &c.

^a *Bossuet's Hist. of Revol. &c.* Lib. IX. See *ibid.* the Variations and Absurdities ascribed to *Calvin* with respect to that Doctrine.

sequence in Grace, before Baptism, all the Descendants of a true Member of the Church must be predestinated: Because he who is once posselt of God's Grace, being incapable of relapsing, or falling away, and by transmitting it to his Children, by vertue of their being born in the Covenant, establishes in his Family an uninterrupted Series of Salvation &c. On the other Hand, if Reprobation be substituted in the room of Grace, he establishes in his Family an uninterrupted Series of Damnation. The Reader will find what Resolution the Synod of *Dordrecht* made with respect to the Doctrines of eternal Decree, free Election, and the Salvation of the Children of the Saints, that is to say, of the Elect, by vertue of the Covenant of Grace, wherein they are included with their Parents; the Reader, I say, will find all that is offered there on these Topicks in an Abstract of that Synod, entitled, '*The Decree of the national Synod held at Dordrecht in the Years 1618 and 1619, relating to the five Articles &c.*' That Decree was printed in a small Collection in the Year 1726, and the Ministers of the *United Provinces* are obliged to sign it before they can exercise their sacred Functions in those Parts. They are obliged likewise to acknowledge the whole Synod of *Dordrecht*, together with the Confession and Catechism made use of in the *Netherlands*, to be orthodox, and to subscribe them 'as such. The Synod itself drew up the Formulary with all the Care and Precaution imaginable, in order to prevent, as we are informed, the various Shifts and Evasions of some artful Persons, by Means whereof they too often deceive the Churches. I have given the Reader an Abstract of that Formulary in the 'Note below. It was likewise decreed, by an Article of Synod, that all the Professors throughout the Country should Sign, as an Evidence of their Orthodoxy, the Doctrine established by the Synod. The same Rule was made for Rectors, Visitors, or Consolators of the Sick, School-Masters, &c. The Formulary which they were obliged to sign was somewhat shorter, indeed, than that calculated in a

* Entitled, *The Confession of the Protestant Churches in the Netherlands &c.*

† The five Articles of the *Remonstrants* in relation to Grace &c.

‡ By the 164th Session of that Synod.

“ We Ministers of the Gospel, whose Names are hereunto subscribed do solemnly declare, as
 “ in the Presence of Almighty God that we stedfastly believe that all the Articles con-
 “ tained in the *Confession* and the *Catechism*, &c. As also the *Declarations*, or *Edicts* on some Points of the
 “ Doctrine beforementioned, made and published by the *National Synod* convened at *Dordrecht* are,
 “ in all Respects, conformable to the Word of God. Hereby promising that we will preach the
 “ said Doctrine, and use our utmost Endeavours to maintain and support it, without *Writing* or
 “ *Preaching* (and for the greater Assurance of the Truth and Sincerity of the Subscribers, the Terms *without*
 “ *Thinking* must be added) either publicly or privately, directly or indirectly, any Principle whatsoever,
 “ that shall be repugnant to or inconsistent with it. And further, we do hereby not only reject all erroneous
 “ Tenets repugnant thereto, and more particularly such as are condemned by the said *Synod*; but also will,
 “ to the utmost of our Power, oppose, and confute them, and assist others in the Confutation of them: And
 “ in Case it should at any Time or Times hereafter happen, that any Scruples of Conscience, or any No-
 “ tions repugnant to the said Doctrine in any particular Point should arise, and be maintained by us
 “ we do faithfully promise, that we will neither publicly nor privately divulge the same, or consult others
 “ thereupon; nor preach, or write in Favour thereof, but will, in the first Place, lay them with all due
 “ Submission before the *Consistory*, *Glass*, or *Synod* for their further Examination.” (However, he must
 have more Courage and Resolution than Prudence and Conduct, that will presume to start Objections, or
 dare to speak his Mind in so publick a Manner, with respect to such Scruples of Conscience; and we know
 too well by Experience, that, in Matters of Religion, the Person who starts Difficulties, declares himself at
 the same Time to be heretical. 'Tis called, *shaking the very Foundation of Orthodoxy*. When a Man has
 proceeded so far, 'tis impossible for him ever to erase the Impression made thereby on such orthodox Divines,
 as are accustomed to extirpate Heresy wherever it lies lurking. “ We will be ready, continues the *Formu-*
 “ *lary*, to submit at all Times, and whenever called thereto, freely and voluntarily to their Judgment, on
 “ the Penalty, (and upon being found guilty of the least Breach of our Promise) of being suspended from our
 “ Ministerial Office. And further, in case, at any Time or Times hereafter the said *Consistory*, *Glasses*, or
 “ *Synod*, shall, for good Causes and Considerations them thereunto moving, think proper for the Mainte-
 “ nance and Preservation of Peace and Unity, and the Purity of their Doctrine, to exact and require one ab-
 “ solute and decisive Opinion, and publick Declaration on any particular Article of the said *Confession*, *Ca-*
 “ *techism*, or *Decision* of the *Synod*, we do in like Manner promise, by these Presents, that we will be al-
 “ ways ready and willing to declare our real Sentiments on any such Article accordingly, on the Penalty
 “ aforesaid, &c.” The Synod was so circumspect, as to explain that last Article, in declaring, that they
 did not aim therein at the Gratification of their own Fancies, but to be better satisfied, as to the Tenets of
 such as should be suspected, by requiring of them a new Declaration. I don't doubt but the curious Reader
 will make several Remarks on this *Formulary*,

more peculiar Manner for the Ministers; but both, however, were strictly bound to obey. Another remarkable Article of that celebrated Assembly was that, which prohibited all Professors of Divinity from broaching any such new Opinions as were repugnant to the Doctrine established in the Church; and which likewise declared, that it was not lawful for any one, upon any trivial Occasion, to raise Scruples of Conscience about, or Objections to the . . . established Doctrine. Who would ever imagine, that after so much Care and Circumspection, that any Tares should grow up amongst the Wheat? However, it so happened; notwithstanding all their Precautions were backed and supported by the civil Power; and notwithstanding that Veneration and Esteem which the Synod has preserved to this present Time, a Veneration which was carried to so high a Pitch, that one peculiar Testimony of Regard was paid to it beyond what the antient Oecumenical Councils ever met with; that is to say, an annual Enquiry into or Examination of their Acts in such a particular Manner as shall be inserted in its proper Place.

I SHALL now proceed to the Ecclesiastical Discipline of the *Calvinists*, and their Religious Customs.

THE Protestant Churches are governed by several *Consistories*, that is to say, the whole Body (the Pastors, Elders and Deacons) of a Church; the Synods notwithstanding in *France* * have determined, *that the Ministers and Elders constitute a Consistory*; which is therefore, properly speaking, the Ecclesiastical Council of the Church, whose peculiar Province it is, to see that their Ecclesiastical Discipline be duly observed. The * Ministers are always the Presidents of these *Consistories*. 'Tis the Duty of their Function to preach to and instruct their respective Congregations in the fundamental Principles of their most holy Religion, to administer the Sacraments, to reprove, and reconcile domestic Quarrels, to visit the Sick, &c. Their Office is for Life, and they are never deposed but for such Crimes as are too enormous, and too publick to be any ways palliated or concealed. The Discipline of the Churches of *France*, † ordered and directed their Ministers to be circumspect and discreet in their Manner of Preaching, to imitate, in their Discourses, the Simplicity of the sacred Scriptures to abstain from long Digressions, and tedious Harangues, to avoid frequent Quotations from the Bible, foreign to their Purpose, and that vain Erudition which consists in collecting together a large Variety of critical Annotations. The Discipline of the *Netherlands* is partly grounded on these Institutions, ‡ but in a more peculiar Manner insists on *the Explication of the Grounds and Principles of the Christian Religion*, that is to say, of their particular Doctrines. It requires likewise, that the Arguments made use of to prove their moral Maxims, and the Motives to the Practice of them, be all drawn from those Doctrines; the Result whereof is, in my Opinion, a lifeless, unaffecting System of Morality; much better calculated for Speculation than Practice, and which can have but a very faint Influence over the Passions of a Congregation: 'Tis true, indeed, that Defect may in some Measure be supplied, by the Preacher's arming himself with the

* See the *Discipline of the Churches &c.* Chap. V.

† I shall here entertain the Reader with the original Derivation, whether true or false, of the Term *Minister*. It was first ascribed to a certain Person whose Surname was *Bonhomme*, One of the three *Apostles*, whom *Calvin* made Choice of to propagate his new *Reformation*. That *Bonhomme*, who had formerly been a Counsellor at Law, and pleaded in the *Sessions-House* at *Poitiers*, called the *Ministry*, was from thence, for the most part, surnamed the *Minister*, and so, in Process of Time, his Imitators and Successors were distinguished by the same Title.

‡ *Ubi sup.* Chap. i. pag. 16.

§ *By-Laws &c.* Ch. v.

most affecting Tropes and Figures against those Tenets which are repugnant to Orthodoxy, and by adding thereto some violent Invectives, and peremptory Expressions, pronounced with a magisterial Air. Such Measures as these duly taken, may possibly rouse an Audience, and command their Attention.

FORMERLY there were not only *National*, but *Provincial Synods* held in *France*. Their *Classes*, otherwise called *Conferences*, were subordinate to and dependent on the latter. Those *Classes* were particular Assemblies of part of the Churches belonging to a Province which met sometimes half yearly, and sometimes quarterly upon emergent Occasions. At these *Classes* or *Conferences*, one or two Ministers with an Elder belonging to each Church met together, in order to settle and adjust such Matters as the *Consistory* had left undecided; but in case they could not agree, the Affairs in Debate were referred to the *Provincial Synod*, or to the *National Synod*, in Cases of Moment and Importance. From this short Account 'tis evident, that the Authority of those *Classes* were always subordinate to the *Synods*, as their *Consistories* were to the *Classes*. The Power of their *Consistories* extended no farther than to an Ecclesiastical Censure, that is to say, to a friendly Admonition with respect to any Irregularities or Abuses which might possibly have crept into some particular Churches, and of some Misdemeanours whereof the Members might possibly be found guilty; these Censures bore a very near Affinity to Reprimands in our Courts of Judicature. The Laws of the *United Provinces* with respect to their *Classes* are somewhat different from those of the *French Churches*. They order, that their *Classes* shall sit, and adjust those Affairs which the *Synod* had left unsettled, or some others, which accidentally intervened between the Convention of the two *Synods*; such for instance, as that of the Call of a Candidate to the Ministry. The *Synod* has the sole Right and Privilege to constitute and appoint those *Classes*; at least no Affairs how emergent soever can justify the Convention of them without their express Orders. Moreover, the *Synodal Church*, that is to say, that particular Church which is empowered to send Deputies to the *Synod*, has a Right and Privilege to write circular Letters to five or six other Churches, particularly those which are situate in the Parts adjacent, in order to procure, by a Plurality of Votes, a Licence or Permission to convene a *Class*. Such Notice in Writing as aforesaid must be sent to those Churches *fifteen Days before such intended Convention of a Class*; and each Church is obliged to send a Pastor and an Elder, and if possible, the very same Deputies who assisted at the last *Synod*. Larroque, Author of the *Conformity of their Ecclesiastical Discipline with that of the French Protestants*, compares those *Classes* or *Conferences*, with the antient *Diocesan Synods*.

BEFORE we proceed to treat of their *Synods*, we shall give our Readers a succinct Account of their *Cætus*. This Kind of Convention has something peculiar in it; and there are no such Assemblies in any other Parts but the Protestant Provinces of the *Low-Countries*. Once in three Years an Assembly of Pastors, deputed as we are credibly informed, by all the seven *United Provinces* is convened at the *Hague*, which Assembly assumes the Title of a *Cætus*, a *Latin Term*, which by those of a nicer Taste than ordinary, who are ambitious of distinguishing themselves by mysterious Notions, or enigmatical Terms, is commonly preferred before any other that is familiar to the

^a See the *Discipline of the Churches*, by M. Huisseau, Ch. vii.

^b By-Laws of the *Walloon Synod*, Ch. xi. Art. 2. directs, that circular Letters should be written to all the Churches, in order to obtain that Indulgence. Published in the Year 1726.

^c *Conformity &c.* Ch. vii. pag. 163.

^d By-Laws, &c. ubi sup.

Vulgar. That *Cartus*, therefore, is convened by the Authority of the State, in order to examine into, or peruse the Acts or Decrees of the *National Synod*, held at *Dordrecht*. in 1618 and 1619, and which are kept at the *Hague*. After that, the *Cartus* beforementioned examines by the Originals the *Flemish* Version of the *Bible*, translated likewise by the special Order of that *Synod*. Those *Originals* are very carefully preserved in the University of *Leyden*.

THE Synods are either *National* or *Provincial*. Those in *France* are obliged to be convened twice, or at least once every Year. Those of the *United Provinces* are convened regularly twice a Year, about the Month of *May* and *September*. The Minister who is deputed is accompanied by one or two Elders of his Church. In case there be more Ministers than one belonging to the Church, each Deputy takes his Turn, the Expences whereof are defray'd by his own Church: If the Church be small, 'tis indulged so far as to send a Deputy but once a Year, provided a Letter of Submission be wrote to that *Synod*, to which she sends no Deputy. I have already observed, that in *France* the *Provincial Synods* are subordinate to the *National* ones. The latter were obliged to be held annually; however, in the Reigns of *Lewis* the XIIIth and *Lewis* the XIVth they were convened but very irregularly, and even the Grant, or Privilege of holding such *Synods*, was repealed after that held at *Loudun* in 1659, which was the last of twenty nine that the Protestants had the Licence or Permission to convene. Those Synods were indulged with very considerable Privileges at their first Commencement, but towards the Conclusion a Commissary was ordered to attend on Behalf of the King. They were always opened with reading their Confession of Faith, and their Ecclesiastical Discipline, ^e as was the usual Custom in the grand Councils of the antient Church.

EACH Synod has a *President*, or *Moderator*, and a Clerk or two belonging to it. "The peculiar Province of the Moderator, ^b according to their Discipline, is to manage and adjust every Case that comes before him, to give Notice of the several Places, Days, and particular Hours appointed for the *Sessions* of the *Synod*, to move and open the Matters in Debate, to collect the Votes of each individual Member, to see that each speaks in his proper Turn, and to prevent Confusion to make Remonstrances, and to preside at their Ecclesiastical Censures &c." To those Employments, or Offices of *Moderator* and *Secretary*, which expire with the *Synod*, we must add that of the *Actuary*. That is the Term appropriated by the *Walloons* to those Officers, who, amongst the *French*, are entrusted with the Acts and Decrees of the Court. The *Actuary* is obliged to attend with a Chest at each *Synod*, in which the Archives thereof are always deposited. He holds his Post but for three Years; after that, it falls to another Church: "The *Actuary*, however, is accountable to the *Synod* itself, and not to his Successor, for the several Books entrusted to his Care during the Time of his Service."

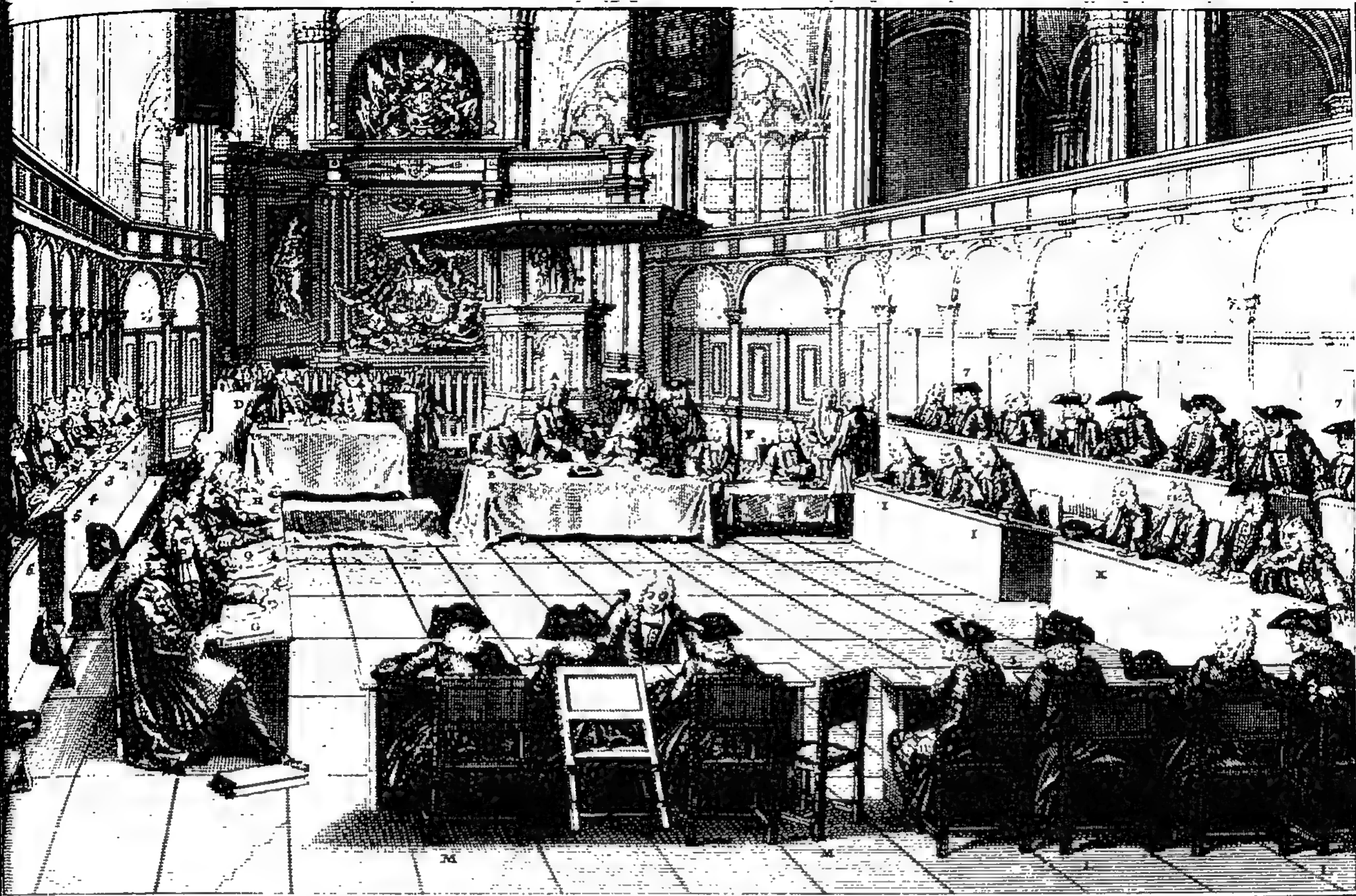
THE *Synod* is opened and closed by publick Prayer. We shall give the Reader, however, a particular Description of that Assembly, notwithstanding the Print here-

^e *By-Laws &c. ubi sup.* Ch. ii. Art. 4.

^f The Protestants held their first *National Synod* at *Paris* on the 15th of *May* in the Year 1559, and their last on the 10th of *November* 1659.

^g See the *Conformity &c. ubi sup.* Ch. ix. pag. 188.

^h *Discipline of the Churches &c.* by M. *Huiffreau* Ch. viii.



SYNODE tenu dans le Chœur de l'EGLISE NEUVE, à AMSTERDAM, en 1730.

A. le Président du Synode.	F. Deux Députés des Synodes.	L. enluyzen.	M. Edam.	3. Utrecht.	4. Frise.
B. Pasteur.	C. le Secrétaire.	Les Députés des Classes, Savoir.		5. Overijssel.	
D. le Commissaire Politique.	G. ceux d'Alkmaar.	H. Haarlem.	Les Correspondans des Synodes, Savoir.	6. Groningue.	
E. le Député des Magistrats d'Amsterdam.	I. Amsterdam.	K. Horn.	1. ceux de quelques	7. divers Pasteurs, et Anciens.	
			2. de Sud Hollande		



L'IMPOSITION des mains faite à un PROPOSANT reçu MINISTRE, dans une EGLISE WALLONE et FRANÇOISE de HOLLANDE.

unto annex, since we are conscious to ourselves that a bare View would not give him a just Notion of it. The Account here given of it shall be extracted from a very ⁱ authentic Performance. In the first Place, it appears, by the Preface thereto, ^k that the first *Synod* of the *Netherlands* was held at *Teur* in the Year 1563, that is to say, about five Years after the first *Protestant Synod* in *France*: That that *Synod* made such Orders, as are the Foundation of those observed even at this Day: That the *Synods* held afterwards, whilst the Reformation was in its Infancy, and when those who declared themselves *Protestants* were persecuted with the utmost Severity, were convened privately; and that the Protestant Churches, which were scattered and dispersed throughout those Countries where Popery prevailed, concealed themselves under the fictitious or borrowed Names of *the Rose, the Palm, the Vine, the Olive, &c.* The Church under the last Denomination is still subsisting; and the Person whom the *Protestant Synods* commissioned to preach to their Brethren dispersed in *Picardy, Artois*, and that Part of the *Netherlands*, in Possession of the *Roman Catholics*, was commonly called the *Minister of the Olive*. It further appears by the Preface above-mentioned, “ that the Right or Privilege of holding a private *Synod* was granted to “ the *Walloons* in the Year 1618: However, that was no Obstacle to their keeping “ up a constant and friendly Correspondence with the *Flemish* Churches, without “ being any Ways subordinate to, or dependent on them.” By virtue of which Correspondence, and their being equally Members of the State, the *Walloon Synods* had a Right to send their Deputies to the *National Synod*, the *Cætus*, &c. They have likewise another very particular Privilege, and that is, not to be prejudiced in their Debates on Account of the Lay-Commissary, who attends on the Part and Behalf of the *States* at the *Dutch Synods*, agreeably to a Custom formerly observed, during the several Reigns of the Christian Emperors. That *Walloon Synod* ^l consisted of fifty Churches, which were all Synodical, that is to say, had the Privilege of sending Deputies to their *Synods*; “ amongst which, there were twenty nine or “ thirty, says the Author of that Preface, that were empowered to convene a Synod “ within their own Jurisdiction. He adds, that those Churches take delight in, and “ always maintain to the utmost of their Power, Peace, and Tranquillity, Uniformity, Orthodoxy, and the Truth; but recommend Charity above all “ Things. In short, he commends them very much, for using their utmost Endeavours to prevent and discourage the Introduction of any Changes, or Innovations.” Moreover, we cannot forbear observing, that those *Synods* sufficiently demonstrate, by their Decisions, the absolute Necessity of having recourse to Authority; and all Matters transacted therein are Confirmations of it. The most free Communions are obliged to require of their Members an unlimited Submission; as is evident from their Formularies beyond all Contradiction.

WE shall proceed, in the next Place, to the Order and Oeconomy of those Assemblies. The *Synod* is sitting by Eight o’Clock. The *Minister* of the Place, or the *Moderator* of the preceding *Synod*, reads Prayers. He who officiates receives the Credentials of the other Churches; after which, a *Moderator* and a *Secretary* are elected. The Election is accompanied with a Prayer for the *Synod*; then follows an *Introductory Sermon*, or according to their own Term, a *Proposition*. He who preaches it, is no-

ⁱ *By-Laws, &c. ubi sup.* Ch. ii.

^k This relates, in a more particular Manner, to the *Walloon Churches*.

^l In 1726 when those *Resolutions* were printed.

minated and appointed by the *Synod* for that Purpose. The Sermon, unless the Minister should be above sixty Years of Age, is enquired into, and Remarks are made upon it by the Assembly. The *Synod* who thus nominates the Preacher, appoints likewise the particular Text for the Subject of his Discourse; and forasmuch as it sometimes happens, that such Person so pitched upon as abovementioned is not equal to the Task, two are always nominated; the first lies under an indispensable Obligation to discourse on the Text proposed, the last is at his free Liberty to preach upon what Topick soever he thinks most suitable to the Occasion. As soon as the Sermon is over there are several Reflections immediately made upon it: And the *Synod* that very Day appoints some proper Commissaries for the due Examination of the young Students and Candidates for the Ministry. Those Commissaries are for the most part three Pastors and two Elders. They have two Kinds of Examination, one called *Preparatory*, for such Students as had delivered in their Names to the preceding *Synod*, in order to their being admitted as Candidates. The Commissaries examine them by the special Direction, and on the Part and Behalf of the *Synod*; after which they are admitted accordingly. They are obliged, however, in the first Place, to subscribe their Names to the *Confession of Faith*, and *Synod of Dordrecht*. Some scrupulous Persons may possibly object, that young Gentlemen but newly come from the Academy, have not Judgment sufficient to subscribe to a Doctrine, which requires long and deep Study, and the utmost Attention. To this the Protestants may reply, what is supposed if not exprest by the *Synod*, that young Men are not liable to deviate from the Paths of Truth, whilst they follow the Dictates and Directions of an Assembly, the Members whereof have all been *successively* Men of profound Learning, and deep Penetration, from the very first Reformers. Thus the Candidates begin with being subject to Authority, and declare themselves orthodox, before they are of an Age to know how to distinguish. The other Kind of Examination, called *peremptory*, is intended for the Candidates. 'Tis the *Board*, who nominates the Person that is to preach on the first *Sunday* after the *Opening* of the *Synod*. By the *Board*, according to the *Wallcons*, is meant the *Moderator*, *Secretaries*, &c. seated in the *Synod*, at a *Table*, upon which the *Synodical* Papers are all spread and exposed to publick View. On the second Day, the *Synod* meet at nine in the Morning, and three in the Afternoon; and observe the same Rule till the Assembly breaks up. Each Session begins and concludes with Prayers. *Secrecy* is recommended to the Members of that Assembly as an essential Article; and in order that the Debates and Resolutions of such *Synods* should be carefully concealed, the Churches are in Duty bound to take peculiar Care to recover, and get into their own Custody all such *Synodical* Papers as happen to be found amongst the other Effects of any Minister deceased.

THE *Peremptory Examination* just beforementioned is that which their Candidates for the Ministry are obliged to submit to before their Ordination. But 'tis proper to observe that the Students as well as the Candidates, are obliged after such Examination as beforementioned, to deliver a Sermon before the *Synod*. The former are allowed fifteen Days to prepare themselves in, and to study the Text pitched upon for their Subject; the latter are indulged but eight Days. After the Sermon, Examination, and other Formalities, which are requisite and expedient, that is to say, the Ratification of several Letters, wherein is contained the new Minister's Call, and a new Subscription of the several Resolutions of the *Synod of Dordrecht*, against the five Articles of some *Remonstrants*, and of the *Confession of Faith*, &c. The next Ceremony is their *Imposition*

stitution of Hands. That Solemnity is preceded by three publick Declarations on three *Sundays* successively in the Church wherein the young Minister is to officiate, and performed in the following Manner, either in the *Consistory* of that Church, or in the *Synod*. In the first place, there is a Sermon delivered suitable to the Occasion: After which, the *Ordinant* [I beg leave to make use of that Term in this Place] reads the Formulary for the *Imposition of Hands* on a new Pastor, who falls devoutly upon his Knees. The Formulary consists of a long exhortatory Discourse on the various Duties incumbent on a Minister, and a Prayer which the *Ordinant* pronounces with both his Hands formally laid on the Head of the new Pastor. After the Prayer is over, the *Ordinant* gives him the *Hand of Fellowship*, and all the Members of the *Consistory*^m follow his friendly Example. In the Afternoon, in case the Ceremony be performed on a *Sunday*, the Pastor, thus newly admitted to the ministerial Office, preaches a Sermon, which the *Walloons* call his *Introductory Sermon*.

It is highly necessary to observe in this Place, that the Protestants are obliged to have Recourse to that very Distinction which they have so often and so severely censured the *Roman Catholics* for making use of. “ If the Pastors be wicked, profligate, and “ prophane, their scandalous Deportment is a Prejudice, indeed, to themselves; but “ as Mr. ⁿ *Claude* observes, by no mean injurious to their Functions; which are not “ personal, but belong to the Church, to which they have no separate Right or Claim. “ He had observed before, that whatever such Pastors do (with respect to Concerns of “ a religious Nature) they do it in the Name of the Church, and by consequence in “ the Name of our Lord JESUS CHRIST.” This Distinction is, in our Opinion, not only remarkable, but at the same Time very just. There are some moderate Catholics, perhaps, who will readily say, let us grant this Distinction of the Protestants to be highly reasonable; but then we expect that they should let us enjoy in Peace and Quietness that other which we make between the *Apostolical* and *Papal See*.

As to their Schools or Seminaries, I shall only observe, that the *Discipline of the Protestant Churches of France*, entrusted them to the Examination and Direction of their *Consistories*. I cannot, however, forbear mentioning in this Place one Custom, observed by the ^o Academy at *Dye*, which was highly Praise-worthy; that is to say, they gave Prizes to their Scholars, in order to encourage them, by such Acts of Favour and Distinction, to be emulous, and to make a greater Proficiency in the Study and Practice of religious Duties.

THE *Consistory* has the sole Right of electing their *Elders* and *Deacons*. After they have once elected them, their Names are ^p declared publickly before the whole Congregation on three *Sundays* successively for their Consent and Approbation. On the third *Sunday*, in case there be no Objection made to their Election, they

^m In the Print where the Ceremony observed in the Imposition of Hands is represented, two Ministers perform that Rite. He who reads the Formulary being obliged to hold the Book in one Hand only, whilst he lays the other on the Candidate's Head.

ⁿ *Apology for the Reformation* &c. Tom. II. pag. 368.

^o Quotation from the *Synod of Loudun*, in the *Discipline* &c. by M. *Huiffeau*, pag. 57. However, the Article of that *Synod*, which the Reader may find in pag. 796. of Tom. II. of the *Resolutions of the National Synods*, does not expressly say that the Academy is obliged to bestow any Prizes on that Account. “ That Custom, “ says the *Synod*, of having a watchful Eye over the Deportment of the Scholars, and of instruct- “ ing them in the Grounds and Principles of their most holy Religion, of examining them with respect to “ their Practice and Improvements, and of conferring publick Favours, or Prizes on such as had made the “ most conspicuous Proficiency was very commendable and praise-worthy.”

^p *Discipline* &c. *ubi sup.* Ch. iii.

are duly admitted in the Presence of the whole Church. The Form of their Reception consists in an Exhortation not only directed to them in particular, but to all the Assembly in general. That Exhortation is accompanied with a particular Prayer. The Office, or Function of the Elders, according to the Discipline of the Protestant Churches in *France*, consists in being jointly watchful with the Pastors over their Flock, in taking Care that the several Members of the Church duly attend the publick Worship of God; in reporting all Manner of Misdemeanours, and taking Cognizance of them in Conjunction with the Pastors, &c. The Discipline of the *Netherlands* adds, “ ‘that ’tis their Duty to have an Eye over the
 “ Pastors themselves and the Deacons, to pay the (pastoral) Visit
 “ either before, or after the Administration of the Lord’s Supper, to comfort such as
 “ are in Distress, and to instruct the ignorant,” to prevent the Blessed Sacraments from being prophaned, and to maintain and establish Orthodoxy in the Church, at least the following Expression seems to intimate as much: “ They must take peculiar
 “ Care of all Matters which respect Doctrine.” And by consequence, it may very reasonably be concluded, that the Office of those Lay-Ministers of the Church is very difficult to be duly and faithfully discharged. Such Persons, however, as are encumbered with the Cares of the World, and who have spent the greatest Part of their Lives in the Study of such Things as are very foreign to the profound Mysteries of the Christian Religion, are for the most Part appointed to discharge it. The Office of their Deacons is to distribute the Charities of well-disposed Persons amongst their Poor; to visit, and take care of them; to improve the little Stock allotted for their Support and Maintenance to the best Advantage, and to take care that such Benefactions be not abused. Another Branch of the Duty of these Lay-Ministers of the Protestant Churches is, to go to the several Houses of their respective Congregations, each of them attended by an Elder, to acquaint them with the Time appointed for the Administration of the Lord’s Supper; this Custom, however, is not universal, any more than that other, of distributing from House to House small leaden Tickets to such of their several Congregations as are duly qualified to receive the Holy Communion. Their Deacons are elected and installed much after the same Manner as their *Elders*. Neither of these Offices are for Life. In the *United Provinces*, the *Ministry*, or according to the *Walloon* Term, the Office of an *Elder* and *Deacon* subsists but two Years; after which *they resign*, and *others supply their Place*. The *Discipline of the Protestant Churches* ordered and directed, that a too frequent Change of *Elders* and *Deacons* should be avoided, as being very disadvantageous to the Church.

LARROQUE, who was a learned Divine of the Protestant Church at *Rohan*, pretended, that the Origin of the *Elders* of his Church was almost as antient as the *Apostles*; or rather, says he in another Place, they themselves were the Authors of it. That Institution, in his Opinion, was grounded on that of the *Elders* of the *Jews*, whose proper Business it was to look after, and manage the Affairs of the *Synagogue*. He quotes likewise a Passage from *Hilarius* the *Deacon*, who in the fourth Century treats of the *Elders* of the Church, without whose Advice nothing material could be transacted; and who adds, that in his Time, that Institution was abolished, *thro’ the Negligence, or rather the Pride of some of the Doctors*. He besides mentions several other Passages which seem to prove, that the Office of an *Elder*, in the Manner

^a Art. XXIII. pag. 70, and 136.

^b *Conformity of the Discipline &c.* pag. 103.

it subsists at present amongst the *Protestants*, was held in the primitive Church; for instance, he quotes one, wherein the *Elders* are distinguished both from *Bishops* and *Priests*; another wherein those *Elders* are called *Ecclesiastical Lay-men*; and a third, which is the Supercription of a Letter to the Clergy, and the *Elders*. Some Objections, however, may be started to all this; since notwithstanding those Passages, to all outward Appearance, seem very clear and decisive, yet there are others to be produced, which leave us in the Dark, and render the Argument still doubtful and precarious.

I SHALL here observe, that 'tis evident from the *Synod of Gappe*, 'that the *primitive Protestants* laid their Hands on the Heads of their *Elders*; since mention is therein made of abolishing that Custom. Another religious Ceremony was rejected by the *Synods of Rochelle* and *Tonneins*, that is to say, it was customary 'in some Churches for the *Elders* to nominate their Successors. The *Ecclesiastical Discipline of the United Provinces* orders and directs, that these *Lay-Ministers* of the Church shall meet every Week, to inspect and enquire into the several Affairs belonging to their peculiar Province. I shall close this Subject with one Remark more, extracted from the same *Discipline*, which answers the Objections some Foreigners might possibly make to the Division of the Protestants residing in the *United Provinces* into two Bodies, that is to say, *Dutchmen* and *Walloons*. " ' Forasmuch as, says the *Discipline*, there are two Languages made use of in the *Netherlands*, the *Flemish* and *Walloon* Churches have thought proper to hold their respective *Consistories*, *Classes*, and private *Synods* in their respective Languages Nevertheless in those Cities wherein there shall be a Church to whom both Languages are familiar, some *Ministers* and *Elders* of each *Consistory*, shall have an annual Meeting, in order to keep up and preserve a perfect Harmony and an amicable Correspondence one with another." In Conformity to those Decisions the *Dutch* pronounce their Censures, Exhortations, and their Sermons in the *Flemish* Tongue, and the others in the Language of the *Walloons*.

It will be necessary, in this Place, to mention some Points of Discipline which have a powerful Influence over the whole Body of the *Protestant* Churches, and render the Bonds of their mutual Love and Affection indissoluble. I shall begin with the *Equality*, *Union*, and *Brotherly Correspondence* of their Churches. The *Discipline of the Protestant Churches in France*, in express Terms, " recommends those three Particulars; and testifies an equal Regard to those other herein after particularly mentioned. The Admonitions and Ecclesiastical Censures; as also all Satisfactions and Atonements were made in *France*, and are at this present likewise made at *Holland* in the *Consistories*. Such as obstinately persist in their Sins must first be suspended from the Participation of the Sacrament of the Lord's Supper, and afterwards absolutely excommunicated. I shall not here transcribe the tremendous Form of Excommunication which the *Discipline* of * *France* made use of formerly against impenitent Sinners, and in a more particular Manner against M. *Ferrier*, Minister, at the ' *Synod of Privas*, held in the

Year

^c *Resolutions of the Synod* &c. Tom. I. p. 261.

^d *Resolutions* &c. ubi sup. pag. 305.

^v *Ecclesiastical Discipline of the Netherlands* in the Chapter treating of *Ecclesiastical Assemblies*, Art. LI, and LII. in the Collection, entitled, *Confession of Faith*, &c. printed in 1726.

^w Chap. vi. An Article of the *Synod* held at *Charenton* in 1644, is drawn up in very strong Terms, on the Topick of the Union of the Churches, against the *English Independents*, *Resolutions*, &c. Tom. II. pag. 678, and 679. We shall refer the Reader to that Article and the Comment thereupon.

^x *Discipline*, &c. ubi sup. Ch. v.

^y See the *Resolutions of the Synods* &c. Tom. I. The Formulary of Excommunication of the *Synod* held Vol. V. 6 B at

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Year 1612. I shall only observe, that in case Suspension had no Influence on the Sinner, with respect to his Reformation, after divers Exhortations repeated over and over, that *Discipline* ordered and directed a publick Prosecution of him, by a general Admonition, addressed to the whole Congregation by the Pastor, on three *Sundays* successively. It was likewise, says the *Discipline*, in the Pastor's Power to mention the Name of the Delinquent, in order to *make him ashamed, and more publicly to expose him*. On the fourth *Sunday*, the Pastor thundered out his Excommunication from the Pulpit. The Discipline of the *Netherlands* is much the same with respect to the ^aSeverity of its Proceedings on the like Occasions. The Formulary made use of in those Parts is altogether as formidable as that of the antient *Protestant* Churches in *France*: At the Conclusion of the former, is inserted the Ceremony of receiving a Sinner again into the Bosom of the Church after Excommunication. The Minister, in the first Place, directs his Discourse to the whole Assembly of the Saints, in order to be fully satisfied that there is no just Obstacle to prevent or retard his Absolution. After that, in order thereunto he addresses himself to the Congregation in general, and the Delinquent in particular, to know whether his Repentance be hearty and sincere; and then the Minister at last informs the Penitent, that he is absolved, or loosen'd from the Bonds of his Excommunication. The Absolution is concluded with a Prayer. As for the rest, the *Consistories* of the *United Provinces* ^aare very circumspect in the Proceedings antecedent to their publick Declaration of those Offences, for which their Members are excommunicated.

I SHALL not expatiate on the Foundation and Consecration of their Churches, since with respect to those two Particulars, which are accompanied amongst the *Roman* Catholicks with such a Number of *Evolutions*, and mysterious Ceremonies, there is no other Solemnity observed amongst the Protestants than a few Prayers before and after a Sermon, preached on the Occasion, and by consequence, plentifully stored with Allegories, Allusions, and even Types, if possible, artfully to make the Word of God conformable to the Subject of their Discourse. With respect to the ^b*Erection*, or Establishment of a new Church, the ^c*Synod* sends two Deputies, that is to say, a *Pastor* and an *Elder* out of the Church that lies nearest to it, who are empowered by them to convene a *Consistory*, &c.

WE shall cursorily take Notice here of two Endowments, which tho' but little known in any other Parts except the *Netherlands*, are worthy of the Reader's Observation. One is the *Settlement, or Fund for the Maintenance of poor Scholars*;

at *Alai*, mentioned in pag. 181 of the 2d Volume of those *Resolutions* differs very little from that of the *Disputation*. There is much greater Precaution observed in the Formulary made use of in the Excommunication of *la Malletiere* at the *Synod of Charenton*, as appears in Page 686 of the beforementioned *Resolutions* Term. II. since a medium is therein observed between the other two.

^a In the 77th Article of the Chapter on *Ecclesiastical Censures* the following Passage is inserted. "Before Excommunication, public Notice shall be given of the Obstinacy and Perverseness of the Sinner. . . . The Congregation shall be exhorted to admonish him in a friendly Manner, and to pray for him; and such publication shall be made three Times successively. On the first Advertisement, the Sinner's Name shall be concealed, in order to shew him some Indulgence, and Regard to his Reputation. On the second, the Delinquent shall be publicly exposed by Name, by the Direction and Advice of the *Classis*; on the third, in case of Impenitency, he shall be suspended in the Presence of the whole Congregation, from the Privilege of receiving the Holy Communion, in order that his Excommunication may be confirmed by the general Consent and Approbation of all the Church. The intermediate Space between each Advertisement shall be entirely left to the Conduct and Discretion of the *Consistory*."

^b See the *Resolutions of the Synod* &c. Chap. xxii. Art. 1, 2, 7, 8, and 10.

^c By this Term, the *Walloon Synod* means the *Establishment of an Assembly of the Saints in some Place with a Consistory* &c.

^d *Resolutions*, &c. ubi sup. Chap. xiii. Art. 6 and 7.

and

and the other, *the Examining Churches*. ^aThe *Walloon Synods* have two *Funds*, one whereof is properly called the *Scholars Settlement* as beforementioned, consisting of *Bonds* and *Obligations* whereof the Churches of *Amsterdam* and *Middelbourg* are the Trustees. 'Tis out of this *Fund*, that the poor Students, devoted to the Ministry, are maintained. The other, which is looked upon by most, but the *Synod*, to be the *poor Student's Fund*, is M. *Mouche's Donation*, and consists in a capital Sum, which the beforementioned *Mouche*, who was a rich *Dutchman*, or *Walloon*, had appropriated by his last Will and Testament for "preaching the Gospel to the Infidels, or "savage Natives of *America* in their Mother Tongue; and he therein declared his "Mind and Will to be, that the Rents, Issues, and Profits thereof should be employed to no other Purpose or Purposes whatsoever, and that no Sum or Sums of "Money should be raised thereupon: However, since no Person whomsoever could "be found duly qualified for that Purpose to that Time which was in the Year 1726 "the *Synod* was empowered by the *States* in 1716 to make use of the Income or Revenue thereof towards the Maintenance and Support of such poor "Students as were set apart, or devoted to the Ministry." The *Synod* is much to be commended for their ingenuous Confession: But who could ever have imagined, that such a *Republick* as *Holland* should be incapable of providing proper Missionaries to *America*? Be that as it will, the Church of *Amsterdam* has the sole Direction of that Endowment or Donation.

^fTHE *Examining Churches*, are ^gthose which the *Synod* nominates by turns for the Examination of all such Discourses as are published on Religious Topicks, or on Matters relating thereunto. In one of their Articles, *It is resolved*, "that such Dissertations "shall be sent in Manuscript to the *Examining Churches*; and in another, that no "Member or Members of the *Protestant Churches* shall print any Books on religious "Subjects, without first communicating his or their Intention to the *Examining Churches* of the Province wherein he or they reside, and without their Approbation "being first had and obtained." The Article last mentioned is very conformable ^hto the *Discipline of the Protestant Churches in France*. If a literal Construction be put upon it, no Layman must presume to write directly or indirectly, on any Topicks of Religion, without the Licence and Approbation of the *Examining Churches*: And that is more fully and clearly exprest in the ⁱ*Ecclesiastical Discipline of the United Provinces*. That Resolution plainly shews, that Foreigners entertain a very wrong Idea of the *Tolerance* of the *Dutch* which they look upon as an *absolute Freedom*. 'Tis a general Notion, that neither their Churches, nor their Magistrates ever concern themselves about Religion; but 'tis a gross Mistake. There are Instances to be produced, which demonstrate, that their Ecclesiastical Discipline has been enforced more than once by the secular Power.

THE Simplicity, of those Ceremonies which are observed by the *Protestants* in the Celebration of their two Sacraments will not admit of a long Description. The two Prints hereunto annex strike the Eye more strongly, and are more ex-

^a *Resolutions*, &c. ubi sup. Chap. xiv.

^c Extracted from the *Resolutions* &c. ubi sup. Art. 3.

^f *Resolutions*, &c. ubi sup. Chap. xvii.

^g *Ibid.* Art. 1.

^h *Discipline* &c. ubi sup. Chap. i. Art. 15. and Chap. xiv. Art. 16.

ⁱ No Person who professes the *Protestant* Religion is permitted to print or publish any Book, or Manuscript whatsoever, or any religious Subject whatsoever, whether it be an Original, or a Translation only, until such Book, or Manuscript as beforementioned be duly examined, &c.

pressive than Words themselves. I shall content myself therefore with enlarging only on those which I take to be the most essential, and the most strictly observed. The Baptism of an Infant is preceded by the reading of a Formulary, or Office of Baptism, and a Prayer; after which the Minister, addressing himself to the Godfathers and Godmothers, asks them in direct Terms whether they assent to what the Dignity of a Sacrament requires of a true Christian, and which is unfortunately reduced, in almost all Communities, to nothing more than a meer Ceremony. According to the Protestants (I mean the *Calvinists*) the Sacrament of Baptism ought always to be administered in Publick, that is to say, according to the Terms made use of in the *Discipline of the Protestant Churches in France*, ^k *in Ecclesiastical Assemblies*, “ where there “ is a Church duly prepared, and set in Order for that Purpose.” If an Exception to the general Rule be admitted, 'tis only when the Saints reside amongst Infidels, or when any imminent Danger, or actual Persecution obstructs their assembling together, or some other emergent Occasion of the like Nature. This Rule is for the most part observed in all the *Protestant Churches*. As to the Baptism of adult Members, whether *Anabaptists* (supposing they have never been baptized before) *Jews*, *Mahometans*, or *Pagans*, the Minister who officiates addresses himself to the Parties themselves, and by divers Interrogatories, obliges them to renounce those Errors, Superstitions, and Acts of Idolatry, in the Behalf and Practice whereof they have been trained up from their Infancy to that Time.

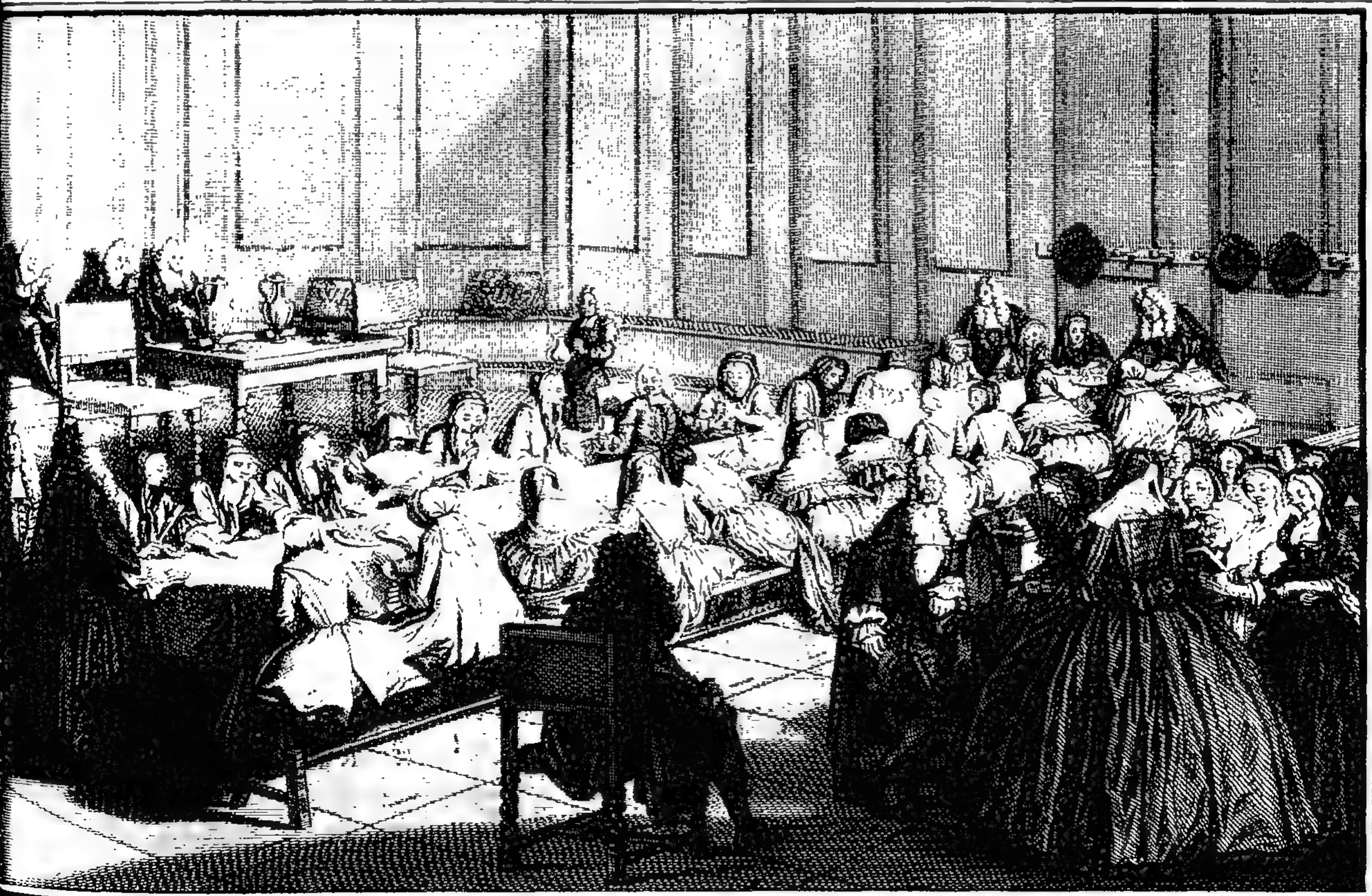
THE Lord's Supper, or Holy Communion, which the Print here represents, is that of the *Protestants* of the *United Provinces*, which bears a very near Affinity, in all Respects, to that Form or Solemnity observed by the *Protestants* in *France*. Several *Deacons* and *Elders* stand within Reach of the Table, where the Sacrament of the Lord's Supper is administered: The *Elders* to take Care that a due Decorum be preserved, suitable to the Dignity of that mysterious Ceremony; the *Deacons* to cut the Bread in small Pieces, which the Minister distributes amongst the Communicants, and to fill the Cup, which he likewise administers to them after the same Manner. In some other Places, as at *Geneva*, and in *Switzerland*, they don't seat themselves round a Table, in which Particular some pretend the *Primitive Protestants* endeavoured to imitate *the last Supper which our blessed Lord eat with his Apostles*. They there present themselves before two Ministers; one administers to the Communicants the mystical and emblematic Piece of Bread, the other the Cup, or a common Glass, with a small Quantity of Wine in it. In case the Communicant has a natural Aversion to Wine, the *Discipline of the Churches in France* ^l indulges the Communicant, and orders the Bread only to be administered to him. In order to be duly qualified for receiving the Sacrament of the Lord's Supper, the Party must have attained to the Years of Discretion. In some Countries they publish the Names of their young *Catechumens*. Before they presume to approach the Lord's Table they must at least be examined before the *Consistory*. There is a peculiar Form for the Administration of the Holy Communion which begins with a Discourse on the Institution, the Nature of it, and the Duties incumbent on all such as partake of the Blessed Sacrament. After that introductory Discourse, the Communicants repair to the Place where they are to receive the Lord's Supper, the Men first, and the Women afterwards; and during the Celebration of the Sacrament, the Reader, who at the same

^k *Discipline &c.* Chap. ii. Art. 6.

^l *Discipline &c.* ubi sup. Chap. xii. Art. 7.



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Time is likewise the principal Chorister, reads alternately several Chapters out of the sacred Scriptures, and sings several Psalms. This *Chanter* is always a Layman, sometimes a Mechanick, and at most but a School-master. At *Geneva*, and several other Places where the Protestant Religion prevails, such as are Candidates for the Ministry, execute that Office. The Communion Service concludes with a Prayer, and an Exhortation sometimes longer and sometimes shorter, as a Minister thinks most convenient, together with the Anthem of St. *Simeon*.

THE solemn Observance of the Lord's Day consists in three Sermons regularly preached every *Sunday* by three several Ministers. Before the Sermon begins, the Chanter beforementioned reads some Portion of the sacred Scriptures, and sings two or three Psalms. After that, the Minister mounts the Pulpit, sets another Psalm, and then delivers a Prayer of his own composing. As soon as he has done, he opens his Bible, and reads the Text which he proposes to explain and improve. The Sermon having lasted an Hour, and sometimes much longer, the Minister who delivered it, makes another extempore Prayer; but before he begins, recommends all such as are any Ways afflicted in Mind, Body, or Estate &c. to the Prayers of the whole Congregation. That being ended, another Psalm is sung, and then the Minister dismisses his Audience with a general Benediction. Should the Reader expect from me any cursory Remark on that particular Act of their Devotion, I should assure him, that the same Failings and Imperfections are to be met with therein as are conspicuous in other Places.

As to their other religious Solemnities, they are reduced to one or two annual Fasts, and to four grand Festivals, that is to say, *Christmas*, *Easter*, *Witsuntide*, and the *Ascension*, to which may be added *New Year's Day*, on which the Shops are shut up as on *Sundays* in several *Protestant* Countries.

I SHALL close this short Dissertation with a Remark wherein I pretend to be impartial and to do Justice to the Discipline of the Protestant Churches, in Opposition to those of some other Communion, who for Want of better Information, charge the *Protestants* with too much Negligence and Remissness in that Particular. Their Discipline is very prudent, and in many Particulars very strict and severe. As a Demonstration of the Truth thereof, I shall refer the Reader to those Chapters in the Ecclesiastical Discipline of the *Protestants* in *France*, which treat on the several Duties of *Ministers*, *Consistories*, and such as enter into the holy State of Matrimony. Evangelical Moderation is therein particularly recommended; and as an Instance thereof in the 23d Article of the last Chapter which treats of *By-Laws*, we find the following Passage. "All manner of Persecution, all Revilings, and opprobrious Language against those who are Members of the *Romish* Church, even against those who are Monks and Ecclesiasticks, should not only be prevented, but as much as possible, be checked and discouraged." Have therefore those sanguine hot-headed Ministers, who, in their Discourses from the Pulpit, intermingle such a Number of controversial Points so warmly argued, and so full of bitter Invectives against ^m Papists and Hereticks, absolutely forgot that Moderation and Candour so strenuously recommended to their Dis-

^m A Term as frequently in the Mouths of the *Protestants*, and as familiar to them, as that of *Huguenot* was formerly to the *Roman* Catholics.

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cipline? Doubtless they have; nay they pretend thereby *to aggravate and enhance the Iniquity of the contrary Party*, and demonstrate to their Brethren, the Merits and Advantages of that whereunto they are attached; after which like undaunted Christians, they open a free Passage to the Celestial Mansions for all such Saints as embrace their Doctrine. Nevertheless God forbid that I should ascribe that Frailty and Imperfection to the *Protestants* alone, since, by such an Act of blind Partiality, I should too evidently demonstrate, that I knew nothing of the World.

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THE
CEREMONIES
AND
RELIGIOUS CUSTOMS
OF THE
VARIOUS NATIONS of the KNOWN WORLD.

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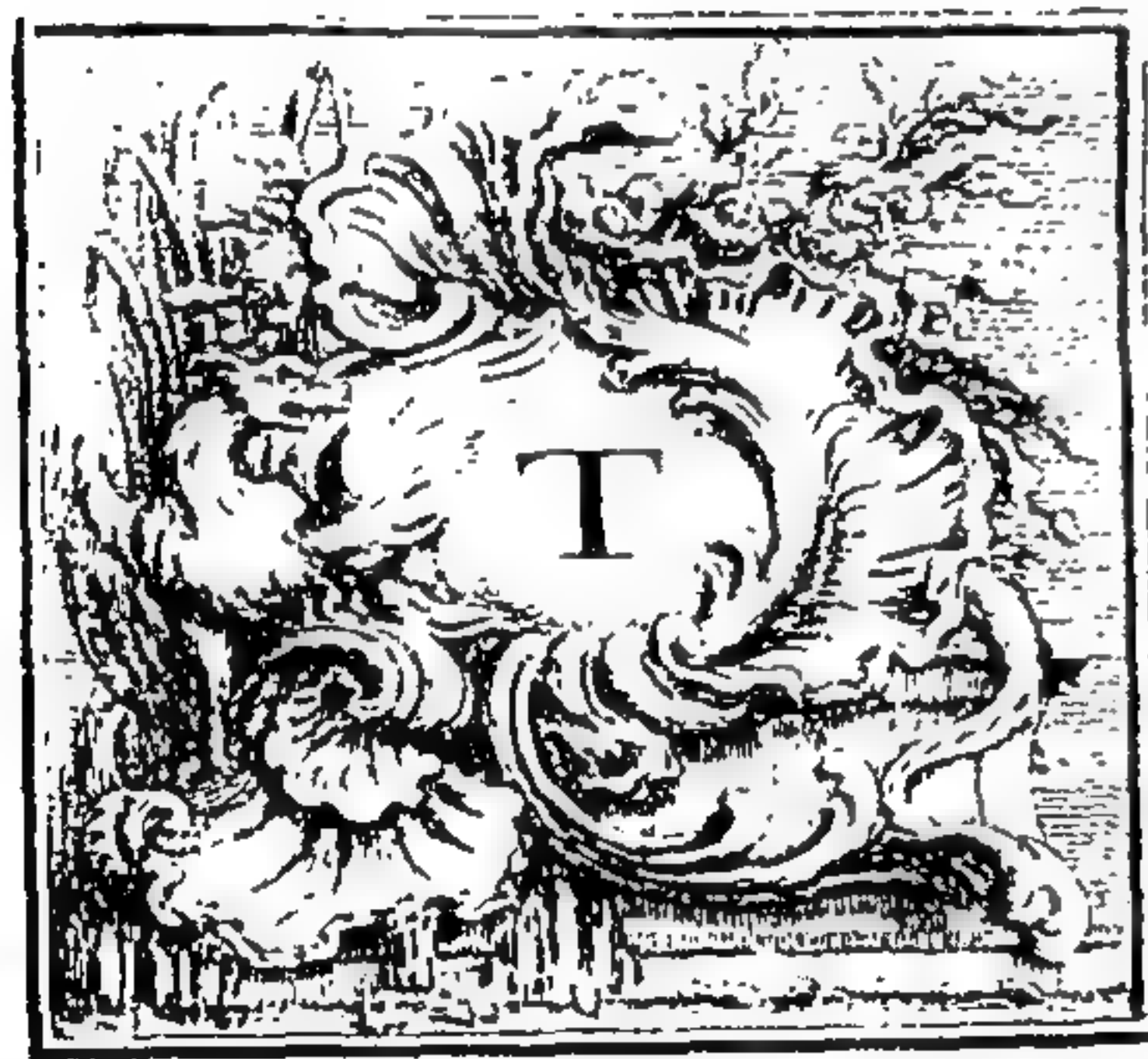
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A

DISSERTATION

ON THE

REFORMED EPISCOPAL CHURCH of *ENGLAND*.



HIS Dissertation will give the Reader a just Idea of the Rise and Progress of the *English Reformation*; that is, of one of those extraordinary Revolutions, the Beginnings of which appear contemptible, and wholly unconnected with the wonderful Consequences which flowed from them. A Revolution, the chief Agents of which seemed deprived of their Liberty, and were, in some Measure, forced to follow against their own Inclinations the Dictates of an overruling Providence, infinitely superior to the Power of Man: In short

a Revolution, the first Author of which, tho' unwilling, and without even foreseeing it, destroyed a Religion of which he had lately been declared the ^a Defender, and which he endeavoured to maintain by Fire and Sword, even in the height of his Rebellion against the Head of the Church, the Vicar of Christ upon Earth. Such

^a Leo the Xth gave him that Title to reward his Zeal for the Catholick Church, which made him write against *Luther*. If we believe *Burnet* in his Preface to the History of the *English Reformation*, *Henry* was so vain as to think the Holy Ghost inspired him in the Composition of that Book.

was the Behaviour of *Henry* the VIIIth, a Prince violent and impetuous in his Desires, carried away beyond all Bounds by his Passions, despotick in his Undertakings, yet wavering and unsettled in his Principles. The many Irregularities he was guilty of, in the deplorable Schism he began, gave the World just Grounds to think he rather followed the unruly Motions of a fiery Temper, than the Direction of a Zeal^b according to Knowledge, for the Good of his Religion.

THIS famous Schism, or, to use softer Words and less offensive to Protestant Ears, this eminent Reformation has been an irreparable Loss to the Catholick Church; but let it be said without any Offence to the said Church, that it has been followed by a Freedom of thinking which has and daily does spread its Beams through all Parts of Learning in *Europe*. It took its Rise from a Scruple of *Henry VIII* concerning his Marriage with *Catharine of Arragon*, Widow of Prince *Arthur*, *Henry's* Brother. 'Tis needless to examine here whether this Scruple was well grounded or not: Certain it is that this King's violent Passion for *Anne Bullen* either raised or^c renewed this Scruple: Tho' some pretend that Cardinal *Wolsey*^d being discontented, persuaded the King that his Marriage was null. However that be, they had recourse to *Rome* for a Divorce; but to prepare Matters the Bishops of *England* were first consulted, Ways and Means sought, to secure the Pope's Authority in that nice Point. The Bull of Dispensation for *Henry's* Marriage was soon found to have been surreptitiously obtained; this Discovery was looked upon as the best way to screen the Pope's Infallibility: Since, by the Canon-Law, if by any false Representation of Facts, or deceitful Pretence the Pope is imposed upon, and Bulls obtained, such Decrees may be reversed without infringing the Pope's Infallibility. Such are the Shifts found out to clear his Holiness from the Defects and Mistakes which are contained in several Bulls, and have startled the timorous Consciences of the Faithful^e.

THESE Measures being taken, Pope *Clement* the VIIth was applied to, and he granted at first what his politick Views and the ill State of his Affairs required of him. In the first Ages of Christianity plain Sincerity decided all doubtful Cases, no Cunning, no Delays, no Restrictions were made use of: But Christianity was then like Man in his Infancy; and like him, growing in Strength and Experience, has also acquired Cunning and Deceit: By an invincible Strength and a Divine Courage it overcame both Infidels and Hereticks; even the Faithful and Orthodox were kept in Awe. But, beware of Mistakes, Christianity in its Vigour, which one may call its Manhood, proved also subject to human Passions. Policy got the better of Religion; eloquent, subtle, and deceitful Men governed the Religion of the rest, and artfully taught them to serve God, so as to reap the Honour and Profit themselves, and recommended as so many Acts of Piety, what turned chiefly to their Advantage. But

^b *Henry* had till then been very obsequious to the Popes, and submissive to their Decisions; yet he did not want Learning, having studied very well considering the Time he lived in: And Father *Orleans's Hist. of Revol. of Engl.* Lib. VIII. says, every one observed in him more Knowledge than is common to those of his Rank even after a Course of Studies.

^c *Burnet* and other Protestant Historians pretend this Scruple began in the Life time of *Henry* the VIIth, notwithstanding *Julius* the II^d his Dispensation, which should have quieted their Consciences. But other Authors give a different Account of this Matter. See Father *Orleans* above cited, where he asserts *Henry's* Aversion for *Catharine of Arragon* to have been the Cause of it.

^d Father *Orleans* gives a bad Character of *Wolsey* upon this Account.

^e Witnests the Abuses concerning Indulgences. See what *Thiers* relates in his Treatise of the Superstitions which have crept into the Administration of the Sacraments.

^f *Charles* the Vth kept him in Prison, yet *Knight* who was sent to *Rome* about the Divorce found means to let him know his Commission; to which the Pope gave a favourable Answer. When out of Prison, he endeavoured to draw out the Affair to some Length, but granted a Dispensation for the Divorce, tho' encumbered with many Restrictions which may be seen in the Historians.

to come back to the Divorce after this short Digression. That Affair seemed at first to take a favourable Turn to the King's Designs, when all on a sudden, after many affected Delays and Subtilties, many ^e Objections, which Fear and Cunning suggested, *Clement* openly slighted *England*, and declared for the Emperor^h, who was then absolute Master of *Italy*. We must own also that the Pope was intimidated by *Charles* the Vth's Threats, and became very irresolute and wavering in his Designs, promising sometimes they say even upon Oath what was required of him, yet never fulfilling his Engagements, if they in the least endangered his Authority: So true it is that Duty often gives way to Politicks, and that Apostolical Plain-dealing and Singleness of Heart are not Virtues always inherent to their Successors!

THIS Conduct of the Pope was very displeasing to the King, who began to despair of Success with his Holiness, and therefore resolved to have the Cause of his Divorce heard before the Legates *Campegius* and *Wolsey*: But the Pope over partial to the Emperor followed the Motions of his Fright and Self-Interest, recalled the Power he had given to his Legates, ordered the Cause of *Henry* the VIIIth to be judged at *Rome*, and cited the King and Queen *Catharine* to appear there before him. Then it was that *Anne Bullen* was sent for again to Court, from which she had been removed during the Prosecution of the Divorce before the Legates. *Cranmer* also, who proved afterwards one of the chief Promoters of the *English* Reformation, began at that time to be known, by the Expedient he found out, which was to consult the Learned and the Universities of *Europe* about the Divorce. This Fetch proved favourable to *Henry*. Some Catholick Authors affirm that *English* Angels (a Piece of Money of those Times) procured many Votes for his Causeⁱ. The *German Reformers*, says *Burnet*^k, “declared against him as to the Fact, tho’ they had voted in his “Favour as to the Right . . . because they acted with such an Integrity, Honesty, and “conscientious Plain-dealing, as was not far short of the Apostolical Age.” These Consultations being over, *Henry* renewed his Treaty with the Court of *Rome*. A Letter was written to the Pope by his Order in the strongest Terms, to let his Holiness know, that “unless a satisfactory Answer was immediately obtained, the King would “seek a Remedy elsewhere; yet promising not to come to Extremities, as long as “he could entertain any hopes that the Pope would do him Justice.” *Clement's* Answer did not please; *Henry* forbid his Subjects to obtain or receive from *Rome* any Orders contrary to his Authority. Some Writings were also made publick in Favour of the Divorce: But we must refer our Readers to the Historians of both Parties, or to what *Burnet*^l has mentioned concerning the Reasons alledged for or against it.

THE King laid before the Parliament the Writings and Decisions which were favourable to him. Then he had recourse to the Convocation of the Clergy, which declared his Marriage with *Catharine* was null, and the Dispensation granted by *Julius* the II^d of no Force. From that Time the Pope's Authority declined in *England*:

^e The chief, which began the Breach, was the Refusal to shew the Bull of Dispensation to the King's Council; *Campegius* the Pope's Legate had Orders not to deliver it, but to burn it as soon as the King and *Wolsey* should have seen it. This Order was occasioned by the Pope's Negotiations with the Emperor.

^h *Rapin* in his *History of England* Lib. XV. says, That *Francis* the Ist not sending timely Succours to *Lautrec*, his General in *Italy*, was the Occasion of this Turn in the Affair of the Divorce, because for want of this Help the Pope was obliged to come over to the Emperor. A noble Field for Reflexions on the narrow Views of Politicians.

ⁱ According to *Rapin*, the *English* Universities were brought over with much Difficulty, fearing the Consequences of the Divorce, viz. the Increase of Lutheranism, and the Promotion of *Cranmer* who was a *Lutheran*, a Name then given to all Hereticks. Catholicks say the Doctors Votes were obtained by secret Practices, Threats, ill Treatments, and Bribes.

^k Hist. of Reform. Lib. II.

^l See *Burnet* in the same Place.

The Clergy of the Province of *Canterbury* paved the Way by acknowledging the King as supreme Head and Protector of the Church and Church-men of *England*. Not long after the Parliament took off the Annates, (an odious Tribute, levied with the utmost Rigour upon all Church-Livings, to which the Court of *Rome* would grant no Letters of Provision, till it was fully paid) declaring at the same time, that if the Pope, for want of this Payment, should refuse his Bulls to those who should be named to Bishopricks or Archbishopricks, “ then and in such Case the Bishops should “ be consecrated by an Archbishop, and the latter by two Bishops, whom the King “ should chuse, and such a Consecration be deemed as valid as if the Pope had ordered it.” The same Parliament allowed to the Pope one twentieth of the first Year’s Income of Benefices, with a Proviso, “ that all Censures or Excommunications “ thundered out by the Court of *Rome* against the King or his Subjects, should be “ looked upon as null, not put in Execution, or any regard paid to them, but Ecclesiastical Functions and Divine Service performed notwithstanding, both in publick and private.”

WE shall omit several particular Facts, which were the Fore-runners of more glaring Attempts against the Papal Power, such as some Letters which passed between the Pope and the King; this Prince’s being cited to appear at *Rome*, and his Refusal of sending even an Attorney to represent him; *Cranmer*’s^m Promotion to the See of *Canterbury*, &c. In *February* 1533 Appeals to *Rome* were forbid: *Cranmer*’ⁿ declared null the King’s Marriage with *Catharine* of *Arragon*, and confirmed that which he had contracted with *Anne Bullen*, who was accordingly crowned Queen a few Days after. So ended that Affair which broke the close Union of so many Ages standing betwixt *England* and *Rome*. This Decision was, at least to outward Appearance, grounded on Motives of Conscience and Religion, which the Promoters of the Reformation often employed since with Success. The Pope condemned all these Proceedings, annulled the Archbishop’s Sentence, threatened the King himself with Excommunication, but allowed him Time^p to repent: Instead of which *Henry* appealed from this Decree of the Court of *Rome* to a General Council lawfully assembled: Notwithstanding all this publick and open Defiance, there were still some Hopes of a Reconciliation, grounded on the King of *England*’s wavering Notions and changeable Temper^q. *France* offered its Mediation betwixt the Pope and King. *Henry* himself seemed inclined to refer it to the Judgment of the Cardinals, upon Condition that those of the *Imperial* Faction should be excluded from the Consistory. The Pope on the other Side was disposed to favour *Henry*. In a word all tended to a Coalition; but the Emperor’s Party diving into the Secret broke all their Measures^r. The *Austrian* Cardinals urged and encouraged the Pope so far, that he too hastily published that fatal Decree, which confirmed *Henry*’s Marriage with *Catharine*, under the Penalty of incurring all the Censures of the Church, unless he conformed to it.

^m The Pope granted the Bulls required in Favour of this Archbishop, concealing his Grief for that Promotion; *Cranmer* was closely united to the *Lutherans*, he had furnished the King with Weapons against *Rome*, and seemed inclined to the Reformation. He was consecrated in *March* 1533. His Bulls, says *Burnet*, were the last seen in *England*.

ⁿ In May 1533.

^o *Henry* married *Anne Bullen* at *Calais*; *Roland Lee* a Priest performed the Ceremony, being deceived as Catholick Historians relate it by the King’s telling him, “ he had gained his Cause at last, and that the Pope “ had both declared his Marriage with *Catharine* null, and given him leave to take another Wife, &c.” See the Continuation of *Fleury*’s History, Vol. XXVII. p. 298.

^p Till September.

^q So *Burnet* says.

^r *Father Orleans* says, as cited before, that both Parties were in a favourable Disposition, at least to go on in the Law-suit, if the *Imperial* Cardinals had not hurried Matters.

This

Reformed CHURCH of ENGLAND. 5

This happened but two Days [†] before the Arrival of a Messenger, who brought with him *Henry's* Submission obtained by the Mediation of *France*.

HERE we may, after *Burnet's* Example, fix the memorable Epocha of the Down-fal of the Pope's Authority in *England*. *Henry* finding himself deceived by the Court *Rome* lost all Regard, and Respect for it; the exorbitant Power of that Court had been very much shaken for some Years by repeated Contests with, or Disputes about it, which made it easier for him to abolish it. In *March* 1534 *England* freed itself from the Obedience so long paid to the Holy See, and from that Submission which the Pope required more like an absolute Master from Slaves, than a tender Father from Children. The Church must have a Head, but his Power ought not to be unbounded or despotick, had this Authority been kept within its own Sphere, had it not been often exerted against the known Rules of Gospel Morality, had the common Father of the Faithful given good Example, seasoned his Instructions with Mildness and Compassion towards his Children, instead of punishing their smallest Faults with Fire and Sword, Racking-wheels, and Gibbets; *Luther* and *Calvin* would never have found Followers to disturb the Peace of the Church, the *Low-Countries* would be still subject to it, *Henry* would not have made a Schism, and the remaining Catholicks would not so often withstand their common Father's Orders, with as much Stubbornness as those who are entirely revolted from him. The Parliament had no sooner resolved to disown the Pope's Authority, any further than that of a private Bishop restrained within the Limits of his own Diocese, and openly declared against his universal Jurisdiction, but Divines wrote on that Subject, and endeavoured to convince the People of the Truth of, and Benefit arising from, this new broached Opinion: Even their Sermons were chiefly employed in exclaiming against the Pope, in representing his Authority as a downright Tyranny; from the heavy Yoke of which, *England* was at last happily delivered. This Doctrine found easy Access in a Nation always jealous of its Liberty [†] and Property. Add to this the wonderful Authority and persuasive Power of a Preacher who from a Pulpit thunders out in Favour of Liberty, and pretends that what he maintains is agreeable to, what he attacks is expressly against, the infallible Word of God. This Act of Parliament against the Pope and in Favour of the King being passed, the Clergy submitted and owned that the Power of convening them was lodged in the Sovereign, the Ecclesiastical Laws were narrowly looked into, and Hereticks enjoy'd the Privilege granted in *England* to other Criminals, *viz.* of being heard in their own Defence, and even being set at Liberty upon Bail, &c.

THE Affair of *Elizabeth Barton*, which happened much about that Time, was very prejudicial to the Catholick Religion, and made the Clergy still more odious. She was a Nun in *Kent*, and is commonly known by the Name of the Maid of *Kent*. Tho' we should not give Credit to the whole History of her pretended Extasies, as related by Protestant Authors, still it plainly appears she was a Cheat, and guilty in the Sight of God and Men. She was, they say, afflicted with Vapours to a high Degree, this Distemper some crafty Monks improv'd to their own Advantage, and pretended she was inspired; her most foolish Words and Actions were cried up as heavenly Revelations, and they helped her to counterfeit the Spirit of Prophecy.

[†] The Messenger had been stop't by the overflowing of Waters. Such Events are above all human Foresight, and generally looked upon Miracles by those who gain their Ends by them.

[†] The new Act of Parliament was an Ease to the People, abolished the buying and selling of Indulgences, &c.

The Fraud went on successfully for some Time, at last it was discovered, and proved very detrimental both to the Nun and to the Monks; who have had the Misfortune to be often accused of such Male Practices. But they are not the only Persons guilty of those Enormities.—We have seen such Tricks play'd " over again in our own Days, and it must be owned, that People who are diffident of the Justice and Strength of their Cause, are apt to endeavour to support it by unlawful Means; which generally raise the Publick's Indignation, and if the People are inclined to a Revolution, make them absolutely resolve upon it. We shall not entertain our Readers with the Clergy's Oppositions to the new Religion, the Disputes which soured the Minds more and more, the burning by the King's Order, or at least with his Connivance, both Books containing, and Authors and Followers maintaining, the new Doctrine. *Henry* had been told, that the best Way of justifying his Conduct towards *Rome*, was to shew a great Zeal in Favour of the old Religion; and moreover, 'tis certain, that Prince had not left the other Doctrines of the Catholick Church, when he renounced the Pope's Power. Nevertheless, the reading the Scripture in the Vulgar Tongue having been allow'd, in Spight of all the Oppositions made against that Grant by the Monks and Clergy, the new Religion spread itself throughout the whole Kingdom, with an incredible Swiftnefs; because every one made it his Business to compare the Conduct of Christ's Vicar, with the Morals preached and practised by Christ; the Doctrine of Scripture, with the Actions of the Monks and Ecclesiasticks of those Times. The Reading of the sacred Books being allowed to every one, every one undertook to search into it, and to explain it his own Way. They earnestly looked for the Condemnation of those Doctrines they were resolved to abandon; whatever was not found expressly mentioned in Scripture, was condemned as erroneous: So that Tradition was rejected, with most of the Councils and the Decretals. Thus *Henry* the VIIIth, led on by Men, who *to the pure Word of God* join'd much human Policy, and knew how to use all worldly Craft *in Fishing of Men*", made daily Advances towards a Reformation, no ways intended by him in his Divorce from *Queen Catharine*.

In the Year 1536, the Convocation of the *English* Clergy drew up Articles of Religion, which were examined and amended by the King himself, as Head of his Church. This was but a first Draught of the Reformation, which the new Gospel Workmen brought on Step by Step as they could get Ground; they were already bent upon a total Separation from the Catholics, but were forc'd to give Way to the King's Religion: And tho' in many Occasions they may not have followed exactly the Pattern of plain Dealing set them by Christ, tho' several other Defects which we shall pass * over in silence, may have been evident Proofs that their Mission was not from God; it must be confessed at least, that they made a skilful Use of the Situation in which they found *Henry*, who by overthrowing the Pope's Authority in his Kingdom, did not or would not foresee that he must soon or late act against the solemn Protestation he then made of maintaining Catholick Religion in its full Force and Extent †. Here are some Proofs of what we now advance.

" Not to mention the carnal Quietism of C. every one remembers the *French* Prophets both in *London* and in the *Cevennes*. But of this more hereafter.

* This alludes to Christ's Words to St. *Peter* and other Apostles.

† See *Boffet's* History of the Variations of Protestant Churches, *Lib.* 7.

† *Burnet's* History of Reform. *Lib.* 3. relates the various Judgments on those Articles, and on *Henry's* Situation.

HENRY had appealed from the Pope to a General Council: But who could call it? Was it the Pope? His Authority was disowned in several States of Christendom: And he was *Henry's* adverse Party. Could so necessary a Meeting be brought about by a general Consent of the whole Church, or of all Christian Princes? The Church was divided, different Parties formed, some were engaged on one Side, some on the other. Kings and Princes took Advantage of the State of Affairs, their Interests were changed; and those Powers which had espoused the new Opinions, thought it absolutely necessary to pull down Popery: Not so much with an Intent to conform to the new System, as out of the political Views which prevailed in the sixteenth Century. Therefore the Appeal to a General Council was eluded in the following Manner. The Clergy declared against the Assembly at *Mantua*, which was a kind of Preliminary to the Council of *Trent*, they exclaimed against General Councils as useless and subject to great Inconveniences, and raised such Objections, as were not to be overcome in that Conjunction² of Time. Both Interest and Policy brought on the Dissolution of³ Monasteries: To palliate the Matter, the Disorders of the Monks and Nuns were exposed to publick View, and magnified beyond Measure. This was a plausible Pretence, and it must be owned, that for some Ages before, very few had been exempt from them. To engage the Nobility, and render those Innovations agreeable to it, the Abby Lands were sold at a low Price; and to quiet the People, chiefly the poorer Sort, who were maintained by the charitable Contributions of the Abbots and their Monks, the Purchasers of those Lands were ordered to continue those Alms, and keep up Hospitality. The Dissolution did not become universal till the Year 1539. Whoever is apprised of the blind Obedience which the Monks pay to the Orders of *Rome*, must be sensible that this Suppression was a necessary Consequence of disowning the Pope's Supremacy. This was followed by new Regulations about Religion, which, says *Burnet*, " Was the first publick Act of *Henry's* Supremacy, who till then had always consulted the Clergy " of his Kingdom." But now by his single Authority, he commanded all Priests who had the Care of Souls committed to their Charge, to declare to the People, every Sunday, during three Months from the Publication of this Order, and afterwards twice in every quarter of a Year, that the Pope's Authority was null, abusive, and no ways grounded upon the Word of God, &c. By this same Decree several Holydays were suppressed as unprofitable, the Honour paid to Relicks, Images and Pilgrimages were discountenanced and forbid as superstitious; Alms only, and the keeping of God's Commandments were enjoined. Priests were earnestly exhorted to teach the People to say the Lord's Prayer, the Creed, the Decalogue, &c. in the Vulgar Tongue; to reside in their Diocess or Parish; to comply carefully with all the Duties of true Pastors; to administer the Sacraments with due Reverence; to lead regular Lives; to abstain from going to Taverns, &c. and to share their Income with the Poor. These Regulations occasioned some Tumults, raised and fomented by Priests and Monks, who disliked this Reformation prescribed to them. *Henry* suppressed them with Ease, and having no further Occasion to shew any Regard to the Priests and others who adhered to the old Religion, and could do no more than fear and

² These Objections may be seen in *Burnet's Hist. of Ref. Lib. 3.* A Passage of *St. Greg. Naz.* against Councils is there cited. Protestants cite the Fathers, when to their Purpose, Catholics do the same against Protestants. Human Frailties are of all Parties.

³ *Rapin Thoiras, Lib. 15.* says, that " Hope of Gain by their Spoils made *Henry* push on that Affair " with the utmost Eagerness And that his Design was easily guess'd at by his employing *Cromwell*, " who was a declared Enemy to the Monks." Had this been a *Work* truly *Evangelical*, the Agents should have been Men animated with the Love of Truth, not with a Desire of Revenge.

hate him, he went on in the Execution of his Projects. He insisted on a Compliance with his Reformation, and pursued it with fresh Vigour, in order to crush all those who maintained the Pope's Authority, who were now become his most inveterate and irreconcilable Enemies. This occasioned the total Suppression of Monasteries, in which, 'tis said, a Discovery was made of an infinite Number of Frauds committed in the Honour paid to Relicks and Images. They mention amongst others, a Crucifix at *Bexley*, which was called the *Statue of Grace*. It bent, or raised, or lowered itself, could shake its Head, roll and turn its Eyes or knit its Brows, according to the various Sentiments it was to express. The sly Monks had cunningly contrived in their Cells, the different Springs which were to put in Motion the wonderful Crucifix. This pious Fraud, or rather detestable Contrivance, not only edified some *English* Bigots, but what was chiefly aimed at, enriched the Monastery. At last a Bishop of the new Stamp found out the Mechanism by which those pretended Miracles were wrought. The Monks of *Hales* were also discovered in such another, tho' far less ingenious piece of Villany; they kept some Duck's Blood, which they pretended was some of Christ's precious Blood, in a Glass Viol, one Side of which was very thick and not transparent, the other thin and very clear. When any Bigot was to be cheated out of his Money, the thick Side was shewn to him, and he was told the Blood was invisible by reason of his Sins: Fright, and an earnest Desire of seeing the Blood, made him soon redeem his Sins by large Alms to the Convent. We should find much fewer Miracles recorded, had all their secret Springs and Frauds been found out; and the legend Writers might have spared three Parts in four of their voluminous Works, if they had mentioned none of those Tricks as true Miracles, and even added some groundless Fictions of their own; but thank God, neither Christianity nor Catholick Religion, inforces an implicit Faith to legendary Authors. A serious Consideration of all these religious Quackeries oblige us to say with *Cicero*, Is it possible a South-sayer^b can look at another without laughing? And indeed, how can one Man, who gravely pretends to preach up as pious Practices, what he himself knows to be useless and superstitious; help laughing at another whom he finds guilty of the same Cheat, and recommending other Practices as useless as those he himself extolled. Such Discoveries soon brought Relicks and Images into Contempt. They burnt the Body of that holy Prelate *Thomas Becket*, Archbishop of *Canterbury*, who had maintained with so much Zeal, the Privilege claimed by the Popes of governing Kings and Emperors. The Festival and Office of that Martyr for the Pope's Supremacy, was forbid^c to be kept or said: His rich Shrine was beat to Pieces, and his Altars demolished^d. *Henry* omitted^e no Affronts he could offer to the Memory of that Saint, and vented upon his Ashes the implacable Hatred he had conceived against the Pope.

THIS Behaviour of the King of *England* rendered him daily more odious to the Court of *Rome*. He was accused of declaring open War against God and his Saints;

^b Cic. L. 1. de Natura Deorum. *Miror quod non rideat bauruspex, cum bauruspitem viderit.* I might have put another Word more adapted to Christianity, but I leave it to each Party to put in what Word they like best.

^c *Bessuet*, L. 7. Hist. of Var. gives an ingenious Parallel betwixt that Saint and *Thomas Cranmer*; the impartial Catholics and Protestants may examine it.

^d *Chevr.* who in 1730, printed at *Amsterdam* a Chronological Compendium of *English* History, which to his great Loss, was oftener met with in Grocer's Shops, than in the Libraries of the learned, says, that "St. *Thomas Becket*'s Disgrace was a Consequence of the Downfal of that Authority, which having sealed "with his Blood, he obtained the Crown of Martyrdom, and all the Glories of Heaven."

^e *Henry* was so foolish as to cite that Saint before his Tribunal, and there try and condemn him for High Treason.

he was compared to the most wicked Princes of Antiquity. At last the Pope thundered out against him the dreadful Sentence of Deposition, declaring his Subjects free from their Oath of Allegiance, &c. But these Thunders of the Vatican only irritated *Henry* the more against the Pope: He required of the *English* Bishops a new Declaration against him, as a Tyrant and an Usurper of the Kingly Power in Temporals: He gave a general Leave to read the Scripture, and ordered Bibles to be placed in all Churches, and that the Priests should exhort their Parishioners to read them; and to conform their Lives to the divine Precepts therein contained. Pilgrimages, Relicks, Images, saying Beads and the Rosary, &c. were also enveigh'd against as useles and superstitious Customs. *Cromwell* had a new Dignity conferred upon him; which placed him at the Head of the Reformation ^f. He ordered Images to be pulled down, and forbad to honour them with lighted Tapers or Candles. But this was allowed before the blessed Eucharist or a Crucifix. Parish Priests had also Orders given them, to leave out the *Ora pro nobis*, or, *Pray for us*, as *Burnet* expresses it, which brought on a Disuse and Contempt of calling upon the Saints for their Intercession ^g. Yet *Henry* persecuted other Hereticks, and chiefly the Sacramentarians; whom he hated.

In 1539, or 1540, six new Articles of Religion, very opposite ^h to the Reformation, were proposed and passed into an Act of Parliament, with *Henry's* Approbation. They are known in the *English* History by the Name of *A Statute to prevent Diversity of Opinions on certain Articles of the Christian Religion*. By this Law, which was intended, as is said in the Preamble, *to re-establish Union, and prevent the evil Consequences of Division*, it was enjoined to believe and to teach, 1. That after the Consecration of the Bread and Wine, no Part of the Substance of this Bread and Wine remains in the Sacrament, but only the Body and Blood of Christ, under those Appearances.

2. THAT Scripture does not enjoin receiving the Communion under both Kinds; as absolutely necessary, and that one might be saved without believing it, since the Body and Blood of Christ are both under each Kind.

3. THAT the Law of God did not allow those to marry, who had been ordain'd Priests.

4. THAT the same Law obliged those who had vowed Chastity to keep it.

5. THAT the Use of private Masses should be observed, it being grounded upon Scripture, &c.

6. THAT Confession should be kept up in the Church as useful and necessary; yet without believing it ⁱ to be of absolute Necessity. All those who should impugn those Articles, chiefly the first, were condemned to Death, Loss of Goods, &c. And great Care was taken to have them punctually comply'd with. This Law terrify'd for some time ^k those who were for carrying on the Reformation, and inspired the Roman Catholicks with new Courage, but it neither hindered the first from making daily Progress, nor the last from frequent Disappointments: The Dissolution of

^f That of Vicar General and Vicegerent. *Burnet*, Lib. 3.

^g *Burnet*, *ibid*.

^h That is opposite to the Reformation which followed, for what had been done already; and those very Articles, were a kind of Reformation. See what *Bossuet* says of them, Lib. 7. *Hist. Var.* This Act of Parliament, says *Rapin*, Lib. 15. was called the *Bloody Statute*; it had been contrived by *Gardiner*, Bishop of *Winchester*, but *Henry's* true Motive was "to make all his Subjects dependent on him, none being exempt from troublesome Enquiries; so, says *Rapin*, the Pope's Party, and that of the Reformers, were "at his Beck." What was this, but to claim Infallibility, and make himself Pope of *England*?

ⁱ See *Burnet*, in his Additions.

^k *Henry* lost by it the good Graces of the *German* Protestants, *id. ibid*.

Abbies and Monasteries went on, the Lands belonging to them were sold, the Order of the Knights of St. *John of Jerusalem* was suppressed in the Year 1540, and Leave was given, or rather renewed, to every particular Person to read the Bible. From all which it appears, that the Reformers did not lose much Ground: But the Death of *Cromwell*¹, who had warmly espoused their Cause, was an irreparable Loss to them. *Cranmer* was the only Support of the Reformation, against *Gardiner*, who protected the Catholics, and had Cunning enough to set in a proper Light the Inconstancy of the King, who favoured both the Catholics and Protestants by Turns, and whose former Steadiness was chiefly attributed to *Cromwell's* superior Genius.

In the Year 1542, we find evident Proofs of the Bible being read in all ^m Churches, and some Time after the Roman ⁿ Catholics endeavoured to cry it down, under Pretence, that it was falsify'd in the Translation. We must also take Notice of a Pastoral Instruction set forth by Bishop *Bonner*, towards the latter End of 1542, or Beginning of 1543. It earnestly recommended to Priests and Churchmen the reading of Scripture, and contained several Points of Discipline of very great Importance, concerning the Instructions to be given to the People, Education of Children, edifying Lives of Priests, and a Decency of Behaviour in religious Ceremonies, either of old standing, or newly established; but chiefly about Sermons, and a bad Custom which had crept in of representing ludicrous Farces or Plays in the Churches. Strange and almost innumerable Abuses were daily committed in their Manner of Preaching, in which it is very difficult to determine, whether Ignorance, Superstition, or a bad Taste, prevailed most in the Age we mention and some of the precedent. Commonly they were but so many ridiculous Representations ^o of the Incarnation, Birth, and Passion of Christ, and other Passages of his Life, contrived, according to all Appearance, rather to procure a clownish Recreation for our Ancestors ^p, than to imprint in their Minds the heavenly Truths of the Gospel. But the Plays which *Bonner* condemned in his Pastoral Instruction were of another Kind. *Burnet* assures us, “ that, “ at the Beginning of the Reformation, there was a Design set on foot, to represent in a ludicrous Manner the loose and disorderly Lives of the Monks and “ Priests who followed the old Religion. These Writings were in Prose, “ somewhat like Ballads The Action of the Players was as bad as the Subject When the Vices of Monks and Disorders of Convents had sufficiently “ entertained the Publick; some of the superstitious Ceremonies of the old Religion were brought upon the Stage, and this Show pleased the common People, who, “ remembering the bad Lives of, and cruel Usage they had received from some “ Churchmen, diverted themselves at their Cost, and were delighted to see their Su-

¹ He had been *Henry's* Vicegerent. His Death, says *Burnet*, was a great Remora to the Progress of the Reformation. Yet he died a Catholic, and owned upon the Scaffold, *that he had been seduced*. Nevertheless *Burnet* pretends, he died out of the Communion of *Rome*; because, says he, at that Time the Word Catholic was a distinguishing Mark for those who disliked the Innovations of the Court of *Rome*. But how can that agree with the said Recantation?

ⁿ See *Burnet*, as above cited.

^o We desire that no body should take Offence at this Distinction; 'tis employ'd only for Clearness sake, because the Church of *England* calls itself Catholic also.

^p The Authors of the *History of the French Stage*, p. xi. and xvi. of their Pref. of the *Amsterdam* Edition in 1735, refuse the Name of Comedy to those Poetical Dialogues on the Mysteries of Religion, which were publicly spoken upon a Stage by a Company of Bigots of those Days, who called themselves *Brethren of the Passion*. But since they own them to be *Dramatick Poems*, we can find no Difference between them and other Comedies, except the want of Unity of Action, and their being divided into different Days, by which they become so many Comedies, instead of being only one. Let the Readers be Judges.

^r And to make them shed Tears from the Bottom of their Hearts; if we give Credit to the same Authors, p. xx. who pretend, that the ludicrous Episodes which accompanied those venerable Mysteries did not interrupt, but rather encrease, Devotion: If the comical Speeches of the Devils caused Laughter, the Punishments of the Wicked terrify'd the Spectators.

“ perstition

“ perſtition turned to publick Ridicule The Clergy [†] on t’other Side exclaim-
 “ ed againſt this Practice, as paving the Way to Impiety and Atheiſm The
 “ wiſeſt Reformers condemned it alſo, as not conformable to the true Spirit
 “ of the Chriſtian Religion. As for the Politicians, they encouraged it with all
 “ their Might” And to be ſure theſe laſt, joined to Women, Children,
 the Mobility and indiſcreet Bigots, made up a powerful Body. *Burnet* takes Notice
 likewise of the Defects with which Sermons were accompanied in *England*, and
 indeed they were common to all other Countries. “ Before the Reformation, ſays
 “ *he*, few Sermons were preached, except in Lent. The Diſcourſes pronounced on
 “ Holydays were Panegyricks, rather than inſtructive But in Lent, the Mendi-
 “ cant Fryers put themſelves forward in that Time of Faſting and Abſtinence, em-
 “ ploy’d all their Eloquence to make Impreſſions on their Hearers; they ſpoke with
 “ a good deal of Vehemence, but with as much Affectation . . . wholly bent
 “ upon extolling ſome Church Ordinance and drawing to their reſpective
 “ Convents the Alms and Offerings of the People Indulgences and Pilgrimages
 “ were highly commended, and the Shrines and Relicks of Saints magnificently
 “ adorned. But little or no Care was taken, to repreſent in all its Beauty the
 “ Excellency of Holineſs So many Fables and human Inventions were inter-
 “ mixed with the Truths of our Holy Religion, that thoſe Inſtructions became a
 “ meer Jeſt and a ridiculous Farce.” The firſt *Engliſh* Reformers endeavoured to re-
 medy thoſe Defects, and to inſtil into the Minds of the faithful a true Knowledge of
 the Principles and Grounds of Chriſtianity. They ſent Preachers of their own to
 all Parts of the Kingdom, without fixing their Reſidence at any particular Church.
 “ They went (ſays *Burnet*) and inſtructed the People, ſometimes in one Place, ſome-
 “ times in another; being authorized ſo to do by the King’s Permiſſion But
 “ as Party Differences about the Points to be believed ran very high the King
 “ pitched upon two Expedients to remedy this Evil. 1. He commanded that no
 “ Eccleſiaſtick ſhould preach without his Licence, or that of the Ordinary of the
 “ Dioceſs. 2. He cauſed a Book of Homilies to be printed, in which, the Epistles
 “ and Gospels of every Sunday and Holiday were contained, and explained. This
 “ was a Paraphraſe of thoſe Parts of Scripture in which the moſt neceſſary
 “ Inſtructions for the good Conduct of our Lives are delivered: Various Exhorta-
 “ tions, and ſhort Explanations of the moſt common Difficulties were added to
 “ it as were alſo ſome ſet Diſcourſes for particular Occaſions, as Weddings,
 “ Chriſtenings, and Burials, &c. all which were read at proper Times by
 “ Priests who had not Power to preach. But as even thoſe who were licensed
 “ often ran into, and were ſoon accused of ſcandalous Heats and Paſſions the
 “ King tired with the many Complaints daily made to him againſt both Par-
 “ ties, ordered that all Sermons ſhould be written and read. This gave Riſe to
 “ the Cuſtom ſtill generally followed in *England*, of the Preacher’s reading their Com-
 “ poſitions.” *Burnet* highly commends that Practice, and it muſt be owned, that
 it is very advantageous on ſeveral Accounts. The Diſcourſes which are intended to
 be read in Churches, and which we call Lectures, are more ſolid and elaborate, as
 to ſound Judgment, Strength of Reaſoning, and Purity of Style, than ordinary Ser-
 mons; as may evidently be ſeen in *Tillotſon’s* and *Clark’s*, &c. Performances:
 But they are often apt to ſoar above the Reach of the common People’s Underſtand-

[†] Catholick Clergy: For the Proteſtants were certainly of another Mind.

ing, even of those, who tho' they have had a more liberal Education, yet have not a natural Capacity to follow the Thread of a long Argument, and are not used to judge of its Strength. Eloquence on the contrary adapts itself to all Capacities, and makes Impression on the Ignorant as well as on the Learned : Its nicest Art is not incompatible with Christian Simplicity, its Figures being drawn from Nature, and well applied, soften the most obdurate Consciences, and bring them back to the Knowledge and Practice of religious Duties. Thus the Prophets and Apostles made Use of them as Occasion served; and the only and chief Aim of true Eloquence, is to instruct, persuade and reform. If some, not to say most Preachers, employ it to evil Purposes, such as raising Disputes, bitter and injurious Reproaches, sharp Invectives against their Adversaries, false and unconvulsive Arguments, endeavouring from a particular Instance to render the generality of such and such Christian Communion odious; this is downright Sophistry, and the very reverse of the Pattern, set to them by the Apostles and Prophets, who never made Use of Eloquence, but in order to bring their Hearers to the Knowledge of Truth.

THE War of 1542, between the *Scots* and *English*, and the Victory obtained by the latter, occasioned some Beginning of a Reformation^r in *Scotland*: The *Scots* Prisoners, when in *England*, took Notice of the Changes which the King had brought about both in Religion and in the Clergy: They approved of them, as we are told, and carried back into their Country some Notions and Seeds of the new Doctrine. About the same Time the Parliament of *England* made an Act in favour of the true Religion^s, and to abolish that which was contrary to it; and approved the Law concerning the abovementioned six Articles. This Law was a kind of Profession of Faith, which was then looked upon as conformable to the Doctrine of the Apostles: But we shall find by what follow'd, that it was not long in Fashion. The Preamble of this Act complained, that Differences about Religion encouraged some seditious Persons to wrest the Sense of Scripture^t, to alter it in Sermons^u and in Books, to prophane it in their Plays^w and Songs; in order to remedy those Abuses, 'twas thought necessary to draw up a Formulary of Faith, *conformable to the Doctrine of the Apostles*. To this End, a Translation of the Bible, made by *Tindal*, was forbid, and condemn'd as false, pernicious and erroneous. All Books likewise which contained any Tenet contrary to the six Articles published in 1540, were prohibited, and whoever kept them was liable to Fines and Imprisonment: But other Translations were allowed, yet, says *Burnet*, without Notes or Prefaces. The King's Orders were confirmed, as were also the Catechisms and Books of Instruction, which had been printed in *England* before the Year 1540. Moreover the Parliament forbid the Printing any Book about Religion without Licence, and the explaining Scripture Passages in Plays and expounding the Bible publickly, without the King's, or the Ord-

^r See more of this hereafter.

^s Meaning the Religion of the then governing Party.

^t This Abuse was occasioned by People of all Ages and Conditions, and we might say of both Sexes, who pretended to preach, and being guided only by a blind Zeal, without any other Knowledge, expounded the Scripture each of them according to their own Fancies, yet thought they preached like Apostles, tho' their only Eloquence consisted in exclaiming against *Rome* and the Pope, under the injurious Characters of Antichrist and *Babylon*. Then indeed they never wanted Words or Reasons; and the *French* Reformers of those Times were endow'd with the same wonderful Facility of speaking.

^u The Books were like the Sermons, the Authors, though ignorant, pretended to be Judges of Religion, and the Bitterness of their Zeal shew'd itself in the very Title Pages of their Books; such as *A Shrine for the Roman Beast*, and the *Downfall of Popish Idolatry*, &c.

^w Several such Songs are still to be found in old Books; the *French* Protestants were guilty of the same Excess; in Henry the IVth of *France* his Days a very injurious one was said to have been made by *Beza* himself. The Roman Catholics have not been remiss in that Sport against Protestants, or against one another. See *Mem. Hist. & Crit.* for 1722.

nary's Permission. Lords, Gentlemen, their Wives, even Tradesmen who were Housekeepers, were allowed to read the Bible, which was forbid to all others; but yet they had leave to keep the Psalter, the Lord's Prayer, the Creed, and the Hail Mary, in *English*: All Churchmen who happened to teach any thing contrary to this Act, were obliged, for the first Time, only to a Recantation; for the second, to an Abjuration, and to carry a Faggot upon their Shoulders, as a Mark that they had deserved to be burnt, which they were actually condemned to, if they refused to abjure, or to make publick Satisfaction; but the third Offence was always without Mercy punished with Fire. As to the Laity, their second Offence was followed by the Loss of all their Goods and Chattels, and Imprisonment for Life. *Burnet* says, that this Law, tho' it might allay the Fears of those who were liable to Prosecutions, upon account of the new Opinions, yet it did not entirely remove them; because the King still had it in his Power to recal it when he pleased, so they were left to his Discretion, or rather had nothing to trust to but his inconstant Humour. Accordingly they were persecuted in 1543, and some Protestants were burnt at *Windfor*; because *Henry* being reconciled to the Emperor, and having entered into an offensive and defensive League with him against *France*, began to hearken to the Friends of the old Religion. If we may credit *Burnet*, *Cranmer* himself *, who was the Chief of the *Professors of the new Science*, (this was the Name then given, in Derision, to the Protestants) narrowly escaped † being ruined by the secret Practices of his Enemies. Nevertheless *Henry* favoured the Protestants in one Point, he prevailed on the Parliament to ordain, "That the Prayers and Litanies used in Processions should be translated into *English*: And this Decree was sent to *Cranmer*, with an absolute Command to publish it in his Province." Not long after some of the principal Dignities of the new Church of *England* were bestowed on several Abettors of the Reformation; but on other Occasions the old Catholics maintained their Ground, and successfully opposed those Reformers. *Henry* ‡, in one of his Speeches to the Parliament, gives us a lively Description of the Faults committed by both Parties in religious Matters; and how far Disorders and Licentiousness prevailed under the Cloak of a Gospel-Reformation: And it must be owned, that all great Revolutions are never exempt from such Disorders, except those only which are truly brought about by the immediate Hand and Power of God; in these, and in no other, Men are kept constant to all their Duties.

SOME Authors positively affirm, that in the Peace concluded between *France* and *England* it was stipulated, that Mass should be changed in both Kingdoms § into a plain Communion Service. *Henry* however went on in his sudden Fits of Heat and Fury ¶ against the Reformers and their Adherents; several of them were burnt; the Plots against the Archbishop of *Canterbury* were carried on with new Vigour, and Endeavours were used to ruin the Queen (*Catharine Parr*) who protected the Reformers; both these Designs failed, and brought the King's Anger, says *Burnet*, on those who maintained the old Religion: But if he had lived longer, he might have taken them again into Favour. Protestant Authors, and *Burnet* in particular §, employ all their Skill to justify this Prince's Conduct, or to palliate his Faults: Ca-

* *Burnet, Hist. of Ref.*

† The same.

‡ In 1545.

§ *Rapin Thoiras, Lib. XV.* proves this Story to be without any Grounds, and against all Probability.

¶ *Burnet, Hist. of Ref.*

§ See *Burnet's Hist. of Ref.*

tholicks, on the contrary, paint him in the worst Colours, to render him odious^d. But may we not question the Impartiality of both Sides? Very few Writers, if any, can entirely lay aside the *Spirit of Party*, which prevails most in religious Disputes, where Custom, Education, and temporal Interest are so deeply concerned. Certain it is, that *Henry* the VIIIth his violent and hasty Temper, his inconstant Humour, the various Circumstances of his Life, chiefly his claiming the Supremacy in Ecclesiastical Affairs, has procured many Martyrs to both the old and new Religions. Some gave it out, that after his Death his Body burst, and that the Dogs lickt up what came from it. This Event was so remarkable, that it could not escape the most severe Reflections from the zealous Catholicks. They looked upon it as the Accomplishment of the Prophecy of one *Payton* a Monk, who had threatened *Henry*^e, *That the Dogs should lick his Blood, as they had done that of Ahab*. A Protestant in the same Circumstances^f would have made the same Use of the pretended Prophecy against a Catholick who should have persecuted him.

DURING the Minority of *Edward* the VIth the Earl of *Hertford*, his Uncle, of the Family of *Seymour*, antiently *St. Maur*, was raised to the Dignity of Protector of the Kingdom. He headed that Party which was for a thorough Reformation, and the Lord Chancellor favoured those of the old Religion^g. The Bishops were commanded to take new Commissions from the King. The Reason of this Order was, that most of them, as 'tis said, were so strenuous in maintaining the old Opinions, that 'twas thought necessary to conquer them by arbitrary Power, which dealt with them as meer Delegates, who held their Dignities only during Pleasure. But afterwards the antient Custom of bestowing Bishopricks for Life was revived. Disputes for and against the Use of Images were renewed and carried on with great Heats and Animosities by the Controversy Writers of both Parties; but it was decreed that the Reformers should get the better. *Luther* had^h tolerated those Monuments of Religion, which serve to fix the rambling Imagination of the common People in their pious Exercises, and supply the Want of *Spirituality* in which they are so notoriously deficient: But *Luther's* Example was not followed in *England*.

HENRY's Funeral Service occasioned an Enquiry to be made into Masses and Obits: Which took their Rise, according to *Burnet*ⁱ, from the Commemoration of the Dead, antiently made in the Communion Service, and *was only*, as he pretends, *a bare Ceremony*, in Memory of those who departed from this World in the true Faith. He says further, that the Opinion of the *Millenarians*, (who believed

^d Some say, that at the Hour of Death he shewed some Tokens of Despair, whilst others pretend he died a Catholick. *Burnet* himself is of this last Opinion, but in a Sense very different from that of the Catholicks; for that Prince, says he, always believed the Tenets of the *Roman Church*, even the most absurd, (as he is pleased to call them) such as Transubstantiation, &c. All Authors agree, that his whole Conduct was much to be blamed, yet with this Difference, that Protestants, as we said before, excuse his Faults as much as they can. His Cruelty was none of the least, he unmercifully put to Death his chief Ministers, Sir *Thomas More* in particular, whose Death was not much lamented by Protestants, because he was not one of their Martyrs: Even Catholick Authors do not spare him upon Account of his Cruelty. They are as severe against his Supremacy, which he was so fond of; and which the Reformers owned with too much Compliance, to gain their Ends. *Beffuet, Hist. Variat.* omits no Occasion to censure and ridicule the Reformation.

^e In 1534, *Payton* preaching before the King had taken those Words for the Text of his Sermon. See *Burnet, Hist. of Ref. Lib. 2.*

^f Witness the Stories of Persecutors being punished by God, which are carefully set forth by *Jurieu* and several other Protestant Authors.

^g The Chancellor was soon turned out, and the Pope's Adherents had a great Loss of him. See *Burnet, Lib. 4.*

Queen *Elizabeth* shewed some Inclination to favour the Use of Images; which was probably occasioned by "her Love for State and Magnificence in the Church, says *Burnet*, as well as in every thing else; "she thought that in her Brother's Reign they had stript it too much of exterior Ornaments, &c."

^h *Burnet's Hist. of Ref. Lib. 4.*

that Christ was to reign upon Earth a thousand Years, and that the Saints were to rise from the Dead to be Partakers of his Temporal Kingdom) gave a Handle to pray for their Rest and speedy Resurrection. This *Millenarian* System was at last rejected, but the Custom of praying for the Dead was kept up, as being absolutely necessary for their Happiness and Comfort ; from a Belief, that though they had served God faithfully, to the best of their Power, as far as human Frailty would permit ; still they were punished after their Death for some Sins for which they had not done worthy Fruits of Penance in their Life-time. This is the Substance of what *Burnet* says on this Subject. Even the most zealous and learned Catholics have frankly owned, that some Superstitions crept in amongst the numerous Foundations for Masses ; that the Avarice of Churchmen introduced several Abuses, which led the ignorant and weak into Errors : And that such Bargains have often been made about those Foundations, as gave to the Protestants a specious Pretence of applying to them a famous Passage of *Cicero* ^k.

'Tis needless to enter into all Particulars, and to transcribe like Slaves what both Parties wrote concerning those Changes in Religion ; we shall only glance at, and slightly mention the daily Encroachments against the Commandments of the Church, and some doctrinal Points of less Importance. Some exclaimed against the exterior Pomp and Magnificence of the Ceremonies of the Church, at which the Innovators took so great a Disgust, that they could not bear to hear the Word of God, when preached with such worldly Splendor. Others found Fault with Prayers to Saints to obtain their Intercession : All Honour paid to them was not condemned ; but *Calvin's* Doctrine, concerning their Power, began to be in Vogue. A Preacher named *Glasser* publicly inveighed against *Lent* in a Sermon at *St. Paul's*. Three Bishops, *Gardiner*, *Bonner* and *Tonstal*, assisted and protected by Princess *Mary*, used their utmost Endeavours to maintain a declining Religion, whose total Subversion and Downfall *Cranmer* was resolved, and hoped to compass, supported by the Protector, and with the Authority of a young King brought up in all the Sentiments of the Reformers. But what hindered most the Progress of the Reformation, was, says *Burnet*, the profound Ignorance of the Clergy, and their mean and base Avarice, which made them favour Abuses, for the sake of the filthy Lucre they reaped from them. Thus it happens in some bigotted Countries, (we do not intend here to make any odious Applications) that Superstition, grounded at first upon the Ignorance and over Credulity of the People, becomes afterwards the chief Support of Ecclesiastical Tyranny. If this Reflection is solid and true, no Wonder the *English* Clergy, which opposed the Reformation, and still made up then the greatest Part of the Clergy in this Kingdom, struggled so hard to keep up the Abuses. Had they been so complying as to yield up at first some Points which were not of absolute Necessity in Religion ; had they quietly submitted to the lessening of an Authority and temporal Power, no ways essential to Christianity, and without which the Church of Christ had prospered and flourished for many Ages, they might probably have prevented a Schism ; and Religion would have been more respected and better practised, instead of being rent and torn into Parties and Factions, industriously promoted and increased by the Avarice and Ambition of some particular Men. In order therefore to guard against what was apprehended from *that ignorant and superstitious Clergy*, the Heads of the Reformation, that is, *Edward* the VIth his Council, appointed an Ecclesia-

^k *Tota res est inventa fallaciis aut ad quæstum, aut ad superstitionem, aut ad errorem. Cicero, lib. de Divinatione.*

stical Visitation throughout the whole Kingdom, during which all ordinary Jurisdiction of Bishops was suspended : And as the Disputes of those Times made the People wavering and unsettled in their Belief, the Pulpit being made Use of by Churchmen, only to attack and confute each other : “ It was enjoined “ that Bishops should preach only in their Cathedrals, and all other Pastors in their “ own Churches only a sure and infallible Way, says *Burnet*, to find out “ what Preachers were favourable to the Reformation, who endeavoured to op- “ pose it, &c.” Moreover, a new Book of Homilies, on different Subjects, was published¹ chiefly about Salvation, “ to instruct the People about the Manner by “ which we are saved, according to the Doctrine delivered in the Gospel,” and to diminish that extravagant Trust they reposed in Priests, and in the outward Ceremonies prescribed by them for obtaining the Kingdom of Heaven. This is another Abuse into which Churchmen have inconsiderately run, by minding too much their worldly Interest ; and which has given a Handle to the Broachers or Followers of new Opinions, to brand the Clergy with the Name of Quacks, who^m brag of mighty Secrets to cure the most stubborn Diseases, provided their Drugs are dearly bought. Most of the Orders and Changes made under *Henry VIII* in religious Worship, and in favour of the Reformers Notions, were then confirmed. Imagesⁿ, Crucifixes in Churches, sprinkling holy Water in private Houses or upon Beds, lighting and setting up of blest Candles, ringing of Bells to be delivered from the Devil’s Attacks, to cast him out, and send him down to his own place of Abode, Vows and Pilgrimages, in a word, all the religious Customs which had been discountenanced in *Henry’s* Reign, were now quite abolished under *Edward the VIth*. But some were still allowed, which they either would not, or did not dare to abrogate, or which did not appear evil or disagreeable to the Reformation : Such as *Prayers for the Dead with Restriction*. In which^o “ God was pray’d to that those Souls, and those who “ should pray for them, might at the Day of Judgment obtain all together eternal “ Rest, their Bodies and Souls being reunited.”

By Order of the same Council, the greatest Part of which was entirely devoted to all the Measures of those who promoted the Reformation, Bishops were commanded to preach at least four Times in a Year in their own Diocese, which was still infinitely short of the primitive Practice : It was also strictly enjoined and recommended to them by those Ordinances of the King’s Council, to admit none to the Pastoral Office and Cure of Souls, but those of a virtuous Life and Conversation, and such whose sufficient Abilities to preach were well known : And to confer holy Orders on those only whose Piety and Learning might edify and instruct the People committed to their Charge : But this last Article, as well as many others, has been since very much neglected amongst the Reformed ; they have had vicious Ministers, subject to all disorderly Passions, ignorant, and whose unedifying Lives were as scandalous, as those with which they have so often and still do reproach the

¹ *Gardiner* and *Banner* opposed with all their Might the Book of Homilies, and the Orders of the Visitors. *Burnet*, Lib. 4.

^m See *Burnet*, Lib. 4. whose Sense we represent.

ⁿ Some of the Superstitious amongst the Reformers took Notice, that on that very Day in which Images were pulled down in *London* the *English* won the Battle of *Pinkey* against the *Scots* ; it was fought the 10th of *September* 1547. Most of the *Scots* were then zealous Catholics, whereas the *English* were daily deviating from the Tenets and Customs of that Communion ; a Proof, said those superstitious Reformers, that God espoused their Cause, and fought for them. But, as *Burnet* himself wisely observes. “ it is common to all Men to magnify great Events, when they make for them, but if they are against them, they “ turn it off by this, that God’s Ways are not to be found out.”

^o *Burnet* says, that before this new Order, they pray’d for the Souls of the Dead who expect the Mercy of God, and that God would admit them to his Presence on Account of those Prayers.

Catholicks. A true Knowledge of ^p *God's interior Call* to the Ministry is now very much wanting ; this was a Privilege reserved to the Apostles, given them by Christ : But to supply this Defect, and to remedy this Evil in all Christian Commu- nions, the only Way left is to make Choice of those who are the best qualified, and seem called to serve the Church ; to inspect narrowly the Attestations and Re- commendations with which they are furnished, and which are often too easily grant- ed to the *Candidates* ^q out of Respect to their Friends and Relations ; to trust with this Enquiry, and the Examen of those who present themselves, Men of Probity, Prudence, and Learning ; to hinder the Pastoral Office from being degraded into a *Battery*, if I may so call it, to attack and beat down the most inoffensive Opinions of their adverse Party : Lastly, this great Dignity of Priesthood should not be con- ferred as a *Livelihood* to Men of the lowest Extraction, and if possible a worse Edu- cation, whose Learning consists only in putting together, without Sense or Choice, a Number of insignificant, empty Sounds, mixt with some awkwardly adapted Fi- gures of Rhetorick, with which they chatter for an Hour or two before a numerous Audience, which stupidly mistakes all this senseless Rhapsody for the pure Word of God. But we now return to the Customs amended or brought on by the Reformation. *Edward's* Council order'd general Prayers should be said before Sermon. *Burnet* as- sures us this was practised *under the Reign of the Popes, and in Henry the Seventh's Days*. “ The Preacher, *says he*, having read his Text, and given the different Parts “ of his Discourse, exhorted the Audience to kneel down, to say their Prayers, and “ put them in Mind of what they were to beg of Almighty God ; either addressing “ themselves immediately to him, or by the Intercession of the Saints. Then all “ said their Beads, both Priests and Laymen *Henry* blotted out of the Pre- “ amble to the Prayer the Names of the Pope and of the Cardinals instead of “ which he put in his own, with his new assumed Dignity of supreme Head, to the “ End that the People might accustom themselves to it, and still respect him the “ more upon Account of a Title daily preached up by their spiritual Leaders.” *Cranmer*, who had already obtained a Revocation of the six Articles abovementioned, ^r and of the Laws in Force against the Lollards, who were but the Fore-runners of the new Reformation, which adopted most of their Opinions ; *Cranmer*, I say, oc- casioned the Downfal of private Masses, which, as many other Customs, had degene- rated into Superstition, by the Avarice of some, and the scandalous Poverty and Want of most Priests in those Ages. *Burnet* being a Protestant, gives us an Account of the Origin of those Masses truly becoming one of his Persuasion ^t. However the Act of Parliament made towards the Close of the Year 1547, (which ordained that Communion should be administered under both Kinds, and that the Priests should receive together with the People, to whom they were obliged to give the Commu- nion when they desired it with a suitable Devotion :) put an End to the Celebration of private Masses. The same Parliament obliged all Curates to preach to their Pa- rishioners, on the Eve of their performing that Office, and instruct them concerning the great Happiness of worthily receiving the Sacrament, and the Danger to which they exposed themselves, by partaking of it without worthy Fruits of Repentance. This Practice also prevailed amongst the Calvinists ; and accordingly they hear a Ser-

^p See *Burnet, Lib. 4.*

^q The Name of *Candidates* is made Use of in this Place, because many Protestants give it to those who present themselves to be admitted to the *Ministry*.

^r See above.

^t *Burnet's Hist. of Ref. Lib. 4.*

mon on the *Saturday* before any *Sunday* on which they receive; and they call it a *Preparation Sermon*.

ABOUT the same Time, the Marquis of *Northampton* took Occasion from *Henry* the VIIIth's late Behaviour, to espouse in the Face of the whole World a second Wife, having first divorced himself under Pretence of Adultery from his first Wife, who was still living. This Affair had been canvassed in *Henry's* Reign; but not being then decided, it was again examined under *Edward* the VIth. Before any Decree about it, the impatient Marquis married; and that Step being once taken, he endeavoured to find out Reasons to justify that it was not against the strictest Rules of conjugal Chastity. The chief Reason he alledged was *Incontinency*, an unruly ungovernable Passion, common to all Religions, as all other human Frailties are, and which burns as fiercely in Catholick as in Protestant Breasts. But to be serious, this Reason, which, if alone, likely might not have met with the Approbation of the Reformers, being backed with some Proofs from ancient History, which were thought favourable to second Marriages, he obtained a Verdict in his Favour. We ought not to be surpris'd at a Decision so apt to quiet disturbed Consciences, or rather so agreeable to the most industrious and most impetuous of all human Passions; if we consider this was an Age in which Priests, Monks and Nuns ran hastily into Matrimony, to rid themselves of what they called the grievous and intolerable Burthen of a forced Chastity. Now could the Reformers, who were so conscious of their own Wants, be so hard hearted as not to compassionate the Wants of their Neighbours, and decide in their Favour? After all, a much harder Case had been judged before, by allowing a *German Prince* * to have two Wives at one and the same Time.

IN the Year 1548, the Ceremonies, usually practis'd on *Candlemas-Day*, *Ashwednesday*, *Palm-Sunday*, and in Lent and Holy Week, were brought by the Reformers to a severe Examen, the Result of which was, that Candles, Ashes, and Palms, were forbid on the three first-mentioned Days; that the Honour paid to the Cross on *Good-Friday* was condemned, and that Images were entirely abolished and pulled down. As the chief Design of these Dissertations is to represent the various Customs and Ceremonies of all Religions, we cannot omit *Burnet's* Description of the Honour paid to Images, and other such Rites, which as he represents them were certainly superstitious, to say nothing worse. “ No question, *says he*, but some Images occasioned great Scandal, as, for Example, that of the Holy Trinity. On Holy Innocents Day, a Child, chosen by his Play-fellows to personate a Bishop, burnt Frankincense before that Image: From which Custom it may be concluded, that this Incense-Offering was performed on other Days in a more serious Manner, and even by the Bishop himself, if he happened to be present. ’Twas a gross Abuse, to pretend to a Representation of a Mystery so much above all human Comprehension: But the Manner was no less to be found Fault with if we are to judge of it by the Prints still to be seen. God the Father was represented in the Shape of an old Man, with a triple Crown upon, and Rays about his Head: The Son, in another Part of the Picture, looked like a young Man, with a single Crown on his Head, and a radiant Countenance. The Blessed Virgin *Mary* was between them, in a fitting Posture; and the Holy Ghost, under the Appearance of a Dove, spread its Wings over her. This Picture is still to be seen in a Prayer-Book, printed in the Year 1526, according to the Ceremonial of *Salisbury*—

* The Landgrave of *Hesse*.

“ Such a Place given to the Blessed Virgin amongst the Persons of the Most Holy Trinity, seemed intended to call to Mind her Assumption to the Divine Nature, which was heretofore believed by some Heretical Monks The Church had not approved that horrid Abuse; but the Clergy and Laity were accustomed to it by a long Use ” It must be owned, that such Abuses, though they are always condemned, when the Church, after due Examen, has thought fit to deliver her Sentiments and Doctrine by the Mouth and Pens of the Doctors; yet as they are countenanced, or permitted, or tolerated by private Churchmen, they still furnish the Innovators with a specious Pretence of cutting Religion to the Quick; though in Reality the Church of *England* has not gone such Lengths, in that Particular, as other Protestant Communion. The above-specified Retrenchments were followed by an Order from *Edward's* Privy Council, *to preach the pure Word of God, and to exhort the People to renounce all Superstitions, though of the oldest Standing.* We need not repeat here, that amongst those *old Superstitions* the most ancient and universally approved Customs of the primitive Church were involved in the same Condemnation, with those which the temporal Interest of Churchmen had brought into the Church in those dark Ages of Ignorance, when the most essential Duty of the Christian Religion was supposed to consist only in the Deference and Respect paid to its Ministers. The publick Office of the Church was looked into next, and some Doctors were intrusted with that Examen. That of the Blessed Eucharist came first under Consideration, and some Alterations were made in it, tho' much fewer than afterwards. In the preparatory Exhortation to Communion, they spared as yet auricular Confession: The Mystery of Transubstantiation was likewise used with much Tendernefs, for Priests were ordered “ to teach their Parishioners, “ not to be concerned whether they received a larger or a less Share of the consecrated “ Bread, because the Body of the Lord was contained in each Piece.” Nevertheless the Elevation of the Sacrament was forbid: This Office so reformed was approved by a Declaration of the Parliament and the King's Authority; and proper Measures were taken in order to have the Celebration of the Eucharist kept after the same Fashion through the whole Kingdom on *Easter* Day following. The Circumstances of those Times were such, that this more than half Protestant Office was generally conformed to, without much Difficulty, in all the Provinces subject to the King of *England*: At least, such is the Account given by *Burnet*, who yet excepts *Gardiner*; he it seems was not so compliant, or wanted Faith, and his untimely Steadiness was punished with Imprisonment, to cast a Terror into all those who might have been prompted, by his Example, to disobey the new Laws.

Cranmer's Zeal daily encreasing, he composed a Catechism which contained the chief Tenets and Principles of the Christian Religion (according to the Reformers, or thereabout, for many Alterations were still intended to be made.) But we must go back to the Reformation of the Offices. The various Blessings, of Water, of Salt, of Bread, of Incense, of Candles, of Bells, of Altars, of Images, &c. were looked upon as full of superstitious Practices; and were accordingly suppressed. 'Tis likely those Reformers gave the Epithet of superstitious “ to many trifling Ceremonies, to many useless Actions which bore a Resemblance to Piety, and yet, to be plain, seem, in Religion, to be too close an Imitation of the Contrivances and senseless Words used by Mountebanks. Catholicks, we hope, will excuse this Parallel: It

“ See the Religious Ceremonies of Jews and Catholicks, Vol. I.

does not touch the Essentials of Religion, nor its Doctrine, and the best Catholics need not trouble themselves to know, whether Bells are blessed according to every particular Rubrick of the Ritual, or whether Incense has been blessed with so nice and exact an Observation of every nice Ceremony prescribed in the said Book, to make the Devil fly from those Places wherein it is consumed. Besides all these Retrenchments, the Absolution usually given by Priests to the Penitents after Confession was also suppressed: We shall set it down, as being somewhat extraordinary. “ “ I “ absolve you (said the Priest to his Penitent) in the Name of the Father, and of “ the Son, and of the Holy Ghost: And grant to you, that all the Indulgences which “ you have or shall obtain from any Bishop whatever, all the Blessings accruing from “ thence, your Devotion in taking Holy Water, or beating your Breast, the Contri- “ tion of your Heart, your present devout Confession, and all those you shall make, “ your Fasts, Abstinences, Alms, Watchings, taking Disciplines, your Pilgrimages, “ and all the good Actions you have done or shall do, all the Afflictions you have “ borne, or shall bear, the Sufferings and Passion of our Lord Jesus Christ, the Me- “ rits of the glorious and blessed Virgin *Mary*, and of all other Saints, and the Pray- “ ers of the whole Catholick Church, may be available to you, for obtaining the “ Remission of all those Sins which you have confessed, and of all your other Sins, “ for the increase of your Merits, and for the Enjoyment of eternal Rewards.” The Prayers used at giving the Extreme-Unction and the Absolution given to the Dead at their Interment were also taken away. “ These Customs had fully persuaded com- “ mon People (says *Burnet*) that besides the plain and obvious Way, set down in the “ Gospel, to obtain Salvation, there was some hidden Path which led Mankind “ thither, and was known by the Priests only; so that by purchasing their Friend- “ ship one might be sure of going to Heaven, without submitting during the whole “ Course of this Life to the Yoke of the Gospel.” The new Office-Book, out of which several Holydays had been retrenched, their Number having been, they say, prodigious before, was put into the Hands of the Laity in the vulgar Tongue. The Prayers and Litanies were entirely altered, yet one Prayer was left in it, by which, making at the same Time several Signs of the Cross, Almighty God was desired to give his Blessing to the *Creatures of Bread and Wine*, that they might afterwards become to the Receivers the Body and Blood of Jesus Christ. But in Process of Time the Prayer and the Signs of the Cross, which accompanied it, were both left out. Several Ceremonies used at Baptism, Confirmation, the Communion of the Sick, and the Office for the Dead, &c. were likewise abolished. The Church Office, so mangled and castrated, was called the *English* Liturgy, from which we shall represent the Ceremonies of the Church which bears the same Name. Yet this Liturgy, published under *Edward* the VIth, was new modelled in the Reign of Queen *Elizabeth*.

WE must not omit mentioning in this Place, that *Cranmer* had invited into *England* *Peter Martyr*, a noted Reformer, being desirous to be helped by his Learning, and to take his Advice about the Plan of his intended Reformation: *Calvin* was also consulted, who proposed what he thought fit. And as he had squared, if I may use that Expression, the Severity of his Doctrine and Reformation, to the Moroseness of his own Temper, his Letter to the Protector of *England* is full of Invectives against the *English* Reformation, as being too slow in its Progress, and still over loaded with

“ *Burnet's Hist. of Ref. Lib. 4.*

Ceremonies which he thought deserved Condemnation, and were only spared out of too much Regard for human Policy. This first Contriver of the rigid Reformation, named *Calvinism* in *France*, had some great Endowments, but gave many Proofs of an impatient and despotick Humour, mixed with that Sourness in controversial Disputes, and that fretful Peevishness which imperceptibly leads to what may be called *Theological Hatred*. His Adherents and Successors have inherited this Moroseness, and without intending any odious Application, we may say, that those who came after him copied his Faults much more than his commendable Qualities. However 'twas not for want of his earnest Endeavours, that the *English* Reformation was not modelled according to his Notions.

CELIBACY was brought on the Anvil in the Parliament; after some Deliberations on that Subject, Priests were allowed to marry, and the Laws against it were repealed: The chief Reason on which this Decision was grounded was their Incontinency, which had led them into enormous Sins: It was much easier to find evident and legal Proofs of those Disorders, than to settle the Belief of the controverted Points of Doctrine. All *Europe*, and the Court of *Rome* itself, could not disown the Justice of those Reproaches, and not to rehearse here what Historians and even great Doctors in the Church have left in their Writings concerning it; the Poetical Works of the *Mantuan*, of *Sannazarius*, and of *Buchanan* are full of undeniable Proofs of it.

An important Remark had almost escaped us: In the Act of Parliament made to approve, and enjoin the Use of the New Liturgy, it is said, that the Commissioners appointed by the King *to draw up a Form of divine Service, which should be used throughout the whole Kingdom, and in which the pure Doctrine established in Scripture might be preserved, &c. had finished their Work with an unanimous Consent, and by the Assistance of the Holy Ghost*. But as this Holy Spirit is not subject to Change, and that nevertheless the Compilers of that Liturgy might think it necessary to make some further Alterations in it, to prevent the Objection which might be raised, it was added, that this Assistance was not supposed to have been a supernatural Inspiration, but it was meant, that “all our good Thoughts and holy Resolutions were produced and “strengthened by a secret Influence of the Spirit of God, which often helps the “Faithful even in those Actions which are mixed with some Imperfection; and “that then, what is good in them is, with Justice, attributed to the Grace of God.” By the Help of this nice Distinction they were enabled, 1. To justify all the Alterations then made, or hereafter to be made, in their proper Order, and as Time should serve the Reformers. 2. To excuse all the human Policy and personal Faults they were guilty of. 3. To persuade themselves, that many Actions, though done out of very equivocal Views, were just, and those sinister Intentions rectify'd by the secret Influence of the Holy Ghost. By the same favourable Turn, all the secret Cabals and Intrigues of ecclesiastical Assemblies will infallibly be said to be accompanied by the Grace of God; and it will be boldly asserted, that it helps them in their Imperfections, and is the Origin and Mover of what is good in them.

A NEW Visit made in the Year 1549, occasion'd further Reformations, in Things, which, it must be owned, were of little or no Importance; but, after what had been done in regard of other religious Observances, could not but be look'd upon as superstitious. The Rites here meant are, Kissing the Altar, the Priest's making so many Signs of the Cross, moving the Book from one Side of the Altar to the other at Mass, or, as they called it, at the Communion Service, saying Beads, and the frequent Repetitions of the Lord's Prayer, and Hail *Mary* in *Latin*. But something

more essential happened. There were hot Disputes * about the Manner of Christ's being in the Sacrament. The *Corporeal Presence* was warmly attacked, and defended with so much Strength, that it withstood for that Time, all the Endeavours of the Reformers, and the Divines they had called in to their Help. The Anabaptists, and their fanatical Opinions, were also vigorously assaulted, and found no Mercy † from the Protestants, who condemned them to be burnt, when they found that they could not either convince them ‡ or persuade them to a feigned Abjuration of their erroneous Opinions. The Reformation, that fruitful Parent of all Sorts of Sects, produced also in this Age some rigid *Predestinarians*, who commonly became Libertines, or ended their Lives in Despair, a natural Consequence of the *eternal Decree*, which was ‡ *Calvin's* favourite Opinion, and of his Sectaries: The dangerous and dreadful Conclusions drawn from it, made no Impression on his inflexible Temper; on the contrary, he alledged, in order to justify it, a Reason which is very much in Favour of all Mysteries, and of whatever Opinions Men can give no rational Account. “ He was so cautious, says *Burnet*, as to admonish his Followers, “ to abstain from thinking much on that Subject, because it was a Secret which “ the Shallowness of human Understanding could not comprehend: But, continues “ the same Historian, he himself did not clearly prove, that those Consequences “ did not flow from that System.”

In the Beginning of the Year 1550, an Order came out, to give up into the King's Commissioners Hands, all the Books made Use of in the publick Service of the old Religion, Antiphonals, Missals, Graduals, Processionals, &c. as likewise those which contained the Ordinations of Bishops, and other Ministers of the Church, because a Resolution had been taken, to alter the Form of conferring Orders, and to make it as plain as possible, that is to reduce it to the sole Imposition of Hands, accompanied by Prayer. The other Ceremonies were looked upon only as so much dazzling Imbroidery, fit only to raise the Vanity of those who wear it, but which adds nothing to the Dignity of Religion, or to the Worth of its Ministers: It may be too true, that the Pomp with which they are admitted to that Office, contributes to the high Idea they have of themselves. Some have also taken Notice, that the anointing Priests was not used till such Times, when they resolved in earnest to shake off, and free themselves from the Power of temporal Princes; endeavouring to prove by that Ceremony, that their Persons were as sacred and inviolable as those of Kings, whom they affected by it to resemble. They also apply'd to themselves literally all the Places of Scripture in which the Faithful are called a Royal Priesthood. The Change of the Rites brought none in the Dress, only one *Hooper*, a reforming Bishop, would

* Though such Controversies ought to be debated with the utmost Gravity and serious Deportment, they became too often ludicrous. *Cranmer*, Archbishop of *Canterbury*, disputing about the corporeal Presence of Jesus Christ in the Sacrament, against *Bonner*, Bishop of *London*, asked of the latter, whether he believed that Christ in the Eucharist had a Face, a Mouth, Eyes, a Nose, &c. One may easily guess how far such a Detail might be carried.

† The *English* Protestants of those Days were no ways inclined to Toleration: Besides burning the Anabaptists, was it not a great Want of it which occasioned the many Prosecutions set on Foot against those who did not come to the Churches of the new Reform, or who heard Mass? All these Facts may be seen in *Burnet*. But human Policy required it, and who knows but those Protestants thought that a secret Influence of the Holy Ghost inspired them, and was accompanying what was imperfect in that Conduct, and claimed as its own what might be good in it.

‡ *Edward* refused at first to sign the Condemnation of one *J. Kent*, to be burnt, and shed Tears when he was at last prevailed upon to do it by the repeated pressing Sollicitations of zealous *Cranmer*. *Rapin Thoiras* owns, that was a Blemish in the Archbishop's Character, *Lib.* 16. and *Chevr.* . . . his Abbreviator, ends his *Flourishes* on that Passage of *Rapin* with a seemingly contradictory Saying, that *Cranmer committed that Excess, without being inclined to Cruelty.* See *Tom.* 3.

▪ This Word Sect and Sectaries is used without any Intention to give Offence.

never consent to be consecrated with the Pontifical Robes, saying they were too gaudy, and repugnant to Christian Simplicity: He never would yield up that Point, and all the Arguments urged to him to convince him that such a Practice was not an Error in Religion, were fruitless. Probably *Hooper*^b was of an obstinate inflexible Humour, which never foresees the Evil Tendency of their Stubbornness: When such Men are punished, or suffer for their Opinions, Bigots are always ready to honour them as Martyrs.

TOWARDS the close of the Year 1550, as *Burnet* informs us, the Reformers reviewed and amended their new Liturgy. *Bucer*, who gave a helping Hand to these Corrections by his Advice, was of Opinion, that the Dress of Bishops and Priests should be altered, in order to prevent those Divisions, of which *Hooper* had so lately given an Example; that the blessed Eucharist should be put in the Hand, and not in the Mouth of the Communicants; that a Prayer, which seemed to be for the Dead, should be left out, and that of the Communion changed^c, *as smelling too rank of the Doctrine of Transubstantiation*; that the Ceremonies of Chrism, Holy Water, and the white Garment, should be omitted in Baptism, and alter the Exorcisms into plain Prayers; that the Anointing the Sick with Oil, the offering a Candle by Women newly delivered, when they came to Church to give God Thanks, should be left off, &c. not to mention several other Remarks of *Bucer*, who wrote at that Time a Book for the young King's Use, in which he proposed a much larger Plan of Reformation and Discipline, which Project the young Monarch would probably have put in Execution, if he had lived longer^d. *Bucer* himself died at *Cambridge* in the Month of *January*.

THE Profession of Faith of the *English* Reformers was drawn up by the new Doctors; it was begun in 1551, and ended in *January* 1552. *Burnet* relates it at length in forty two Articles: Of which the most remarkable are the third, which owns the Truth of Christ's descending into Hell: The fifth, accepting Scripture as the only Rule of Faith: The seventh, enforcing the Belief of the three Creeds, that of the Apostles, that of *Nice* or *Constantinople*, and that of *St. Athanasius*: The ninth, which denies Free Will: The thirteenth, against Works of Supererogation: The fifteenth, which says, that after receiving Grace, Christians may happen to commit Sins, in which Case, they must recover their Loss by Repentance: The sixteenth, gives this Definition of the Sin against the Holy Ghost, an inveterate Malice, and an invincible Stubbornness in opposing, wresting, and persecuting the Word of God, even when fully convinced of its Truth: The seventeenth, about Predestination: The twentieth, concerns the characteristical Marks of the Church, and taxes with Error the Church of *Rome*: The twenty-first declares, that in Points of Faith, the Church has not Power to add any Thing to the Scripture: The twenty-second, rejects the Infallibility of Councils, &c. The twenty-third, against Purgatory, Indulgences, Images, Relicks, &c. The twenty-fifth, enforces the Necessity of performing the publick Service, in a Language understood by the People: The twenty-sixth and twen-

^b "He consented afterwards to put them on at his Consecration and whenever he should preach either before the King or in his Cathedral Church, &c. Upon these Conditions he was dispensed from wearing episcopal Robes at other Times." *Hooper* then may be considered as the Head of the Non-Conformists, or Puritans. See *Neal* in his *History of Puritans*.

^c See *Neal* above.

^d At the same Time Bishop *Ridley* forbade the dressing up of Altars in his Diocese, changed them into plain Tables (which are still called Altars by the Episcopal Reformed Church of *England*) and abolished some Abuses and Ceremonies which had escaped the Downfall of the old Religion, as washing of Hands at the Altar, Elevation of the Host, cleaning the Chalice with the Tongue, &c.

ty-seventh reduce the Number of the Sacraments to two, reject the *Opus operatum*, and yet maintain that they have their full Force and Efficacy independently of the Disposition and Intention of the Ministers who confer them, &c. The twenty-ninth, against Transubstantiation, &c. The thirtieth is but a Sequel of the former: The thirty-first, against the Celibacy of Priests: The thirty-fifth confirms the new Liturgy: The thirty-sixth condemns the Pope's Supremacy, and asserts to the Kings of *England*, the Quality of Head of the Church: The fortieth regards the Condition of departed Souls, which are said not to be in a State of Sleep, nor deprived of all Sentiments till the General Judgment: The forty-first condemns the *Millenarians*: The forty-second says, the Pains of the Damned are not limited to a certain Time. But to return to the Review of the Liturgy; several Parts of it had been kept only for a Time, as 'tis said, and were afterwards put out. Extreme Unction, therefore, the Use of Chrism at Confirmation, whatever in the Consecration of the Eucharist seemed still to favour the corporeal Presence of Christ, and the Signs of the Cross in the Communion Service, and at Confirmation, all this was abolished; yet the kneeling^e when they received, was preserved. "In the daily Office both for the Morning and Night a general Confession of Sins was inserted . . . and they joined to it a general Absolution, by which the Priest published from God a Remission of their Sins to all those who were deeply touched with true Sentiments of Repentance . . . This was thought more profitable than an indeterminate, unfined Absolution, such as had before been given by Priests at Confession." To inspire with more Devotion all those who should approach *the Table*^f to receive: The ten Commandments were ordered to be read aloud at the Beginning of the Communion Service, and that after each a small Pause should be made to help the Devotion of the Audience, and give them an Opportunity during that Interval to beg Pardon of God for their Disobedience to the Precept, and Grace to do better hereafter." Such were the most material Alterations. "And, except a few insignificant Particulars changed, or rather amended, since, (all this is taken from *Burnet*) with no other Design, but to explain some equivocal and obscure Passages of the Liturgy, it was then the same as we read it now."

THE Reformers having thus *purged*, as they term it, both the Doctrine and publick Service, apply'd their Study to reform the Discipline of the Church; to draw up ecclesiastical Constitutions, to set Limits to its Jurisdiction, to regulate the Proceedings of Spiritual Courts, and the various Duties of those who were to bear the Sway. The Year 1552 was spent therein. As to Particulars, they may be found in *English* Authors, chiefly in *Burnet*.

THE new Way of making Bishops, which, joined to the curtailing the Ceremonies of the *Roman* Pontifical, gave a Pretence to call in question the Validity of the *English* Ordinations, must be referred to the Reign of *Edward*. "Bishops in his Time were created by the King's Letters Patent. They first declared how such a See became vacant by Death, Deposition, Translation, or Demission. The King then added, that being informed of the good Qualifications of *N* he named him to that Bishoprick for the Time of his *natural Life*, or whilst he behaved well. After which the King gave him Power to ordain or depose Ministers, to name proper Subjects to the Benefices of his Diocese, &c. in a Word, to exercise all the Functions of the Pastoral Office, *as far as the Word of*

^e See in *Burnet*, *Lib.* 4. why it was kept up.

^f Thus Protestants express the very Act of Receiving.

“ *God puts it in the Bishop’s Power* : But all this was to be done in the King’s Name,
 “ and by his Authority. . . . The Day following the Expedition of those Letters,
 “ an Attestation of their Validity was sent to the Archbishop under the Broad-Seal,
 “ with an Order to consecrate the new Bishop *Barlow*, Bishop of *St. David’s*,
 “ and translated since to *Bath* and *Wells*, was the first so created by the King
 “ in the second Year of his Reign yet from this Way of constituting Bishops
 “ it may be concluded, that the Ministers of State acknowledged some divine Au-
 “ thority residing in the episcopal Character ; and that the King named whom he
 “ judged proper to vacant Bishopricks, only in the same Manner as other lay Patrons
 “ name to Livings. These Letters only gave to the Person therein named Power to
 “ exercise the Functions of a Bishop, which Dignity he was to be invested
 “ with by the Imposition of Hands so far were they from thinking, as some
 “ have pretended, that the Ecclesiasticks, thus promoted to episcopal Dignity, were
 “ not true Bishops, or only the King’s Bishops, and not of the Church of Christ.”
 This is taken out of *Burnet* ; more of it will be said hereafter.

Edward died in 1553, not above sixteen Years old. The Reformers were very sensible of their Loss, in being deprived of a Prince, who, though so very young, gave such early Proofs of a solid Piety. For if we consider him only as a Christian, it must be owned, his Devotion was sincere, and by the free and open Ingenuity which accompanied it, rather added to, than borrowed Lustre from, the high Station he was in. Again if we behold him in the same View of a Christian, it may be asserted boldly, that he was endowed with all the Virtues^e essential to Religion. Queen *Mary* succeeded him, and pulled down the whole Fabrick of the Reformation. We shall not entertain our Readers with the Disputes of both Parties in the Beginning of her Reign, nor with the capital Punishments which followed those Controversies, according to the Answer which one *Weston* made to a Protestant^h. But we must take Notice here of what *Burnet* says, that those who had been ordained according to *Edward’s* Ceremonial, were not re-ordained under *Mary’s* Government ; ’twas thought sufficient to reconcile them to the Church, and to add to the *English* Form of Ordinations the Ceremonies prescribed in the *Roman* Pontifical, which had been omitted. Yet the same *Burnet* relates, that in burning the Protestant Bishops, the *English* Catholics “ followed the old Maxim, *that Ordination given in Schism is not*
 “ *valid*. *Hooper* and *Ridley*, not being owned as Bishops, were only degraded from
 “ Priesthood, yet, says *Burnet*, both had been ordained according to the old Rite,
 “ except taking the Oath of Fidelity to the Pope : As for the others, who had been
 “ ordained by the new Ceremonial, they were not at all degraded, and the Reason
 “ alledged was, that they were not truly in Orders.”

MARY’s Persecution rather inflamed the Zeal of the Protestants, than served to cool it : And ’tis the common Fate, of all those who are against Toleration, to be thus deceived : Heathens indeed might exercise all manner of Cruelty against the first

^e No more to be alledged against him than the Prejudices which the Reformers instilled into his tender Mind against what they called *Papery*. He often shewed Tokens of an implacable Hatred for the Roman Catholic Religion, and might, in Time, with such Dispositions, have commenced a *Persecutor* and a *Bigot*. This appears farther by his refusing, though against the Opinion of his Council, to give his Sister, Princess *Mary*, the free Exercise of her Religion. He looked upon it as his indispensable Duty to extirpate Idolatry ; this he, with other Protestants, thought the Religion of his Fathers was guilty of, though the Catholics always disown it. In any other but a religious Dispute such a Denial would quiet it, and calm their Fury. But *Edward* was fully and sincerely persuaded, that Roman Catholics *made Images to the Likeness of the Divine Majesty, and then paid Adoration to them*. See *Bossuet’s Hist. Var. Lib. 7.* about a Collection of Passages and common Places against Images, gathered by that Prince.

^h A very low Pun, You have the Word, (said *Weston*) we have the Sword.

Christians, and be almost forgiven: But how can the Meekness of the Gospel be reconciled to Christians persecuting one the other? This is a plain Contradiction, which no Minister of any Church, or Christian Communion, can justify, without arrogating to himself a Power which belongs only to God. 'Tis strange, after all this, that no Sect whatever has acted upon Principles of Toleration; that all those who have been at the Head, and the Managers of any Party, have always found it, or thought it, advantageous to persecute their Adversaries; even those who have not the Power in their Hands, 'tis to be feared, hate not only the Heresy, but Hereticks likewise, and *mentally burn them*.

CRANMER, who may justly be deemed the Apostle of the Reformation of *England*, was degraded and burnt with some other *English* Prelates. He had solemnly and publicly ^k recanted, and by that Recantation might probably have saved his Life, had Queen *Mary* considered him only as a Broacher of Heresies; but she looked upon *Cranmer*, though become a Convert, as the Man who had authorised *Henry* the VIIIth's Divorce from *Catharine* of *Aragon*, her Mother. So necessary it is to distinguish the Zeal of devout People for the Glory of God, from the human Passions to which they give Way: These latter however were screened in this Case by the specious Pretence of punishing an Heresiarch, who had poisoned all *England* with his erroneous Doctrine. *Burnet* gives us the extract of a Sermon, preached by one *Cole*, who was present at this heretical Archbishop's Execution; which, if true, shews that the Spirit of Contradiction, and ecclesiastical Hypocrisy ^l, had an equal Share in that Catastrophe. 'Tis a Shame that Religion should be justify'd by Reasons so unworthy of Christian Sincerity and Uprightness.

We may date, from this Time, according to *Burnet's* Account, the Beginnings of the *English* Presbyterians. *Mary's* Persecution drove many Reformers into foreign Countries, especially towards *Frankfort*. "These, says *Burnet*, found the Ceremonies of the Country in which they then lived agreeable to their Way of thinking: So laying aside the Liturgy of *Edward*, they compiled another, according to the Plan of *Geneva* and of the *French* reformed Churches. This Step highly displeased the rest of the *English*, who thought that leaving off a Form of Divine Worship, whilst the Authors of it were maintaining the Truth of it, and sealing their Testimony with their own Blood, was a Mark of Contempt for their Persons, and too little Concern for their Sufferings." This short Narrative introduces two Reflections of some Moment; the first is, in all Sects whatever, the Generality are less concerned for the Doctrine which should unite them, than for those who cement that Union by Formularies and Liturgies, to which, in process of Time, an infinite Deference is paid: No Wonder then, that most Men hate Novelties; that the clearing up even the most indifferent Point, which no ways endanger Salvation, becomes an odious Task; and that the profound Veneration paid to Formularies, soon or late,

ⁱ Some Sort of Persecution may be thought necessary to prevent Libertinism in Religion; Dissenters, for Example, from the standing Worship of any Country, may be hindered from the publick Exercise of their Religion, from publick Offices of Trust and Profit; still without forcing their Consciences, by depriving them of Life, or Liberty, or Possessions, or Birth-Rights. No Sect could then justly complain; as for Atheists and Fanaticks (if it is evidently proved that they are *Disturbers of Civil Society by Dogmatizing*) let them be dealt with as State Criminals.

^k This Weakness, says *Father Orleans*, was a Dishonour to Protestants . . . He became a Catholick to save his Life, and died a Protestant to be revenged on those who put him to Death: This is witty; but *Cranmer's* Character in *Bossuet*, *Lib. 7.* is far more solid.

^l This Hypocrisy appeared also in the Trials of *Bucer* and *Fagius*. They were cited, though dead, or any body to appear for them: They could not; it was not safe for any one else: They were condemned, their Bodies burnt, and a Bishop said in his Discourse on that Occasion, *that the Judges were unwilling to come to such Extremities*.

bring on a kind of Tradition, and that Respect for Antiquity, with which the *Christians* of the first Ages reproached the Pagans, with so much more Grounds, that one of the greatest Men amongst the Heathens, writing to an intimate Friend, made no Difficulty to recommend to him a Veneration^m even for Fables. The second Remark is, that this pretended Contempt for those Persons who had changed the Liturgy, was, of itself, capable to produce in Time the most inveterate Animosities. “ Disputes ran daily higher and higher, (says our Historian of the Reformation, “ *Cox* went to *Francfort* and obtained an Order from the Magistrates, “ That the *English* Church of that Place should make Use of no other Form of “ divine Service than that of *England*. This did not end the Quarrel, it went further “ than was thought at first. Those who were inclined to follow the Discipline of “ *Geneva* began to censure and find Fault with several Parts of the *English* “ Liturgy. One *Knox* ⁿ, a violent and turbulent Man, carried on the Controversy “ with all possible Heat, engaged *Calvin* in the Quarrel, and made him write upon “ that Subject in such a Manner as was most likely to exasperate both Parties “ Several other Occurrences widened the Breach. They disputed warmly about “ ecclesiastical Censures and the Debates at last were so irritated on both “ Sides, that a Paper War ensued, in which all the Bitterness which the rankest “ Animosity could suggest was display’d and that about Subjects “ no ways essential to Christianity, and of no Importance, as to Conscience “ Such were the Seeds^o of those Divisions which have, and still do, embroil the Re- “ formers of *England*.”

Something must be mentioned likewise of the Treatment which the Bible, translated into *English*, met with. It was burnt, not as heretical, for no Christians would entertain such Thoughts of Scripture: ’Tis likely therefore that it was condemned to the Flames, as being falsely translated, or as useless, and even dangerous, to the Laity, or as a Snare made Use of to lead the People head-long into Heresy. Those who burnt it were, to be sure, persuaded it was obnoxious to those three Accusations; but the two last were judged ill-grounded in *France*, where it has been translated, interpreted, paraphrased, and commented upon several times in the vulgar Language of that Country, to be used universally by the Laity; and though there are not wanting those who disapprove this Conduct towards a Book which, in their Opinion, seems to favour Heresy; chiefly amongst the *Italians*, who have as great a Respect for their *Holy Land* of *Italy*, as *Pliny* ^p would have inspired into his Friend for *Greece*: ’Tis likely the Bible will maintain its Ground to the End of the World, and that no Fault will be found with it, except that external one of being read^q without reaping any Advantage by it.

QUEEN

^m *Sit apud te honor . . . : Fabulis quoque.* So *Pliny*, *Lib. 8. Ep. 24.* writes to a Friend who was going to *Greece* in Quality of a Magistrate. And as most Men are Slaves to the Forms, Order, and System of their Religion, good or bad they do not enquire, there are but few who act otherwise than *Pliny* advises; they leave to others the Trouble of enquiring and examining for them.

ⁿ He may also be called a Fanatick. He called *Edward’s English* Liturgy a *superstitious Model* borrowed from the *Papists*. From this his Character flowed the seditious Opinions he broached, and which at last brought *Charles* the First to the Block. He also feigned himself a Prophet. This Man began the *Scots* Reformation, and certainly was no Apostle, unless a hot, fiery, and bitter Zeal, so often condemned by Christ, should be thought a necessary Qualification of an Apostle. See *Knox’s* Life, in a Book printed at *London* in 1644, under the Title of *An History of the Reformation of Scotland*. It breathes nothing but Fanaticism, and accordingly was made publick under *Cromwel*.

^o See *Neal’s History of the Puritans*, printed in 1732.

^p *Habe ante oculos, hanc esse terram, quæ nobis miserit jura, quæ leges vieta non acceperit, sed . . . dederit,* &c. says *Pliny*, *Lib. 8. Ep. 24.*

^q The Author of *Occasional Thoughts in Reference to a virtuous or Christian Life*, printed in 1705, says, that this is occasioned by its being read with a Mind prejudiced in Favour of the Opinions of their Masters
or

QUEEN *Mary's* Death, if the Expression may be allowed, proved mortal to the Catholick Religion in *England*, and brought again the Reformed to Life. *Elizabeth*, who succeeded *Mary*, had been brought up with the utmost Antipathy against the Pope and the Religion of which he is the Head. But on the other Side, she loved Ceremonies and Spondor in the religious Worship: This was the Reason for which the outward and the ceremonious Part of the *English* Reformation was settled, as we now see it in that Part of the Protestant Communion which is called *the Church of England, or High Church*. She no sooner came to the Crown, but the Protestants shewed as much Zeal in pulling down Images, affronting Priests, abolishing the Mass, &c. as the Roman Catholicks had done in repairing the Breaches made in their Religion. The new Queen ordered first, that the Epistles and Gospels, the Lord's Prayer, the Creed, and the Decalogue, should be read in *English*. The Litanies were sung in the same Language, and the Priests omitted the Elevation of the blessed Sacrament. The first Parliament convened in her Reign granted to the Crown the Tythes and First-fruits, bestowed on the Queen the Title of 'Head of the Church, and gave to the People leave to have Divine Service performed in the vulgar Tongue, and to receive under both Kinds, &c.

Some Conferences about Religion had been held between the Catholicks and Protestants, the Result of which was, that each Side persisted in its own Opinions, they were displeased one with the other, and according to Custom reciprocally bestowed on their Adversaries the Appellation of Shufflers, Calumniators, Tricksters, &c. However that be, the Protestant Party was victorious in the End; for the Parliament made an Act to *establish Uniformity in the Church Service*, and appointed Protestant Divines to review *Edward's* Liturgy. *Burnet*, whom we follow, assures us, that
 " the only considerable Alteration made by those Commissioners was in the Article
 " of the Eucharist. They intended to draw up an Office for the Communion
 " couched in such nice Terms as to avoid declaring against a corporeal Presence, and
 " by that Means unite all the *English* into one and the same Church, most of them
 " being possessed with that Opinion. On this Account the Divines were ordered
 " to say nothing against it, and to leave it undecided, as a speculative Notion, which
 " was left to every one's Choice, either to believe or reject it. In Order to compass
 " this Design, the Rubrick of *Edward's* Liturgy (which explained upon what Con-
 " sideration the Communion was received kneeling in the Church of *England*) was
 " expunged. The said Rubrick said, *that it was not intended by that Ceremony to pay*
 " *any Adoration to a corporeal Presence of the Body and Blood of Christ, which were in*
 " *Heaven, and no where else.* They made likewise another Amendment of the same
 " Nature. In *Edward's* first Liturgy, the Priest giving the Communion, said to

or Doctors; so that every one finds in it the Tenets of his Sect only, &c. See Pag. 134. But how can this be helped: Is every Christian capable of examining every Point of Controversy? Or shall we say, it must be read only to learn the Moral Duties, and only relying on the Authority of God who inspired it, doctrinal Controversies laid aside. But then a Man who loves religious Disputes will pretend, *Cicero's Book of Offices* is as good for that as the *Bible*.

^r See *Burnet*, Lib. VI. and *Bossuet*, Lib. X.

^r See *Bossuet*, as above cited, about *Elizabeth's* being unwilling to accept of that Title. But Mr. *Chevr.* . . . who, to be sure, knew more of the Matter than *Bossuet* or *Burnet*, very cunningly explains this Scrupulosity of *Elizabeth*. " Two Motives, says he, engaged her to reject the Title of *Supreme Head*: First, that the Catholicks might be more easily prevailed upon to own her ecclesiastical Supremacy, couched in softer Terms, and more apt to quiet their tender Consciences: Secondly, that this Title was due to the Founder of the Christian Religion, and to him only." See *Abridg. of the Hist of Eng. Tom. 4.* What Pity 'tis all the World is not acquainted with that Writer's Penetration into the inmost Recesses of scrupulous and tender Consciences?

^r See *Bossuet*, as above-cited.

“ the Receivers, *May the Body or Blood of our Lord Jesus Christ keep your Body and your Soul unto Life everlasting.* At the second publishing of *Edward's* Liturgy those Words were left out as too favourable to the Belief of a corporeal Presence, instead of which, the following were inserted. *Take this and eat, remembering that Christ died for you, feed on him in your Heart by Faith, and with Thanksgiving.* Or, in taking the Chalice, *Drink this in remembrance that the Blood of Jesus Christ was spilt for you, and give him Thanks.* The Turn of both these Expressions answering the Intention of the Commissioners, they resolved to blend them together; and they altered likewise some Prayers.” The Catholicks strongly opposed the new Corrections of the Liturgy, and one of them said openly in Parliament, “ that the new Religion had admitted of, and suffered, Revolutions every two Years, of which he brought as a palpable Evidence the Doctrine concerning the Presence of Jesus Christ in the Eucharist.” The same Party were also violently bent against the other Alterations, chiefly against the Queen's ecclesiastical Supremacy, which Repugnance occasioned the Deprivation of all the Catholick Bishops who lost their Bishopricks. After this *Elizabeth* went on, and entirely re-established the Reformation; she even added some new Regulations to what had been done by *Edward*. She withstood, for a considerable Time, all Petitions to pull down Images, but could not overcome the repeated Intreaties of the Protestant Bishops of those Days against Images: And their Successors shewed as much Severity against Pictures, both which are infinitely less dangerous than the unbounded Liberty which is daily taken of writing and publishing scandalous Libels against the Christian Religion; which we do not find that Protestants endeavour much to restrain. Could not the Use of Images have been kept up in Churches, either as being barely ornamental, or as a Subject of Edification to the common People; and these kept within such narrow and due Bounds by Pastoral Instructions against the superstitious Use of them, to which they are naturally inclined? However *Elizabeth's* new Regulations, as far as they concern the Customs and Ceremonies of the Church of *England*, are as follow.

“ To prevent the indecent and scandalous manner in which several Priests had contracted Marriages, she ordered that no Priest or Deacon should marry without the Consent of the Bishop of the Diocese, the Knowledge of two Justices of the Peace, and the Approbation of the Woman's Relations and Friends. Churchmen were commanded to use the same Dress “ as at the two Universities (*Oxford* and *Cambridge*) according to the different Degrees they should have taken there Tavern-keepers and other publick Houses were forbid selling . . . during the Time of divine Service . . . No Preachers were allowed to exercise that Function without first obtaining Leave from the Ordinaries of those Places in which they resided She gave Power to the Bishops to name in each Parish some discreet and prudent Persons, who should oblige all the Parishioners to go to Church every *Sunday* and *Holiday* And whoever, after due Admonition and Exhortation, should be found deficient in that Duty, was to be prosecuted “ according to the utmost Seve-

“ She was convinced that Decency and good Order required that Ministers should be distinguished by their Dress. See *Burnet, Lib. VI.*

“ Mr. *Chevr. Tom. 4.* inveighs bitterly against the Roman Catholicks, *his ancient Brethren*; but, at last, speaks with much Equity and Judgment of this Conduct of *Elizabeth*. “ The Parliament, *says he*, imposed grievous Penalties on all *English* Subjects who should refuse being present at the Divine Service, as by Law established. This Statute excepted no one; all Sects, even of Protestants, were obliged to comply with it. Thus was renewed that Constraint so much detested and complained of under the despotick Government of *Henry the VIIIth.* *Elizabeth* exceeded even her Father in the absolute Dominion over Men's Consciences, &c.” This Behaviour, as it suited the political Views of those Times, so it becomes a new Proof, that the Reformation is only stamp'd with the Seal of human Nature.

“ rity of the Law. She further commanded, that the Prayers appointed for the com-
 “ mon Service, and the Litanies should be read on all *Wednesdays* and *Fridays*; that
 “ they should be severely punished * who should reproach others with the odious
 “ Names of Papist, Heretick, Schismatick, &c. that no Book should be printed
 “ without being licensed by one of the Archbishops, or the Bishop of *London*, or
 “ one of the Chancellors of the two Universities, or the Bishop of the Diocese, or
 “ Archdeacon of the Place: That Prayers should be said kneeling, and that they
 “ should bow at the Name of *Jesus* :.” As to the Bread which was to serve for the
 Communion, she ordered it to be “ plain Bread, of a round Figure, somewhat larger
 “ and thicker than Wafers, without any Representation stampd upon it: Moreover
 “ she altered the Prayer which is said immediately before the Sermon, in which men-
 “ tion was made of the Saints in these Words: *That they with us, and we with them,*
 “ *may be able, all of us, to rise again unto Glory*; the three first, *they with us*, were
 “ left out, as being too favourable to praying for the Dead.” This new Liturgy was
 read, for the first Time, throughout the whole Kingdom, on the Feast of *St. John*
the Baptist, in the Year 1559.

PARKER, as strenuous and zealous a Promoter of the Reformation, as his
 Predecessor *Cranmer*, was consecrated Archbishop of *Canterbury* towards the End
 of the same Year: This was performed, says *Burnet*, according to the Ritual for
 Ordinations made under *Edward* the VIth. *Parker* after this consecrated fourteen
 Bishops: This Fact is here mentioned because it occasioned a great Dispute, renewed
 in our Days ^a, about the Validity of *English* Ordinations. *Parker*’s Consecration is
 said to be null ^b because the essential Form of Order was omitted, and because *Bar-*
low, who is said to have been his Consecrator, had not been consecrated ^c himself.
 Another Story has been published, that *Parker* was made Bishop at a Tavern called
 the *Nag’s Head*. “ At this Place, they say, the Bishops, appointed for that Cere-
 “ mony, met; the Bishop of *Landaff*, not daring to perform that Function, after
 “ *Bonner*’s forbidding it, the other Bishops named, (*Barlow*, named to be Bishop of
 “ *Clickester*, *Scory*, named to the See of *Hereford*, with *Coverdale*, who was Bishop
 “ of *Exeter* under *Edward* the VIth, and *Hodgkins*, Suffragan of *Bedford*) being fur-
 “ prized and stunned with that Prohibition, withdrew into a Room of the said
 “ Tavern. There *Scory* bad them kneel, and put the Bible on their Heads or
 “ Shoulders. . . . When he had pronounced these Words, *Receive the Power to*
 “ *preach*

* This Regulation was worthy to come from a Christian Princess, such odious Names do not become truly religious Persons; yet it must be owned, they are too common, and only serve to ease for that Moment the bitter Zeal of a few Bigots, either Catholics or Protestants, who against all the Rules of Christianity hate one another heartily.

^a To pay the Honour due to Christ’s divine Nature and Person.

^b Cardinal *Peele* was Archbishop of *Canterbury*, between *Cranmer* and *Parker*.

^c See *Courayer*’s Preface to his Dissertation on the Validity of the *English* Ordinations, wherein he says, that long before, viz. in 1606. *Mason*, Archdeacon of *Norfolk*, had wrote to maintain them, that *Champney*, another *Englishman*, answered him, and was confuted, and that he (*Courayer*) undertook to search further upon account of *Abbé Renaudet*’s Memorial, published by Mr. *Gould* in 1720, on the true Belief of the Catholic Church.

^d Dec. 17. 1559. *Parker*’s Consecration was thus. First the Morning Prayers were said, then *Scory* preached a Sermon suitable to the Occasion, *Parker* was presented to *Barlow*, and having taken the Oath of Supremacy, and several Prayers prescribed in the new Ritual being said, then he received the Imposition of Hands with these Words: *Receive the Holy Ghost, and remember to raise in you the Grace which has been given you by the Imposition of Hands.* Then the Gospel was put into his Hands, with these Words: *Be mindful to teach and exhort (the People agreeably to this Book) and continually meditate on the Precepts it contains.* They all received the Communion: But the giving him the Pastoral Staff and other Ceremonies were omitted.

^e See *Courayer*, Chap. 3. of Dissertation, and in Tom. 2. the Proofs of *Barlow*’s being a Bishop.

^f See p. 21. and following of *Courayer*’s Dissertation, Vol. I. how this *Nag’s Head* Story is confuted.

^g Father *Courayer*’s Argument, Vol. I. p. 111. runs thus: “ Imposition of Hands and Prayer, that is the
 “ calling upon the Holy Ghost, to obtain for the Bishop elect Grace to perform worthily the Functions of
 “ hi;

“ *preach the Word of God in its Purity*, they all rose up as if they had been truly ordained and consecrated Bishops.” This Account *Burnet* finds Fault with, as a Story invented forty Years after, and at a Time when probably all the Witnesses who had been present might be dead; and proves the Validity^f of *Parker’s* Ordination. As to those who question *Parker’s* Consecration “ because all the Bishops of the Province of *Canterbury* were not present at the Consecration of their Primate, and that of the four Bishops who supply’d their Place, three had no Bishopricks, and the fourth was but a Suffragan; ” *Burnet* endeavours to prove the Legitimacy of it, and its being canonical, by several Histories which happened in the *Arians* Time, and by other Reasons which may be seen in his *History of the Reformation of England*.

Now to go on with the Account of this great Revolution, the Bishops of *Queen Elizabeth* published a new Profession of Faith, or at least added to and altered some Points in that, which had been drawn up in *Edward’s* Reign. The chief Amendments are these. 1. They leave it undecided how Christ descended into Hell. 2. To the Article concerning the *Authority of the Church*, they add, *that it has Power to appoint Rites and Ceremonies, and is the Judge of Controversies, yet subordinate to Scripture*. 3.^e As to the Eucharist, they say, *that the Body of our Lord Jesus Christ is given and received in a spiritual Manner, and that Faith is the Means by which we receive it*. We shall not enter into Particulars about the Translation of the Bible, and several other circumstantial Facts of less Moment. But we cannot end this Subject without letting our Readers know, that *Charles* the Second, soon after the Restauration, ordered some Bishops and Divines to review the *English* Liturgy, and the Form of Ordination, which had been laid aside with Episcopacy by *Cromwell*. This Liturgy, with the Form of Ordination altered, were approved by the Parliament of 1662; and this is the last Change with which the Church of *England* has been reproached on that Subject.^h

THE short Account hitherto given, would prove still more deficient, if we did not mention the *Scots* Reformation. Its Motives were the same, which other Reformers alledged; if you believe them, the Salvation of Souls is their only Concern: So the publick Welfare of Civil Society is the only Aim of those who promote Revolutions in the State. Accordingly all the Protestant Writers of those Days, all those who approved of the Reformation in *Scotland*, unanimously assure us, that the *Scots* Churchmen were guilty of as many and as great Irregularities, as those of *England*, or of any other Country in *Europe*; that those Disorders being arrived to the highest Pitch, and become unsufferable, People began to enquire into the Causes of them, and to compare the Actions of those Ecclesiasticks, with the Pattern set them by Christ and his Apostles; that from this Enquiry into their Morals, follow-

“ his Ministry, are the only essential Matter and Form of Order. (Which, *says he*, is proved by the ancient Greek and Latin Rituals and Pontificals now in Being.) But these two were used in the new Form of *English* Ordination, therefore nothing essential, either in Matter or Form, was wanting in *Parker’s* Ordination.” This *Courayer* endeavours to prove; and we have mentioned it, as impartial Writers, only to let the Readers see how this learned Monk defends the Form of *Parker’s* Consecration, &c. as above related, Note^b in the foregoing Page.

^f See *Burnet*, Lib. VI.

^e *Burnet*, Lib. VI. says, great Caution was used not to speak too plain on this nice Point, and *Bossuet*, Lib. X. answers *Burnet’s* Reasons.

^h Within a few Years Mr. *Whiston* published a strange sort of a Map, which he called, *The Rule of Christian Faith*. ’Twas a Table divided into 22 Columns, which contained as many Professions of Faith, drawn up in the three first Ages, concerning the fundamental Points of the Christian Religion: It was so disposed, that whatever concerned the same Subject, was within two parallel Lines drawn cross the Map; which, if read from Top to Bottom of each Column, you have each Creed by itself: But if read from left to right, you see the various Ways of wording the same Article of Faith. Such a Table would be very useful, to contain all the Professions of Faith made since the Reformation, that the Variations, Differences, and affected Obscurity of them, might be more plainly perceived, by all Christian Churches.

ed a more important Search into the Doctrine, which may well be said to be the Ground of Morality, and the Rule of our Conduct: That, finding here many Changes and Additions, *they conceived they had a Right to reform it*, to instruct the Faithful, to invite them to this Reformation, and thus to separate from a corrupted Church, a Body of Christians, worthy to be called the Church of Christ. Such was the Plea of the *Scots* Reformers: Such will ever be, to the End of the World, the Pretence of all Reformers. But God only, and those whom he is pleased to authorise, to direct, and to enlighten, by his own immediate Grace, can accomplish such an Undertaking, without Weakness, without human Policy, without Variations, without any of those Shifts which worldly Prudence inspires: No Wonder then if we meet with the same Blemishes in the *Scots* Reformation, as in the fore-mentioned, that of *England*, and other Countries. We need not mention here over again, that *Wicliff* and the *Lollards* had paved the Way for the *Scots* Reformers, as for those of *England*; and that their Foot-steps were still visible, when the *Lutherans* and other Protestants began their Schism. 'Tis likewise universally known that the new Opinions of the latter had reached *Scotland*, long before *Henry* the VIIIth's Death: *Patrick Hamilton*, a Gentleman of a noble Descent, had lost his Life with several others, because they would not abjure them: But neither those Executions, nor all the Endeavours of the Clergy, were able to stop the Progress of the Protestant Religion: On the contrary, the People were desirous to be instructed in a Doctrine for the Sake of which its Followers were willing to be burnt; such is the ordinary Consequence of Persecutions, which yet seldom leave Men at Liberty to try and judge: But as we are naturally inclined to favour the weakest Party, it is not to be wonder'd, that Compassion, without any further Examen, forcibly persuades us, that Truth is on the Side of those who suffer Persecution. This is one of those strong Bents of Men's Hearts, which by its Activity, has been the Occasion of believing that those who embraced the Reformation did it by the Inspiration of the Holy Ghost. The *Scots* being in such Dispositions gave a willing Ear to the Reformers, and the new Opinions were followed with the same Rapidity, which had so lately carried away *England*, with a great Part of *France* and *Germany*. The first Demand of the Reformers was to have the Bible in the vulgar Language, and the Parliament of 1543 was forced to grant that Leave. This Desire, abstracted from its Consequences, was just and reasonable. Complying with it freed the *Scots* from a heavy Yoke of many Abuses, too favourable to the exorbitant Power of the Clergy, and no less opposite to the Laws delivered in that divine Book: But on the other Side, the giving up that Book into every one's Hands without any Restriction, exposed them to the Danger of arguing too boldly, and without End, about its Contents, and of wresting it from its natural Sense, to reconcile it to all their Whims. However it was granted to the *Scots*, as it had been to others, without any Limitation: Accordingly it produced the same Effects in *Scotland*, as in *England* and *Germany*; every particular Person took the Liberty of upholding, by its Authority, the several Opinions they had resolved to maintain, or to espouse: Every particular Person thought himself able to distinguish, by its Light, *Tares from good Corn*; and at last this private Examen and private Spirit caused the Downfal of Church Authority in *Scotland*, as every where else. Though *Patrick Hamilton*, *Seton*, a Dominican Fryar, and several others, are generally looked upon as the first Authors of the *Scots* Reformation; yet the Puritans of that Country are not willing to own any other first Reformer than *Knox*, that sworn Enemy of the *English* Liturgy, as is said before. This *John Knox* received his Call

to the Ministry, *such as it was*, in 1547, from another *Scots Predicant*ⁱ, whose Name was *John^k Rough*. The next following Sunday *Knox* preached publicly against the Pope in the Parish Church of *St. Andrew*. His Example encouraged many other *Predicants* to inveigh against the Church^l of *Rome*. *Knox*, being protected by some *Scots* Lords, went afterwards to preach in divers Parts of the Kingdom; and celebrated the Lord's Supper, according to the Protestant Rite, at several Gentlemen's Houses. In the Year 1556, having before published his Sentiments openly at *Edinburgh*, he wrote to *Queen Mary*, Regent of *Scotland*,^m an apologetical Letter in Defence of his Opinion, but so much wanting in the Regards due to a Crown'd Head, so stuff'd with bitter Invectives against the *Roman* Church, that *Mary* called it a Libel, when she gave it to be perused by *Beton*, Bishop of *Glasgow*. Some Timeⁿ before this, the *English* of *Geneva*, who conformed^o to *Calvin's* Liturgy, had invited *Knox* to come over to be with them: As soon as he went, he was burnt in Effigy at *Edinburgh*: But the *Scots Brethren*, and amongst them several of the best Families, wrote to him, from *Sterling*, so pressing a Letter, in *March* 1556, that, having first consulted *Calvin*, the Oracle of the Reform'd, and the other *Brethren* of *Geneva*, who all unanimously declared, that resisting this Call would be a *Rebellion against God*, he could not withstand their earnest Solicitations. He set out upon this Journey in the Month of *September* following, to go back to his *Brethren* in *Scotland*; but he was stopt at *Dieppe* by two Letters^p, *no ways agreeable to the Flesh*, which he received from two *Faithful* of *Scotland*. Those Letters mentioned some Disappointments, which the Reformation had met with. The angry Apostle of the Puritans wrote to the *Brethren*, to complain of those Disappointments, and to encourage them to free themselves from Oppression: "For you must venture your Lives, *says he*, even against Kings and Emperors, to deliver the Oppressed. For this you are called *Princes of the People* . . . you receive Homage and Respect from your Brethren, only upon Account of the Duties of your Office . . . and this Duty consists in *re- venging and freeing your Brethren and Subjects from Violence and Oppression*." This Letter made a deep Impression on the Minds of the Nobility and Commonalty, who were, as is said before, very much inclined to the Reformation. The Congregation, (for that was the Name given then to these new^q Converts) entered into an Association^r to defend themselves, and promised, *in the Presence of the Divine Majesty*, that they would maintain, even with the Loss of their Lives, the Reformation and its Ministers, *against Satan and every tyrannick Power which should oppose it*. This Declaration, and the extraordinary Increase of the Protestant Party intimidated the Queen Regent; she slackened the Prosecutions against them: Policy and a superior Force overcame her Zeal for the Catholics; and as the Protestants were of some Service to her, the same political Views made her promise she would give them no Disturbance about Religion: But the Deference she paid to the Remonstrances of her

ⁱ We mean no Injury or Contempt by this Word; 'tis only used to denote those who preach without having received Ordination, as it is the Custom among the Puritans.

^k *Burnet*, *Lib.* 3. says, he was burnt in *England* under *Queen Mary*.

^l The Catholick Church, is here called the Church of *Rome*, as Protestants call it.

^m *Knox* reprinted it with explanatory Additions, 1558.

ⁿ In *July* 1555.

^o *Who had separated themselves* (says *Neal*) *from the superstitious and contentious Assembly at Francfort*, which conformed to *Edward's* Liturgy.

^p This Account is taken out of *Knox's* Letter.

^q See *Hist. of Ref.* abovesited.

^r This Association was made in *December* 1557, and was signed by several *Scots* Lords. *Knox's* Letter is dated from *Dieppe* *October* 27. 1557: See the above-mentioned History.

Brother, the Cardinal of *Lorrain*, the Credit of the Archbishop of St. *Andrew's* and other Catholick Bishops of *Scotland*, prevailed upon her to 'break her Promise, or at least not to oppose the pretended Steadiness of the Clergy, or rather that invincible Obstinacy of theirs, which has so often, and still does daily bring the Church 'into the utmost Danger. But we must not charge the Church with this Excess, 'tis not her Spirit, but that of Churchmen, to make Religion consist in *destroying all*, without having any Regard to Circumstances, or to the Inclinations of the People. This same Spirit too often occasions the Breach of publick Faith, which Christ himself commands us to keep even to Infidels. The Catholicks of *Scotland* were inspir'd with that Spirit, they took no Warning from the Revolutions of which other Countries furnished so many sad Examples; they unmercifully burnt in St. *Andrew's* an old Priest named " *Walter Mill*, who had embraced the Reformation: And this Execution exasperated to the highest Pitch the *Scots* Protestants.

THESE last, far from being terrify'd, preached publickly in the Churches of St. *Johnstown*, and when the Queen ordered my Lord *Ruthwen*, who was Mayor of that Town, to force those Rebels to return to their Duty, this Nobleman answered, *that he could bring their Bodies to Subjection, or even destroy them, as her Majesty pleased, but that he had no Power over Consciences*. She then replied, both he and they should repent it. Several other Towns declared in Favour of the Reformation; their Ministers were cited to appear at *Sterling*; they accordingly began their Journey thither, but were so well attended, that she thought fit to countermand them, and to assure them, that this Citation should not be prosecuted: And yet 'tis said they were proclaimed Traitors for not complying with the Summons. This Treachery, in which the Character of the *Guises* appears so plain, increased the Protestant Party, which was also joined by some who were dissatisfy'd. At St. *Johnstown* the People broke the Images to pieces, endeavoured to stone to Death a Priest who was saying Mass, under Pretence, " *that God having forbid Idolatry, they could not bear to see it publickly practised, in their own Presence, in spite of that Command*; got in by Force, and plundered the Convents; demolished that of the Carthusians; and Rebellion spread itself so far, that in a short Time they were in a Condition to bring a considerable Army into the Field. The Queen proposed a general Pardon, and consented to leave to the Parliament the Judgment of all Disputes concerning Religion: But, to be short, we are told, that these Promises also were broke, and the Queen, being upbraided with it, answered, *that Princes are not obliged to perform what they promise to Hereticks*: " *My Conscience, says she, requires me to extirpate all Sectaries*." After this the *Scots* would not trust her any more. All engaged in the Party of the Reformers, and began in earnest both to abolish the ancient Customs which the Protestants esteem to be Abuses, and to approve of and confirm the Alterations which were made in the Doctrine: The Queen, in Consequence of this Change of Religion, lost all her Authority, and the *Scots* Nobility declared, she had forfeited her Right of governing

^r The *Scots Puritans* say, the Queen deceived them for a considerable Time by false Promises, and Dissimulation, till she had agreed with the Cardinal of *Lorrain*; then she openly declared against them, and told them, *Though your Ministers should preach as much Truth as St. Paul, they shall be all of them banished out of the Kingdom*.

^s One Example will prove the Truth of this Observation: In 1561, the *French* petitioned *Pius* the IV. by their Ambassador, for the Communion under both Kinds; this Favour was denied; and Cardinal Saint *Ange* voting against it said, *Sooner than give such Poison to the French, let them all die*. This happened at a Time when the Wounds, caused by the Schism of one Party, and the inflexible Obstinacy of the other, were still bleeding.

^t 'Tis related, that no body in that Town being willing to sell a Rope to tie *Mill* to the Stake, the Archbishop charitably offered his Bed-ropes for that Purpose.

^u See *History*, above-cited, *Lib. 2.*

the Kingdom. She died some Time after, and shew'd some Marks of Sorrow for what she had done, at least if we credit Protestant Writers, who even add * " that " her Regency was accompanied with Wisdom, Justice and Meekness, as long as she " followed the Motions of her own Heart." Upon her Death the Parliament met, and made four Acts in Favour of the Reformation. Their Purport was, the Down-fal of the Pope's Authority, the Destruction of Superstition, inflicting Penalties on those who said or heard Mass, lastly, to ratify and accept a Profession of Faith drawn up by *Knox* upon the ^y Model of that which *Calvin* had published.

THE foregoing Account of this Change of Religion shews plainly, that if the Catholick Churchmen and the Court Party were guilty of want of Toleration and Honesty, the *Scots* Protestants and their Teachers were equally guilty of taking violent Measures^z, of furious Passion, of Principles which were seditious, entirely opposite to the Gospel, which they pretend to follow exactly and without the least Alteration; and far different from the Conduct of that *Apostolical Church* which they endeavoured to re-establish in their own Country. Several Passages of this History shew the true Character of *Knox*, their chief *Predicant*. The Spirit of the whole Party may fully appear by the following Facts. In 1559, the *Congregation in a Motion of a Saint-like Anger* against the *Roman* Clergy (which last, to be sure, imitated the Pattern set them by Christ, when to the best of their Power they piled up the Fire and blew the Coles which were to burn the *Scots* Protestants) directed a Letter to the said Clergy, with this Inscription: *To the Generation of Anti-Christ, to the pestilentious Prelates, and to all their Adherents, &c.* The same Year, the same *Congregation of Jesus Christ*^a, in an Address presented to the *Scots* Nobility, having first insisted on the Necessity of a publick Conference, to decide *whether the therein mentioned Abominations, which the pestilentious Papists call Religion, are really the true Religion of Jesus Christ*, proceed further, and instruct the said Nobility in their Duty, which, according to the Address, consists in *restraining*^b *and curbing the Madnes* and

* See *Barnet*, Lib. 6.

^y In 1560, the 21st Article is remarkable by the many Words used, to explain how the Faithful spiritually eat the Body of Jesus Christ. The Original runs thus: " Notwithstanding the far Distance of Place, which " is betwixt his Body now glorified in Heaven, and us now mortal on this Earth; yet we most assuredly " believe, that the Bread that we break, is the Communion of Christ's Body, and the Cup which we bless " is the Communion of his Blood: So that we confess, and undoubtedly believe, that the Faithful, in the " right Use of the Lord's Table, so do eat the Body and drink the Blood of the Lord Jesus, that he re- " mains in them, and they in him. Yea that they are so made Flesh of his Flesh and Bones of his Bones, " that as the eternal God-head has given to the Flesh of Christ Jesus . . . Life and Immortality; so " does Christ Jesus . . . give to us the same Prerogatives, &c." *Calvin's* Profession says, that " tho' " Jesus Christ be in Heaven . . . yet we believe, that by the secret and incomprehensible Virtue of his " Spirit, he nourishes and enlivens us with the *Substance of his Body and Blood*, &c." That of the *low Countries* says, that " we receive by Faith the true Body and the true Blood of Christ our Saviour into " our Souls for our spiritual Life . . . yet the manner in which we eat it . . . is not the Mouth, " but the Spirit, by Faith." See the Volume of this Work which mentions the *Greeks* and Protestants, p. 382. By these various Forms it is evident, that the Reformers of *Scotland*, *France*, and the *low Coun- tries*, are as obscure in their Expressions, as the Catholicks and Lutherans; after so many fruitless Endeavours, why might they not bear with one another? But the Protestants will not suffer a Priest to adore Jesus Christ under the Appearances of Bread and Wine, which are no more such, nor the Priest bear with a Protestant, who says, the Eucharist consists in eating Christ spiritually: And so both neglect and lose the true Spirit of Communion, which is Charity.

^z The Catholicks of *France* reproach the Protestants of the same Country with the like Excesses and outrageous Behaviour, as in the Murder of the Duke of *Guise*, seditious Sermons, Libels and Papers posted up in publick Places against the Roman Church, &c. The Protestants either deny the Facts, or lay them at the Doors of particular Persons not owned nor countenanced by the rest; others say, Policy had the greatest Share in those Enormities, and that Religion was only the Pretence: Certainly the Reproaches on both Sides ought to be diminished; but what has been done by publick Assemblies, or by People authorized by the whole Party, cannot meet with so favourable an Interpretation; and of this we shall produce more Examples in the following Notes.

^a This Address to the Nobility was so subscribed.

^b See the same Principle in the above-cited *History*, &c. *Knox* uses Expressions much stronger, in the same Address, concerning *Mary Queen of England*.

Fury of the Wicked, tho' Kings and Emperors. Such are the seditious Principles which have inspired Subjects with such unheard of Boldness as to depose ^c and murder their King: But the Catholicks were not deficient in the same rebellious Spirit, for not to run back to those Times when Emperors were deposed, and their Subjects absolved from their Oaths of Fidelity to them, have we not had amongst us zealous Preachers in Favour of the League ^d, have we not seen Apologies ^e publickly printed in Defence of the Murderers of their Kings.

THE Reformation of *Scotland* must be fixed to the Year 1560, because, as we observed before, the Parliament approved in that Year *Knox's* Profession of Faith. This *Scots* Apostle, with the Doctrine and Principles of *Calvin*, brought likewise into his own Country the Manners and Discipline of *Geneva*; besides ordinary Ministers, they chose a *Superintendent*, as in the *Lutheran* Churches, at whose Reception *Knox* preached and said Prayers: They also elected Elders and Deacons. The Articles of ecclesiastical Policy, as contrived by the said *Knox*, were proposed to the Assembly which met in *January* 1561. The Imposition of Hands was reserved to be performed by the Ministers, but not as being absolutely necessary ^f. But these Articles were not accepted, and the new Discipline was established in *Scotland*, by the sole Power of their Ministers. In 1572, the Discipline was set upon a more fixed Foundation, but the Bishops had more Authority given them than the *Puritans* liked. Those Bishops, to whose Authority they were not used, did not last long, they were only tolerated three or four Years; and the *Congregation* never would positively approve that Discipline. Father *Courayer* ^g says, “ it plainly appears by the Book of Discipline presented to the Parliament of *Scotland* in 1578, that the *Scots*, though they kept up the Name of Bishops, were nevertheless true Presbyterians It was ordered, that Bishops should be subject to the Presbytery, and should exercise no other Functions but those which the Church should require of them.” This Discipline was fully settled at *Edinburgh* in 1581, when the first ^h *Presbytery* met there under the Protection of the Law. “ This Establishment occasioned the further spreading of the Opinion which looked on the Imposition of Hands to be useless towards being admitted to the Ministry *Robert Bruce*, who had preached at *Edinburgh* several Years, being chosen a Minister of that Town in 1598, and being

^c *John Knox* at an Audience he had of *Mary Stuart* Queen of *Scotland*, in order to maintain this Principle, that Subjects may draw their Swords against their Princes, chiefly in Defence of their Religion, and to obtain the free Exercise of it, made Use of this sophistical Comparison: “ Do you believe, said the Queen to him, that Subjects, having the Power in their Hands, may lawfully resist their Princes? Yes, Madam, he reply'd, if Princes exceed the Bounds of their Power, and command what ought not to obey'd, 'tis lawful to resist them. Are Princes to be honoured and obeyed farther than God requires those Duties to be paid to Father and Mother? Suppose a Father runs mad, and intends to kill his Children; they unite in their own Defence, they lay hold of their Father, disarm him, tie him, and keep him in Prison, till his Madness is over; do you believe, Madam, that those Children are criminal, or God offended by their Action? Even so when Princes put to Death their Subjects, who are Children of God, their blind Zeal is a Madness, during which, the Sword is to be taken from them, their Hands tied, and they themselves be confined, till they come to their Senses. This is true Obedience, which agrees with the Word of God.” Such were the Gospel Rules preached by the Apostle of the Puritans, which were only adapted to the Subversion of all States and Governments. See the above-cited *Hist. of Ref. of Scot. Lib. 4.* To what has been before alledged, to prove the *French* Protestants guilty of the same Crimes, add the 47 Art. of the Synod of *Lyon*, in 1563, and the seditious Libels and Sermons of the *French* Refugees, these fifty Years last past.

^d Sermons of *Boucher* and others.

^e *Apol. pro Joan. Castell.* in 8vo.

^f *Whiston* has put out a Pamphlet, in which he maintains, that all those who are solemnly named or employed in the Ministry, though in an irregular Manner, are nevertheless true Pastors, and may exercise all the Functions of that Office: Without which, he pretends, there would be no true Clergy, nor true Christians in the World. Could this be proved, it would end many Disputes about Mission and Validity of Orders.

^g *Dissert. valid. Ordin. Tom. 1. p. 6.*

^h *Courayer* seems by this Word to mean Presbyterian *Consistories*, or those Meetings in which they frame their ecclesiastical Ordinances.

“ desired to receive the Imposition of Hands, refused it, because (said he) the Ap-
 “ probation of the Assembly supply’d the Place of Ordination : Yet he was prevailed
 “ upon to receive it, by the pressing Instances of many, still declaring that
 “ he look’d upon this Imposition of Hands only as a Commission to
 “ take Care of a particular Flock. *James* the First, who united in his Person the
 “ Kingdoms of *England* and *Scotland*, undertook to restore Episcopacy in *Scot-*
 “ *land* He sent for three Ministers into *England*, who received Episcopal
 “ Consecration in the Year 1610, at the Hands of the Bishops of *London*, *Ely*,
 “ *Rochester*, and *Worcester* : And these three consecrated afterwards other Bishops in
 “ *Scotland* During the Rebellion which brought *Charles* the First to the
 “ Scaffold, Episcopacy was abolished again in the Assemblies of *Glasgow* and of *Edin-*
 “ *burgh*, to settle Presbytery upon its Ruins : And so it remained till King *Charles*
 “ the Second’s Restauration, who thought it his Duty to give back to the Bishops
 “ their Authority, and to get them consecrated. For this End in 1664 he sent
 “ for four Presbyterian Ministers up to *London*, who were consecrated
 “ Bishops by the Bishop of *Winchester*, assisted by two others The Re-
 “ volution in the State, which happened in 1688, caused a Change in the Govern-
 “ ment of that Church likewise. The *Scots* Bishops were very affectionate to King
 “ *James* the Second ; upon the first Notice they received of the Prince of *Orange*’s
 “ Undertaking against his Father-in-Law they wrote to the King to assure him of
 “ their Fidelity. This Letter proved fatal to Episcopacy
 “ The Presbyterians took the Advantage of King *William*’s Inclination to their
 “ Party They ordered Matters so that the States of *Scotland* in 1689
 “ solemnly petitioned for the Abolition of Episcopacy ; which they at last obtained,
 “ in 1695.

THIS is the true Account of the two Reformations of *Great Britain* : The one
 called *Episcopal*, predominant in *England*; the other *Presbyterian*, bearing the Sway
 in *Scotland*, and very powerful even amongst the *English*. We have set before our
 Readers the Reasons and chief Motives of the Conduct of the Reformers, and with-
 out taking upon us either to approve or condemn their Schism, we have not been
 ashamed to own, that the Disorders of the Religious and of the Clergy, the false and
 empty Devotions they introduced for their own temporal Interest, the exorbitant
 Power they assumed to themselves over the Consciences of the Faithful, furnished a
 specious Pretence for a Separation, into which the People, tired with Vexations,
 were easily drawn, and strengthened the Schism. Agreeable to these Notions we have
 freely and boldly judged the Actions of both Catholics and Protestants, as Occasion
 required; and if we have sometimes sharply reflected on the Conduct of each Party,
 we flatter ourselves ’twas deservedly, when human Passions, the Interest of particular
 Persons, Prejudices of Education, strengthened by inveterate Habits, and the poli-
 tical Views of some Princes, used Religion only as a Cloak to their evil Designs,
 and *made Sport with Truth*. The Expression is not too strong; Truth has been
sported with on both Sides, and no Wonder. The Reform bears no such Marks of a
Divine Work, as the Establishment of Christianity, or Foundation of Christ’s Church.
 No Reformer can prove that he received his Mission or Authority to reform from
 God ; no Apparition of Angels, no Miracles have been the Fore-runners of the Re-
 formers; their Designs in Discipline have been uncertain, weak, subject to Variations,
 and generally followed too slavishly the Will of Princes. Their Doctrine has not been

more steady, one Decision has often been contradictory to another. From all this we can only conclude, that those Reformations were only the Worksⁱ of Men, in which all Passions display'd themselves openly, as evidently appears from the History of the reforming Age. As to the Catholick Church, which must now come under Consideration, its publick Worship and Doctrine is every where, and at all Times, the same; the People are tractable, and keep within Bounds; the exterior Order and Discipline commands Fear and Veneration, which maintains the *lawful Authority* of the Church, and prevents every Upstart from framing to himself a Religion to his own Fancy, or venting his new-fangled Notions publicly, to some hundreds of Followers, as the Case has often been, in reformed Countries, in spight of all their Consistories, or Convocations.

MOREOVER the Submission and Docility required by the Catholick Church are no Hindrance to the Practice of moral Duties, or to the most exact Observance of Gospel Precepts. What else is necessary, to become a Christian? Nothing more, will a moderate Protestant say, till the Ignorance of the Faithful favoured too much the Excesses of those who governed the Church. This Ignorance increased by degrees, the Abuses went Hand in Hand with it; and when both were become *almost universal*, the Authority of the Church was not distinguished as it ought, from the unjust Power of the prevailing Party in the Church, which countenanced those Abuses; as in a civil Society, *Usurpation supports itself by Laws* obtained by Force. But may we not justly reply to this, that this Usurpation is the Beginning of *this Work of Men*? 'Tis freely owned, that the Excesses of those who sat at the Helm of the Christian Church were not supported by Revelation, nor by the Word of God, nor by Apostolical Tradition; they could not be justify'd, unless by the false and deceitful Tradition of latter Ages, which is certainly the Work of Men^k. But what have particular private Men to do with Abuses, which do not hinder them from serving God in the Purity of their Hearts, according to the Doctrine of Christ? What Authority *has put into their Hands the Ax to cut down the Tree*? What Right have they to raise Disturbances, under Pretence that *Usurpation has made Laws in its*

ⁱ Yet, as such, they have been useful; the Clergy is more prudent; Abuses have been left off, Superstition is not so common, and the Faithful not so apt to follow blindly blind Guides: Learning has been improved in both Communions; and the Church of *England's* Learning and Toleration have been commendable.

^k We must here shew the Beginning of this false Tradition, and trace out the Time when primitive Doctrine was *wrested* to prove the *indispensible Necessity* of burning Men: Remonstrances, Censures, Excommunications, were Apostolical, as to Spirituals, being natural Appendixes to Truth. The Clergy, some Ages after, made use of their Credit to get *Hereticks* banished, deprived of their Goods and of the Rights of Citizens: This might be lawful for Emperors, not to shew Favour to those of a different Religion; but to take away their Property, was a beginning of Persecution: Tradition being once corrupted, and employed only for the Honour and Profit of Churchmen, then *Hereticks* were punished with Death; which yet was not inflicted, unless they publicly *taught their Errors* against the Law. Some Ages after, in order to unite the Interest of Truth with this *false Tradition*, which was to be upheld and justified, *Hereticks* were condemned to the Flames: But Faith was blended with useless Observances, and what attacked either was deemed Heresy. No *Error* was thought *little*, even they who favoured the *least Error* found no Mercy. All underwent the same Punishment; and the same Fire, which was a lively Representation of God's avenging Justice against Sinners, and of eternal *Fire* prepared in Hell for the Wicked, became also an Emblem of the little Charity and *Mercy* of Churchmen; who by the Laws of the Church ought not to spill Blood, nor to give their Vote for it. They went further, they judged and condemned not only the Errors which being made publick might give Scandal to weak Souls, Severity in that Case might have been just: But Errors were industriously sought for, where less expected, even in single Letters and Comma's. Lastly, to get an absolute Dominion over Consciences, by which, as they pretend, nothing was aimed at but *the Love and Glory of God*, poor Christians were pressed on all Sides to declare their Sentiments; which once gained, *to save their Souls*, they had no Chance or Choice left them, but *Abjuration or Burning*. Now, to conclude, we justly abominate the barbarous Custom of some Heathen Nations, who sacrifice Men to their Gods: Is not burning of *Hereticks* as much to be abhorred? Is not the burning of Men the same as sacrificing them to God?

own Favour, since they may keep a *respectuous Silence*, and live unmolested, without taking any Share in the Crimes of those who govern? If Divines dispute about such Points of Doctrine which human Reason cannot fathom, if they stigmatise one the other, as Idolaters, Prophane, or Libertines, let them dispute and scold on; what need we be frightened at the Excesses of some, or Consequences pretended to be drawn by others? Christ is God, we adore him, believe his Doctrine, and endeavour to imitate his Virtue and Patience. Religious Disputes are but the Works of Men, *who sport themselves at the Expence of Truth, either as misled, or as Deceivers*: The People attentively look on the Players, but cannot penetrate the Nicety of the Game: The Deceivers will meet with their deserved Doom: Those who are misled may be excused upon Account of their Sincerity; but even that often helps to deceive others.



DISSERTATION
CONCERNING THE
CUSTOMS
AND
CEREMONIES
OF THE
CHURCH of *ENGLAND*.

DISSERTATION

Concerning the Customs and Ceremonies of the Church of ENGLAND.

THE foregoing Dissertation contained the Establishment of the *English* Liturgy under *Edward* the VIth, and *Queen Elizabeth*. *James* the First made some slight ^a Alterations in it. Some Troubles and Disputes were occasioned by it under *Cromwell*, when the Power of the Puritans almost abolished it: But in 1660 *Charles* the Second restored it, and ordered that it should be review'd and corrected; which being done, the King and Parliament published a Decree to have the publick Service conformable to it throughout the Kingdom ^b, that it might be the same in every Church. The Preface of that Liturgy then printed ^c gives an Account of the Re-establishment of it, and of the Alterations made in it ^d. Father *Le Brun* cites a Passage of the Dedicatory Epistle to a *Latin* Translation of this Liturgy of *Charles* the Second, in which it is called *præstantissima*, most excellent, and the Reason given there for this Encomium is, ^e *that every Christian ought to be content with it, whatever Opinion he may hold concerning the Eucharist*.

THREE Prefaces are set before this Liturgy, which we shall follow in the Description of the Customs and Ceremonies of the Church of *England*; one has been cited before; the other two explain the Publick Service and the Ceremonies either retained or left out. One of them insinuates, that the religious Office had been corrupted, ^f *by planting in uncertain Stories, Legends, Responses, Verses, vain Repetitions, &c.* To which it is added, that before the *English* Reformation, divine Service being performed in a Language not understood by the common People, 'twas an empty Sound which only affected the Ear, without reaching to the Heart; that several Books of

§.

^a See the Proclamation at the Beginning of the *French* Edition of 1616. Those Alterations were made after the Conferences at *Hampton Court* in 1603, in order to reconcile the Disputes about it. The same Year a Pamphlet was published, intitled, *The most humble Petition of the Ministers of the Church of England for the Reformation of some Ceremonies, and some Abuses, &c.* The Complaints ran upon four Points; the Form of the Service, the Ministers of the Church, the Life led by them, and Discipline. As the Petition contained several Articles which might draw on bad Consequences, the King endeavoured by a Proclamation to calm the Minds of his Subjects; he promised a Conference, which was accordingly held at *Hampton Court*, but without Success.

^b In *August* 1662.

^c See the Preface to the Liturgy printed in *French* in 1663. This Translation was made by *Durel*: So 'tis not the old *French* one of the foregoing Reigns; yet the *French* is not very elegant: However this is the Version which has ever been printed since 1663.

^d Those Alterations, according to Father *Le Brun*, *Tom. 4. of his Liturgies* are, 1. In the Litany we find this Petition: *Deliver us, O Lord, from Seditions, secret Conspiracies, all false Doctrine, and Schism.* The Word *Schismi* was then added, on which Father *Le Brun* takes Notice, that *Henry VIII. Edward VI. and Queen Elizabeth*, were so plainly Authors of Schism, that they certainly did not think it an Evil from which we should desire to be delivered; so this Word alluded only to the Disorders committed by the Puritans in the preceding Reign. 2. "The leaving out (says *Le Brun*) Prayers for the Dead, had so often been found Fault with, that it was not thought fit to omit it quite; but it is so worded, that it is not easy to know whether it is a Prayer or no: At the End of the Prayer for all the Church Militant upon Earth, in the Edition of 1663, and those which followed, are these Words (We bless also your holy Name for all your Servants who are departed in your Faith and Fear, beseeching you to grant us Grace so well to follow their Example, &c.)" 3. In the Office for the Communion, *Edward's* Rubrick, to give a Reason for kneeling, was put in again. *Elizabeth, who*, says *Le Brun*, *would leave that Point undecided, had left it out, as inclining too much to Zuinglianism, and as being too odious to Catholics.*

^e Especially Catholics, in *ea ipsi Pontificii nil desiderare possunt, in ea nihil culpæ Reformati cujuscunque Confessionis, adeo est a partium studio aliena.* *Le Brun* justly censures and ridicules this Way of reconciling Differences, and says, that neither Catholics approve it, nor even some of the High-Church are pleased with it.

^f They are the very Words of the Preface.

Scripture were began to be read, without going through, because numberless unprofitable Additions interrupted the Reading; that as to the Psalms divided by the ancient Fathers into seven *Nocturns* and other Hours for each Day in the Week, some were too often repeated and others omitted; and that the Rules ^z prescribed for some Ages for the *Variations of Offices* occasioned much Loss of Time in turning over the Leaves; so that Part of the Time appointed for reciting the Office was spent in finding out what was to be read. In the new Liturgy, say they, besides leaving out those forementioned useless Things, and the whole being easily understood by all the Faithful, the entire divine Service is contained in one Book, the Rules or Rubricks are plainer and more convenient to keep up the Order of Reading more easily, and more agreeably to the Majesty of divine Worship. At the Beginning a Calendar is placed, to shew that Order, in which the whole Series of Lessons for all *Sundays*, Holidays and Anniversaries, &c. may be seen at once.

IN the other Preface mention is made of the due Choice of Ceremonies. Some which were established with a good Intention are by Length of Time become trifling and superstitious; others were introduced into the Church by a mistaken Zeal, and an indiscreet Devotion: The easy Compliance of Christians with these latter has increased the Abuses: As they are detrimental to Religion, and serve only to blind Christians, there is no need of a long Deliberation, say the Authors of that Preface, they deserve to be entirely rejected: As for the first Sort, they may be retained, when purged of all Superstition, in which Case they are useful, both for the decent Order and Majesty of divine Worship, and to help and increase the Devotion of the Faithful. Religion indeed does not essentially require such or such Ceremonies, which, considered in themselves, are of no great Importance: But ^h *the wilful and contemptuous Transgression and breaking of a common Order and Discipline is no small Offence before God*: And as no private Man has sufficient Power to establish this Order and Discipline, neither does it belong to him to alter or abolish them, *unless a lawful Call from God should give him* ⁱ *that Authority*. Now, say the Authors of that Preface, all the Ceremonies kept up in the *English Church* are instructive, and easily understood. The Christian Religion is not a Law of Ceremonies, like that published by *Moses*, and therefore ought not to be kept in Obscurity under the Vail of numberless figurative and mysterious Ceremonies, under which Christians now groan, as under a heavy Yoke, an insufferable Burthen. The Gospel is spiritual, and wants no outward *ceremonial Worship* as being essential, only in order to make some Impression on the Minds of the common People, by some publick and exterior Customs, which are but a necessary Consequence of the good Order and Decency kept in Christian Churches: But these are not to be put in Comparison with Religion itself, or be thought of an equal Value, or any ways so blended with it, as to shew no Distinction between both. This prevents, for the future, all the Abuses heretofore committed in so many Ceremonies, established and kept up by Superstition, Avarice, or a mistaken Devotion. This is said in Defence of the *Ceremonial Worship of the English Liturgy*, without any Intention to condemn those Nations who have not thought fit to embrace it; each national Church may use in their divine Service those Ceremonies

^z The Words of the Preface are, *the Number and Hardness of the Rules, called the PYE, and the manifold Changings of the Service, &c.* This Word *Pye* signifies the set Order of Lessons and Prayers used in the Church, from the Greek Word *Pinax*, a Table, whence by Abbreviation is derived the barbarous Word *Pica*; the first Letter of each Order of Prayer was called, *Littera Picata*.

^h Those are the very Words of the Preface.

ⁱ A remarkable Clause or Exception!

which appear most necessary and useful to Religion, still avoiding all Abuses and Superstitions. So far is we think a faithful Abstract of the said Preface.

WE must take some further Notice of this Uniformity, which the Church of *England* has so earnestly endeavoured to compass ever since its Separation from *Rome*. This could not be attained to, without uniting the People in an exterior Form of Worship, as well as in the inward Belief: So a common Liturgy for the whole Kingdom was requisite. It is very proper, we are told, the same Order and Discipline should be observed in a Religion, which owns *one Lord, one Faith, &c.* Moreover by the Form that is kept in the outward Worship of God, Men commonly judge of Religion ^k. They Fancy that different Customs and Ceremonies are a certain Proof of a Difference in Doctrine; we find it by Experience; the Generality of Protestants will not be convinced that a Presbyterian Parson in a Cloak, and a Minister of the Church of *England* in his Gown and Surplice, can both preach the same Doctrine; and People of a certain Turn of Thought imagine themselves to be much better Christians, if they inviolably stick to one exterior Form of Worship, sooner than conform to another. But if a small Difference in outward Rites is apt to cause such Prejudices, and breed such Aversion, to what is only the Shadow of Religion, as if it attacked its essential Parts; can it be thought wonderful, there should be so great a Distance between Catholics and Protestants, since, except a few, yet fundamental, Articles of Christianity, they differ in most doctrinal Points, and look on one another as so many Anti-Christians: And the Names of Papists and Huguenots ^l are reckoned as injurious as those of Atheists and Pagans. We must drop this odious and so often mentioned Subject, yet, we say it with Grief, of so desperate a Nature, that all Remedies prove ineffectual: All the strongest Reasons are lost upon the different Parties divided about the various Systems of Religion: And it so seldom happens that any Impression can be made on the Hearts of those who have been born, or brought up, in such or such Religion, that 'tis, if not better, at least more likely to please both Sides, if we only endeavour to amuse and divert them by an Account of Customs and Ceremonies, which is the Aim of this Work.

Religious Customs and Ceremonies of the Church of ENGLAND.

WE should begin with the Dedication of Churches, where the Faithful meet to offer up their Prayers to God; but the whole of that Function is very plain. 'Tis very convenient, as we are told, ^m to consecrate those publick Buildings to God, and by that Means to free them, by religious Ceremonies, from sacrilegious Usurpations. But what is here called *Ceremonies* is nothing like what is done by *Roman* Catholics on the like Occasions. The Dedication of *English* Churches is only a bare Offering of them to God by Prayer, accompanied with an Exhortation or a Sermon. Such Consecrations seem necessary, to separate what is for holy Uses from those Things which are to serve for common or profane Uses; and the primitive Church has accordingly employ'd them for that End. Christians were then convinced, that exterior Solemnity raises and feeds in the Heart of Man the Love and Reverence due to the

^k Words of the above-mentioned Preface.

^l Reproachful Names used by Catholics and Protestants.

^m See the *Rationale or practical, &c.* by Sparrow, *Land.* 1722.

House of the Lord: Nothing was omitted that could distinguish to the best Advantage those sacred Buildings; and the Faithful were no sooner freed from the *Pagan Yoke*, but all Hearts and Hands were employ'd in repairing, with Splendor, the Churches ruined or profaned during the Persecutions. The *English* Bishop, here cited, might have added to this Account, that the Christians went on so heartily with that Work, that for several subsequent Ages, Churches, Chapels, and other Places for Prayer, were more common than ^a good Christians. The reformed Churches of *England* have but two Parts, the Nave and the Presbytery^o, whereas those of the *Grecians* or *Catholicks* have three, the Nave, the Choir, and the Presbytery: For so we call, with the *English*, that Part which is between the Nave and the Altar. The same Author ^p tells us, that by the Word Nave, which is derived from the *Latin*, *Navis*, we are to remember, that we are in this World, as upon a stormy Sea, always exposed to be tossed and over-whelmed by the Fury of our Passions: This Part is also compared to the visible Heaven with which we are surrounded, and to many other Things, wittily found out by After-thoughts. We may also find some Likeness between the Nave of the Church, and the Ark, either of *Noah*, or of the Covenant, and suppose them both to be a Type of the Salvation of Mankind.

WHAT is called *Presbytery* being that Part of the Church allotted to Priests and other Churchmen; some Mysticks have thought fit to consider it as a Figure of the invisible Heaven, and the Clergy as that of the Angels giving Glory to God with Hymns and Canticles. We need not say any thing more on this Subject, nor concerning the Communion Tables, which the *English* still call Altars: Only we must take Notice, that Queen *Elizabeth* ordered they should be placed again where the Altars were before.

THE Transition is easy from Churches to Churchmen. Two Archbishops are at the Head of the *English* Hierarchy, those of *Canterbury* and of *York*, both stile themselves *Primates*. And to reconcile the Difference, we are told, it was decided, that the Archbishop of *Canterbury* should be called *Primate of all England*, and the Archbishop of *York* only *Primate of England*. We must repeat here that the Oath of Supremacy is taken to the King as Head of the Church, and that as such on the Day of his Coronation he puts on a Surplice, a Stole, and a Dalmatick ^q. When a Bishoprick becomes vacant, the Canons of the Cathedral give Notice of it to the King, and desire his Leave to chuse another. His Majesty at the same Time that he sends the *Congé d'élire* lets them know whom he will have them elect; and then the Dean and Chapter choose the Person so named: The Bishop so chosen is consecrated, installed, renders Homage to the King, takes the Oath, and pays the First-Fruits. The other Prerogatives which the King enjoys, as Head of the Church, are, to make Ordinances about Ceremonies and exterior Rites^r, with the Advice of the Ecclesiastical Commissioners, or of the Metropolitan; to call or prorogue^s the Convocation;

^a That is, those who follow only the Rules and Precepts of the Gospel.

^o Or the *Chancel*.

^p Bishop *Sparrow* in his *Rationale*, &c.

^q The other Ceremonies of the Coronation are, 1. The blunt Sword, an Emblem of *Mercy*. 2. A Cruet of Oil to anoint the new King. 3. *St. Edward's* Staff carried by one of the Peers. 4. His Crown born by the high Seneschal. 5. The Paten and Chalice for the Communion of the King, and the Bible carried by the Bishops. 6. Prayers for the King and the Offerings he makes. 7. The *Regalia*, or Marks of his Dignity which are placed upon the Altar before which he kneels to pray. 8. The King's Sword offered at the Altar and redeemed, &c.

^r *Princeps novas leges condere potest circa ceremonias & ritus, cum consilio, in ea parte, vel Commissarium in causis Ecclesiasticis, vel Metropolitanis.* &c.

^s *Synodus provincialis, vel nationalis convocari non debet absque principis rescripto ad Metropolitanos directo.*

and to enact the Decrees of Synods into Laws †, &c. But all this still leaves him in the State and Condition of a *Lay Head*, and it would be wrong to call him on these Accounts *the first Bishop* or Pope of the Church of England, as some Catholicks have done. The Profession of Faith says, “ that the supreme governing all the States of “ the Kingdom, whether Ecclesiastical or Spiritual, in all Causes whatever belongs “ to him yet so that he is not invested with a Power to preach the Word “ of God, or administer the Sacraments.” But this *Lay Head* has been accused of pretending to decide “ about dogmatical Points, of changing, amending, and settling the Doctrine according to his own Fancy; which certainly belongs only to the Pope or the Church. We have already mentioned this in the foregoing Dissertation, and as it is a controverted Article, we must refer our Readers to the Authors of both Parties.

THE Bishop is superior to a Priest, and a Priest above a Deacon. The *English Rubrick* informs us, that the essential Office of a Deacon is to see that the Wants of the Poor be supplied, to help the Priest (or Minister) at the Communion Service, to bless those who present themselves to be married, to baptise, to bury the Dead, to preach, and to read to the People the Holy Scripture, or the Homilies. Their Ordination consists first in a Sermon or Exhortation preached to them, which being ended, the Archdeacon, or whoever officiates in his Stead, presents them to the Bishop, who enquires of the said Archdeacon, whether he has examined them and found them deserving; then directs his Speech to the Faithful present, both to know if any Impediment can be objected to the Election, and to recommend the Candidates to the Prayers of the Congregation. After some Prayers and Litanies, the third Chapter of St. Paul's first Epistle to *Timothy*, from Verse 8 to the End of that Chapter, is read to the Deacons, or Chapter vi. of the *Acts of the Apostles*, from Ver. 2. to the 8. Then they take the Oath of Supremacy, and amongst several Questions put to them, too many to be here mentioned, the Bishop asks them, whether they have in them *an interior Call* “ from the Holy Ghost to take upon them the Office of a Deacon. The Answer to this Question, is always readily made in the affirmative, and there is no Example of a Candidate's ever saying *No*, because they come there to be ordained, and the Holy Ghost is always supposed to favour their Views and Intentions. Then the Bishop puts the New Testament into their Hands, and gives them Authority to read and preach the Word of God to the Faithful. He receives the Communion himself, and gives it to all whom he has ordained: The whole Ceremony is concluded with a Prayer suitable to the Occasion and the Blessing.

As to what is most remarkable in the Ordination of Priests; we cannot but take Notice first, that they partake of those Powers which the Ministers of Calvinist Protestant Churches have, and of those likewise of Catholick Priests: They do not offer Sacrifice according to the Sense of that Word in the *Roman Church*, but Bishop *Sparrow* tells us, they are Ministers of the Gospel ‡, and as such offer Sacrifices of Prayers, and Praise, and Thanksgiving: As those are only spiritual and metaphorical Sacrifices, the Calvinist Ministers would be sacrificing Priests, as well

† *Nihil habet vim legis, priusquam Regius assensus fuerit adhibitus iis quæ Synodus decernenda consuevit,* &c.

“ The Parliament has given that Power to the King. See Statute of 1535. in which *Henry VIII.* was declared Head of the Church. “ Our said Sovereign Lord, his Heirs and Successors, Kings of this Realm, “ shall have full Power, from Time to Time, to visit, repress, reform, &c. all such Errors, Heresies, “ Abuses, &c.”

“ *Num credat se interno Spiritus Sancti instinctu vocatum,* &c.

‡ *Sparrow's Rationale,* &c. p. 251. Edit. of 1722.

as the Ministers of the Church of *England*: But, says the same Author, there is another *unbloody Sacrifice* which the Church of *England's* Priests offer in Memory of the Death of our Saviour, and for the sake of that Sacrifice, those Ministers of the Gospel who administer the Sacraments, and preach the Word of God, &c. amongst the *English*, are called Priests. The Rubrick mentions what goes before the Ordination, *viz.* Testimonies, Attestations about the Birth, Quality, Studies, and Education of the Candidates. Much might be said concerning all these Points, which tho' essential to the Examen, are not to our present Purpose: For though we may charitably suppose, that the utmost Endeavours are used to get sure and exact Inquiries, yet all Men are either deceived or Deceivers; Views are false, and Cabals and Underhand-dealings are apt to interfere with those Examens and Testimonies. The Gentlemen also who are ordained may grow remiss, and look upon their Duty as a Trade; numberless unforeseen Accidents happen, and it is quite useless for us to pretend to inspect into the Particulars of every different Situation or Circumstance. A witty Author^y says, the Lives of the *English* Clergy are more orderly than those of the *French* Clergy. One of the Reasons which he gives for this Difference is, that they have their Education in the University of *Oxford* or of *Cambridge*, at a good Distance from the Corruption of the capital City, and of the Court. They are not guilty of Gallantry. "The Priests are most of them married, their Clownishness contracted
 " in the Colleges, the Difficulty of conversing with Women in *England*, are a Kind
 " of Force upon them to be content^z with, or stick to, their own Wives
 " Their Churchmen are of a close, reserved Humour, and mostly Pedants"

The said *Voltaire* enters into Particulars, and draws a lively and genteel Representation of *French Petits Maitres* belonging to the Church, and ends with supposing, that the *English* Churchmen thank God *for being Protestants*. To this one may return for Answer, that the Defects of each must be counterbalanced; the *French* are of a light, airy Temper, and wanton in their Diversions, apt to run into Excesses, which, as they please their Imagination, appear also greater to others; the *English* are more wary, and like a mysterious Secrecy in some Sorts of Pleasures; they do not love losing Time in light, apish Tricks, and are not satisfy'd with bare Ideas and *French* Love-Talk; their Bodies are well fed, robust, and strong, their Desires impetuous and fierce; so are only pleased with substantial Pleasures. Solidity is what they aim at, and they *sink as deep in their Pleasures* as into Sciences; but this forsooth seems to the *French* a *dull Diversion*. This Disposition may require and admit of some sort of Mistresses, of a certain Value, and of a different sort of Gallantry from what is agreeable to the *French*. As to Wine, the same Author tells us, that Ministers of the Church of *England* go sometimes to Taverns (he might have said, they do it frequently, and so openly, that Strangers are offended at it) but Custom allows it; and if they happen to get drunk, still it is with Gravity, and in a kind of deep Meditation: Nothing is more real, and at the same Time more remarkable, than the serious, grave, and recollected Countenance of *English* Churchmen in Taverns; and 'tis not easy to determine, which is most to be wondered at, by those who are Strangers to the *English* Way of Living, either their Seriousness in their Debauches, or their constant Steadiness in the Pursuit of them. Coffee-Houses also furnish them with Opportunities of Diversion and Amusement. As they are not ashamed of appearing in their *Canonical Dress* at Taverns, they are still less afraid of

^y *Voltaire*, Letter V.

^z The Author says *Bishops*, but we suppose he means the whole Hierarchy.

being seen in Coffee-Houses: There they can and do discuss all the Affairs of the Universe, from the greatest Mysteries of Divinity to the least Concerns of the lowest *Lay Man* of their Parish: And as every one is welcome for their Money, both to Taverns and Coffee-Houses, a Priest of the *English* Church is upon the level with other Customers. We do not mean by this Digression to give our Readers an ill Opinion of the *English* Clergy; for though this Character suits the Generality of them, the whole Body must not be censured or despised; 'tis well known, that amongst the *English* Churchmen, many are eminent for Learning and Virtue: Even the forementioned Customs, though they may seem contrary to good Order and Decency, yet they are not inconsistent with true Merit, neither do they appear so ridiculous when countenanced as they are by the general Practice of a whole Nation, which is no ways offended by them. But we must give a Description of the Ordinations of Priests. It consists of Prayers, Exhortations and Imposition of Hands. By the Constitutions of the Year 1603, the Time appointed for giving Orders is on those ^a *Sundays* which follow the Ember Weeks during the Service, in the Cathedral or Parochial Churches where the Bishops reside, in the Presence of the Archdeacon, the Dean, and two Prebendaries, or at least of four grave Persons, who must be Masters of Arts, and have lawful Power to preach: They are only as Witnesses to the Ordination, which belongs solely to the Bishop; he alone has Authority to say to those who are ordained, *Receive the Holy Ghost*; the other four only pray with the Bishops, and lay their Hands upon the ordained, with this Difference, that, amongst the *English*, as with the Catholics, the Imposition of the Bishop's Hands denotes his Power and Authority to ordain, whereas that of the Witnesses is only a Mark of their Approbation and Consent to their being admitted to the *Brotherhood*, if we may use that Expression. To become a Priest, 'tis necessary to be made first a Deacon; but both Orders may be received on one and the same Day. After the Examen, and the Exhortation which is immediately before the Communion Service, the Epistle is read, *Acts* Chap. xx. from Ver. 17. to 36. and, if both Orders are given on the same Day, the 3d Chap. of the 1st Epistle to *Timothy* is added. The Reading of the Gospel follows, out of the last Chapter of *St. Matthew*, from Ver. 18. to the End of that Chapter; or out of *St. John* Chap. xx. from Ver. 19, to 24. Then the *Veni Creator* is sung or read. The rest is but little different from the Deacon's Ordination. The Congregation is desired to join in mental Prayer for the happy Success of this Ceremony; Silence is ^b kept for some short Time; then the Bishop prays aloud, and immediately lays his Hands, and the Priests present lay theirs upon those who are ordained, and who are kneeling. The Bishop uses at the same Time this Form so much found Fault with by the Puritans ^c. "Receive the Holy Ghost. "Sins shall be forgiven to all those to whom you forgive them, &c. Be faithful "Dispensers of the Word of God and of the Sacraments, &c." This being said, he puts the Bible into their Hands.

Now we must give an Account of the Ordination of Archbishops and Bishops. Is it convenient we should take Notice of their Duties? The Bishop is, under Christ, (according to the Church of *England's* ^d Doctrine) the first Pastor of the Church: Inferior Ministers are only his Deputies; when he is absent, the Priest may bless the

^a *In Diebus Dominicis immediatè sequentibus jejunia quatuor temporum in Ecclesia Cathedrali aut Parochiali, &c.*

^b To give them Time to pray.

^c See *Calderwood, Altare Damasc.* Chap. x. p. 432. and fol. Edit. Ludg. Bat. 1703.

^d *Sparrow*, above-cited, p. 56.

Faithful, but whenever he is present at the divine Service, it belongs to him to pronounce the Blessing: For since *St. Paul*, Chap. vii. Ver. 7. of his Epistle to the *Hebrews*, assures us, that the lesser is blessed by the greater, it would be indecent to see a Bishop blessed by an inferior Priest: The Bishop then must bless the Priest, that is according to order. This is one of those favourite Passages of Scripture which the Clergy have always present to their Mind, and who knows but some of them are convinced, that the New Testament is the Word of God, and divinely inspired, chiefly by such Places. However the Bishop's Blessing is highly valued in *England*, and 'tis very common to desire it of them, and to receive it kneeling; and it must be owned, that the *English*, who so scrupulously pretend to follow the Rules and Practices of the Primitive Church, have in this Particular kept up a very ancient Custom.

It is well known, and we have often repeated it, that the *English* Hierarchy is not of divine Right, but by Law established, yet the Episcopal Clergy think this is not literally true as to what concerns Religion, but only as to the Manner of being invested with their Authority. According to the Author of the * Philosophical Letters, "they are not a little mortified in being obliged to own, that they hold all by a Law made by prophane Lay-Men." Yet by this Law the Clergy are Members of the Commonwealth †, whereas this Notion of divine Right would only make so many Tyrants in Surplices. There are two Archbishops and twenty-four Bishops in *England*; they enjoy the Dignity of Barons, and take Place before those of the Laity; so the Bishop of *London* ‡ being the first Bishop, is likewise the first Baron; all are Peers of the Realm, and sit in the House of Lords, except the Bishop of the *Isle of Man*, who is named by and holds of a Subject. "The Canon Law, says the same Author, does not allow Bishops to give their Vote in the House of Lords in criminal Cases, or when they condemn any body to Death, or to the Loss of any Member, because the Church does not love Blood." He enlarges upon this Saying, and cites one Exception which may be seen in his Book. The Archbishops are called *your Grace*, which Title is also bestowed on Dukes. The Bishops are stiled *Right Reverend Fathers in God*: This may be seen in every Book dedicated to any of them. The *Scots* Presbyterians inveigh bitterly against their Pride, their Vanity, ^h their Table, their Effeminacy, the Richness of their Furniture, and their Palaces: Even in these Days they pretend every Part of the Bishop's Conduct should be regulated according to Apostolical Simplicity: They also reproach *English* Episcopacy with being the same as that of Catholics, the same Policy, the same Way of Government, the same Synods, the same Causes brought before them, the same Tribunals, the same Ecclesiastical Officers, &c. and this particular Account is season'd with charitable Railings and Invectives.

At the Consecration of Bishops or Archbishops, the third Chapter of *St. Paul's* first Epistle to *Timothy*, from the first Verse to the eighth is read; then some Verses

* In the primitive Ages of Christianity they never went out of the Church without the Bishop or Priest's Blessing. It was received kneeling, and the Deacon prepared the Congregation for it by saying, *Bow or kneel for the Blessing.*

* *Voltaire.*

† They are the Words of an *English* Nobleman, mentioned by *Voltaire*, and denoted by Lord B.

‡ See *Memoires & Observations faites par un Voyageur en Angleterre.* Printed at the *Hague* in 1698.

^h Nothing to what *English* Histories mention. *Nevil*, Archbishop of *York*, the Day of his Consecration entertained at Dinner eight or ten thousand People. An Abbot of *Canterbury*, when installed, feasted five thousand.

ⁱ *Calderwood*, Chap. V. an *Italian* Author, tells us gravely, that the Apostles governed only a small Boat, and that the Church of Christ was then but a Cabin: but their Successors, says he, took the Spoils of *Egypt* to adorn the Sanctuary. A notable Way of expounding Scripture!

out of Chap. x. or xxi. of St. *John's* Gospel ; the Creed is said ; the Bishop elected is presented by two other Bishops to the Archbishop of the Province, or to another Bishop officiating for him ; “ Right Reverend Father in Christ, *say they*, we present “ to you this pious and learned Man, to be consecrated Bishop.” The King's Order for his Consecration is produced and read openly : The Bishop elect takes the Oath of Supremacy, and that of Obedience to his Metropolitan, which last is omitted at the Consecration of an Archbishop. The Consecrator moves the Congregation to pray, saying to them, “ Brethren, it is written in the Gospel of St. *Luke*, that our Saviour “ Christ continued the whole Night in Prayer, before he did choose and send forth “ his twelve Apostles. It is written also in the Acts of the Apostles, that the Dis- “ ciples did fast and pray before they laid Hands on *Paul* and *Barnabas* and “ sent them forth. Let us therefore following the Example of our Saviour Christ and “ his Apostles, first fall to Prayer, &c. Then the Litany is said ; and after this Place, *that it may please thee to illuminate all Bishops*, &c. the following Prayer is inserted : “ That it may please thee to bless this our Brother elected, and to send thy “ Grace upon him, that he may duly execute the Office whereunto he is called, to “ the edifying of thy Church, &c.” The People answer, *We beseech thee to hear us*, &c. The Litany ends with a Prayer, after which the Archbishop, sitting in his Chair, says to him that is to be consecrated, “ Brother, forasmuch as the Holy “ Scripture and the ancient Canons command, that we should not be hasty in lay- “ ing on Hands, and admitting any Person to Government in the Church of Christ, “ which he has purchased with no less Price than the Effusion of his own Blood ; “ before I admit you to this Administration, I will examine you, &c.” The Questions end with a Prayer, which is followed by the Hymn ^k of the Holy Ghost said or sung, at the End of which the Archbishop says another long Prayer. Then the Archbishop and Bishops present lay their Hands upon the Head of the elected Bishop, the Archbishop saying, “ Receive the Holy Ghost and remember “ that thou stir up the Grace of God which is given thee by this Imposition of our “ Hands, &c.” Still keeping one Hand on the Head of the Bishop elect, with the other delivers him the Bible, saying, “ give Heed unto Reading, Exhortation, and “ Doctrine, think upon the Things contained in this Book, &c. Be to the Flock of “ Christ a Shepherd, not a Wolf hold up the weak be so mer- “ ciful so minister Discipline” Then the Archbishop and the new Bishops, with others, receive the Communion : And the whole Ceremony concludes with a Prayer by Way of Collect to desire Almighty God to pour down his Blessing on the new Bishop, &c.

We must take Notice in this Place, that some Alterations were made in the Form of these Ordinations under the Reign of *Charles* the Second ; the Subject is dry and unpleasing, but cannot be omitted in such a Work as this. 1. In the Ordination of Priests heretofore the Ceremony began by reading the Epistle and Gospel ; the *Veni Creator* was said next, then the Candidates were presented to the Bishop by the Archdeacon, the Congregation was advertised of it, and a Collect said. But this Order is inverted, in the new Ritual, as reformed under *Charles* the Second : They now begin with presenting the Candidates, which the Bishop notifies to the People, the Collect follows, then the Epistle and Gospel, different from those in the first Ritual. 2. The Exhortations and Questions are the same in both Rituals, these

^k The *Veni Creator*.

are followed in the new by the *Veni Creator*, which in the old was sung after the Gospel. Then the Prayer is said, which answers to the Preface in the *Roman Pontifical*, then comes the Imposition of Hands with a form which has been altered. It was, "Receive the Holy Ghost, Sins shall be remitted (or forgiven) to those¹ to whom you shall forgive them, and they shall be tied (or retained or imputed) to those to whom you shall tie them. Be therefore a faithful Dispenser of the Word of God &c." Now it is thus, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God now committed unto thee by the Imposition of our Hands; whose Sins &c." 3. In the first Editions of *Edward's* Liturgy, it is ordered that, after delivering the Gospel to those who are ordained, the Creed shall be sung without mentioning determinately which Creed; but in that of *Charles* the Second it is expressly set down that it must be the *Nicene* Creed². This in the first Editions of *Edward's* Liturgy, is followed by a Prayer with which the whole Ceremony ends, but in the new one after this Prayer another is said and the Blessing pronounced.

THE Alterations in the Consecration of Bishops are these. 1. The Office begins with a Collect which is not to be found in *Edward's* Liturgy. 2. After the reading of the Gospel, *Charles* the Second's Ritual expressly mentions the *Nicene* Creed, which was left undetermined in *Edward's*; which last makes no mention of either a Sermon or of a *Rochet*, as does *Charles's* Liturgy. 3. A new Question is put to the Bishop elect, which was not asked in the first Ritual, *viz. Will you be faithful in ordaining, sending, or laying hands upon others?* The Form of Words which is used with the Imposition of Hands has likewise been very much altered in the Ritual of *Charles* the Second³. 4. The old Ritual does not mention the Posture in which the new Bishop is to be, when this Form is pronounced upon him, whereas the new says he must be kneeling. Lastly, the same Prayer and Blessing, added, as we said before, in the Ordination of Priests, is also added, in the Consecration of Bishops, after that Collect, with which the Ceremony concluded in the old Liturgy.

THE *Presbyterians* laugh at, and despise those Ceremonies⁴ which Denote any difference between a Priest and a Bishop; the Ordination of both, say they, is the same, Consecration only raises the Bishop above the Priest: But does this Consecration give other spiritual Keys to the Bishop? By no means: He only receives a Dignity, which in these Days is joined to much exterior Pomp and Pride, but in the primitive Church was very plain and without Ornaments, and was conferred accordingly. The Bishop was no more amongst other Priests than the Archdeacon amongst other Deacons. These, and such like Disputes, we leave them to decide, if they can, amongst themselves, to enquire into the particular Privileges enjoyed by Bishops, according to the Rubrick, in the Government in the Church. They have the sole Right of ordaining Deacons and Priests according to the⁵ *Ordinal*; of dedicating⁶ Churches newly built, of blef-

¹ *Accipito Spiritum Sanctum, cujus remiseras peccata erunt ei remissa &c.*

² *Accipe Spiritum Sanctum ad officium & opus Presbyterii in Ecclesia Dei, quod tibi committitur per impositionem manuum nostrarum, &c.*

³ *His peractis symbolum Nicenum cantabitur aut recitabitur.*

⁴ *Num fidelis eris in ordinandis & mittendis aliis, iisque manus inponendo?*

⁵ The Ritual of *Edward* says, *Accipe Spiritum Sanctum & excitate memineris gratiam Dei quæ in te est, per manuum impositionem &c.* But that of *Charles* the Second adds to it thus, *Accipe Spiritum Sanctum ad officium & opus Episcopi in ecclesia Dei, quod jam tibi &c.* as in⁶ *Ac memento ut exsuscites gratiam Dei quæ data est tibi per hanc manuum nostrarum impositionem, &c.*

⁶ They nickname them *Ludicra Sacramentalia*.

⁷ The Book of Ordinations is so called.

⁸ The Bishop lays the first Stone, or deposes another to that Function. See *Calderwood* above cited chap. V. p. 248.

sing Church-yards, and giving Confirmation to the Faithful. We must take notice here that the *English* have a great respect for Churches, and it is expressly forbid, by the Constitutions of *Canterbury* in 1604, to hold in them any ' *Secular Court* or other prophane meeting. They also carefully avoid carrying any Burthen when they go into a Cathedral, understanding literally, say the Presbyterians^v, the Passage of *St. Mark's Gospel*, chap. xi. ver. 16. They take off their Hats when they go into a Church, and either make a half *Genuflexion* or a Bow when they pass before the Altar. This last mentioned Ceremony is still more displeasing to the Presbyterians, though they are so charitable as to give it an Interpretation relative to the Communion: But it must be owned, and it seems likely, that the Dedication and Consecration of Churches, by giving Sanction to such ceremonial Observances, have also increased the Privileges of the Clergy, been the occasion of Immunities, and restored the " Right of Refuge, so detrimental to civil Society in some Christian Countries, chiefly in *Portugal*, where it is carried to an enormous Excess. The Blessings of Church-yards seem equally absurd to the Presbyterians. Burying-places are, they say, of their own nature sacred and religious. And indeed such always have been the Notion of Antiquity, Pagan, Jewish, or Christian, and it would be useless to bring long Citations in Proof of what may be seen in almost every *Greek* or *Latin* Author. One Remark is necessary in this Place, *viz.* that the Custom of having Church-yards about or near the Churches, was established among the Pagans, and that *Lycurgus* some Ages before Christianity had ordered that the Dead should be buried in the Towns or about their Temples. Christians have only sanctified this Custom by religious Motives, as several others have been, which the Heathens followed long before us. We need not mention here several Prerogatives, grounded on the *Canon Law*, which the Bishops enjoy, such as to publish Censures, to interdict from Ecclesiastical Functions, to degrade, to depose, to *Anathematise*, to excommunicate, to require and receive Tithes, to give Leave and Approbation to teach, and confer Livings and Benefices^x.

MR. *Des Maizeaux*, in his Preface to *Melanges curieux des pieces attribuees a St. Evremond*, Edition 1726. speaking of *Collier*, whom Father *Courbeville* had mentioned with the Title of an *English Bishop*, makes the following curious Remark. " The
" Nonjurors, says he, having made a Separation from the Church of *England* since
" the Revolution, made Archbishops and Bishops of their own; The Catholics
" have also their own Bishops: So that there are in *England* two Sorts of Heterodox
" Bishops, or to use a more civil Expression, two Sorts of Bishops *in partibus*, who

ⁱ *Lets* or *Lett Courts*. See *Calderwood* p. 250.

^v See the same Author in the same Place.

^w I say *restore*, for it was in use both amongst the Jews and the Pagans.

^x To obtain a Benefice, first one must be presented by a lawful *Patron* without making with him any Bargain directly or indirectly for Money or Money-worth. They are reckoned Patrons who have either founded the Livings or have acquired by Purchase or Inheritance the Right of presenting a proper Person to the Bishop of the Diocese. The Presentation being signed and sealed in due Form, is brought to the Bishop or to his Vicar-General, with the testimonial Letters of Ordination. The Candidate is examined, and if found capable must declare, that *he will conform to the Church of England by Law established*. This Declaration he must sign, and have the Bishop or his Delegate's Attestation of it. Moreover he must take the Oath against Simony, that *he knows of no direct or indirect Simoniacal Contract made with the Patron, and that if any has been made, without his Knowledge, he renounces it*. Then he receives the Investiture from the Bishop or his Delegate in these Words, *Instituo te Rectorem Ecclesiæ parochialis de . . . & habeto curam animarum, accipe curam tuam & meam*. The Bishop's Mandate is sent sealed to the Archdeacon of the Place, who by himself or his Substitute puts the Candidate in Possession, by putting the Bell-rope into his Hand *to ring the Bell*. He is left alone in the Church, rings the Bell and so takes Possession, this Ceremony is called *Induction*.

The first two Months after his Induction he must read every *Sunday* the 39 Articles, and openly declare his consenting thereunto sincerely and truly. He must also during that Space of Time read the whole Morning and Evening Service, and give a formal and publick Assent to all that is contained and prescribed in the Book of *Common Prayer*, and to the Administration of the Sacraments according to the *English* Liturgy.

He must also read on a *Sunday* the *Attestation* of his subscribing to the beforementioned Declarations.

“ exercise their Functions The Government tolerates them tho’ they
“ are Enemies to it &c.”

ENGLISH Bishops have their own Vicars, and *Officials* in each Diocese, but the Officials are more known in *England* by the Name of Chancellors. These are the true and chief *Officials*, but there are some Commissioners who are often^y mistaken for them. So Archdeacons, who in ancient Times were only the first amongst Deacons, are now in the *English* Church above Priests. Bishops, says a Presbyterian^z, are called *reverend*, Archbishops *most reverend*, Archdeacons *venerable*: Common Priests have no Title bestowed upon them. The Archdeacon’s chief Function is to visit the Diocese by Procuration in default of the Bishop or Vicar. Those Visitors enter into so many Particulars^a that ’tis no wonder the Bishops stand in need of Officers to help them. The Archdeacon must make his Visit at least once in three Years, and this Dignity is not more agreeable to the Presbyterians than other Church-Officers: They think it intolerable^b that two Functions, which, in the Apostles Time, were distinguished, should now be united in one Person; and that the Archdeacon should take place before other Priests; which, they say, is still more irregular, when it happens, as it does sometimes, that he himself is no Priest^c. As to those whom we have mentioned as being^d *Commissioners*, they are Judges subject to the Bishops and Archdeacons, mostly Laymen^e and only Doctors of Law. We shall say nothing of Canons, Deans, Readers, Singing-boys, what they are and their Functions being well known, but must add some further Remarks on the *English* Clergy.

UPON comparing this Description of the *English* Ordinations with what we have extracted^f out of the best Rituals, to give an Account of the same Ordinations amongst Catholics, it is evident that the *English* Ceremonies are all in the *Roman* Pontifical, out of which they have left out only those which seemed to them superstitious or useless. The candid Reader may likewise observe, that, from the Slipper to the Mitre, every Part of their Ornaments is figurative; even some of them have no less than half a dozen Significations, so that which way soever they are considered, they have a Shew of Holiness and Religion, draw Respect and Veneration from the Laity, and add Splendor, Strength, and Virtue to those who are cloathed in them. Types also and mysterious Significations are applyed to the few Ceremonies appointed in the *English* Ordinal. The Church of *England* believes, as does the Catholic, that religious Worship becomes more venerable by the Ceremonies, and the ornamental Decency of Robes. Why then, says one of their Authors^g, should Religion be deprived of that Pomp and Splendor, which always accompanies the solemn and publick Actions of Kings and temporal Judges, and makes them to be more revered? The outward Ceremonies contribute as much to inspire a due Respect for it, and as

^y *Officiales foranei*.

^z See *Calderwood* citing *Cartwright* Chap. VI. p. 341. “Dedignantur (Archidiaconi) pastores probatissimos Ecclesiæ agnoscere sibi æquales. Archiepiscopi Reverendissimi, Episcopi Reverendi, Archidiaconi venerabilis elogio cohonestantur. Presbyterorum turba nullo ornatur honoris cognomento.”

^a See *Calderwood* Chap. V. p. 317. these Visits are, 1. to hinder the Priests from being guilty of any Excess, Defect, or Negligence, in Preaching, Visiting the Sick, and instructing the Faithful. 2. To enquire whether the Church-wardens do their Duty, in seeing, that the Parishioners keep the *Sundays*, that the Church be in due Repair, that Disorders and Scandals be suppressd, and the Money well disbursed. 3. To examine whether School-Masters instruct the Children &c. 4. To put a stop to false Opinions, to Impiety, Contempt of Discipline, and to unlawful Meetings.

^b *Calderwood* Chap. VI. p. 342.

^c *Archidiacono Presbytero existente vel non existente*. See Const. of 1597.

^d *Officiales foranei*.

^e *Plerique Doctores juris Civilis in nullo ordine sacro constituti*.

^f See Catholic Cerem. Tom. II. of this Work.

^g *Sparrow* in his *Rationale or Exposition*, p. 249.

this Respect ought never to be separated from religious Worship, it is by consequence necessary that there should be Distinction of Ranks in the Church, and Habits to denote that Difference: Such decent Customs excite Sentiments of Fear and Respect, and we find by woful Experience that when these are wanting, Religion also decays. These are the Arguments of an illustrious Bishop of the Church of *England*, whose Book and Page we have cited: what can be said more to the Purpose, in Favour of typical Ceremonies, and allegorical Habits in the publick Service?

THE chief Ornament, by which Churchmen are distinguished from the Laity, is the Surplice: Ministers of the Church of *England* are to put it on whenever they administer any Sacrament, and on ^h several other Occasions, the Particulars of which we need not mention. We are told there are several Members of the *English* Communion, so devoted to, or superstitious in the Use of a Surplice, that they would not partake of the Lord's Supper, if administered by any Parson without it; and on t'other side several bigotted Presbyterians who look upon it ⁱas the Badge of Antichrist. Bishops, Deans, Canons in Cathedral Churches wear a Cope besides the Surplice, and are to put it on ^k at the Communion Service, Administration of Sacraments or any other religious Function, which is to be performed with Solemnity. The Whiteness of the Surplice denotes the Innocency of Life with which Priests are, or ought to be endowed; no Habit then could be pitched upon either more decent in itself, or more adapted to faithful Servants of God, who by their Office are to appear before ^lthe supreme Being, with the Purity of ^mAngels to intercede for Men. But if white Surplices are an Emblem of Purity and Innocency of Life, are there not as good Ground, to say, that the black Clothes which the Churchmen wear are likewise a Type or Figure of their modest and plain Behaviour; that the black is also a Symbol of their Mortification, and being dead to the World; and lastly that it may signify their Grief and inward Mourning, which their Office requires them to express for the disorderly and sinful Lives of Men whom he calls to Conversion and Repentance? This Remark may, however, convince our Readers, that it is an easy thing to find out typical and figurative Explanations for any outward Ceremony.

NONE can be made a Deacon before twenty three, nor a Priest before twenty four, nor a Bishop before thirty. Orders are given as we said before on the *Sundays* after *Ember Weeks* according to this ecclesiastical Constitution of 1603. "Forasmuch as the ancient Fathers of the Church, led by Example of the Apostles, appointed Prayers and Fasts to be used at the solemn Ordering of Ministers; and to that Purpose allotted certain Times, in which only sacred Orders might be given or conferred: We following their holy and religious Example, do constitute and decree, that no Deacons or Ministers be made and ordained but only on the *Sundays* immediately following *jejunia quatuor temporum* commonly called *Ember Weeks*, appointed in ancient Times for Prayer and Fasting (purposely for this Cause at their first Institution) and so continued at this Day in the Church of *England*." As the Ceremonies of their Ordinations are but few, according to the Description of them

^h See *Canons and Constitutions ecclesiastical*, an. 1603.

ⁱ Examples of this, are daily to be met with in all Protestant Countries, especially in *England*: The Author of *Memoirs and Observations* p. 119. wittily ridicules the Folly of this *Mechanism*, which looks upon the Institutions of indifferent Customs, as a Heresy, a Profanation of holy Things, and a downright Impiety.

^k See *Canons and Constitutions*, an. 1603.

^l *Sparrow* in his *Rationale*, p. 249.

^m *Calderwood* Chap. X. p. 657. says, one might as well have given Wings to Churchmen to testify their ready and quick Obedience to God's Commands, as Surplices to denote their Purity.

ⁿ Bishop *Sparrow*, p. 96. of his *Rationale*.

before given, the *English* pretend it is ° more conformable to the Practice of the Primitive Church.

SOME Pastors (Priests or Ministers) have the Title of *Rectors*, as belonging to such Churches, which, at the Reformation, were independent from any Monastery. Others are only *Vicars*, but for Life. Lastly, some are barely *Curates*, without any Benefice, and, if we may say so, only receive Wages † from the Rectors or Bishops. These are often very poor; even some Livings are of so small an Income, says a *French Author*‡, as not to suffice for their wearing Apparel, which forces them to have Recourse to other Methods, even the most † abject, of getting a Livelihood.

THE Convocation of the Clergy is a kind of Parliament, the Archbishops and Bishops are the upper House; the lower is composed of the inferior Clergy, *viz.* twenty-six Deans, sixty Archdeacons, five hundred and seventy six Canons, besides Curates and Deacons. They meet upon the Concerns of the Church, Tithes, raising Taxes, ecclesiastical Laws, which must afterwards be approved by the King and Parliament. They hold likewise national Synods, who keep an exact Correspondence in all their Deliberations, and make no absolute Definition, but with an unanimous Consent.

UNIVERSITIES are so closely united to Religion, that we must not omit giving some Account of them. They send † Deputies to Parliament. At *Cambridge* a Master of Arts must study eleven Years before he can obtain the Degree of Doctor in Divinity, or in Physick; *viz.* seven Years for the Degree of Batchelor, and four more for that of Doctor; such a long Apprenticeship seems intended to produce learned Men only. At *Oxford* the Regulation is still more severe; seven Years are required before one may be Master of Arts, seven more to be Batchelor in Divinity, and four more to become Doctor. They assure us also that the Severity and Strictness of the Examens are proportionable to the Length of the Apprenticeship, and yet some are made Doctors, as well as in other Universities, who are not learned; though it may not happen so often there as in other Countries, in which some Brightness of Genius, with a superficial Knowledge, joined to some Favour and Intrigue, easily obtains the Doctorship without Learning. We shall not entertain our Readers with an Enumeration of the Rights and Privileges enjoy'd by those two Universities. That does not concern our Subject, not being religious Customs or Ceremonies. Yet there is one we cannot omit, as having some Relation to it, *viz.* on the Feast of *S. Scholastica*, the Citizens of *Oxford* pay a Penny a Head to their University, as a Tribute, or a Token of their Submission. Probably the Memory of that Saint is chiefly, if not only, kept up upon Account of that Ceremony.

WE must now mention another Custom, which deserves the Reader's Notice, and is not known in foreign Countries; it is *the Benefit of the Clergy*. “ About six
“ hundred Years ago, *says our Author*, under *William* the Second, Ignorance was
“ spread far and wide to so great a Degree, that even some Priests in *England* could
“ scarce read. To remedy this Evil, and set Things upon a better Footing, the King
“ ordered, that in certain Cafes, as Manlaughter, &c. . . . the Criminal convicted
“ should have his Life given him, and only be burnt in the Hand with a red-hot

° The same Author, p. 141.

† *Curatus Presbyter vel Diaconus stipendiarius absque titulo perpetuo beneficii.*

‡ *Memoires & Observations faites par un Voyageur*, p. 59.

† I have, saith he, seen one beg at *Temple-Bar*.

† At least *Oxford* does.

“ Iron, if he could read ; though at present there are but few even of the lowest Rank who cannot read, this Law is still in Force †. The Criminal is asked *what he has to say in his own Defence, that Sentence of Death may not pass upon him* : “ To which he answers, that he *demand the Benefit of the Clergy*.” This heretofore was not granted without the guilty Person actually read some Lines in a Book of an old Gothick † Letter ; in which Case the Ordinary of *Newgate* certify’d, that he read like a Clerk †. But as some Ministers made a Handle of this Custom to get Money, without having any Regard to the Abilities of those who claimed this Benefit, it is now granted to every Body, without their demanding it, or reading what was commonly called the *Neck Verse* *. Lords were always allowed the same Benefit, it being supposed they could read, and are not burnt in the Hand.

THE King’s Chapel presents itself next under Consideration ; take this short Description of it. The Dean is generally a Bishop, who receives no Command but immediately from the King, he has a Sub-dean and twelve other Ministers under him, to perform divine Service ; twenty Lay Cantors, who are called *Clerks of the Chapel* ; one of them teaches twelve singing Boys, two are appointed to play upon the Organ. Prayers are said thrice every Day in the King’s Chapel, and two Sermons preached on *Sundays* and *Holidays*. The *Clerk of the Closet* is a Churchman who takes Care of the King’s *Oratory*, who, with two more to officiate in his Absence, always attends the King. Forty eight Chaplains preach also in their Turn every *Sunday* and *Holiday*. To avoid Jealousy betwixt the two Universities, we are told, that twenty four of these Chaplains are from *Oxford*, and twenty four from *Cambridge*. We need not mention the Grand-Almoner, Sub-Almoner, Keeper of the Chapel, &c.

THE Customs established in the Performance of divine Service, and appointed by the *English* Liturgy are ; that all Priests and Deacons are required to say daily the Morning and Evening Prayers. The Order of both is the same. They begin with several Passages of Scripture, which the Minister says aloud. ’Tis not without very good Grounds that the *English* set a great Value on those publick Prayers, and look upon them as an Offering or Dedication which we make to God of all the Actions of the Day. All Religions agree, and will ever agree in those Sentiments. The Jews and Pagans, long before Christianity, were convinced of the Usefulness of such early Devotions. The Mahometans never allow of any Dispensation from that Duty. Christians have still greater Advantages in this Practice, and stronger Motives to excite them to it ; the Certainty of Revelation, and Grounds of Hope and Confidence in God, which was not in Pagans ; rational and solid Truths, whereas Mahometans have only an inconsistent chymical System of Religion ; lastly, plain and clear Principles, which were only shew’d at a Distance to the Jews, under dark Emblems and Figures : But they are apt to admit as many Pharisaical Niceties as other Religions :

† See *Memoirs and Observations*, above-cited. See likewise *Calderwood*, p. 309.

“ This Character is well known in *England*, most of the publick Acts being in that sort of Letters.

“ To read like a Clerk was heretofore an high Praise ; but now many of them in all Countries are very illiterate and imprudent. Hence comes the *French* Proverb, *faire un pas de Clerc*. In old *French* the Word *Clerc* signified an unmarried young Man, as that of *Bachelor* is now given to them in *England*.

* The Mention of this Benefit of the Clergy seems to require some Account of those judicial Proceedings in which it is claimed ; but as they are universally known to every *Englishman*, and no ways belong to the Subject treated of in these Sheets, we shall only refer Foreigners to the so often cited *Memoires and Observations*, Pages 273, and following to 355. Only we must beg Leave to take Notice of the Clemency, Justice and impartiality of *English* Laws, in allowing so many of the Jury to be excepted ; half of the Jury to be Foreigners, on the Trial of Strangers ; the said Jury to be of the same State and Condition with the accused ; even those who are pressed to Death, for not pleading, to avoid the Confiscation of their Goods ; and lastly, all the Proceedings to be *viva voce*, and in open Court. Such are some of the Privileges of *Englishmen* !

How many are proud of, and value themselves upon, their regular Observance of this Devotion, as very meritorious in the Sight of God, whereas but too often this Regularity is the only Proof of their faithful complying with the Duties of Christianity. However we must go on with the Order of those Prayers in the *English* Liturgy. The above-mentioned Passages are followed by an Exhortation, to prepare for the general Confession of Sins, which is said kneeling, by the Minister and the whole Congregation: This * Ceremony is as ancient as St. *Basil*, and was not then peculiar to his Diocese, but universally practised in the whole Church. The Absolution is pronounced by the Priest standing, the People still kneeling; for receiving Forgiveness requires an humble Posture, but forgiving shews Authority. Here we must observe, that the Church of *England* uses three different Forms of Absolution, the one here mentioned in the Morning and Evening Prayer, another at the Visitation of the Sick, and a third at the Communion Service. After the Absolution, the Priest and Congregation, all kneeling, say the Lord's Prayer, which is followed by some Responses, the saying a Psalm, some Lesson out of the Old Testament, as set down in the Calendar at the Beginning of the Liturgy, the singing or reciting the *Te Deum* ^y or *Benedicite omnia*; another Lesson out of the New Testament, a Hymn, or a Psalm; the Creed said or sung, to which the People stand; the Lord's Prayer a second time; several Responses, three Collects, a Prayer for the King and Queen, another for the Royal Family, a third for the Clergy, St. *Chrysostome's* Prayer, and the Blessing. In this Order are the Morning and Evening Prayers said: Now those who have endeavoured to explain the Liturgy, take Notice, 1. That the Doxology is often omitted by the *English*, as it always is by Catholicks; because these Words, *for thine is the Kingdom*, &c. are no Part of the Prayer, and are thought to be an Addition made to it by the *Grecian* Church. 2. On this Response, *Lord open my Lips*, that our Mouths were shut by Sin, are to be opened by God, and that the following Words, *hasten to come to our Help* ^z are a most excellent Defence against all IncurSIONS of the Devil, &c. By which we may perceive, that in the Church of *England*, as well as in other Christian Communions, the Devil, who is said by St. *Peter* (1 *Pet.* c. 5.) *to seek whom he may devour*, is thought to be the Author of all the Evils which Men do to, or suffer from, one another. 3. That the Lessons being taken from the Old and New Testament, is agreeable to the Practice of the Churches of *Egypt* (he might have said of all Christian Churches) to shew the Harmony of both Covenants, the first of which is *the Gospel shewed and foreseen at a Distance*, the other is, *the Gospel fulfilled*. The Rubrick says, that the Minister must stand when he reads the Lessons, and turn himself towards the Congregation, that he may be heard the better: This is very rational, for those Lessons, the Decalogue, &c. are an Instruction to the People; but when he addresses himself to God by Prayer, by saying or singing a Psalm, or by Confession, he must then turn from the People and look ^a towards the upper end of the Chancel, which is the chief and most to be revered Part of the Church ^b, by reason of the *mysterious Presence of God* (at the Communion) not to mention other allegorical Explanations of this Ceremony. Hymns and Psalms are sung or said in a standing Posture, as an evident Token that the Hearts ^c of the

* *L'Estrange*, Alliance of Divine Offices, London 1690, and *Sparrow*, &c.

^y The *Te Deum* is commonly thought to be the Work of St. *Ambrose* and St. *Augustin*; but some give it to *Nicetius*, a Bishop who lived in the Beginning of the sixth Century. The *Benedicite* is in St. *Jerom's* Translation of *Daniel*. It is also mentioned in the 4. Counc. of *Toledo* in 634.

^z Bishop *Sparrow*, in his *Rationale*, p. 19.

^a *Rationale*, p. 29.

^b The same in the same Place.

^c The same, p. 34.

People *are raised* to God with Joy: The same Situation is kept at the singing or saying the Creed, to shew how ready they are to make an open Profession of their Faith, to give an Account of it, to justify and defend it. Betwixt the Creed and the Lord's Prayer repeated a second time, the Priest says, *The Lord be with you.* The People answer, *and with your Spirit.* An excellent Proof of the Communion of Saints, who, being all Members of one mystical Body, pray for one another. We shall not trouble our Readers with the various Expositions of the *Oremus*, the short Litany, and the Responses; but we cannot omit, that the Collects are said to be so named because the Priest said them ^d when the whole Assembly was met, or because the Devotion of all the Faithful was *collected* or joined to offer that Prayer to ^e God, or because the Priest unites several Petitions into one ^f, or lastly, because it is a Collection of several short Sentences of Scripture.

THE Prayers, Collects and Lessons often vary, on some Days, as *Christmas, Epiphany*, &c. The *Athanasian* Creed is said or sung instead of that of the Apostles or of *Nice*. Sunday Morning, *Wednesday*, and *Friday*, the long Litany is said or sung. Particular Prayers are said likewise on special Occasions, as for Rain, for fair Weather, for a Time of Famine, or great Dearth, for success in War, against popular Comotions, epidemick or contagious Distempers; every Day also in Ember Weeks, for those who are to be ordained, for the Parliament whilst it sits; which Prayers are all either to obtain Mercy from God, or to give him Thanks for Favours received.

SUNDAY is a Day which all Christians keep with great Solemnity; but none more than the *English*; and upon considering the Gravity, Decency, Regularity, and outward Devotion, which is apparent throughout the Kingdom on that Day, one would be inclined to think, that it is *a Day of Light* ^g only to the *English*. In *Holland* it is prophaned by servile Works, even publicly, with the Leave of the Magistrates; in *France* Comedies and other publick Diversions are allowed; in other Countries open Disorders and Excesses are committed, and those of the blackest Dye in the Sight of God and Men. But in *England*, playing and singing Songs is forbid, even in private Families; and though some Persons of Distinction, as the Author of the ^h *Philosophical Letters* observes, take the Liberty to play, they keep it a Secret even from their Servants, for fear the Sight of Cards should be an Occasion of Scandal. As there is no Medium between praying, and working or playing, the two last being discountenanced, People accustom themselves to Piety, at least outwardly, though there is nothing in *England* like the Inquisition, by which, at *Geneva* ⁱ and other Places of *Switzerland*, People are forced to go to Church. The Presbyterians are remarkably rigid and severe Observers of the *Sunday*, and the exterior Sanctification of that Day is, they say, chiefly owing to them. Laws bring on habitual Actions, and those Habits often hinder those very Actions from being done with due Reflection, and raising our Thoughts to God; such is human Frailty; but after all, it must be owned, that there is an indispensable Necessity of Laws, of a settled Form of Govern-

^d *Super collectam populi.*

^e *Rationale*, p. 50.

^f *L'Estrange*, Alliance of divine Offices, p. 83.

^g Ecclesiastical History informs us, that heretofore the *Sunday* was called *a Day of Bread and of Light*, by reason of the two Sacraments, of Baptism and the Eucharist, administered on that Day. At least 'tis certain, the primitive Christians called Baptism *Light*, or *Illumination*.

^h Letter VI.

ⁱ At *Geneva* a Civil Magistrate, called *Auditor*, goes about the Town, and takes Notice of all he meets not going to the Sermon, and they are censured: But what follows? When they have been forced to appear religious, during the Time of publick Service on *Sundays*, that is no sooner over, but they give themselves up to their Pleasures lawful or unlawful.

ment in Church as well as State, of Leaders and Directors^k, as long as there are People to be governed, led and directed. There is a singular Scruple, much taken Notice of by Foreigners, which is, that most Criminals, condemned to Death, begin their Confession by owning, they have been wanting to the due Observance of the Lord's Day; "though they have killed their Father or Mother, *says an Author often cited in these Sheets*^l, still the first Article of their Confession is, breaking the Sabbath." (He and they mean the *Sunday*.) Yet, in spite of Laws, of Customs, of Scruples, which are a Consequence of not conforming to the two first, human Passions play their Parts in *England*, as well as in other Countries, and get the better of all three. The *Sunday* is kept holy, by publick and regular Devotions; but, says the same^m Author, they feast and eat well, and to Excess; they even get drunk, if they please, at home, on the same *Sunday*; and after edifying their Neighbours, by hearing a good Sermon, they nevertheless spend the Evening at Taverns, or in Houses of ill Repute.

As to Holidays, those Solemnities, which the rigid Puritans look upon as a superstitious Worship, have not been reformed according to the severe Model of *Calvin*. The *English* Calendar contains many Saints, besides the Apostles, the Evangelists, St. *Steven*, St. *John Baptist*, and St. *Barnaby*, who are thought, by some, to be the only Saints whose Feasts should be solemnized. The Prayers on those Days are adapted to the Subject, in suitable Collects, Lessons, and Meditations, and an Enumeration of the Virtues of the Saint of the Day. Yet Shops are open, and every one is at Liberty to follow his Occupation or Diversions, as usual. If the Practice is different at *Christmas*, *Easter*, &c. 'tis chiefly out of Custom, for Decency, and because, as 'tis pretended, most of the Faithful are willing to be Partakers of the Devotion of those Festivals. The Puritans hate the very Name of Feasts of Saints, as founding like Idolatry; and when they are told, that nothing more is intended by that Denomination, only that such Lessons of Scripture are read on those Days, which bear the Name of such or such a Saint, without any Mixture of Superstition, they perty, and with some Colour of Reason, answer, that the common People do not take it so, but literally as the Words import: But to this it must be replied, that the People must be instructed to understand it as they ought; and that if this Reason was good, not only the Feasts of Saints must be suppressed, but most Part of religious Ceremonies, all the rhetorical and figurative Expressions of the inspired Authors, and the noble and sublime Descriptions of God, &c. lest the People, whose Notions are not very refined, but fixed on corporal or material Objects, should take them also literally.

SEVERAL of those Feasts are preceded by Vigils, to prepare the Faithful by Prayer and Fasting for the following Solemnity. The Puritans are not sparing of their Sarcasms on those Vigils and other Fasts of the Church of *England*. "One Day is a Fast, *say they*, to mortify the Flesh, and tame or repel its furious Assaults, but the next Day Amends are made with Usury, for what was taken from it the Day

^k As ill as we may think of the Clergy, they are necessary in a religious Society. They have usurped temporal Power, they have plaid the Tyrant, suppose it; but take away the Clergy, and see what will become of Religion. There are necessary Evils, which have ever been, and ever will be exclaimed against: Or rather, keep up the Clergy, expose their Faults, instruct the Laity. Some endeavour to prove, that the Clergy are not necessary, out of *Minucius Felix*, p. 262. Edit. in 8vo. *Lugd. Bat.* 1709. But what he says amounts to no more than finding Fault with the Heathen Priests, and saying the Empire of *Affrica* stood long, though they had no Priests. But how fared Religion? There he is silent.

^l *Memoires & Observat. &c.* p. 95.

^m *Memoires, &c.* p. 96.

“ before, and it becomes more rampant and rebellious to the Spirit than it was.”
 On the other Side, let us hear a Bishop of the Church of *England* ° enumerating the Advantages which are to be reaped from those Festivals. 1. They give a new Splendor, and enhance the Dignity of Religion. 2. *They are forcible Witnesses of ancient Truths.* 3. They excite the Faithful to Piety. 4. They are a Shadow and Foretaste of the eternal Happiness we hope to enjoy in Heaven. 5. And teach us demonstratively, by all our Senses, what we are to believe and practise. “ All our “ Holidays, *says the same Bishop*, are referr’d to one only Head, who is Jesus Christ, “ &c. And for this Reason our ecclesiastical Year begins at the glorious Annuncia- “ tion of his Birth (made to the Blessed Virgin) . . . And as Jesus Christ . . . “ has likewise manifested his Greatness and high Dignity in his Saints; as the Day “ of their going out of this World ought to be as much celebrated in the Christian “ Church, as the Birth or Coronation of Emperors or Kings of this World; some “ have been so far *distinguished* as yearly to solemnize their Festivals, in order to imi- “ tate their Example, and glorify Jesus Christ in their Persons. Thus in him we “ consider the Martyrdom of the holy Innocents, who suffered Death for his sake, “ even before they had attained to an Age fit to know him. We commemorate on “ the same Account the Death of St. *Steven*, who, knowing Christ, suffered for “ him, and had the Happiness, even whilst alive, to see *the Heavens opened, and the “ Glory of God*; the Preaching of St. *John the Baptist*, who was the Forerunner of “ Christ, and a second *Elias*; the Feast of St. *Michael* and all the holy Angels, and “ that of All-Saints and happy Souls, to give due Glory to God P.”

AFTER these Remarks, which we thought necessary; as also to observe, that in *England* the Year begins on the twenty-fifth of *March* ¶, which is thought to be the Day of the Incarnation of the *Word*, we shall present our Readers with a Table of all Feasts, Vigils, Fasts, and Days of Abstinence, observed in the Church of *England*, throughout the Year; and then give an Account of the Customs peculiar to certain Festivals.

FEASTS.

THE four *Sundays* of Advent, and all *Sundays* in the Year. The Nativity of Jesus Christ. St. *Stephen*’s Martyrdom. St. *John the Evangelist*. Holy Innocents. The Circumcision of our Lord; which is also called New-Year’s Day. The Epiphany. Conversion of St. *Paul*. King *Charles* the First his Martyrdom. Purification of the blessed Virgin. St. *Matthias the Apostle*. Annunciation of the blessed Virgin. *Easter Sunday, Monday, and Tuesday*. St. *Mark* the Evangelist. St. *Philip* and *James* the Apostles. The Ascension of our Lord Jesus Christ. The Birth and Restoration of King *Charles* the Second. *Whitsunday, Monday, and Tuesday*. St. *Barnabas*. The Nativity of St. *John the Baptist*. St. *Peter* the Apostle. St. *James* the Apostle. St. *Bartholomew* the Apostle. St. *Matthew* the Apostle. St. *Michael* and all Angels. St. *Luke* the Evangelist. St. *Simon* and *Jude* the Apostles. All Saints. Gunpowder. Treason. St. *Andrew* the Apostle. St. *Thomas* the Apostle.

° *Hodie jejunant ad domandam carnis ferociam, ut ajunt, cras quod à carne detraxerant reddunt, & eandem ferociorem quam prius efficiunt.* See hereafter two other notable Passages on Feasts.

° Bishop *Sparrow*, in his *Rationale*, p. 66.

¶ This and other Passages of *English* Authors are translated out of the *French*, we not having the *English* Books by us.

¶ See *Memoires*, &c. and in this Work above, the Inconveniences arising from that Custom.

VIGILS.

THE Days before the Nativity of Christ ; Purification ; St. *Matthias* ; Annunciation ; *Easter* ; Ascension ; *Whitsunday* ; Nativity of St. *John the Baptist* ; St. *Peter* ; St. *James* ; St. *Bartholomew* ; St. *Matthew* ; St. *Simon and Jude* , All-Saints ; St. *Andrew* ; St. *Thomas*.

Other Days of FASTING or ABSTINENCE.

I. THE forty Days of Lent.

II. THE Ember-Days, being the *Wednesday*, *Friday*, and *Saturday* after

{ The first *Sunday* in *Lent*.
 { The Feast of *Pentecost*, or *Whitsunday*.
 { The 14th of *September*.
 { The 13th of *December*.

III. THE three Rogation Days, being the *Monday*, *Tuesday*, and *Wednesday* before Holy *Thursday*, or the Ascension.

IV. ALL *Fridays* in the Year, except *Christmas* Day.

ADVENT is so called, says Bishop *Sparrow*, whom we have so often cited, because it is a Time of Preparation, to celebrate the Commemoration of Christ's Coming in the *Flesh*. " The *Sundays* of *Advent* are to the Feast of *Christmas*, what " St. *John the Baptist* is to our blessed Saviour." Another Author says, that many Predictions foretold the Incarnation of Christ, which his Church has thought fit to commemorate by the four *Sundays* of *Advent*, which " are as so many *Heralds* to proclaim the approaching of the Feast."

THE Antiquity of the Feast of *Christmas* is uncertain, according to the Criticks ; but 'tis generally thought it was not fixed to the 25th of *December* till about the Year 500. That Festival, as the *English* keep it, is a Medley of Devotion and Diversions, which last till the *Epiphany*, or *Twelfth* Day. In *France* Presents are given only on *New-Year's* Day, in *England* that Custom begins at *Christmas*, when even those who keep Taverns, or other Publick Houses, give gratis to their Customers Part of what they eat or drink in their Houses, on that and the following Holidays. They require the Wine to be paid for, but the Victuals are given, especially Bread and Cheese¹, dressed in such a Way as invites agreeably both Clergy and Laity to drink many Bumpers of heavy *Port* or *Xeres* Wines. " In private " Families, says the Author of *Memoires & Observations*, &c. " a famous Pie is " made, which from the Festival borrows its Name of *Christmas* Pie ; an artful " Composition, and elegant Jumble or Hash of Neat's Tongues, white Meat, Eggs, " Sugar, Currants, Lemmon-Peel, and other Sweetmeats, Spices, Wine, &c. &c."

THE Feasts of St. *Steven*, St. *John*, and the Holy Innocents, which immediately follow *Christmas* Day, bring to Mind a Passage of an old Author on those Holidays which are so close to one another. " Festivals come on apace ; the Servant is " honoured immediately after his Master's *Theophany*." That Name, which signifies

¹ *L'Estrange*, Chap. v. p. 134.

² Toasted Bread and Cheese.

³ Pag. 322.

the Appearing or Manifestation of God, was heretofore given to the Nativity of our Lord. But why are those Holidays observed immediately after it? 'Tis owned, the Holy Innocents ought to be commemorated very near *Christmas*; why *St. Stephen*, whose Martyrdom is believed to have happened about *August*? Why *St. John*? An ingenious *Mystagogical* Author has happily found out some Reasons, upon which that Practice may have been grounded^u. "Those three Solemnities represent to us three
" sorts of Martyrdom. The first in Will and Deed, *St. Stephen's*; the second in
" Will, but not in Deed, *St. John the Apostle's*^w; the third in Deed, but not in
" Will, of the Innocents;" who in that tender Age could not know either him for whose Sake they were put to Death, or the Merit of suffering Martyrdom. What a noble Discovery, how full of spiritual Comfort^x! An *English* Divine gives other Reasons, which may have their Weight: " *St. Stephen*, says he, follows Jesus Christ, " that is his Nativity, because he was the first Martyr. *St. John* the Evangelist comes next, because his Feast could not be kept the Day on which he died^y, which is the Birth of *St. John the Baptist*." All agree, that the Feast of the Holy Innocents is in its proper Place. Such particular and minute Circumstances are not wholly useless, they are, if not instructive, at least diverting to our Readers; however they certainly will appear new to most of them.

WHAT we have to say about the Circumcision of our Lord, or New-Year's-Day, is only, that the first Name was not given to it, till the eleventh Age; though, above four hundred Years before, it is mentioned, by several Ecclesiastical Authors, as being the *Octave of the Nativity*; and the Reason why it was not kept sooner is, because it occurs on the same Day with the Feast of the New Year, which was celebrated by the Heathens, in all sorts of Excesses and Profanations; on which Account^z the sixth General Council expressly forbid the keeping of that Feast, which *St. Chrysostome* had called a *Diabolical Feast* above two hundred Years before. We must own nevertheless, that it being still the first Day of the new Year, even Christians prophane it, by some Disorders borrowed from Paganism, and like the Heathens begin the Year, with a Renewal of Vices and Lewdness. But as this Subject is proper for the Pulpit, so we leave it, and shall only take Notice, that good Wishes, Presents, Feasting were in Use amongst the *Romans*, as well as they now are with us; they also began the Year with Prayers^a and Sacrifices. Moreover they were very careful to do some Work on that Day, superstitiously believing, as some Christians do still, that the giving then any Proof of Cunning or Industry was a good Omen for the whole subsequent Year.

THE *Epiphany*, which is also called *Twelfth Day*, reckoning from *Christmas* Day, is kept on the 6th of *January*. By ancient Custom the Kings of *England* offer at the Altar Gold in one Purse, Mirrh in another, and Frankincense in a third, on that Day and on New-Year's-Day. They offer likewise a Piece of Gold at *Christmas*,

^u *Durandus* in *Rational*. This Author and several others, invent wittily mystical Reasons of the Customs and Ceremonies of the Church.

^w 'Tis recorded in ecclesiastical History that he was thrown into boiling Oil, and came out of it safe and sound.

^x Bishop *Sparrow* in his *Rationale* &c. p. 78. thought those Reasons so strong, that he alledged them, without doing to *Durandus* the Justice of citing him.

^y Who told him so! a very uncertain historical Tradition. But let it be granted, could not his Feast have been assigned to the 26 or 27 of *June* as well as to the 27 of *December*? No, says our Author, "no Day could be assigned to this *John* (the beloved Disciple) more proper than he might be nigh his Master &c."

^z *L'Esrange Alliance* &c. p. 138.

^a See *Ovid*. Lib. I. ver. 75. *Fest.* on *Jan.* 1.

Candlemas, Easter, Pentecost, on Trinity Sunday, and the Feasts of St. John the Baptist, St. Michael, and All-Saints. A *French Writer* ^b is very severe on the Custom of the King of the *Bean*, and pretends it is derived from the Heathen Solemnity called *Saturnalia*, and so far is true, that then a King was chosen by Lot, as is now done; this is evident by what *Tacitus* ^c relates.

By *St. Paul's* Conversion, a furious Wolf is changed into a meek Lamb; this is a Miracle of God's infinitely powerful Grace; 'tis wonderful in itself, and in the foregoing Apparition: We are taught by this Example, that the greatest Sinners ought never to despair of finding Mercy, and being reconciled to God. The Church therefore justly celebrates this Feast as a publick Acknowledgment of this Truth, and for so miraculous a Conversion ^d.

THE Feast, or rather Fast, appointed by the Church of *England*, in Memory of *Charles* the First, is a publick Reparation of the scandalous spilling of that unhappy Prince's Blood by his own Subjects, who pretended to judge him, and actually condemned him, and executed their barbarous Sentence. An incredible and unheard of Crime, as a *French Poet* deservedly calls it ^e! Which however must not be charged upon the whole Nation, but chiefly, if not solely, upon the most audacious of all Traitors, who boldly usurped, after this Murther, a more despotick and dangerous Authority than that which had been overthrown. There is a peculiar Form of Prayers, Lessons and Collects, suitable to the Occasion, set down for that Solemnity, in which *Charles* is called a *Martyr*. It is kept on the 30th of *January*; or if that falls on a *Sunday*, it is deferr'd to the *Monday* following.

CANDLEMAS, or the *Purification* of the blessed Virgin, is so well known, that we need not enlarge upon it. But it furnishes us with an Opportunity of introducing the Ceremony of the *Churching of Women*, which is a kind of Purification, and, according to the Presbyterians, a Remnant of *false Judaical Zeal* ^f. Women, after their Lying-in, come to Church modestly clad, with their Faces covered ^g: What! say the same Enemies of, and Carpers at, all the Ceremonies of the Church of *England*, is it out of Shame they hide themselves, as if they had committed a Crime of Impurity? 'Tis answered, that this is done out of Modesty, and is very decent; whereas it would be wrong if it was done after Lying-in by an unlawful Commerce. However, they kneel at the Choir Door, or near the Communion Table, and in that Posture recite with the Priest a Psalm agreeable to their Circumstances; the Priest blesses them, and recommends them to Almighty God by Prayer: Thanks are rendered to the Lord, and an Offering made. But, say still the Presbyterians, why such solemn Thanksgiving on this Occasion ^h? Is a Lying-in of a more dangerous Nature than Fire, Water, other Sickness, and so many perillous Hazards we are daily exposed to? For many Reasons deduced in an *English Book* ⁱ which shews, that God himself has taken particular Notice of this State of Lying-in Women; that being with Child is accompanied with many Infirmities and Sufferings, not ex-

^b See *Pasquier* in his *Recherches*, and *Marville* Tom. III. of his *Melanges* pag. 467. Edit. of 1725. who mentions also after *Belet* and *Durand*, another Custom borrowed from the *Saturnals*. "The Bishop, Canons, and inferior Clergy, meet in the Cloysters of their Churches, and there Play, Dance, and sing &c."

^c *Tacitus*, Annal. Lib. XIII.

^d *Sparrow*, p. 147.

^e *Benferade*, in a Ballad.

^f *Calderwood*, p. 651.

^g The covering of the Face is now left off.

^h *Calderwood*, p. 651.

ⁱ *L'Estrange*, p. 326.

pected to proceed from such Preliminaries; that being brought to Bed is not without great Pains and Danger, nor the Lying-in without Fatigue, Care and Labour. Such are the dismal Consequences of original Sin. Add to this the Anxiety of Mind, the numberless Pains to be taken in the feeding, bringing up, and instructing Children in their Duty: Which made a Poet ^k say, though somewhat prophanely, that *it is not worth the Trouble to be born*. But God may change those Thorns into Roses, and therefore it is just, and even necessary, to give him Thanks for a safe Delivery, and beg his Help for the good Education of Children, before the whole Church, and in a solemn Manner.

THE *English* keep Lent; but either do not, or even will not, know the disorderly Recreations of the *Carnival*. We need not mention in this Place the Antiquity of Lent, or its Value, that it is an humble Imitation of the Fast of Jesus Christ, and an excellent Preparation to the Communion of *Easter*, which therefore no Christian should neglect: The mystical Signification of it is, that as Christ's Sufferings in this World ended, and he entered into his Glory at *Easter* ^l, the Church has also thought fit to appoint our spiritual Afflictions, and Works of Repentance, should likewise end at that Festival. Several other such typical Expositions of that Practice, and equally well grounded, might be, and have been, by divers Authors alledged, concerning the Fast of Lent; one shall suffice for the present. Lent is an Emblem of the Storms, Persecutions and Troubles we meet with in this Life. *Easter* is a Figure of the eternal Repose and Happiness we hope to enjoy in Heaven. Now if any one should wonder that a Fast instituted in Imitation of that of Christ should not be kept at the same Time in which he fasted, which was about the *Epiphany*; one Reason of it, besides many others which might be assigned, is, that our Time of fasting is fixed to the Beginning of Spring, a Time when there is a general Revolution of Humours in human Bodies, when our Blood ferments, our Passions are stirred up, and the Flesh is apt to rebel against the Spirit: These Difficulties are best overcome by Fasting and Prayer: Therefore, says St. *Jerom*, as cited by *Sparrow* in his *Rationale on the Common Prayer*, the Time in which we fast is the most convenient.

THIS prodigious Change which is perceived in Spring, not only in human Bodies, but likewise in all sublunary Beings, introduces very patly a small Digression concerning a ludicrous Ceremony observed on the Eve of St. *Valentine's* Day, mentioned in the *English* Calendar *February* the 14th. “ Young People of both Sexes, says the “ Author of *Memoires & Observations*, &c. ^m celebrate, by an ancient Custom in “ *England* and *Scotland*, a small kind of Festival, (which ⁿ is a Representation of the “ Revival of Nature, and of that *inborn* Desire of all Animals to encrease and multiply their own Species.) An equal Number of each Sex meet, every one writes “ their own or borrowed Names on a separate Piece of Paper, they roll up those “ Papers, and the Boys take by Lot one of the Girls Names, and the Girls take in “ the same Manner one of the Boys Names, so that each young Woman has a young “ Man whom she calls her *Valentine*, and each young Man has also a young Wo- “ man whom he likewise calls his *Valentine*; it often happens, that each has two “ *Valentines*, viz. the Person whose Name they have drawn, and that which has “ drawn their Name. The whole Company being thus coupled, the young Men

^k *Regnier Des marais*. See likewise *Manilius*, Lib. IV. *Astron*. But a serious Divine will think all those Sayings are prophane.

^l *Sparrow* in his *Rationale*, p. 92.

^m *Memoires & Observations faites par un Voyageur*, p. 410.

ⁿ The Words within the *Parenthesis* are not of the Author we cite.

“ give Balls and Treats to their *Valentines*, and wear their Names pinn’d either to
 “ their Sleeves, or near their Heart These Ceremonies vary in the different
 “ Provinces, or accordingly as the young Ladies require more or less from their
 “ Valentines. There is another sort of *Valentines*, that is, the first Woman or Girl
 “ which a Man or Boy meets by chance in the Street, or elsewhere on the Day of
 “ the Feast.”

ON the first Day of Lent^o, or *Ashwednesday*, the *English* Liturgy appoints the Commination to be read, that is, a publick *Denunciation* or Threatning of God’s Judgments upon Sinners. After the Morning Prayer, and the saying or singing of the Litany, as usual, the Priest says, “ Brethren, in the primitive Church there was
 “ a godly Discipline, that at the Beginning of Lent, such Persons as stood convicted
 “ of notorious Sins, were put to open Penance, and punished in this World, that
 “ their Souls might be saved in the Day of the Lord; and that others, admonished
 “ by their Example, might be the more afraid to offend. Instead whereof, (until
 “ the said Discipline may be restored again^r, which is much to be wished) it is
 “ thought good, that at this time, and in the Presence of you all, should be read
 “ the general Sentences of God’s Cursing against impenitent Sinners, &c.” This short Preface being pronounced by the Priest at the reading Pew, the Curses are recited aloud, at each of which the whole Congregation says *Amen*. Then the Priest exhorts the People to Repentance, and recites some Prayers. A Presbyterian Writer, considering that the Curses are read in the Pulpit, and the Litanies and Prayers at the Reading-Pew, fancies that this is done in Imitation of the Order given to *Moses* by God, to pronounce the Blessings on Mount *Gerizim*^q, and the Curses on Mount *Hebal*: But this Conjecture has no Foundation, for as an Author of the Church of *England* relates the Affair, there is no mysterious Meaning in that Custom which was introduced, as we may say, by meer Chance, and the Reason of it unknown^r to most People.

THE Mention of Lent requires our giving an Account of the *Ember Weeks*. The Reader, by what has been said, knows at what Times they are kept, and for what Reason^r; as to their *English* Name of *Ember Weeks*, it was given to them, “ because
 “ our Forefathers, says *Bacon*, as cited by *Sparrow*, did eat on those Days Cakes
 “ baked under the Ashes or Embers, to put them in Mind, that they themselves
 “ were but Dust and Ashes.

AGAIN, the Account we have given of the *Commination* obliges us not to forget the various Sorts of *Excommunications* made use of in the Church of *England*. The *lesser* cuts off from the Communion, those who being duly cited, neglect to give in their Appearance before the Ecclesiastical Courts. This Power of Excommunication may be delegated by the Bishop to any Priest of the Church of *England*, joined to the Chancellor of the Diocess, who is the first Official of the Bishop. The *greater* Excommunication not only deprives of the Communion, but likewise of the civil Rights of suing, or being sued in any Court, Civil or Ecclesiastical: And if they who are subjected to it, remain obstinate during the Space of forty Days, the Court

^o This Day is called *Caput jejunii* by ancient Writers. It is also named *Ashwednesday*, from the Ceremony of putting Ashes on the Head of the Faithful, to put them in mind of Mortality, &c. See *Sparrow*, p. 93.

^p See *Sparrow*, p. 233.

^q *Calderwood* Chap. X. p. 524.

^r *L’Estrange*, Chap. XI. There was, says he, no reading Pew, till 1603, which was since introduced, that the Prayers might be easier heard by the Congregation in large Churches.

^s See Vol. II. of this Work, about the *Ceremonies of Jews and Catholics*.

of Chancery issues out a Writ to seize and put in Prison the excommunicated Person. The Bishop only can inflict the *greater* Excommunication, but he does not, or ought not, except on those who are convicted of the greatest Crimes, as Heresy, Adultery, Incest, &c. The *Anathema* is the most dreadful of all, as it declares those who are under it, to be Enemies of God, and delivered up to everlasting Perdition. This likewise is done by the Bishop, in the Presence of the Dean and Chapter, or of twelve other Ministers. None of those *Censures* are pronounced in publick, nor the Absolution from them, but in the Bishop's Court.

ON *Maundy Thursday*, anciently known, at least in the Western Churches, and still called at *Rome* by the Name of *Cæna Domini*, the Kings of *England* distribute Alms to as many poor People as they are Years old. They are brought into the banqueting House at *Whitehall*, where a Table is set out, and each of them has a Dish of Fish, six small Loaves of Bread, one Bottle of Wine, some Beer, Cloth for a suit of Clothes, or a Gown, Linnen for two Shirts, Stockings, Shoes, and two small Purfes of red Leather, one of which contains as many small Pieces of Silver, the other as many Shillings, as the King is Years old. Heretofore the Feet of those poor People were washed, and if the King did not perform himself that humble Ceremony, by which some other Monarchs in Catholick Countries proudly imitate that Pattern of Humility set by Christ, the *Grand Almoner* was appointed to do it, as he now distributes to them the fore-mentioned Gifts.

THE Account of one Ceremony draws on that of another, so we shall introduce in this Place the Custom of Curing the King's Evil, which the Kings and Queens of *England* have practised, though the *French* Authors pretend, the Kings of *France* only have that Power. The high Dignity of Kings raises them much above the rest of Mankind; yet as we unhappily find by Experience, that they are not always endowed with the heavenly Virtues which ought to shine in their whole Conduct, it is somewhat strange they should pretend to one of the greatest of the Divine Prerogatives, that of working Miracles, or curing Distempers by a supernatural Power. Accordingly this wonderful Privilege is generally attributed to their Coronation, and not to their Person. However the Protestants cry it down, and there are but few Christians in this Age, of any Communion, who give more Credit to those Cures, or believe them more real, than such as ancient Authors have asserted to have been performed by the Hand or Foot of *Vespasian*, or by *Pyrrhus's* great Toe, which was said to cure those whose Spleen was distemper'd. This Gift of curing the King's Evil has likewise been allowed to the Kings of *Arragon*; and *Favin*^u thinks it belongs also to the Kings of *Navarre*. We find moreover that the Kings of *England* cured the Leprosy; that the Kings of *Spain* and Princes of the House of *Austria* could cast out the Devil; make those speak plain who used to stutter; and heal those who were *Throat-bursten*. *Du May*^w, who relates those Prodigies, says, the whole was done without much Ceremony. To take off the Wen under the Throat, they only give, with their own Hand, to the Patient a Glass of Water; and kiss the Stammerer, to loosen his Tongue. Be that as it will, the following Account of the Kings

^t See *Tacitus*, *Histor. Lib. IV.*

^u *Hist. of Navarre*. We find also in *Marville's Melange's, &c. Tom. 3. p. 205.* Edit. of 1725. that at *Dalat*, a Village in *Auvergne*, "there is a Confraternity of the blessed Sacrament, in which they yearly chuse a Child to be the King. The Father of him fasts on certain Days every Week from *Easter* to the Feast of *Corpus Christi*, and does some other good Works; on that Feast, the Father goes to his Devotions, and the Son touches for the Evil. But this Custom is now left off."

^w *Etat de l'Empire d'Allemagne.*

of *England* curing the King's Evil is given by the Author of *Memoires & Observations*, &c.^x “ King *Edward* the Confessor, says he, who was canonised by *Alexander* the Third, was the first who pretended^y to cure the King's Evil, by touching those who were afflicted with it This Opinion was held, probably without any Intermission, till the Reign of *William* the Third The *English* had, and may still have, great Faith in this Anodyne Remedy. Towards the End of King *James* the Second's Reign a great Number came from all Parts of the Kingdom in order to be touched. The King hearing of it, was so good as to say he would perform that Ceremony oftner, and to set the Days on which he was to touch. I was present at the last. His Majesty was seated in an Arm Chair, raised two or three Steps in one of the Rooms at *Whitehall*. Father *Peters* in a Band and long Cloak stood at his Right-Hand. Some Prayers being first said, the Yeomen of the Guard made the sick, or pretending to be so, file off one by one (the Author says in the Margin that there were about three hundred) through a narrow Passage railed in, which led to the King. Each sick Person knelt in his Turn before the King, who with both his Hands stretch'd out, touched their Cheeks. The Jesuit, at the same Time, put upon their Neck a String of white Tape, to which hung a gold Medal, and said some Words, equivalent, I suppose, to those said in *France*, *The King touches, let God heal you*. This was done in an Instant, and to prevent the same Person from coming twice, and getting another Medal^z by that Cheat, other Guards led them away and watched them till the Ceremony was over. When the King was tired with stretching out his Arms, and touching their Cheek or Chin, Father *Peters* presented only the String to be touched by his Majesty; in which Case the healing Power passed from the Hand to the String, from the String to the Clothes, from the Clothes to the Skin, and from thence to the Root of the Evil. Those who had been touched, and were really diseased were put into the Hands of Physicians; those who only came for the Medal wanted no Remedies.”

GOOD FRIDAY is appointed, in the *English* Liturgy, as a Fast, to be kept most strictly, for the Love of *Jesus Christ*, crucify'd on that Day. The following *Saturday* is likewise a Day of Humiliation and Abstinence. The Devotion of *Easter Day* brings with it great Comfort to the Faithful, and even Joy. The Gospel, the Epistle, Collects, and Anthems contain all the Motives which ought to inspire with it a true Member of the Church of *England*, which desires, says *Sparrow*^a, that the Faithful after the Tears and Fasts of *Good Friday* and *Easter Eve* for the Death of our Saviour, should be refreshed on that Festival, and filled with Joy. The same Author tells us, that *Monday* and *Tuesday* are joined to *Easter Sunday*, as Part of that Solemnity, and in order to its being kept with more Splendor: He adds, that it was heretofore called the *Queen of Feasts*; and the Passage which he cites out of *St. Ambrose* seems to mean, that all the Time betwixt *Easter* and *Whitsuntide* ought to be a continual Feast. This must not be understood so literally as to conclude, that it ought to be spent in Mirth and Diversion: True Christians are all well apprised that there are two Sorts of Joy: But we cannot help finding Fault with a Passage of *Tertullian*, cited by *Sparrow* in the same Place, as being very insignificant, viz. *That all the Feasts of*

^x P. 116.

^y It should be, *who they pretend has cured*.

^z Each Medal, says the Author, is worth about two Crowns, or ten Shillings, it was then called an *Angel*. King *William* the Third converted to other pious Uses the Fund settled for those Medals.

^a *Rationale*, p. 105.

the Heathens put together did not come up to that of Easter, that great and solemn Festival of the Christians. All that this Bombast amounts to is only, *that Worship paid to the Devil, is not so good as that which is paid to God.* How can this be seriously said to prejudiced or obstinate Heathens, who to be sure would never grant that they worshipped the Devil? The same Bishop Sparrow^b takes Notice, that in the fifty Days of Joy, from *Easter* to *Whitsunday*, the Faithful are not to kneel, that Posture denoting Affliction; but must pray standing, as on *Sundays*, to shew their Joy. The Ancients have handed down to us many such important Reflections. But it will appear more essential, to such of our Readers, who are desirous to know the true Reasons of Church Ceremonies, to let them know, that the Time of giving Baptism to those of riper Years, (which in the Primitive Church was very common, by Reason of the numerous Conversions from Paganism to Christianity) being fixed to the Eves of *Easter* and *Pentecost*, those Feasts and the following Days were spent by the Faithful in Joy, in Prayers, and Thanksgivings, and the newly baptized all that Time came to Church in white^c Clothes, lighted Tapers being carried before them. In subsequent Ages, few were baptized, except Infants, but the above-mentioned Solemnities were still kept up, though the Occasion had in some Measure ceased.

By the wording of the Collect for the third *Sunday* after *Easter*, in which God's Grace is desired for those who *are admitted into the Fellowship of Christ's Religion*, &c. The Church of *England* seems to commemorate that ancient Custom of Baptism; whereas the Collect for the fifth *Sunday* is a Preparation towards receiving the Comforts of the Holy Ghost: This *Sunday* is called *Rogation Sunday* in the Church of *England*, by reason of the three following Days, in which some fast; though it be not expressly commanded in their Church. The Litanies and Prayers said on those Rogation Days are to draw down God's Blessing on the Fruits of the Earth. A great Enemy to all the religious Customs of the Church of *England*^d relates a Fact which we cannot say is generally true, *viz.* that in the Country they go in Procession about the Fields, not with so much Ceremony as is done in Catholick Countries, yet in such a Manner, that this Author calls it *a Remainder of Popery and Paganism*. The Church of *England*, says he, makes a *Lustration* or *Purification* of their Fields, by singing Psalms, the great Litany, and suitable Prayers. The Priest, who goes at the Head of the Procession, is accompanied, as with the Catholicks, by a great Throng of Country People, and other devout Persons, who either out of Zeal, or out of the Interest they have in a good Crop, are willing to take Part in this *Country Devotion*.

WE shall say nothing of the Ascension, only that, according to Sparrow^e, the Collects, Prayers and Lessons are excellently adapted to the Subject, and include many Figures and Allegories^f on which we must repeat what has been said before^g in this Work (without thinking ourselves wanting in the profound Respect due to our sacred Religion) that if the *Indians* were to judge of our Understanding by our typical and mystical Expressions, they would think some of our Notions as absurd as we take theirs to be; because we are resolved to take in a literal Sense what they would certainly pretend is only said allegorically of their Gods, their familiar Spirits, or other pretended Mysteries of their Religion.

^b *Rationale*, p. 111. and 113.

^c The *Sunday* which we call *Low Sunday* in Opposition to *Easter Sunday*, which is the *High* or *Great Sunday*, is called in *Latin*, *Dominica in Albis*, because those white Clothes were left off on that Day.

^d *Calderwood*, above-cited, p. 523.

^e *Rationale*, p. 125.

^f The same, p. 120, and following.

^g Vol. I. towards the End of the Supplement in the second Part.

THE *Sunday* after the Ascension, and the following Days, are called *Expectation Week*, because the Apostles expected the fulfilling of our Lord's Promise, to send them a Comforter. The Day of Pentecost is called *Whitsunday*; either from *white*, because the new baptized wore white Garments, as an Emblem of that heavenly Light which the Holy Ghost infuses into the Hearts of the Faithful; or rather as *L'Estrange* explains it Chap. v. p. 146. from the French Word *buit*, corruptly pronounced, because that is the eighth *Sunday* after *Easter*.

THE 23d of *April* is the Feast of St. *George* the Martyr, (who was honoured in Catholick Times as Patron of *England*) and is remarkable for the Procession of the Knights of the *Garter*. We must therefore give our Readers some Account of that Order. The Origin of it is too well known to need any further Mention of it, we shall only relate what is said of that Knighthood, by the Author of ^h *Memoires & Observations, &c.* "Edward the Third was the Founder of it, he put it under the Protection of St. *George* Patron of *England*. The Number of Knights is fixed to twenty five, reckoning the King, or Sovereign, for one. They wear from the left Shoulder to the right Side a large, deep blue Ribband, to which hangs the Figure of St. *George* fighting with the Dragon; the Garter is wore on the left Leg under the Knee, and has these Words embroidered on it: *Honi soit qui mal y pense* The Chapter of the Order is usually held at *Windsor*, and the Knights are installed in the Chapel belonging to that Castle That Dignity is conferr'd on those of the prime Nobility. Yet if any private Gentleman becomes illustrious by some great Atchievements, or is in high Favour with the King, he may, without being made a Peer of the Realm, have that Title bestowed upon him When the King makes a Knight; the Person to be made kneels, the Prince touches his left Shoulder with a naked Sword, and says, or rather used heretofore to say to him, *Be a Knight, in the Name of God. Advance, Knight.*" We must take Notice by the by, as the same Author does, that the Word *Noble* is used in a much more limited Sense in *England*, than in *France*; the Proofs of which may be seen in his Book under the Title *Nobility*; as also on the Difference between *Knight Baronet*, *Knight Banneret*, *Knight Batchelor*, and *Esquires*, under the Title *Knights*. There is also a much inferior Class of Knights, called *Knights of the Bath*, instituted by *Henry* the Fourth, and are forty six in Number. They were called of the *Bath*, because the Eve before their Admission they put on the Habit of an Hermit, watch'd all Night, and bathed themselves. This Order was extinct, but King *George* the First renewed it, and raised it to a much higher Rank than it used to be. The Ribband which they wear is red.

THE greatest Exploit attributed to St. *George*, Patron of *England*, and his most valiant Deed; is his overcoming the *Dragon*. The *English* Legends, which are as numerous, as voluminous, and as full of extraordinary Events, as those of any other Nation, give an Account of this Saint, of which the Author of *Memoires, &c.*ⁱ has made an Abstract: Even that is too long to be inserted in this Place, and we should, no doubt, spoil it if we pretended to abridge it. No Romance equals it; and we may boldly say, that the Dragon, which next to St. *George*, is the *Hero* of it, excels by far all the Dragons, which have made any Figure in ancient Chronicles, either Christian, or Heathen. Some Dragons have been mentioned in *France*, but they were more easily defeated, and with less Ceremony, than was required to overcome

^h P. 54. and following.

ⁱ P. 214. and following.

this *Lybian*^k Dragon; or any other killed in *Greece*, or in the East. *St. Romanus*, for Example, from whom the Archbishops of *Roan* in *Normandy* have received the Privilege known there by the Name of the *Fierte*, made Use only of his Stole, to get the better of the Dragon which infested^l the Country adjacent. The Saint put it about the Serpent's Neck, ordered a Malefactor condemned to Death, whom he had taken as a Witness of that bold Undertaking, to lead it into the Town, where it was burnt in the Presence of all the Inhabitants. The Dragon's Death saved the Criminal's Life, who obtained a Pardon: And in Order to keep up the Memory of this Deliverance, every Year on Ascension Day a Criminal, condemned to Death for what Crime soever, is delivered, on Condition that he lends a helping Hand to carry in Procession the Shrine, which they call the *Fierte*^m of *St. Romanus*. The Particulars of this Ceremony may be seen in the following Noteⁿ.

TRINITY

^k The *English* Legend says, this Victory was obtained by *St. George* in *Lybia*.

^l Known by the Name of *Gargouille*.

^m *Fierte*, from the *Latin* Word *Feretrum*, a Coffin.

ⁿ An old Book, which is very scarce, printed at *Paris* 1611, under the Title of *Plaidoyers & Responses concernant le Privilege de la Fierte Saint Romain*, gives the following Account, p. 20, and following. " *St. Owen*, Chancellor of *France*, succeeded *St. Romanus* in the See of *Roan*, and to perpetuate the Remembrance of this miraculous Deliverance (from the Dragon) and put the Faithful in Mind yearly to renew their Acknowledgments for so great a Benefit, by Prayers and Thanksgivings, obtained of King *Dagobert*, in favour of the Archbishop, Dean, Canons, and Chapter of *Roan*, Leave and Power to chuse yearly in their Chapter, on the Day of the Ascension of our Lord, what Prisoner soever, and for whatsoever Cause he might be detained, and to deliver him from Goal, and obtain his being intirely acquitted, and never prosecuted for any Crime committed before. This Privilege has often been confirmed by the Kings of *France*, and has been enjoy'd by the Archbishop, Dean, Canons, and Chapter of *Roan*, fully, peaceably, and without any Opposition. Since not one Year passed without their delivering a Criminal out of Prison (p. 23.) except in Cases of High Treason: And as no Prisoner had been delivered by them, whilst *Richard* King of *England* and Duke of *Normandy* was himself detained, they got Leave to set two at Liberty the Year following. So inviolably has that Privilege been kept, that no Accident whatever could interrupt this Prerogative of the Chapter, not even the Captivity of a King, who was their Duke and Lord (p. 25.) The Criminal is always delivered in publick; in the Presence of all the Town, and with great Solemnity. Thirteen Days before the Feast of the Ascension, four Canons and four Chaplains wearing their Surplices and *Amiffes*, their *Ufber*, or *Verger*, going before them, proceed to the Great Chamber of the Parliament, and to the Bailiff's Court, and Court of Aids, where they summon and charge the King's Officers to stop, and cause to be stop'd, all further Proceedings against any Criminals detained in the King's Prisons, till their Privilege has had its full Effect. On *Rogation Monday* two Canons in Priestly Orders go to the Prisons, accompanied by two Chaplains, the Verger of the Chapter, and a Notary, who is also a Priest; they receive there the Depositions of those who lay claim to partake in the Privilege; this they are employ'd in till the Day of the Ascension; on which the Prisoners are re-examined, and asked whether they persist in their Confessions, or have a mind to add any thing to them: This being done, about seven in the Morning of the same Day, all the Canons who are Priests meet in the Chapter-House, call on the Holy Ghost to direct them in their Choice, and solemnly swear, that they will not reveal any Part of the Depositions of the Criminals The Depositions are read, they pitch upon the Prisoner to be delivered, write his Name on a Paper sealed with the Chapter's Seal, and send it by a Chaplain in his Surplice and *Amisse* to the Parliament, which is met to expect their Nomination, and having received it, form a Decree, which orders, that the Prisoner chose by the Chapter shall be delivered up, to enjoy the Privilege of *St. Romanus's* Shrine, he and his Accomplices they are accordingly set free and out of Prison, the Depositions of all the other Criminals are burnt upon an Altar in Sight of all the People. Then the Procession begins, in which the Dragon, under *St. Romanus's* Feet, is carried on a long Pole (P. 36. of the *Defence de la Fierte*.) The Shrine of the Saint is also carried. The Prisoner newly delivered, bare-headed, bears the first Supporter; and those who have been set at Liberty the seven preceding Years help to carry it, each holding a lighted Taper in his Hand. The Procession ended, Mass begins, during which the Prisoner kneels before each Canon, begs Pardon for his Crime, and is exhorted by them to Repentance and Amendment of Life After Mass the delivered Criminal is brought to the House of the Master of *St. Romanus's* Confraternity, where, though he should be never so poor, he is feasted with the utmost Magnificence. Next Morning he appears before the Chapter, and, kneeling in the Presence of the whole Congregation, he is reprimanded according to the Heinousness of his Crime, by one of the Canons deputed for that Purpose, and put in mind of giving Thanks to God, to *St. Romanus*, and to the Chapter: Finally, having engaged himself by a solemn Promise, to come himself, or send another, each of the seven following Years, with a lighted Taper, to the Procession, he goes to Confession to the Penitentiary of the Cathedral, and receives the Absolution of his Sins." This Ceremony is blamed by many, as abusive, whilst others pretend to justify it by old Customs practised in Antiquity, and chiefly by that mentioned in the Gospel, of delivering a Prisoner at the Feast of the Passover. However it certainly is not so much against the Honour of our Religion, as that dangerous Privilege of Places of Refuge, which in some Countries screen from Justice an infinite Number of profligate Criminals, to the everlasting Shame of the Clergy, who by condemning and punishing the Violation of such Immunities, as the worst of Crimes, authorize, in some Measure, even those Disorders which are most prejudicial to civil Society, and encourage them by the Hopes of Impunity. One of the Authors of the Collection out of which this

TRINITY Sunday, and the Feasts consecrated to the Memory of St. *Barnabas*, St. *John the Baptist*, and of the Apostles, furnish us with no particular Ceremony worth Notice. The Birth and Restauration of *Charles* the Second, and other such Days, though they have proper Offices appointed to be then performed in Churches, yet the Devotion on those Days, as we have said before, does not consist so much in Acts of Piety, as in Excess of Jollity: 'Twould therefore be quite foreign to our Purpose, to give an exact Description of the various Irregularities committed on those Anniversaries; of which it may truly be said, that the Character and Genius^o of every Nation appears then in its proper Colours. The impetuous and head-strong *English* drown their natural Melancholy in large Glasses of Rum or Brandy Punch, of strong Ale or Beer of their own Growth, or thick heavy Port: The heavy *Germans* give Way to the natural Pleasure they find in swallowing excessive Quantities of Wine, and are apt to take Fire on the least Suspicion of an Affront: The *Dutch* with a cold Indifference are bare Witnesses of the Diversions of others, or with a Pipe in their Mouths, sullenly think on their own Interest, about which they are as much concerned, on the Holiday, as in the most nice Circumstances of their Dealings. The *Frenchman*, lively and gay, is more delighted with a sudden Flash of Mirth, than with good Success in the most serious Affair; with the Levity and Fickleness of a Butterfly, leaves one Diversion to pursue another, and is as little serious and attentive in his Pleasures as in his greatest Concerns. The *English* Liturgy has appointed a Feast to be kept in Honour of St. *Michael* and all the Angels (for it is not appropriated to St. *Michael* only) because they are God's Ministers on Earth^p, fight for us against Satan, and represent our unhappy State before the Throne of Grace: It has the Name of St. *Michael*, because that holy Archangel was the tutelar Angel of the *Jewish* Church, and performs now the same Function in Regard to the *Christian Church*: By which last Words the Author whom we cite means to be sure chiefly, if not only, the *Church of England*, being himself of that Communion. The Presbyterians pretend that such a Feast opens the Way to a superstitious Worship of the Angels: Besides, who has told them, says *Calderwood*^q, that St. *Michael* is not Jesus Christ himself? The Collect for that Day begs of God to grant that the holy Angels may succour and defend us on Earth; the Epistle contains the Account, historically or allegorically related in the

Note is taken, speaking of this Procession, says, "that it presents to the View of the People a greater Monster than the Dragon himself a Man loaded with Crimes, rescued out of the Hands of Justice, to procure him an Impunity, by which the People present are told, as one may say that if any of them has a Mind to commit such Enormities, he may freely put them in Execution, without Fear, &c." The last mentioned Author (p. 63, and following) attacks boldly this Miracle, and the Time which is assigned to the Saint who wrought it. The Reasons he alledges are strong, at least they appeared convincing to the *Great Council*, as may be seen in their Register (p. 132, and following.) The Defence produced by the Chapter of *Roan*, to uphold the Privilege of St. *Romanus's* Shrine, is weak, and wholly made up of those sophistical Arguments, which Bigots are apt to mistake for solid Reasons: It contains but one Thing worth Notice, taken from *Durandus's Rationale*, where speaking of the Rogations, he says, that in his Time a Dragon was carried in Procession, the Tail of which on the two first Days was very much swelled, and the End of it raised high, as an Emblem of the proud and despotick Power of the Devil over Mankind under the Law of Nature, and that of *Moses*; but on the third Day the Swelling was gone, and the Tail hung down, to shew that the Devil had lost most of his Power under the Law of Grace, of which the third Day of Rogations is a Representation. The curious Reader may find more Particulars concerning this Shrine and Dragon in the *Recherches de la France*, by *Pasquier*, Lib. IX. Chap. XLII. To this Story of the Dragon overcome so happily by St. *Romanus*, we must add, by way of Amusement and Diversion, that St. *Quirinus* defeated another, with no other Arms than the Stole of St. *Nicasius*; and that St. *Donatus* a Bishop in *Epirus* killed one also by the Sign of the Cross; but this last Dragon, to which no other Dragon mentioned by Christians and Pagans, no not even *Hercules's Hydra*, can be compared, was of such a prodigious Weight and Size, that no less than sixteen Oxen were required to drag it to the Place of Execution, for it was actually burnt with all due Formalities; and sure it was no more than it justly deserved, having done so much Mischief.

^o See *Apuleius de Deo Socratis*.

^p *Sparrow*, in his *Rationale*, p. 153.

^q *Calderwood*, p. 479, cites several Passages of the Fathers to that Purpose.

Apocalypse, or Revelation, of the Battle fought by St. *Michaël* and his Angels against the Dragon (called the Devil and Satan) and his Angels.

THE fifth of *November* is too well known by the Names of *Gun-Powder-Treason*, and of *The Popish Conspiracy*, to need any further Mention in this Place. The Collect of St. *Andrew* does not speak of his Martyrdom, which according to an ancient Tradition, witnessed by several Martyrologies, he suffered on a Cross. As to the Feast of All-Saints, every one knows 'tis only a Commemoration of them all together, lest some should be forgot, and deprived of their due Honour. "We should find it too
" painful and laborious a Task, says *Sparrow*^r, if we were obliged to celebrate the
" Memory of each particular Saint, upon whom God has bestowed his Grace; yet as
" in these particular Feasts we may justly be thought to have omitted some of our
" Duty, the Church has appointed a Day for them all at once, to repair our former
" Neglect."

AT the Beginning of the Reformation, the Church of *England* celebrated the Feast of St. *Mary Magdalene* on the 22d of *July*; but the last Reformers have left it out with the Collect, under Pretence, that it was uncertain whether *Mary Magdalene* was the same as the Sister of *Lazarus*, or which of the two was honoured on that Day. But a zealous Asserter of Festivals would have found no Difficulty of honouring both on one and the same Day: However many other Saints are in the *English* Calendar, without any proper Office in the Liturgy.

To the foregoing Account of the Festivals we must beg Leave to add a few Remarks. Religious Worship ought to be publicly performed, but if Churches are wanting, the Rubrick, and common Sense informs us, it must be done in private, rather than omitted. We have already mentioned another Rubrick, by which the Priest or Minister is ordered to be in a Surplice when he officiates, and in a Cope at the Communion Service in Cathedral^r or Collegiate Churches: "There is another
" Charge given to the Rectors of Parishes, or their Vicars, to instruct all the Chil-
" dren of their District, and to examine them about the Catechism, every Sunday
" and Holiday, at least for the Space of half an Hour before the Evening Prayer." The Divines of the Synod of *Dordrecht* say, that *Heresies are broached for Want of due Instruction*: But, as *Heresy* is one of the most equivocal Words used in religious Disputes; and often has no other Meaning, but the not approving some Explanations which the strongest Party has embraced; the said Divines might have said as truly, *that Heresy is a Want of Submission to the most authorized System of Divinity*: One may proceed still further; there are in all Communions some People hard to please, they take Notice that all the Works of Men are liable to many Imperfections; they do not esteem the various Systems of Religion to be so many Oracles of the Holy Ghost; they are of Opinion, old Notions, and Doctrines established by a long Prescription, may be rectify'd, or set in a clearer Light; they often, by Consequence, endeavour to explain what they imagin ought to be cleared up: And, as what was once new, has taken a deep Root, and is grown venerable by Antiquity, their new Tenets or Explications seldom fail to meet with Contempt, to become odious, and to be looked upon as a wicked Attempt upon Religion. A Man so disposed, of what Sect soever he be, may easily be induced to think, *that Instructions, and clearing up of Difficulties, occasion Heresies*. However an Author of the

^r *Sparrow* in his *Rationale*, p. 153.

^r *Sparrow* in his *Rationale*, p. 248.

Church of *England* finds Fault with the Presbyterians[†] for destroying all the Advantages of Catechisms, and pulling down the Authority of Instruction, by their Sermons; and it must be owned, that Sermons are to this Day, as they were then, the chief Act of Calvinistical or Presbyterian Devotion; no doubt, because it is less difficult or troublesome than any other, both to the Preacher and to his Hearers. The Auditory is agreeably entertained with the Ornaments and rhetorical Figures of the Sermon; and the Minister is delighted to be thought an Apostle, by some Bigots, for the exact Disposition of the Parts and Graces of his Discourse. This pleasing Piece of Godliness becomes habitual, and inspires those Persons with that presumptuous Confidence, with which Christ so often reproaches the Pharisees: A Presbyterian, or Calvinist, who has been present at five or six Sermons in a Week, is so proud of his Merits in the Sight of God, that he thinks himself qualified and commissioned to decide without Appeal to the Religion of any Man, who has heard but one Sermon on a *Sunday*: This Self-Conceit entitles him, he fancies, to speak ill of all those he has seen at Church, and whose every Gesture he has pry'd into with a *Saintly* Curiosity. After all, this holy Exercise is not always perform'd with outward Regularity and Decency; the Faults which a *Roman* Author[‡] of bright Parts finds with those who went in his Time to hear the famous Orators plead at the Bar, are exactly the same which are daily committed in our Churches.

BUT we must give to the Preachers of the Church of *England* the Praise which they deserve. Their Discourses are instructive and edifying, they neither make Use of those bold Strokes of Rhetorick which stunn the Auditory without persuading it, nor of those light delightful Flourishes, which amuse, without drawing the Attention. They enforce Gospel Truths with an Evangelical Simplicity, as being in themselves so bright and full of Light, as to want no borrowed Gloss, no foreign Lustre. The present Custom of banishing from Christian Sermons what may justly be called *Religious Quackery*, which is in Vogue amongst the Ministers of the Church of *England*, is so commendable, that we cannot but wish it may be lasting, and spread itself through all Christendom. We have likewise mentioned before, as worthy of Notice, that the Preachers in *England* are allowed to read in the Pulpit their Sermons, (and even those composed by others). Other Countries are not sensible of the Convenience of this Practice, and there are many Places where the Calvinist Inhabitants constantly and unanimously prefer to it nonsensical Bombast, pronounced with a bold Air, and a peremptory Tone; mystical canting Gibberidge sounds to them as *St. Paul's* heavenly Doctrine; they are quite ravished by contradictory and self-belying Speeches, and mistake for the Effect of an Apostolical Zeal, the Trouble and Labour in collecting so many Absurdities, and the Delivery of them. The Presbyterians are not backward in retorting such Compliments upon the Church of *England's* Ceremonies[‡].

Religious

[†] *L'Estrange* in his *Alliance*, &c. Chap. iv. p. 97.

[‡] *Pliny*, Lib. I. *Epist.* XIII.

[‡] *Calderwood*, in his *Alta. Damasc.* Chap. x. p. 455. and following, loudly complains, that Preaching, which he pretends should be the most essential Part of the Liturgy, is but the least Part of the *English* Service: But he injuriously asserts, that few of the Church of *England* Ministers are able to preach (*imò nec plerisque locis magis aptus est sacerdos Anglicanus ad concionandum quam asinus ad Lyram.*) But if it was so in his Time, the Case is much altered since. He proves at large that Preaching is the essential Duty of a Bishop, that 'tis as necessary, as Food to those who are starved with Hunger: A Child of ten Years old may perform the whole Liturgy; it is only an Abstract of the Papists Mass-Books and Breviaries, freed from many Superstitions, but with no other Merit but that of being less tiresome: The reading of Homilies is not a right Method of dispensing the Word of God. *Nen est illud verbum Dei rite secare, homiliam legere.* He goes on, and condemns the Repetition of the same Prayers by the People after the Priest; sometimes aloud, sometimes in a low Voice; now kneeling, then standing. The Litanies he calls a *superstitious Tautology*, and says they

Religious Customs of the Church of ENGLAND, in the Administration of Sacraments.

WE shall begin with the Communion; and, without entering into the particular Meaning of the Word, or the Idea which it imprints in the Mind, give a plain Account of the Manner in which it is given. “ So many as intend to be Partakers of the Holy Communion shall signifie it to the Curate the Day before. And if any of them be an open and notorious Ill-Liver, or have done any Wrong so that the Congregation be thereby offended, the Curate shall advertise him, that he presume not to come to the Lord’s Table, until he has openly declared himself to have truly repented and amended his Life and that he has recompensed the Parties to whom he has done Wrong Those between whom he perceives Malice or Hatred to reign, must be reconciled: Or if one be content to forgive and the other will not the Minister ought to admit the Penitent and not him that is obstinate but give an Account to the Ordinary who shall proceed against the offending Person.” Such are the present Times, that an outward Profession of Faith or Repentance must be admitted as a sufficient Proof, and that in all Christian Countries; the Ministers of the Church are not Apostles, or able to dive into the Secrets of the Heart; and the Church is not freed from bad Members by the Trial of Persecutions: These Preliminaries are commendable, and not a meer Ceremony, unless Hypocrisy, which often disguises most Acts of Religion, should make it such.

THE Altar (for this Name is often given by those of the Church of *England* to the Communion Table) ought to have a fair white Linnen Cloth upon it; (we use the very Words of the Book of Common-Prayer) and to stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayers are appointed to be said. At all other Times the said Table is covered with a Silk Carpet and set in a decent Place *Altar wise*. This Order of the *English* Church is very offensive to the Presbyterians^{*}; but it would no doubt seem tiresome to the Reader, if we set forth their Objections against it. The Priest, standing at the North Side[†] of the Table, says the Lord’s Prayer with a Collect, then rehearses distinctly the ten Commandments, after each the People kneeling say, *Lord have Mercy upon us, and incline our Hearts to keep this Law*. This is followed by a Collect for the King, which the Priest says standing[‡], the Collect of the Day, the Epistle[§] and Gospel^{||}, at which last the People stand, as they do likewise at the singing or reciting the *Nicene* or *Constantinopolitan Creed*, which is done immediately after the Gospel. Then the Curate declares unto

are against the Institution of Christ; the saying of various Collects at certain Distances, are not equivalent to a continued Prayer; the appointing set Days for the Litanies, standing at the Gospel, sitting at the Epistle, bowing to the Name of Jesus, kneeling at the Communion; in a Word, all the Ceremonies of the *English* Church are criticised and turned into Ridicule.

^{*} *Calderwood*, p. 529.

[†] Why at the North, and not at West or South? says *Calderwood*, in the same Page. *L’Estrange*, p. 166. says, it is by Way of Opposition to the Catholicks, who turn to the East. We hope the Reader will be satisfied with this Reason; at least *L’Estrange* gives no other.

[‡] Standing is a Mark of Authority: The Priest has God’s Mission to declare his Will, to publish Peace and Reconciliation to the Faithful. *Sparrow*, p. 16.

[§] The Epistle, says *L’Estrange* in *Alliance*, p. 167. represents the old Law; therefore it ought to be said before the Gospel.

^{||} At the mentioning the Word *Gospel* the People and Clergy sing *Glory be to God*, &c.

the People what Holidays and Fasting-Days are in the Week following to be observed; and, if Occasion be, publishes the Bans of Matrimony, reads Briefs, Citations, and Excommunications, and nothing is proclaimed or published in the Church during the Time of divine Service but by the Minister, nor by him any thing but what is prescribed in the Rules, or enjoin'd by the King, or by the Ordinary of the Place.

THEN follows the Sermon, concerning which we shall only take Notice, that by a Canon or Constitution^c published by Queen *Elizabeth*, the Preacher is ordered to say no more than what is conformable to the Holy Scriptures, and what Catholick and Orthodox Fathers and Bishops of ancient Times have published in their Writings, agreeable to the Doctrine contained in that divine Book. But Christians, whose Faith is over-burthened with Controversies, and different Systems of Divinity, may well ask, where this Conformity with Holy Writ may be found, or in what it consists? This is therefore one of those arbitrary and equivocal Notions, of which we must hope Christ himself will one Day, by his sole Authority, determine the true and genuine Sense. The Sermon or Homily being ended, the Priest returns to the Table, and begins the second Part of the Communion Service, which is called Offertory, saying one or more Sentences of Scripture, all adapted (says^d *Calderwood*, with a malicious Sneer, so common to all Parties) to excite the Faithful to give liberally to the Poor. The same Author seems inclined to censure also the Alms which are for the Support of the Ministers themselves, and by the Regulation made in 1536 are given four times a Year^e. Whilst these Sentences are read, the Deacons, Church-wardens, and other fit Persons, appointed for that Purpose, receive the Alms for the Poor or other Devotions of the People in a decent Bason, to be provided by the Parish, and reverently bring it to the Priest, who humbly presents it, and places it upon the Holy Table. “And when there is a Communion, says the *Rubrick*, “the Priest shall then place upon the Table so much Bread and Wine as he shall “think sufficient.” This seems to signify, that there may be a Communion Service without Communicants: We shall enquire into this hereafter. The Offertory being over, the Priest prays *for the* whole State of the Church Militant here on Earth. This Prayer is different at this Time from that which was in use under^f *Edward* the Sixth, and contained a Commemoration of the blessed Virgin, and of the Saints, with a kind of Prayer for the Dead; all which are now left out. “When the Minister “gives Warning for the Celebration of the holy Communion (which he shall always “do upon the *Sunday* or some Holiday immediately preceding) after the Sermon or “Homily is ended, he shall read an Exhortation (to prepare those who intend to “receive) or in Case he shall see the People negligent to come to the holy Com- “munion, instead of the former he shall use another Exhortation,” earnestly intreating the Faithful to become Partakers of that most heavenly Food; and by another short Discourse represents to them both the spiritual Benefits accruing from the Sacrament worthily received, and the Wickedness, and the great Danger, if it is received without due Repentance, &c. Then the Priest, not questioning their being rightly disposed, invites them to a general Confession, which is made by him and all the People *kneeling humbly upon their Knees*: This being ended, the Minister (or the Bishop, if present) stands up, and turning himself to the People, pronounces the

^c *Sparrow*, in his *Rationale*, p. 163.

^d Chap. X. p. 530.

^e *Christmas, Easter, St. John the Baptist's Feast, and that of St. Michael.*

^f See *L'Estrange*, Chap. VI. p. 158. and the *Historical Account*, &c. p. 159. at the Beginning of *Sparrow's Rationale*, &c.

Abolution, reads some comfortable Passages of the New Testament, and in order to fix the Attention of the Communicants to this Act of Religion, says, *Lift up your Hearts (sursum corda)* &c. as in the Liturgy. The Preface, which immediately follows, is not always the same; for the festivals of *Christmas, Easter, Ascension, Whit Sunday* and *Trinity*, have each their proper Preface: After which, the *Trisagium* or *Holy, Holy, Holy*, is said. Then the Priest, kneeling down at the Lord's Table, prays in the Name of all those who are to receive the Communion; this being over, he stands up before the Table, and having so ordered the Bread and Wine "That he
 " may with the more Readiness and Decency break the Bread before the People,
 " and take the Cup into his Hands, says the Prayer of Consecration," which begins the third Part of the Communion Service; the wording of it is very remarkable, and runs thus: "Hear us, O merciful Father and grant that we
 " receiving these thy Creatures of Bread and Wine according to Jesus
 " Christ's holy Institution, in Remembrance of his Death and Passion, may be
 " Partakers of his most blessed Body and Blood; who in the same Night that he
 " was betray'd ^e took Bread, and when he had given Thanks, ^h he brake it, and
 " gave it to his Disciples, saying, Take, eat, ⁱ this is my Body which is given for
 " you, do this in Remembrance of me. Likewise after Supper, ^k he took the Cup,
 " and when he had given Thanks, he gave it to them, saying, Drink ye all of this,
 " for this ^l is my Blood of the New Testament, which is shed for you for the
 " Remission of Sins: Do this as oft as ye shall drink it in Remembrance of me." What must be the Opinion of the Church of *England* in thus receiving the Sacrament of the Eucharist? The Prayer before the Consecration has these Words: *Grant us so to eat the Flesh of Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, &c.* Another Prayer after Communion says, *We are fed with the spiritual Food of the most precious Body and Blood of Jesus Christ.* Certainly the Church of *England* does not believe the real Presence, in the same Sense with the *Roman* Catholicks; " ^m that is a physical Pre-
 " sence, by which the Body of Christ, under foreign Appearances, still preserves all
 " the essential Properties of Bodies But the *English* Church admits a real,
 " though invisible Presence; it rejects a natural, sensible, physical and local Pre-
 " sence, and is willing to own ⁿ an invisible, spiritual, and sacramental one,
 " such as seems convenient ^o to the Design of Jesus Christ." *A Body spiritually present!* This seems to Catholicks no less absurd, than to the *English*, a naturally extended human Body contained within the narrow Compass of a Wafer. But to avoid *Controversy*, in a Subject liable to so many Difficulties, and which is one of the most incomprehensible Mysteries of Christian Religion; might not every good Christian say the Prayer of *Montluc* Bishop of *Valence* ^p in *Dauphiné*, without pretending to search to the Bottom this impenetrable Mystery: We beg Leave to conclude this short Digression by asking one Question: Would any intelligent Reader

^e Here the Priest is to take the Paten into his Hands.

^h And here to break the Bread.

ⁱ And here to lay his Hand upon all the Bread.

^k Here he is to take the Cup into his Hand.

^l And here to lay his Hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

^m *Relat. Apolog. des sentimens du P. le Courayer.* Vol. I. p. 109.

ⁿ The short Catechism says, *The Body and Blood of Christ . . . are verily and indeed taken and received by the Faithful in the Lord's Supper.*

^o See *L'Estrange* in his *Alliance*, &c. Chap. VII. p. 210.

^p Lord, give me Grace so to receive you, as you gave yourself to your Apostles. See *Conf. Cath. of Sancy*, in the Remarks on *Henry the Third's Journal*.

look upon it as a Paradox, if we should say, that the Heathens so often reproached the primitive Christians with eating human Flesh in their Feasts, chiefly, if not only, upon Account of some confused Notion they had of the Sacrament of the Eucharist, and of the Passages of St. *John's* Gospel and other inspired Books concerning it?

“ THE Priest first receives the Communion in both Kinds himself, then proceeds to deliver the same to the Bishops, Priests, and Deacons . . . (if any be present) and after that to the People also in Order ‘ into their Hands, all meekly kneeling.” They receive it in their Hands, because, says an *English* Author ‘, the Custom of receiving it in their Mouths from the Priest’s Hand favours too much of Transubstantiation. We shall not pretend to give our Opinion, whether this Reason alledged has any Solidity, or whether there was any Occasion to fear the People should have at one and the same Time two such seemingly unconnected Ideas: But we must take Notice, that some Ages before Disputes arose in the Western Church about the Nature of this Sacrament; a much greater sort of outward Respect was paid to this Mystery by the Faithful, than had been done in primitive Times. St. *Cyprian* ‘ and *Eusebius* are quoted for the Custom of putting the Eucharist into the Hands of the Communicants: But to convince us that a scrupulous Nicety introduced itself in the Devotion toward this Sacrament, we are told that about three hundred Years after, the Christians of *Greece* durst not touch these holy Mysteries, but carried them to their Mouths on a small Paten of Gold or Silver; which Custom was condemned and abolished in the sixth Council of *Constantinople* “, though it was only an outward Mark of the Respect of those timorous Christians. The kneeling Posture is certainly becoming the Dignity of this Mystery, which deserves a profound Veneration. A Subject ought not “ to make himself too familiar with his Lord and Master, and how durst we receive the Mystery of our *eternal Redemption* in any other than the most submissive Posture? This Use, indeed, was not universal in the first Ages; because the Faithful met chiefly on *Sundays*, when kneeling was not allowed, and for that Reason they received the Sacrament standing; but they were directed to *bow by way of Adoration* *. In spite of all these Reasons, and notwithstanding the *English* aver, that the “ Fear of reverting to Popish Idolatry is altogether vain, the Presbyterians dislike kneeling more than any other Situation of the Body. Kneeling, they say, is against the Institution of Christ, “ ’tis an Invention of Antichrist “, and though it may seem indifferent in itself, it ought to be rejected, as having been polluted and corrupted by Antichrist’s superstitious Idolatry. According to those fiery Orthodox Zealots, sitting round a Table is more conformable to the Institution of Christ. They even do alledge several figurative Reasons for their receiving the Communion in that Manner. Sitting, say the Puritans, shews to what high Dignity we are raised by God, and how familiarly he invites us “; sitting is a Type of the spiritual Rest “ which the Faithful find in Christ. A happy Invention this of mystical Explications! All Parties, all Customs, may and ever will find the Usefulness of them, and be justified by them.

‘ See the Rubrick, in the Common Prayer Book.

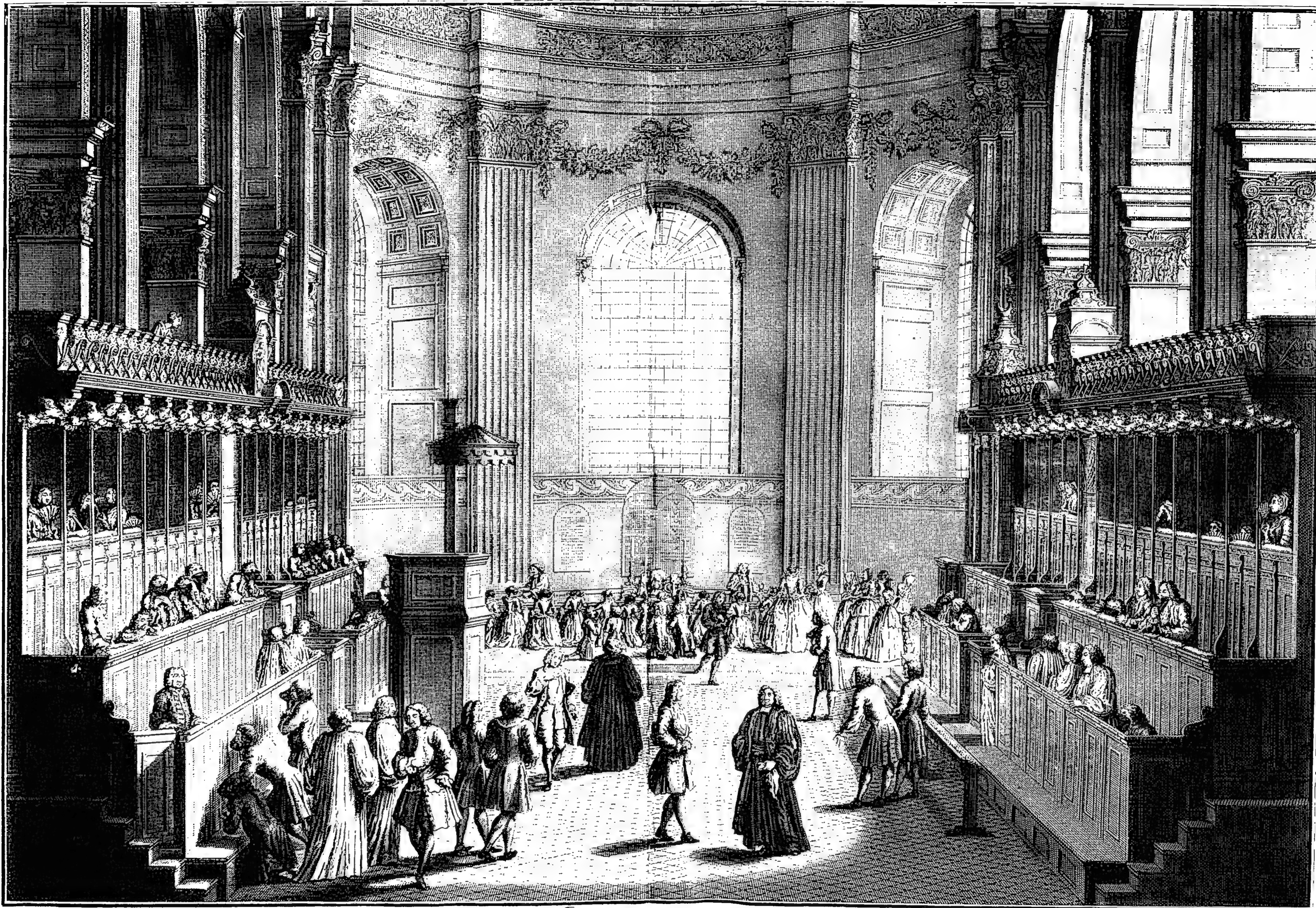
“ The double Print here annexed represents the *English* Communion.

‘ L’*Estrange* in his *Alliance*, &c. p. 209.

“ The *Grecians* look upon it as a General Council; ’tis called *Quinti-sexium*, being as a Supplement to the fifth and sixth, which had made no Canons about Discipline.

“ “ L’*Estrange*, in the same Page 209.

“ “ *Calderwood*, p. 541, 574, 553.



J. J. Smith del et fecit 1756

La COMMUNION des ANGLICANS à SAINT PAUL.

THE Priest says a Prayer when he gives the Bread, and another when the Cup is given to any one ^d. If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more If, on the contrary, there remains any when all have communicated, the Minister returns to the Lord's Table, and reverently places upon it what remains of the *consecrated Elements*, ^e covering the same with a fair Linen Cloth. Here begins the fourth and last Part of the Communion Service. The Lord's Prayer is said by the Minister, the People repeating after him every Petition; then follows another Form of Thanksgiving, after which the *Glory be to God on high*, a Hymn to which Antiquity has given the Appellation of Angelical. But why, says a Doctor of the Church of *England*, why is that Hymn sung in the Administration of the Sacrament of Christ's Body, which the Angels did sing at his Birth? ^f because, says he, this Thanksgiving is as convenient when Christ is made one with us in the Sacrament, as it was when he became one of us by his Nativity: Another Reason for singing this holy Canticle, is, that by Communion we are raised to the Dignity of Angels; finally, this is done in Imitation of Christ, who after the last Supper, in which the Eucharist was instituted, said likewise an Hymn. Such *ceremonial Imitations* very often occur in Christian Worship, and no Wonder, this is the easiest Way of following Christ. The whole Service is concluded, by the Priest, (or Bishop, if he be present) dismissing the Congregation with a Blessing.

“ EVERY Parishioner is ordered by the Rubrick to communicate at the least three
“ times in the Year, of which *Easter* to be one: And then shall reckon with the
“ Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay
“ all ecclesiastical Dues After the divine Service is ended the Money given
“ at the Offertory shall be disposed of to such pious and charitable Uses as the Mini-
“ ster and Churchwardens shall think fit In Cathedral and Collegiate
“ Churches and Colleges, where there are many Priests and Deacons, they shall all
“ receive the Communion every *Sunday* except they have a
“ reasonable Cause to the contrary. There must be no Celebration of the Lord's
“ Supper, unless there be a convenient Number to communicate with the Priest,
“ according to his Discretion. And if there be not above twenty Persons in the Pa-
“ rish of Discretion to receive, yet there shall be no Communion, except four (or
“ three at the least) communicate with the Priest.” The Presbyterians find Fault
with this last Clause, as too much resembling *Private Masses* ^g. Some Collects are
appointed to be said, one or more after the Offertory, when there is no Communion.
What! say the Puritans, an Offertory when no body *offers* any thing? And who
offers when there is no Communion? Again “ upon the *Sundays* and other Holi-
“ days, says the Rubrick, (if there be no Communion) shall be said all that is ap-
“ pointed at the Communion, to the End of the general Prayer (for the good
“ Estate of the Catholick Church of Christ).” This likewise seems shocking to the
Puritans: *Here is*, say they, *a dry Mass, a Shadow without a Body!* ^h

WE now proceed to give an Account of Baptism. The Rubrick says, “ that it
“ is most convenient, Baptism should not be administered, but upon *Sundays* and

^d If another Minister or Deacon happens to be present, he helps the officiating Priest, and gives the Cup to the Laity.

What remains “ is not to be carried out of the Church, says the Rubrick, but the Priest, and such other
“ of the Communicants as he shall then call unto him, shall immediately after the Blessing *reverently* eat
“ and drink the same.” This Word *reverently* does not escape Censure from the Presbyterians.

^f Sparrow, in his *Rationale*, p. 181. the Gingle of *made one with us*, and *became one of us*, pleased the good Dr. Sparrow.

^{g h} See *Calderwood*, p. 534. and 535.

“ other Holidays, when the greatest Number of People come together; as well for
 “ that the Congregation there present may testify the receiving of them that be new-
 “ ly baptised into the Number of Christ’s Church; as also because in the Baptism
 “ of Infants, every Man present may be put in Remembrance of his own Profession
 “ made to God in his Baptism (or that made for them by their Godfathers or God-
 “ mothers) Nevertheless (if Necessity so require) Children may be bap-
 “ tized upon any other Day Every male Child must have two Godfathers
 “ and one Godmother; and every Female one Godfather and two Godmothers
 “ who with the Children must be ready at the Font, immediately after the last
 “ Lesson of the Morning or Evening Prayer The
 “ Priest coming to the Fontⁱ, which is then to be filled with pure Water, and
 “ standing there, asks the usual Question, exhorts the People to pray, says two
 “ Prayers for the Child, reads a Gospel (*Mark* x. 13. and following) explains it,
 “ gives God Thanks, tells the Godfathers and Godmothers their Duty, receives their
 “ renouncing the Devil and repeats with them the Profession of Faith; after which,
 “ and a few more Prayers^k, he takes the Child into his Hands, desires the God-
 “ fathers and Godmothers to *name the Child*; and then naming it after them, (if they
 “ certify him that the Child may endure it) he dips it in the Water discreetly and
 “ warily or if the Child is weak, he pours Water upon it,
 “ saying, N. *I baptize thee, &c.*” The Ceremony ends with the Minister’s signing
 the Child with the Cross^l, saying the Lord’s Prayer, giving Thanks to God, and a
 second Charge to the Godfathers and Godmothers.

ACCORDING to the Presbyterians, Baptism ought never to be administered but in
 publick, and they will not allow of its being given in private Houses; but the Church
 of *England* has an express Rubrick, to prescribe how this is to be performed, when
^m Necessity compels to do it, so that nothing essential may be omitted. If a Child so
 baptized does afterwards live, it is to be brought into the Church, and the Minister,
 in the Presence of the Congregation, enquires of the Godfathers or Godmothers, *by*
whom, and in what Manner, the Child has been baptized? If he finds every thing has
 been done as it ought, he publickly declares the Baptism valid; receives the Child
 into the Church, and supplies the Prayers and Ceremonies omitted. If by the uncer-
 tain Answers to the Priest’s Questions, or otherwise, it appears that the Child has
 not been baptized, or not in a regular Manner, then the Minister baptizeth it “ in
 “ the Form before appointed for publick Baptism, saving that at the dipping of the
 “ Child in the Font he uses this Form of Words: *If thou art not already baptized,*
 “ N. *I baptize thee in the Name of the Father, &c.*”

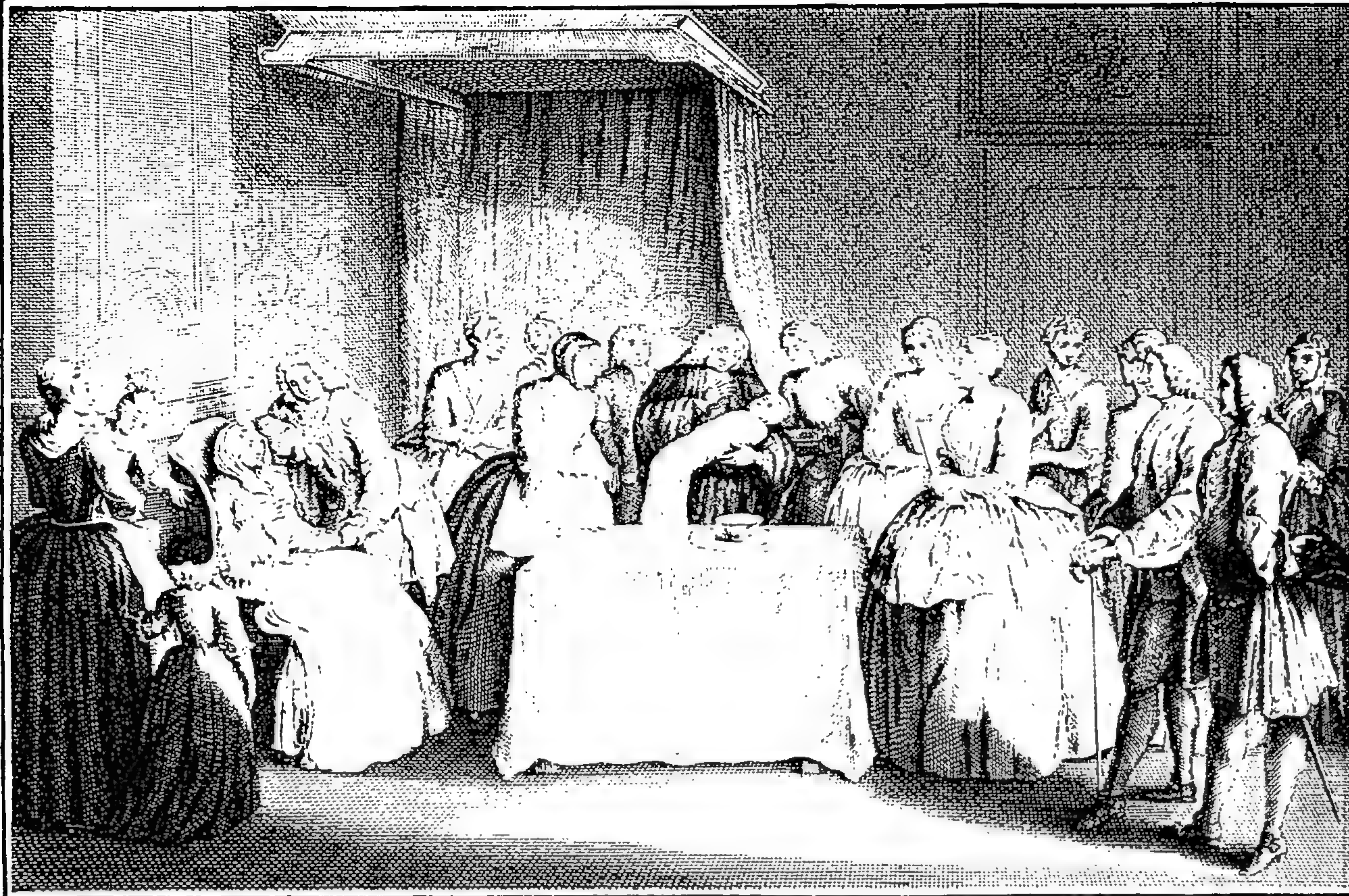
As to the Ministration of Baptism to such as are of riper Years, and able to answer
 for themselves; first they are examined, whether they be sufficiently instructed in the
 Principles of Christian Religion; then they are exhorted to prepare themselves with
 Prayers and Fastings for the receiving of this holy Sacrament. If they are found fit,
 the Godfathers and Godmothers present them at the Font on the Day and at the

ⁱ The Font is near the Entrance into the Church, and the Godfathers and Godmothers with the Child stand by it on the Side towards the Door, to which Ceremony the Presbyterians give a malicious Turn. See *Calderwood*, p. 605.

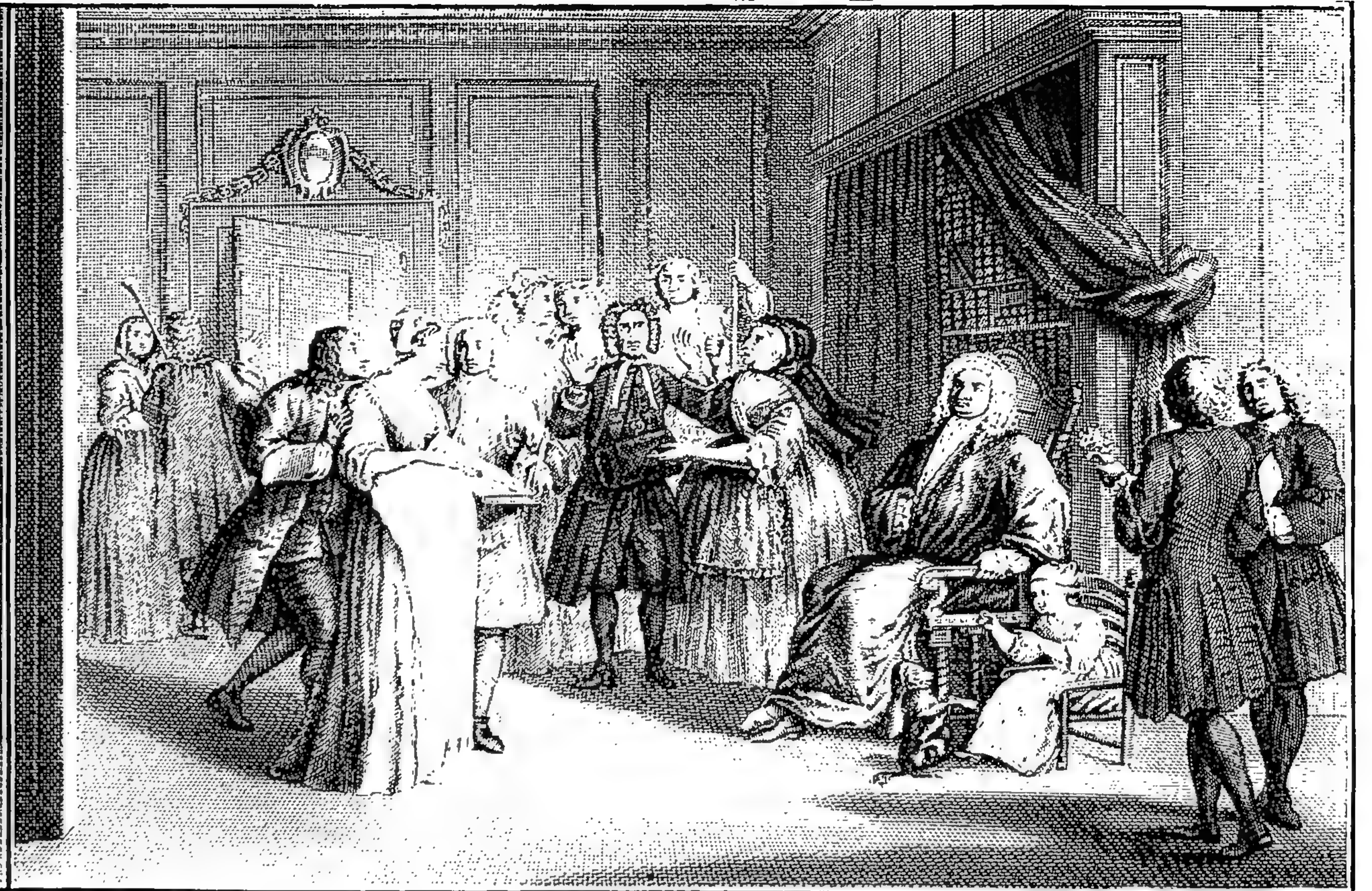
^k One of those Prayers is called the Blessing of the Water, but is not thought essential, and is omitted in domestick Baptism. See *Sparrow*, in his *Rationale*, p. 184.

^l The Use of the Sign of the Cross is explained in the XXX Canon published in 1604. But all the Reasons there alledged do not appear satisfactory to the Presbyterians.

^m *Sparrow*, in his *Rationale*, p. 199. The Print here annexed represents Baptism administered in private Houses.



Le BAPTÊME domestique.



Le SERMENT de la FILLE qui se trouve enceinte.



CONVOI Funèbre des ANGLAIS.

Time appointed. The Godfathers and Godmothers are not to answer, as they did in infant Baptism, for the Persons christened, in quality of their spiritual Fathers or Mothers; they rather are present as Witnesses only. The Priest directs his Discourse and Exhortations to the Persons baptized, prays for them, and with them; they themselves renounce the Devil and all his Works, the vain Pomp and Glory of this World, with all covetous Desires of the same, *and the carnal Desires of the Flesh*: They make their Profession of Faith: After which, and some few Prayers said by the Minister, “ he takes each Person to be baptized by the right Hand, and placing “ him conveniently by the Font he dips him in the Water, or pours “ Water upon him, saying, N. *I baptize thee, &c.*” Then he receives them into the Church, signs them with the Cross, gives Thanks to God, and ends with a short Exhortation, first to the Godfathers and Godmothers, then to the Person baptized; recommending it to him “ to be confirmed by the Bishop so soon after his Baptism as “ conveniently may be, that so he may be admitted to the holy Communion.”

CONFIRMATION has been mentioned by us in the foregoing Sheets; in the Church of *England*, as amongst Catholics, the Bishops are sole Ministers of this *religious Ceremony*. This is the most respectful Name we can bestow on Confirmation, since the *English* have degraded it from the Dignity of a Sacrament; yet, such as it is, the Presbyterians blame, despise, and hate itⁿ. The Author, whom we cite, reviles it as an everlasting Source of Ignorance, which is universally spread, where-ever Confirmation is admitted: The Reason he gives for this Assertion is, that those who are confirmed get only by Heart, like so many Parrots, *a Ceremonial Catechism*, they repeat it when the Bishop comes, and forget it the Moment he is gone, because they do not understand it. He even avers, that in his Time several Priests were not well versed in it themselves, and so grossly ignorant, that they knew not the Difference of *a Sheep* from *a Ship*. But we must not depend upon the Truth of this Character; Times are much altered since this severe Censure.

THE short Catechism which every Person is to learn before he is brought to be confirmed by the Bishop, is to be seen in the Book of Common Prayer. The Christian Doctrine and moral Duties are delivered in it with that plain, easy, and familiar Simplicity, which is necessary for Beginners. Experience shews, that those *substantial Catechisms*, so highly extolled by the Presbyterians, neither explain and put in a clearer Light the Mysteries of Religion, nor instil more solid Piety into the Souls of the Faithful: Far from it; those Countries which are most plentifully stored with these substantial Catechisms are only famous for useless and meerly speculative Disputes about Religion. However the Church of *England* orders, that, for the Instruction of the Faithful *Beginners*, “ the Curate of every Parish shall diligently upon “ *Sundays* and Holidays, after the second Lesson at Evening Prayer, openly in the “ Church instruct and examine so many Children of his Parish sent unto him . . . “ in . . . the Catechism . . . All Fathers, Mothers, Masters, or Mistresses, shall “ cause their Children, Servants, and Prentices (who have not learnt their Catechism) “ to come to the Church at the Time appointed, and obediently to hear, and be or- “ dered by the Curate, until such Time as they have learned all that is “ appointed for them to learn The Children who are sufficiently “ instructed^o shall be brought to the Bishop, and every one shall have a Godfather

ⁿ 'Tis needless to copy here what *Calderwood* writes on this Subject. See his Book, p. 259, 262, 266, and 634.

^o The Rubrick is more circumstantial concerning what they are to learn.

“ or a Godmother, as a Witness of their Confirmation All being placed and
 “ standing in Order before the Bishop, he (or some other Minister appointed by him)
 “ shall read” what is called the *Preface of Confirmation*, which briefly explains the
 Nature and End of it; then he makes them renew and confirm the Promises which
 were made for them by their Godfathers and Godmothers at Baptism, and prays for
 them, that they may receive the Gifts of the Holy Ghost; “ then all of them
 “ kneeling in Order before the Bishop, he lays his Hand upon the Head of every one
 “ severally,” says another Prayer, the Lord’s Prayer, and two Collects, and dismisses
 them by giving his Blessing.

WE must mention here some Changes made by the last Reformers from the more
 ancient *English* Liturgy in Baptism and Confirmation. The Ceremony of Baptism
 began at the Church-Door, ^p and the malicious Interpretation given by the Presbyte-
 rians, as mentioned Note ⁱ p. 80. relates to that Custom. The Priest, after the first
 Collect, asked the Child’s Name, and made the Sign of the Cross upon its Forehead
 and Breast. The second Collect was followed by the Exorcism; the Child was thrice
 dipt, on the right, on the left, and then with the Child’s Face downwards, towards
 the Font. After the Dipping the Minister anointed the Child with Chrism on the
 Forehead. At the Confirmation the Bishop made the Sign of the Cross on the Fore-
 head of the Children confirmed, and said a Prayer suitable to that Ceremony. We
 shall omit some Alterations of less Moment.

THE Account of Marriage must be introduced, by taking Notice, that in the
 Church of *England* “ the Banns of all that are to be married together must be pub-
 “ lished in the Church three several *Sundays* or Holidays, in the Time of divine Ser-
 “ vice, immediately before the Sentences for the Offertory.” The Form of asking
 is too well known to require being set down. “ If the Persons who are to be mar-
 “ ried dwell in divers Parishes the Banns must be asked in both Parishes; and the
 “ Curate of the one Parish shall not solemnize Matrimony without a Certi-
 “ ficate of the Banns being thrice asked from the Curate of the other Parish
 “ At the Day and Time appointed for the Solemnization of Matrimony, the Per-
 “ sons to be married shall come into the Body of the Church, with their Friends
 “ and Neighbours, and there standing together, the Man on the right Hand, and
 “ the Woman on the left,” the Priest reads an Exhortation on the Duty, Condition,
 and Chastity of a married State; then another particularly directed to the Persons who
 are to be married ¹. “ At which Day of Marriage, if any Man do alledge or de-
 “ clare any Impediment, why they may not be coupled together in Matrimony, by
 “ God’s Law, or the Laws of this Realm, and will be bound, and sufficient Sureties
 “ with him, to the Parties, or else put in a Caution (to the full Value of such Charges,
 “ as the Persons to be married do thereby sustain) to prove his Allegation; then
 “ the Solemnization must be deferred until such Time as the Truth be tried
 “ If no Impediment be alledged, then the Curate” asks their mutual Consent; which
 being declared, they give their Troth to each other (that Troth which is but too of-
 ten barely a *Ceremonial Troth*) taking alternately one the other by the right Hand,
 and saying, “ I *N.* take thee *N.* to be my wedded Wife (or Husband) to have and
 “ to hold, from this Day forward, for better for worse², for richer for poorer, in

^p See the *Appendix* before *Sparrow’s Rationale*, p. 164. and following.

¹ He requires and charges them both, if either of them knows any Impediment, why they may not be lawfully joined together in Matrimony, to confess it.

² In a *Latin* Translation of the Common-Prayer-Book, instead of for better for worse, are the Words *præ aliis*, which signify, *preferably to others*, better or worse, &c. Which is best, let the Readers be Judges.



LE MARIAGE CLANDESTIN.



Ceremonies FUNEBRES DOMESTIQUES chez les ANGLOIS.

“ Sicknels and in Health to love and to cherish (the Wife says, to love, cherish, and to obey) till Death us do part, according to God’s holy Ordinance; and there-
 “ to I plight thee my Troth.” These mutual Contracts are absolutely and indis-
 pensibly necessary to preserve the Honour and procure the Safety of Mankind; yet
 we must own, that of all Vows and Promises made in the Sight of God, and the
 Presence of Men, this is the most difficult to be comply’d with, upon Account of
 the innumerable grievous Consequences which flow from it; without entering into
 Particulars, we shall only take Notice, that all Sorts of, even contradictory, Evils
 are often reunited in that State; vicious Dispositions are always troublesome, in Ma-
 trimony they are insufferably perplexing and tormenting; Virtue itself, so amiable in
 other Circumstances of Life, ‘ often proves troublesome in this: However these do-
 mestick Wars are not without their Truces, general Amnesties ‘ are granted, and so
 the World is peopled. “ Then they again loose their Hands, and the Man shall
 “ give unto the Woman a Ring, laying the same upon the Book (of Common
 “ Prayer, we suppose) with the accustomed Dues to the Priest and Clerk. And
 “ the Priest taking the Ring, shall deliver it unto the Man to put it upon the fourth
 “ Finger of the Woman’s left Hand”, and the Man taught by the Priest
 “ shall say, *With this Ring I thee wed, with my Body I thee worship*; &c. Both kneel
 “ down, the Minister says a Prayer, joins their right Hands together, and adds a
 “ Blessing then going to the Lord’s Table, say or sing a Psalm which
 “ being ended, the Man and the Woman kneeling before the Lord’s Table, the
 “ Priest standing at the Table says a Litany, followed by some Prayers and
 “ an Instruction concerning the Duties of Man and Wife, and so concludes.” Only
 the Rubrick adds, that “ it is convenient the new-married Persons should receive the
 “ holy Communion at the Time of their Marriage, or at the first Opportunity after
 “ their Marriage.”

BEFORE the last Reformation of the *English* Liturgy, the Husband having said,
With this Ring I thee wed, added, *This Gold and Silver I thee give*. The following
 Collect bore some Allusion to that Ceremony: Moreover the Priest at the Nuptial
 Blessing made the Sign of the Cross on the married Couple. All this is left out
 now.

THE Print here annexed represents a *Clandestine Marriage*. And since we have
 mentioned a Custom liable to so many Abuses, of so pernicious a Nature, and the

‘ For Example, what is more afflicting, than a Husband or a Wife, who will be at their Prayers, when
 the one should be abroad about his Affairs, the other keeping the Family in Order at home? Not to mention
 other more secret Disappointments occasioned by an over-strained Devotion, in either Party. *Dryden* wittily
 says of Coquets,

—————*In unchaste Wives*
There’s yet a kind of recompensing Ease,
Vice keeps them humble, gives ’em Care to please.
 And of Prudes:
A virtuous Woman’s but a cursed Wife.

‘ Now and then small Quarrels will happen, but they ought to be without Rancour. Amongst the *Gre-*
cians, those who were married, offered to *Juno*, who presided in Marriages, (*gomeliæ*) a Sacrifice, but they
 pulled out the Gall of the Victim, and flung it behind the Altar, to shew that all Animosities ought to be
 laid aside in Matrimony.

“ We are told very gravely, that the Ring is put on that Finger preferably to any other, because, forsooth,
 say those ignorant Anatomists, there is in that Finger, according to some, a Vein, according to others, a Ten-
 don, which directly reaches the Heart.

“ This means, that the Husband, say they, deprives himself of the Power of delivering his Body to any
 other Woman. Other Authors explain the Word *Worship* by that of *bowing to*, which is taken either seri-
 ously, or by way of Jest. The *Athenian* Laws obliged them to marry but one Woman, and dispensed
 Bastards from the Duty of maintaining their Parents, as having gotten them only for Pleasure sake. So true
 it is that Marriage alone can establish upon solid Principles the reciprocal Affection of Man and Wife, Pa-
 rents and Children!

Consequences of which are both dangerous and dishonourable to good Families ; we must give an Account of what is most remarkable in it. “ In *England*, says an Author^x who had not been a *Refugee* in *England* long enough to approve all the bad Customs of it, a Boy of fourteen, and a Girl of twelve Years of Age, may marry against the Will of Parents or Guardians, without any Possibility of dissolving such Marriages, though one should be a Hog-Driver’s Son, and the other a Duke’s Daughter. This often occasions strange Medleys; and what is still more strange these Children have it not only in their Power thus to dispose of themselves, but may do it with all possible Ease and Secrecy. If it was required for the Validity of a Marriage, that the *Banns* should be openly published thrice in the Church, and in a full Congregation, Things would be known, and a young Woman inclined to an unfit Match might be dissuaded from it, or a more suitable one provided for her But Marriages are contracted so privately, that a young Woman (who who was thought still a Virgin) is often taken with Labour-Pains and brought to Bed, before any Mention is made of the Father The Law indeed requires a Publication of *Banns*; but Custom, and a *dispensing Power*, has made it of no Use: Asking in the Church is seldom done now-a-days; and since for a couple of Crowns a Man may transact such Affairs in private, few, if any, will have them made publick and the Churchmen, who find their Account in it, are far from discountenancing the Practice: A Dispensation is purchased the Couple is married in a Closet . . . (or in a Tavern) before two Friends, who are as Witnesses^y, so the indissoluble Knot is tied^z. What is worse, even Dispensations are not always necessary: There are *privileged Places*, take the two first Persons you meet^a, though meer Beggars, go with them to such a Place, as early as you please, the Priest will marry the Couple so effectually, that neither King nor Parliament can unmarry them. Half a Guinea does the Business; often less. What follows? Footmen marry young Ladies, Noblemen Oyster-Wenches, the Marriages if known are unhappy, if kept private, and not to be proved, Polygamy becomes easy, and is very common.”

THE same Author^b says, “ many diverting Particulars might be related concerning Weddings; but there would be no End, Customs varying in different Countries, and according to the different Rank and Quality of the contracting Parties. We shall only give an Account of what is practised on these Occasions in and about *London*. People of Distinction (and many others follow their Example) are married late in the Evening, at their own Houses, or in the Country: (We need not mention the usual Diversions, in eating and drinking, being merry, singing, dancing, gaming) Wedding Favours are distributed to those who are invited; and very often to some Hundreds who were not present at the Marriage; they are wore pinn’d on the Sleeve, Breast, or Hat^c When those of a middling Fortune and State of Life are willing to be married in publick (which seldom happens) they invite their Friends and Relations; all have new

^x *Memoires & Observations*, p. 295.

^y Witnesses may be bought for this and other Purposes: The best Things are abused: What a Shame! a Nation otherwise very valuable, should so much countenance Perjury.

^z Those who are married in *England* thus, if *Dutch*, or of other Countries, when they come home, are obliged to do it over again publickly.

^a One Witness is enough, the Priest’s Clerk or Servant Maid serves instead of a second.

^b *Memoires*, p. 316.

^c This Custom is of no Moment: But it may be matched with what is called in *Holland*, *The Bride’s Tears*; viz. Rhenish Wine and Sugar mixt, and sent to all Neighbours and Friends.

“ Clothes, and richer or neater than usual ; ’tis looked upon as shameful to go to a
 “ Wedding without a new Dress. The Gentlemen hand the Ladies to their Coaches,
 “ and go to Church with a great Retinue to be married at Noon-Day Di-
 “ versions succeed in publick sometimes Generally all is done in pri-
 “ vate: The *Bridegroom* and *Bride*, led by their Parents, or their Representatives,
 “ and accompanied by two Bridemen and two Bridemaids, go early, with a Dis-
 “ pensation in their Pockets, to make the Parson and his Clerk rise ^d, tell them the
 “ Reasons they have to be married privately and without Noise ; drop a Gui-
 “ nea to the Parson, a Crown to the Curate or Clerk ; the Ceremony over, one
 “ goes one Way, the other another meet at a Tavern, or a Friend’s
 “ House then go to the appointed Place, feast well, then come home with-
 “ out making any Shew (If Fiddlers know any thing of this, they come by
 “ Day-Break and make an Hurly-Burly and are usually paid) A Glas
 “ goes round before they go to Bed, and when the Hour is come, the Bride-
 “ men take off the Bride’s Garters (which she unties before for that Purpose)
 “ and put them to their Hats The Bride-Maids lead the Bride to the
 “ Bed-Chamber, undress her, and put her to Bed. She must lose or throw away
 “ all her Pins ; woe be to her if she saves one The Bride-Maids likewise must
 “ not keep any of them, under Pain of not being married till the *Easter* following,
 “ at soonest. An idle Notion, but so far minded as to lose effectually all the Pins
 “ used by the Bride. The Women Friends and Relations conduct the Bride to Bed ;
 “ and the Men Friends and Relations accompany the Bridegroom to the same
 “ Place. The Men take the Bride’s Stockings, and the Women those of the Bride-
 “ groom, all sit at the Bed’s Feet, and throw the Stockings over their Heads, en-
 “ deavouring to hit the Owner of them, which if it happens is a Prognostick, that
 “ the Person who threw it will be married soon ; and such Accidents often occasion
 “ new Matches, though they themselves look upon this Ceremony as meer Play and
 “ Foolery. Mean while the Posset is got ready, and given to the married Couple ;
 “ they have also a Sack-Posset given to them in the Morning when they awake ; the
 “ Reason is easily guessed.”

MANY other Customs might find Place on this Occasion, and delight the Reader by their comical Singularity ; but we dare not crowd in too great a Number of those Trifles, as not being properly religious Ceremonies ; which therefore, ’till approved by the Church, or by the Governors of it, prescribed by ecclesiastical Laws, or Formularies, we shall omit, except two or three of the most remarkable. The first is what the Inscription of the Print here annexed calls the *Breeding Woman’s Oath*. A Custom not to be met with in other Countries, and which is so fantastical or rather unjust, that it would be a Prejudice to the Laws of *England*, if we were to judge of their Equity by that Practice. Suppose any of those Girls which may be called amphibious (being neither Wives nor Virgins) is found to be with Child : She either does not, or will not pretend to know the Father of this Child ; in order to free herself from the Trouble of maintaining it when born ; she looks out for some rich Man, upon whom she intends to father it. Generally, they say, she pitches upon some good Citizen, though she does not know him, or may be has never seen him : Then she goes before a Justice of the Peace, summons the pretended Father to appear before him, and in his Presence swears upon the Bible, which the Clerk

^d Generally the Parson is acquainted with it over Night, that he may be ready.

holds to her, *that she owns and declares, that such a one, whom she has summoned to appear, is the Father of the Child in her Womb.* How far the equivocal Expressions and Restrictions of that Oath may excuse her from Perjury, let a good Casuist be the Judge. However the Man so named and sworn to, by this Formality of Law, is obliged to pay an arbitrary Fine, and to agree upon a Sum of Money for the Maintenance of the Child.

WE shall now give to our Readers an Account of another great Abuse, in the Words of the so often cited Author of *Memoires & Observations*, &c. “ Women or
“ Girls condemned to Death, seldom fail pretending they are quick with Child, to
“ defer their Execution till after they are brought to Bed. They are examined by
“ Matrons . . . who often (either for Money, or out of Compassion) declare them
“ to be quick with Child. It also happens to be often true . . . for though they
“ should be chaste Virgins when they go into Prison, they meet there with *Varlets* . . .
“ who are careful to let them know . . . that if they are not with Child, they
“ must endeavour to be so . . . to drill out Time, in Case they should be condemn’d
“ to Death . . . How can they withstand such a Temptation?” There is also a
Way of punishing quarrelsome or debauched Women, which we must not omit.
“ An Arm-Chair is fix’d between two Poles about twelve or fifteen Feet long^c, yet
“ so contrived to turn upon a kind of Axle-tree . . . that the Person who sits in it
“ is always in a natural Posture, whether the Chair^f be raised or lowered. Then
“ some Posts are fixed near the Water, and the two Poles set upon them in an equal
“ Balance in such a Manner that the Chair is directly over the Water, the Woman
“ is placed in it, then let down over Head and Ears, as often as is required . . .
“ to cool her immoderate Heat and Passion.” This is done chiefly to common Women, who are always willing and ready to receive any Man, or to let themselves out by the Hour; or to be married for a Night and no longer. At the *Hague* such Women are put in a Cage, and so made to turn round, till by Giddiness they drop down into a Swoon.

THEY have another Custom in *England* which we shall also mention merely for its being ridiculous. “ I have often met in *London* Streets, *says the same Author*, a
“ Woman carrying something in the Shape of a Man crowned with a huge Pair of
“ Horns; a Drum went before, and a vast Crowd followed, making a strange Music
“ with Tongs, Gridirons, and Kettles . . . ’Twas it seems a good-natured
“ Woman, who by this Burlesque Ceremony vindicated a Neighbour of hers who
“ had stoutly beaten her Husband, for being so saucy as to accuse his Wife of being
“ unfaithful to his Bed.” Every body conceives without a Comment, that the *Figure with Horns* represented the Husband. But enough of those matrimonial Fooleries; we now return to more worthy Subjects, and more convenient to the Intent of this Work.

THE Rubrick in the Book of Common-Prayer orders, that “ when any Person is
“ sick, Notice shall be given thereof to the Minister of the Parish, who coming
“ into the sick Person’s House shall say, *Peace be to this House, and to all that dwell*
“ *in it.* When he comes into the sick Man’s Presence, he kneels down, says some
“ Prayers, and exhorts him . . . rehearſes the Articles of Faith, to which the sick
“ Person answers, *All this I stedfastly believe.*” Then the Minister examines and

^c *Memoires*, &c. p. 92.

^f This Chair is called a *Cucking Stool*, *Cuckean* is a Whore.

sifts the Conscience of the sick Person; and this is certainly the Duty both of the Priest and the sick Person, this needs no Proof; particularly when there is any imminent Danger of Death: For one may visit the Sick, without praying by and with them, or exhorting them, when there is no apparent Danger; for though Religion teaches us to be always ready, the Rubrick only requires it at the Approach of Death. But on that Occasion “The sick Person shall be moved to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matter; after which Confession the Priest shall absolve him.” This Absolution is followed by several Prayers; some for Children, some when their appears small Hope of Recovery, or at the Point of Departure, for Persons troubled in Conscience, &c. Before the last Corrections or Alterations made in the *English* Liturgy, the Sick were anointed but only on the Forehead and the Breast: At the Time of anointing, the Sign of the Cross was made upon the sick Person, and a Collect was read with relation to that *Unction*.

THE forementioned Absolution, given by the Priest to the sick Person with a Shew of Authority, is looked upon by the *Presbyterians* as an intolerable Abuse^e. They blame also several other Things in the said Visitation of the Sick, but they are only trivial Objections. “In Time of Pestilence, or other infectious Sicknes, the Rubrick prescribes the often receiving of the holy Communion When none of the Parish can be got to communicate with the Sick for fear of Infection, upon special Request of the Diseased, the Minister only may communicate with him.” Except that particular Circumstance, the Communion of the Sick is performed as follows: “If the sick Person be not able to come to Church, and yet is desirous to receive the Communion in his House, he must give timely Notice to the Curate, signifying also how many there are to communicate with him . . . and having a convenient Place in the House, with all Things necessary, so prepared that the Curate may reverently minister, he shall there celebrate the holy Communion . . . After a Collect, Epistle and Gospel, he proceeds to the Form of Communion before described . . . At the Distribution of the holy Sacrament, the Priest first receives himself, and after ministers unto them that are appointed to communicate with the Sick, and last of all, the sick Person. But if a Man, either by Reason of Extremity of Sicknes . . . or for any other just Impediment, do not receive the Sacrament . . . the Curate shall instruct him, that if he truly repents of his Sins, and stedfastly believes . . . he does eat and drink the Body and Blood of Christ, profitably to his Soul’s Health, although he does not receive the Sacrament with his Mouth.” The Alteration made by the last Reformers of the Liturgy in the Visitation and Communion of the Sick, is the leaving out the Rubrick, which ordered, that in case a sick Person desired to receive on a Day of publick Communion^h, *so much was set apart of the Sacrament of the Lord’s Body and Blood as might serve the Sick and those who were to receive with him*: The Priest carried it, after divine Service, to the sick Person, and communicated him: If several Sick wanted the Communion, on a Day in which there was no publick Communion, the Priest set apart at the ministering to the first, as much as would serve the others who were sick, and carried it in the like Manner to them. The *Presbyterians* are endless in their Objections against this Sort of Communionⁱ;

^e See *Calderwood*, p. 643.

^h See Mr. *Dowles’s* Appendix, placed before *Sparrow’s Rationale*, p. 171.

ⁱ *Calderwood*, p. 643.

what more contradictory, say they, than to order first, *that there must be a sufficient Number to communicate with the sick Person*^k, and at the same Time to allow the Minister alone to receive with the Sick, in a Time of Plague^l? What more like the Superstition of Private Masses? Besides, do not these domestick Communion withdraw the People from publick ones in Churches? Does not all this Pother make them set too high a Value on *Carnal Signs*?^m May not Hereticks abuse this Custom, and irregularly administer the Sacrament? But what the Puritans abhor most is, the Resemblance of this sort of Communion, to the *Viaticum* of the Catholics, which to them is rank Abomination.

AN old Rubrick says (or said heretofore) that when the sick Person is in the Agony the Bell must be rung, and when he is dead, with this Difference, that at the Time of the Agony it must only be toll'd, but after Death it must ring out. At the Toll of the Bell, says a jesting Puritanⁿ, the departing Soul may be recommended to the Mercy of God: But what is the ringing out for? To this Question no Answer is given, unless some mystical one: May be this Tolling and Ringing is left off, or only kept up in some particular Churches. Let that be as it will, we must now introduce the last Religious Ceremony of the *English* Liturgy, *the Burial of the Dead*. In the Order for that Service, it is noted first, "that it is not for any that die unbaptized, or excommunicated, or have laid violent Hands upon themselves." This is certainly the least Punishment which can be inflicted for the horrid Crime of Self-murder, tho' a^o modern Author seems to justify it, by attributing to it a great Share of the Courage shewn by the old *Romans*. All we can say to palliate the Crime and excuse the Guilty, is to look upon it as the Effect of one of those four great and dangerous Distempers, which^p are so common, and make such Havock amongst the *English*.

"THE Priests and Clerks, meeting the Corps at the Entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, say, *I am the Resurrection of the Life* (*John* Chap. xi. Ver. 25.) &c." with some other Sentences of Scripture. In the Church some suitable Psalms are read or sung, with a Lesson adapted to that Ceremony. When they are come to the Grave, and are preparing every thing to put the Body into the Earth, the Priests and his Clerks say or sing, *Man that is born of a Woman*, &c. Earth is then cast upon the Body, and some Prayers are said, one of which is extremely shocking to the Puritans, because in it God is desired to grant "that *we with all those that are departed in the true Faith . . . may have our perfect Consummation*^q and Bliss both in Body and Soul in . . . Glory." This they say is *praying for the Dead*; and to this Sense they turn all the Anthems and Prayers, said before and after the Body is put into the Earth. They wonder the Priest should be the first, or even one of those who throw Earth upon the Corps; is this becoming, say they, a Minister of the Gospel? Why not? Would they bring on again, that part of the Law of *Moses*, which forbid the *Levites* being pre-

^k To save this Contradiction, it is alledged, that the Neighbours or Friends receiving with the sick Person, is only an Act of Charity, and in order to comfort them; not of Necessity.

^l A Constitution Ecclesiastical, published in 1603, seems to dispence the Priests from visiting, or giving the Communion to the Sick, in a Plague, or even upon a bare Suspicion of it. *Calderwood*, p. 649.

^m *Calderwood*, p. 648.

ⁿ *Calderwood*, p. 649.

^o See *Considerations sur la Grandeur & la Décadence des Romains*.

^p These four destructive Distempers are, the Scurvy, the Rickets, Consumptions, and hypochondriack Melancholy; Self-Murder is chiefly owing to the last-mentioned. We need not enlarge on the Heinousness of that Crime; even Pagans, and *Cicero* in particular, inveigh strongly against it.

^q *Calderwood*, p. 650; where he reads *Abolution*, instead of *Consummation*, as it is now read in that Office.

sent at a Funeral? May be they would. In *England*, as well as in other Countries of *Europe*, there are Sermons preached, and funeral Orations pronounced in honour of the Dead: This again the Presbyterians condemn, and it is the more blameworthy for not being universal; this Mark of Respect, useless to the Dead, but which so agreeably flatters the Vanity of the Living, is paid to the Rich, seldom if ever to the Poor. Such Discourses, says a Puritan^r, may be purchased for a Crown each, and the mercenary Minister, who to be sure has a good Stock of them ready at hand, for this low Price, gets up into a Pulpit, and instead of preaching the Word of God, runs out into the undeserved Praises of an Usurer, an old Fornicator, or a *Libertine*, who may be never was in a Church, or heard a Sermon, in his Life. People of common Sense set no greater Value upon, and give no more Credit to, the fulsome Panegyrics of a Funeral Oration, than to those of a Dedictory Epistle. Crosses upon Coffins, eating and drinking, giving Money or Victuals at Burials, granting Absolution after Death to Persons excommunicated, Dedications and Blessings of Church-yards, depriving those who are under Sentence of Excommunication, from being buried in them, are likewise much exclaimed against by the Puritans, who look upon all these Customs as vain Superstitions^r.

IN the old Liturgy^t the Priest, throwing Earth on the Corps, used to say, *I recommend your Soul to God*, &c. Two Collects were said, in which the Minister seem'd to pray for the Repose of the departed Soul^u; the same was done in the Prayer which followed the short Litany. There was also a Communion Service appointed for Burials, at which some received the Sacrament.

AFTER this Account of the religious Part of Burials, we hope the Reader will allow us to make a short Digression, in favour of what may be called the *Civil Rite of Funerals*. The Print here annexed represents the Corps *laid out, and the Interment*: But this does not satisfy every Body's Curiosity. Most People require a Description more particular than can be expected from Prints; we shall endeavour to gratify them, by the Account given by an Eye-Witness, the so often-mentioned Author of *Memoires*, &c. As he wrote in 1698, it is not improbable, but in forty years, a Nation, which seems to vie with the *French* in Inconstancy, may have altered some of their Customs in that Point, we hope not many. “ “ As soon as any one has breathed his
“ last, says our Observator, the Minister of the Parish, and those who have in
“ Charge to visit dead Bodies, must have Notice given them: This was ordered to
“ be done, immediately after the great Plague which raged in *London* in the Year
“ 1665, that it might be found out if any Distemper proved contagious, and proper
“ Precautions taken to prevent its spreading. This Visit is commonly performed by
“ two Women, the Clerk of the Parish receives their Attestation, and an Abstract
“ of it is printed every Week, by which the Publick is informed, how many died
“ in the Week, of what Distemper, or by what Accident. An Act of Parliament,
“ made for the Encouragement of the Woollen Manufactory, ordains that all Corps
“ shall be buried in Flannel without any Allowance for Linnen; but the
“ Flannel may be as fine as they think fit. . . . Those *Shrowds* are either be-
“ spoken or bought ready made, and most Linnen-Drapers have some by them of

^r *Callierwood*, p. 248, 306, 642, and 650. Those Customs are, we believe, left off; or if they are still kept up, they are not so common as in that Presbyterian's Life-time.

^t See *Downs's Appendix*, before *Sparrow's Rationale*, p. 172.

^u As by these Words, *We recommend to thy Mercy the Soul of our Brother*, &c.

^w *Memoires & Observations*, p. 129.

“ all Sizes and Prices. . . . The Corps being washed very clean, and shaved if it
 “ is that of a Man, whose Beard is grown in his Sickness, they put on it a *Flannel*
 “ *Shirt*, the Sleeves of which are ruffled and plaited, with another tufted Piece of
 “ the same Stuff, which covers the Opening of the Shirt upon the Breast
 “ The Shirt must be above half a Foot longer than the Corps when extended at full
 “ Length, that the Feet of the Deceased may be put into it as in a Bag; which
 “ when performed, it is tied with Woollen, so as to look like a Tuft: They add to
 “ this a Cap, with a large Chin-Cloth tied to the Cap, a Cravat and Gloves, all Wool-
 “ len . . . Some put a large Quantity of Bran at the Bottom of the Coffin; instead of a
 “ Cap, the Women have Head-clothes with a Forehead-cloth. Some Coffins are exceed-
 “ ing fine. When the Corps is in it, they make a second Visit, to see whether it is all in
 “ Flannel, and no Linnen, or even Thread, except Woollen, employ’d about it. The
 “ Body lies so three or four Days, and all that Time is allowed to
 “ get Mourning, and prepare for the Funeral. A List is drawn up of those who
 “ are to be invited to it, and Tickets are sent to them Before they set out,
 “ every one may go and look on the Corps, which is set upon two Supporters in a
 “ Room and a little square Piece of Flannel, which covers the Face, is
 “ then taken off. On these Occasions the Living are honoured by the rich Ap-
 “ pearance of the Ceremony. The Relations and chief Mourners are in a Room
 “ apart, the rest of the Company in other Apartments; the Coffin is nailed, or
 “ screwed, every one is presented with some Rosemary, which they carry to the
 “ Grave, and throw into it, upon the Coffin. Each drinks three or four
 “ Glasses of Wine, both before the Funeral Procession begins, and when they come
 “ back to the House, after the Burial Women, *says our Author*, seldom go
 “ to the Burial of a Man, nor Men to that of a Woman

“ Each Parish has Palls * of different Prizes, to let them out to the Under-
 “ takers: Some of black Velvet, some of black Cloth, bordered either with white
 “ Linnen, or Taffety, about a Foot long. This Pall is white when the Deceased is
 “ a Batchelor, a Maid, or a Lying-in Woman. It is so large, that it covers not only
 “ the Coffin, but likewise the Men who carry it upon their Shoulders, and still hangs
 “ low enough to be supported by the Pall-Bearers, either Men or Women, according
 “ to the Sex of the Person who is to be buried, and they have Gloves, Hat-bands,
 “ and sometimes Scarf- black or white given them: When every thing is ready,
 “ two Men, with long Staves † tipped with a large Head of Silver, go first, then
 “ the Minister of the Parish and the Clerk, who are immediately followed by the
 “ Corps and Pall-bearers, the chief Mourners and other Persons invited, two and
 “ two, close the Procession. Generally they go into the Church, in the middle of
 “ which the Body being placed upon two Trestles, a Sermon or a funeral Oration
 “ is preach’d, in Praise of the Deceased, or the common Instructions and Prayers
 “ appointed for that Occasion are said: If the Body is not buried in the Church,
 “ they carry it to the Church-yard belonging to it, and put it in the Ground before
 “ the whole Company, which seldom goes off till the Earth is again thrown in.
 “ Then all the Persons invited go back in the same Order and drink again ‡.

“ People

* The Word *Pall* comes from the *Latin*, *Pallium*, a Cloak; and no doubt the *French* Word *Poêle*, which heretofore was spelt *Pouaille*, had the same Origin.

† The Account here given is what the middling sort of People observe, and from them, says our Author, we must learn the Customs of every Country.

‡ This drinking at Funerals bears some Resemblance with the *Epulæ Ferales* of the Ancients: But waving this Piece of Erudition, we cannot omit the odd Practice, so common in *England*, of drinking *Prosperity to the*

“ People of Fashion are sometimes embalmed, and are laid for some Days, a Fort-
 “ night or more, on a Bed of State, and are carried in a Herse to the Burying-
 “ place either belonging to the Family, or of which the deceased has made Choice.
 “ The Herse is attended by several mourning Coaches.”

WE shall conclude this Dissertation, with some superstitious Practices which are mightily in vogue, amongst the vulgar Sort ; there are such in all Countries, and *England* is not exempt, tho’ it otherwise abounds with many bright Men, who handle all Subjects with a Freedom of Thought, which no other Part of *Europe* enjoys. This Liberty is universally admired, even in the *Fire and Faggot Countries*^a ; but as it is apt now and then to dazzle by its Paradoxes, in which it is like a Flash of Lightning ; on the other Side it cannot reach and instruct the ill disposed Minds of the Mob. We shall give an Account of those Customs without any other Order, than as they present themselves.

THE first is, what they relate concerning the Chair of the Kings of *Scotland*, that fatal Chair, which was looked upon as the *Palladium* of that Kingdom, and had the same Honours paid to it, as to *Relicks*. “ An ancient *Scots* Prophecy, they say, “ foretold, that whenever that Chair, on which the Kings of *Scotland* sat at their “ Coronation, should be transferred out of *Scotland*, the Kingdom should also be “ transferred with it.” ’Tis now at *Westminster*, and is made use of at the Coronation of the Kings of *England*; what might we not say on this Occasion, of those miraculous Stones which delivered Oracles, established and strengthened Kingdoms, or drew down the choicest Blessings of Heaven upon particular Families or Persons ; if the narrow Bounds we have prescribed to ourselves allowed us to mention all the Wonders of that Kind, related by ancient Historians ? One of these Stones is inclosed in that Chair, it pronounced Oracles in *Ireland*; the *Scots* took it from thence, and brought it to *Scone*, the usual Place where their Kings were crowned : In Process of Time the *Scots* lost it, and now it is at *Westminster*. It was, no doubt, a Heathenish Stone in the Times of the *Druids*, but the Monks made it Christian, or at least Jewish, and raised it to the Dignity of being that very Stone, which the Patriarch *Jacob* made use of [*Gen.* xxviii.] for a Pillow. *St. Thomas Becket’s* Relicks, the Drops of his Blood, still to be seen, the Viol used at the anointing of the King, so exactly Parallel to that other at *Rheims*, and given by the blessed Virgin to the said *St. Thomas Becket*, are not much valued by the Church of *England*; so we shall omit them.

AT *Coventry* in *Warwickshire* they celebrate yearly a strange Festival, of which the Author of the *Memoires*, &c. gives the following Description, p. 72. “ In the Time “ of *Edward* the Confessor, *Godfrey* Lord of *Coventry* being highly displeased with “ the Inhabitants of that Town, took away all their Privileges from them, &c. “ They try’d all possible Means for the Recovery of their lost Liberty ; but with- “ out Success. Happily for them at last, they had Recourse to *Lady Godiva*, (so “ *Godfrey’s* Wife was called) and humbly beseeched her to intercede in their Behalf : “ she undertook it ; her first Endeavours were fruitless. . . . However she did not “ give over, and was so pressing with her Husband, that at last he promised to

the Church, or to the Memory of the Dead. Such was the whimsical Notion of some Heathens drinking the *Health of their Gods*. These and such like must be pledged (from the *French* Word *Pleger*) cost what will: They run generally upon *State Intrigues* or *Party Business*: And an *Englishman* might as safely declare himself openly a Traitor to the Party he has embraced, as to refuse drinking on these Occasions, even though he should alledge his want of Power to drink.

^a Left our Readers should mistake the Meaning of *Faggot Countries*, we must let them know, it means those Countries in which Hereticks are condemned to be burnt. They are so called by the Author of *Biblioth. Angloise*, Tom. 14. Part the Second.

“ grant

“ grant her Request, upon one Condition she was to comply with. By *St. Mat-*
 “ *there*, says she, I will do any thing not impossible, to deliver *Coventry* from the
 “ Slavery it groans under. Then by *St. Thaddæus*, answer’d *Godfrey*, you shall be set
 “ stark naked upon a *white Hackney*, and in that Condition you shall go through
 “ every Street in the Town. *Godiva* was shock’d at the Proposal, however, as she
 “ had taken an Oath to do whatever was not impossible, she accepted the Condi-
 “ tion, and having resolved to comply with it, an Order was published by Sound of
 “ Trumpet, enjoining every Body to keep at Home on such a Day and at such an
 “ Hour, to shut all their Doors and Windows whilst she pass’d by, under Pain of
 “ Death to be inflicted on the Offenders. All obey’d except a Baker, who was pu-
 “ nished according to his Deserts. . . . Thus *Coventry* was freed by *Godiva*. In
 “ Memory of which that Lady’s Statue, richly adorn’d, and crown’d with Flowers,
 “ is yearly carried in a solemn Procession, with lighted Torches, and all the Marks
 “ of publick Joy and Acknowledgment. The Baker is also represented, at the
 “ same Window, and in the same Posture, in which he was taken up: The
 “ Master of the House is obliged to new-paint his Statue every Year, and to find a
 “ Wig and a Hat for it.”

THIS merry and jocular Feast may be matched with three or four superstitious Customs, which are so low and gross, that we are almost ashamed to mention them: But the Account will divert some of our Readers, and after all, to become agreeable, they only want to be set off by the delightful Style of *Abbé de Choisy*, that celebrated Writer and Embellisher of Trifles. “ I have often taken Notice, (says
 “ the same Author of *Memoires & Observations*, &c. p. 192. and 411.) that a
 “ Horse-shoe was nailed on the Threshold of the Doors of the People of the lowest
 “ Rank; upon Enquiry into the Meaning of it, they usually answered . . . it was
 “ to hinder Wizards from coming into their Houses. They commonly laugh when
 “ they say it, yet are not in Jest; why should they take the Pains to nail this Piece
 “ of Iron at their Door, unless they believed that there is, or at least may be, some
 “ secret Virtue in this Practice; which brings to my Remembrance another Piece
 “ of Foily; the common People have a particular Regard for the Money which
 “ they call *Hanpl*, that is, the Price of the first Thing they sell, they kiss it, spit
 “ upon it, and put it in a Pocket by itself: Again, they look upon it as a good
 “ Omen, to have about ones Face Spots upon which Hair grows, and take great
 “ Care of what Hair those Excrecences produce.” Some foolish Women and Chil-
 dren entertain also an extravagant Notion that they must eat a Piece of a Goose on
Michaelmas Day, without which they imagine they shall be destitute of Money all
 the Year round: This deserves only Contempt, and it is not impossible, but its
 being slighted helps to keep up the Custom. The *Milk-Women’s Anniversary Feast*,
 (if it may be called so) furnishes us with another Instance of foolish Mirth. On the
 first of *May* and some Days following, they go in Ceremony to pay their Respects to
 all their Customers, they make Use of all the Ornaments which may become country
 Girls, Flowers, Ribbands, Garlands; they borrow Silver Tankards, Punch-bowls,
 Salvers, and all Sorts of Plate, this they tie with Ribbands, adorn with Flowers,
 and put it on their Heads instead of their Milk-pails; thus equipped they go from
 Door to Door, accompanied by a sorry Bag-piper, or some Fiddle-scraper, and
 there dance, in order to get some Money. How many religious Rites and Cere-
 monies have been invented for the same End! The *Spectator*, Tom. 5. justly com-
 plains of the prodigious Numbers of pretended *Bobemians* and Fortune-tellers which
 swarm

swarm in *England*: And the *Tatler*, Vol. I. has a merry Story of three Women indicted for Witch-craft, and of the Parson's ingenious Explanation of their supposed Crimes.

WE must not omit our Neighbours, the *Welsh*, *Irish*, and *Scots*. On the first of *March*, dedicated to St. *David*, Patron of *Wales*, all the *Welshmen* wear a real Leek, or some Representation of that Root, in their Hats; because on the same Day their Forefathers, in a Battle against the *English*, used that Stratagem, to distinguish themselves, and know one the other in the Dark from their Enemies; yet the Kings of *England* are so obliging and complaisant to the *Welsh*, as to wear one themselves. As to the *Wild-Irish*, we have given an Account of their Superstitions in the second Volume of this Work, amongst the *Religious Ceremonies of Idolaters*. But the Christians of *Ireland* are remarkable for St. *Bridget's Perpetual Fire* at *Kildare*. It was with great Care kept burning in a Monastery of Nuns, called upon that Account the *Fire-House*. This was in Imitation of the Fire of the Goddess *Vesta*, who to be sure was represented by St. *Bridget* and her *Christian Vestals*. St. *Patrick's Purgatory*^b is famous likewise. But St. *Magnus's Cup* is less known (this concerns the *Scots*) it was heretofore kept with great Respect and Veneration in one of the *Orcades*, the Inhabitants pretended to have it from St. *Magnus*, first Bishop of that Island; it was the Standard of the Ability of his Successors, if they could drink up at a Draught what Wine it contained; the poor Country People took it for a sure Sign of a fruitful Year. In the Province of *Munster* in *Ireland* there was a dangerous Fountain, which if any one touched with his Hand, there followed incessant rainy Weather, which nothing could put a Stop to, but a Mass said by a Virgin Priest, in a Chapel built near the Fountain. We shall pass over in Silence that *Mill* near *Offory*, which could not grind Corn on a *Sunday*; the *hollow Stone*, in the Neighbourhood of *Cork*, which always furnished as much Wine as would serve to say Mass; those *Teals* which could never be taken, but in the *Name of God* and of St. *Colman*; and many other absurd Wonders, which ought to be buried in Oblivion.

^b See a more particular Account of this Purgatory in the second Vol. of *Superstitions anc. & modern*.

DISSERTATION

Concerning the Ecclesiastical ^a DISCIPLINE of the PRESBYTERIANS.

THE Representations made by the Presbyterians in 1564, against subscribing to the Discipline of the Church of *England*, submitting to its Liturgy, or conforming to its Ceremonies, brought upon them the odious Appellation of *Puritans*. We call it an odious Name, it being highly probable, this Nick-Name was bestowed upon them with a malicious Intent, too common in religious Disputes, of comparing them, either to the *Manicheans*, who in the third Age were called (*Cathars*) ^b, or to the *Albigenses*, Hereticks of the twelfth Age, to whom the Orthodox of that Time gave the same Name. Whatever the Intention might be, the Presbyterians, far from taking it as a Reproach, are proud of, and glory in, that Appellation, as being a Proof of their earnest Desire, that the Discipline of the Church, and the religious Worship, may be *pure*, and without Blemish. “^c When
“ Arminianism appeared first, towards the End of King *James* the First’s Reign,
“ those who remained fixed in *Calvin’s* Sentiments (about Grace and Predestination)
“ were called ^d *Doctrinal Puritans*: But this Denomination became afterwards odious,
“ by being made use of to defame those, *whose Life and Conversation was truly Saint-*
“ *like*, and who endeavoured in their Devotions to follow *with a pure Heart* the In-
“ structions of their Ministers. A *Puritan* therefore in those Days might have been
“ defined: *A Christian severe in his Morals, Calvinist in his Doctrine, Non-conforming,*
as to the Discipline and Ceremonies of the reformed Church of *England*, but not separated wholly from it, except in those Points.”

THE Presbyterians, who plead most for *Toleration*, pretend that they are divided from the Church of *England*, only in outward Appearance (since their fundamental Articles of Doctrine are essentially the same) and that their Division is advantageous to the Church and State. As to the Church and Religion ^e, say they, we keep up a laudable Emulation in the Clergy; we oblige them in some measure to comply, out of Jealousy, with the Duties which Religion and their pastoral Dignity requires from them. Discipline would soon grow remiss, and be neglected, if it was not prevented by our non-conforming Meetings, which if once suppressed, and every one forced to go to his Parish-Church to serve God, Ignorance and Laziness will prevail amongst the Clergy; Superstition, Blasphemy, and Atheism, amongst the Laity. As to the

^{a c d} See *Neal’s History of the Puritans*, in the Preface. But the Presbyterian Discipline is described at the End of the History.

^b *Cathars*, or *Pure ones*, from the *Greek* Word *Katharos*, Pure.

^c *Neal’s* Preface to the *Hist. of Purit.*

Government of the State, who has more warmly espoused the Defence of the Laws and Liberty of these Kingdoms? Who has more chearfully contributed to bring over King *William III.* to settle him upon the Throne, and to the Succession of the Crown in the Protestant Line? As long as Non-Conformists are tolerated in *England*, it will never want good Patriots, and bold Assertors of publick Liberty. Far then from endeavouring to oppress the Presbyterians, or to force them to conform, or comprehending them in the Church; the publick Interest demands that their Complaints should be heard, the Causes of them removed, or at least that Dissenters be tolerated, and allowed the Enjoyment of their civil Rights and Liberties.

SUCH Speeches are common in *England*: Whereas in other Countries they dare not so much as entertain such Thoughts. What Sect, what Party dares be so bold, as to pretend, that the Welfare of the State, and even of the Religion by Law established, depends on its being *protected and maintained*? And that out of *Policy* one ought not to labour for their Re-union to the Church? And lastly, that without this Division *Tyranny would enslave the State, and Superstition destroy Religion*? In any other Kingdom, such Remonstrances would be thought the very height of Impudence, and the *Bigots*, if they found it out of their Power to burn effectually such Hereticks, before Men, would do it *mentally in the Sight of God*, by the most fervent Prayers the Bitterness of their Zeal could suggest.

WE must now present our Readers with a short Account of the Opposition made by the Presbyterians ever since the Year 1564, to the settling the exterior Worship appointed by the *English* Liturgy. If we give Credit to the *English* Historian of Puritanism, this religious Dispute was not without some singular and extraordinary Circumstances^f. In the Reign of *Queen Elizabeth*, the Chancellor of the Bishop of *London* shewed to the Presbyterians a Priest of the Church of *England* in his sacerdotal Dress; and from his Judgment Seat gravely directed this Speech to the Non-conforming Ministers: “ Ministers of *London*, ’tis the Will and Good-Pleasure of the Queen’s Council, that you observe exactly *the Unity of the Apparel*^g, and that you conform your Dress according to the Pattern set before you of a Priest in his *Canonical Habit*, viz. a square Cap, a Cassock, a *Tippet*^h (and a Surplice in his religious Functions) subscribe to this Order by the Word *Volo*, and you who are against it write *Nolo*; be brief, and do not argue.” This Discourse stopped the Mouths of the Opponents, the Author pathetically describes the Fright and Distress of these *poor Non-Conformists*, who thought *the Livery of Antichrist and the Mark of the Beast* was forcibly pressed upon them. Yet the greater Number were so weak as to consent, the rest would not be corrupted, and were declared unworthy to be Ministers. This shews a great want of Toleration in the Church of *England* of those Times, and a like Zeal in the cotemporary Presbyterians. In 1565 a Book was published to prove by the Holy Scripturesⁱ that no body could wear the pontifical Robes of the *Papish Church* without *consenting to Idolatry*. So worthy a Cause, and so conformable to the Gospel, could not want Martyrs. The Presbyterians reckon as such those who were either deprived of their Livings and Pensions, or thrown into Goal, or forced to go into a voluntary Exile, &c. The Year 1566 was the memorable *Epocha* of the Presbyterians Separation from the Church of *England*. Though some Ceremonies,

^f *Neal’s History*, &c. p. 211. and 215.

^g Who would not think the Essentials of Religion was the Unity aimed at?

^h Now called a *Scarf*, and wore by Canons, Doctors, and Lords Chaplains

the Surplice, and other episcopal Ornaments, happened to be what they most detested, yet many other Parts of the *English* Worship were offensive to them, and this is the Account which their Historian gives of them. ⁱ They disliked the Superiority which Bishops claimed over Priests, their Power seem'd too great, and their Pride was insufferable. The Distinction of Deans, Archdeacons, &c. displeased them. Discipline they thought too remiss. They could not bear with a Repetition of the same Prayers, not even of the Lord's Prayer; nor with the Lessons being so often interrupted by Responses, reading apocryphal Books, Festivals, the Pomp and Magnificence of the publick Service in Cathedrals, Musick in Churches, the Use of the Sign of the Cross in Baptism, Churching of Women, Godfathers and Godmothers, Confirmation, receiving the Communion kneeling, bowing to the Name of *Jesus*, nor with the Wedding Ring. We thought it convenient, if not necessary, to give at once a full View of their Complaints, though most of them have been mention'd in the foregoing Dissertation. It must not be forgot in this Place, that the Puritans maintain, with as much Steadiness and Zeal, as the Calvinists or any other Protestants, that inherent Power, which all of them allow to each Christian, of examining his Religion, learning and understanding it himself, and explaining it to others, according to the *private* Light he receives from God.

THE Presbyterian Meetings were treated as schismatical during the Reign of Queen *Elizabeth*. The *Conventicles* were dispersed and broke up: (This is the Name given then ^k and ever since to all the Assemblies of Fanaticks and dissenting Sectaries) Those who were found present, were threatened, imprisoned or fined: This only served to raise the Presbyterian's Zeal to a higher Pitch; which is the natural Consequence of Persecutions on Account of Religion. They complained louder than before, ^l they mutually, and like Brethren, encouraged one the other, to refrain from hearing the Sermons of the Parish Priests, who, as they said, would not stand up in Defence of the Gospel, against those *Remains of Popery*, the Surplice, &c. One of them, more moderate in outward Appearance than the rest ^m, openly declared, that *indeed he could not say the Popish Ornaments and Ceremonies were defiled and impure; yet by the Grace of God he was firmly resolved never to wear a four Corner Cap, or Surplice; because he could find no Decency or Edification in that Dress, which on the contrary was an everlasting Source of * Dissention in the Church of Christ.* He further published it to the whole World, that he never would receive the Communion in a kneeling Posture, because it seemed to him *too Papistical*, and to bear too near a Resemblance with the *Adoration of the Host*. Such Flights are manifest Proofs of the subtil Evasions which Party Zeal will find out; such nice Scrupulosity which refuses to comply with outward Ceremonies, no ways opposite to sound Doctrine, furnishes us likewise with a convincing Argument to shew, That *Orthodoxy* which stands upon trifling Exceptions, and down-right *Superstition*, though they are two extremes, yet they are nearly ally'd, and Equally to be avoided.

In the Year 1572, according to the History of Puritanism ⁿ, whilst the *Conformists* used the *Puritans* with the utmost Severity, whilst those Disputes were the hottest, in which (if Credit is to be given to the Puritans) the *Conformists* gained the Victory, not by dint of Argument and Reason, but by superiour Force and Power; the first

ⁱ Neal, p. 235. and following.

^k The more moderate call them *Meetings* as if by Chance.

^{l m n} Neal, p. 246. 250. 301.

* On whom must the Guilt lye? Certainly on those who separated themselves on such trivial Pretences.

Presbytery, or first Presbyterian Church, was privately established at *Wandsworth*, about four Miles from *London*. The same Historian relates, that in 1576, the Ministers of the Puritans, held some Assemblies, in which they drew up a Form of Discipline peculiar to themselves. *Cartwright*, a zealous and learned Presbyterian, review'd it sometime after, and having^o put it in Order, by and with the Help of some other Ministers, he translated it from the *Latin* Original, and added a Preface, in 1584. This Work was sent to be printed at *Cambridge*, but the Archbishop of *Canterbury* ordered all the Copies to be seized, and condemned it to be burnt as factious and seditious. We shall extract from it what we shall say of the Presbyterian Discipline, but we think it necessary to premise the following Remarks concerning the Puritans.

1. THEIR OWN Historian gives them the Honour of setting the first Example of the Veneration and Respect with which the Sunday is still kept by the *English*. In 1595, one *Bound*, a Presbyterian Doctor, published a Treatise on the Sabbath^p, in which he endeavoured to prove, that Christians ought to abstain from all Sort of Work, and rest on Sunday, with as much Exactness and Regularity as the *Jews* did on the *Saturday*: As a Consequence of this Principle, he allow'd of no Recreation whatever on Sunday. This Book, says the Historian, was highly applauded by the People, and restored to its ancient Dignity the Lord's Day, which was then generally profaned by the most indecent and shameful Diversions. The Puritans laid all those Disorders to the Charge of the Conformists, pretending they were good for nothing^q, but they themselves were the only Christians in *England*, who were scrupulously exact in religious Duties; on Sundays in particular, they distinguished themselves by publick and private Marks of Devotion. A Book which brought about such a glorious Change, deserved a better Fate, yet it was censured with great Severity; the Church of *England* Party accused it of *parcing the Way to a judaical Observation of the Sabbath*, and of being wrote in direct Opposition to the Laws of the Land: At the last it was suppressed by Order of *Whitgift* Archbishop of *Canterbury*, but this Condemnation only enhanced the Price, and made it be read with more Attention, and bought up with more Eagerness, and some few Years after, the Author reprinted it with Additions.

2. THE Doctrine of the *English* Church about Grace, Predestination, &c. seemed to favour *Calvin's* Opinions on that Subject, till towards the End of the sixteenth, and beginning of the seventeenth Age, the Divines began to 'soften, and in Process of Time, to lay aside, and overthrow the Opinions which had been established. *Arminianism* prevailing against the old System, *Calvin's* Divinity was look'd upon as antiquated and out of Fashion by the Conformists, who derided its Followers by the Appellation of *Doctrinal Puritans*^r. At the Beginning of these Disputes, the Memory of *Calvin* was so precious in *England*, that it would have been safer for any Man to wage War against all the Saints of the Christian Church, than against this single Apostle of the Reformers. But strange Alterations have happened since, and how far the *English* were sensible of the Blemishes of *Calvin's* Character, may be plainly perceived by

^o Neal, p. 449.

^p Neal, p. 577.

^q A rigid Presbyterian was so audacious as to say in one of his Books, that all the honest Men were in that Party, and that there was no Medium betwixt *abolishing Episcopacy, and calling up the Pope out of Hell*. See Bayle's Critical Dictionary, in the Article of *Amesius*.

^r Neal, p. 579.

^s See one of the foregoing Notes.

the Writings of a Priest^t of the *English* Communion. Yet most People will own there is some kind of *Analogy* or Likeness betwixt the Severity of his Principles, and the Sourness of his Temper.

THE Zeal which the University of *Cambridge* shewed in his Defence, is a convincing Proof of their strict Adherence to his Doctrine. In 1595, notwithstanding the Opposition of the Archbishop of *Canterbury*, as may be guessed from the History of those Times, the *Articles of Lambeth* were published. We shall not enter into a Discussion of those knotty Questions^u, but only present our Readers with the first Article, which was this, “ God has from all Eternity predestinated some Men to “ Life, and reprovèd (or condemned) the rest to Death.” If an *Arminian* was to give a Paraphrase, or loose Explication of this Article, it would run thus: “ God “ has predestinated some Men to be saved, (though they may often in their Life- “ time commit such Sins as may deserve eternal Damnation ^w.) Others he has placed “ upon the Brink of a Precipice, not only without Strength enough to keep them “ from falling in, and by consequence reduced to an Impossibility of escaping the “ Danger; but even with a premeditated Design, to let them fall without afford- “ ing them any Help.” The Puritans were also engaged in a Dispute concerning Christ’s Sufferings, and his descending into Hell.

3. At last, towards the End of Queen *Elizabeth*’s Reign, Policy, say the Presbyterians, brought on a kind of Truce, between them and the Episcopal Churchmen, who had a Mind to court the Heir Apparent to the Crown, who was, we may say, born and bred a Puritan. The pleasing Prospect of being quite settled in the approaching Reign, and freed from the many Afflictions they had so long endured under Queen *Elizabeth*, occasioned much Joy amongst the Presbyterians: They little dreamed that *James* the Sixth of *Scotland* and First of *England*, would embrace the Church of *England*’s Communion, out of Policy, Indifferency or Inconstancy. They presented to him, at his Accession to the Throne, what is called the *Millenary Petition*. They complained heavily of the insupportable Yoke they groaned under, by being forced to submit to the *English* Worship and Discipline, to the Ceremonies and Ecclesiastical Customs of Episcopacy. *James*, say the Assertors of Episcopal Authority^x, was too wise to be imposed upon by the Puritans, who aimed at nothing less than a total Subversion of the Church: But, if we believe the Puritans, *James*, blind both to his own and the Church’s Welfare, espoused the Episcopal Notions, which, they pretend, are *Papery in Disguise*; and that King had not Courage to withstand. His Partiality towards Episcopacy was such, that after the Conference at Hampton-Court, wherein he behaved more like a Doctor or School Divine, than as became a King; after hearing the strongest Arguments in Favour of the Presbyterians, he plainly told the latter^y, that if they had no better Reasons to alledge, he was determined, either to make them conform, or to clear the Land of them.

4. To give in few Words a true and full Character of these first Presbyterians, we shall borrow from their Historian the Description he gives of them. He says they bore with all possible Patience and Moderation, the Haughtiness and unjust Treatment of the Ecclesiastical Courts. Tho’ they were so severely dealt with in the long

^t See Mr. *Downes*’s Appendix, before the *Rationale* of Dr. *Sparrow* Bishop of *Norwich*, p. 177.

^u Some of the Clergy think the Laity ought not to meddle with Controversy; but St. *Peter* tells them they ought to be ready to give an Account of their Faith.

^w The second Article says, the Will of God alone saves them, and the fifth, that the Spirit of God is never extinguished in the Predestinate.

^{x y} See Mr. *Downes*’s Appendix, &c. before *Sparrow*’s *Rationale*, &c.

Reign of *Elizabeth*, they preserved an inviolable Fidelity to her ; they used no other Argument to defend their Cause, except Scripture Passages, no Weapons but Prayers and Tears. Their Abhorrence of the religious Customs of the Church of *England*, was solely founded on their *Popish Origin*, the least Shadow of which fired their Zeal. This they freely owned. If they had not seen Surplices wore by Popish Priests, they probably would not have expressed, or even conceived so great an Aversion for that Dress : All Things considered, the Puritans were the most courageous Protestants in the Nation, steady *Calvinists*, vehement and pathetic Preachers, and bold Assertors of the Protestant Cause. So far is said in their Praise. But the same Author blames them likewise, yet sparingly, and with Tenderness. He owns, that whilst they so carefully avoided one Extreme, they run the Risk of falling into the other, that their burning Zeal in Favour of the new Form of Discipline might have betray'd them^z, had it been countenanced by the Laws. He further acknowledges, that the Presbyterians Notions and Tenets were dark and confused, as to what concerned the Rights of Mankind about Religion and Civil Society. Those Ideas, as they were taken up from, and had a near Affinity with the *Jewish Theocracy*, could not be put in Practice at a Time, and amongst Men, who were so far from being under the immediate Government of God. Besides these Defects, they were guilty of some others very opposite to the Spirit of the World, and rendered them less fit for Society. Their Severity was excessive, they censured too freely and too sharply the disorderly Life and Conduct of Men in the highest Dignities: The least Faults, at what Age soever committed, were looked upon by them as capital Crimes. However, in all their Deportment, they expressed a deep Sense of the Respect and Veneration due to Religion ; their Prayers were continual ; Oaths, and every indecent or too free Discourse were carefully avoided by them ; a strict Observance of the *Sunday*, going twice on that Day to the Meeting, with a Bible under the Arm, was in those primitive Days of Presbytery, a sure Mark to know a Puritan by. *Saturdays* also were spent in Prayer, rehearsing Sermons, teaching Children their Catechism ; and every Day of the Week had set Times for Devotion. We shall proceed no further in the Account of their other Perfections summed up by the said Historian, who paints in lively Colours the *golden Age* of that Sect. All these good Qualities made no Impression upon the Episcopal Churchmen, they never mentioned the Presbyterians, without the odious Epithets of *Precisians*^a, *Schismatics*, *Enemies to God and to the State*.

5. If we again credit the Puritans, all the Vices opposite to the above-mentioned Virtues, were found in the Church of *England's* Communion. Their Ignorance was little inferior to that of the *Romish* Clergy : Most of their Priests could scarce read the Books of Common-Prayer and of Homilies. In the Country, and Places distant from *London*, the People, for want of due Instruction, retained Popish Errors, and were not much better than Heathens^b. Every Ecclesiastick or Lay-man who was remarkable for Piety, for strictly keeping the *Sabbath* (Sunday) *holy*, or who openly declared himself an Enemy to Prophanation and Popery, was sure to be branded with the Appellation of Puritan. The Bishop's steady Adherence to, and enforcing of outward Ceremonies, hindered the Progress of the Reformation, and

^z The Meaning is, that probably they would not have tolerated any other Discipline : *Scotland* is a convincing Proof of it.

^a *Precisian* was a new coined word to ridicule the Puritanical Scrupulosity, which they so much valued. *Neal*, p. 597.

^b *Neal*, p. 600.

Popery not being sufficiently preach'd against, regained Ground : *Elizabeth* offended also the Puritans by her Toleration of the old Religion : That Princess loved the Stateliness and Splendor of Ceremonies, she would not leave off some Customs^c condemned by the Reform'd. This made the Puritans^d believe, and publicly accuse her of being inclined to Popery, tho' she openly was for a Medium, which might reconcile to her Scheme both *Papists* and *Puritans*.

6. THE violent Proceedings against the Presbyterians under *Elizabeth*, did not produce the desired Effect, nor reunite them to the Established Church ; on the contrary, their Minds were still more alienated from and imbittered against it. At the same time a new Sect appeared amongst them, still more *pure* and more severe than the rest. Those Refiners on *Puritanism* were known in 1581 by the Name of *Brownists*, which they inherited from *Robert Brown* a *Norwich* Preacher. An unruly, rough and fiery Temper furnished this pretended Reformer of the Reformation itself, with all the Qualifications requisite to carry religious Disputes to the highest Pitch : His chief Talent consisted in violent and furious Invectives against the Discipline and Ceremonies of the Church of *England* : He and one *Harrison* travell'd up and down throughout the Kingdom, inveighing bitterly in their Sermons against Bishops, Ordinations, and Ecclesiastical Courts : They formed a considerable Party, which was soon dispersed by the diligent and watchful Management of the Clergy and Ministers of State. *Brown* and his Adherents fled to *Middlebourg* in *Zealand* ; settled there a new Church : But this rigid Preacher soon grew out of Conceit with this way of Life, came back to *England* in 1589, forsook the Severity of his Principles, and embraced the other Extreme. The Party kept its ground, notwithstanding this Desertion of their Leader, and the rigorous Prosecutions, by order of the Government, against them and their Ministers, two of which were put to Death in 1583, for publishing Libels^e against the *English* Liturgy. In the Year 1592 *Barrow* became their Chief, and from him they had the Name of *Barrowists*, and their Number so far encreased that it amounted to twenty thousand^f, and amongst them People of Note and high Renown. They were also called *Separatists*, because they absolutely rejected all Communion with the established Church. They set up to themselves Ministers, Readers, Elders and Deacons, who were all Laymen, except the Ministers. They baptized Children by a slight Asperision, admitted no Godfathers or Godmothers at the Christening. When the *Barrowists* intended to perform the Communion Service, some white Bread Loaves were brought in, and set upon a Table ; the Minister blessed them by a short Prayer, broke them, distributed part of them to some of the Communicants, and the Deacons went on with giving the Communion to the rest, some of whom received it sitting, some standing ; the same Order was observed in the Distribution of the Cup : The Office concluded with singing a Canticle or a Psalm, and making a *Collection* for the^g Poor. Whoever desired to be admitted amongst them, was to make the following Declaration in the Presence of the Brethren, the first time he came to their Assembly. " I declare that I will walk with you as long as you walk in the way of the Lord ; " and as far as the Word of God will warrant it to be requisite." These Rules were

^c Images, Crosses, &c.

^d *Neal*, p. 601.

^e In order to excuse this Act of Severity, it was alledged, that those Libels tended to the Overthrow of the Constitution, denied the Queen's Authority. &c.

^f *Neal*, p. 543. out of Sir *Walter Raleigh's* Speech in Parliament.

^g The *Calvinists* call it a *Collect*, which being equivocal, we have used the other plain Expression.

agreed upon by them, in a Congregation which they held at *London* in a Brother's House, in 1592. This was not the only one, several others were formed; but being at last discovered, those who were taken up underwent an Examination, in which they owned, that for several Years they had met together every Sunday: at five in the Morning in the Fields during the Summer Season; at a Brother's House in Winter; that they spent the whole Day in Prayer, and expounding the Scripture; that they dined together like Brethren, and after Dinner assailed themselves; and if any Money remained after paying for their Meal, it was given to relieve the Brethren who were detained in Prison: That they did not say the Lord's Prayer, esteeming it to have been given by Christ, rather as a List of what they were to ask, than as a Form of Prayer to be used. Their Enemies, says the Historian, laid to their Charge many extravagant Opinions concerning Baptism, Marriage, and the Ministerial Functions being performed by Laymen, &c. Such is and will ever be the dismal Consequence of Party-Spirit in Religious Disputes: it never admits of any Toleration, and the poor *Barrowists*^h were treated accordingly. *Barrow* their Chief was hanged,ⁱ and with him another Minister of the same Sect. They had desired a Conference with the Episcopal Clergy, which was refused for some Reasons which are only remarkable for being equivocal, and suiting every Party whatever, when it is the strongest,^k and can back them by Violence.

WE must now take a full View of all the Tenets of the *Barrowists* or *Brownists*: their Faith was the same with the Church of *England*, yet they did not own it to be the true Church, nor its Ministry lawful; they called the Discipline of it Popish and Anti-Christian, they denied the Validity of the Sacraments when administer'd by *English* Priests, and hindered their Adherents from being present at the *English* Liturgy; they rejected likewise the Communion of any Church, tho' separated from the Church of *Rome*, which did not conform to theirs. Each of their Congregations was a little Republick, independent from any other, and standing by itself; being of opinion that the Church Government ought to be *Democratical* or popular. Those who became Proselytes to their Principles, made first a publick Confession of Faith, then signed a kind of Covenant by which they enter'd into an Obligation of conforming to the Gospel according to the Rules and Articles agreed on and expressed in the said Covenant or Confederacy. The whole and sole Power of admitting or excluding the Members of those small Ecclesiastical Democracies, with the Decision of Controversies, resided in the *Confraternity* (we cannot give a more convenient Name to their Assemblies, since they called one the other *Brother*, as the *Waldenses*, *Bohemians*, &c. had done before.) In these Assemblies they elected their Ministers, Elders, Deacons, &c. with the Imposition or Laying on of Hands, preceded by Fasting and Prayer. Their Priesthood, or rather Ministerial Dignity, required no Ordination, and was not an *indelible Character*. The Minister received from the *Confraternity* Authority to preach and administer the Sacraments, &c. and as every thing was decided by Plurality of Votes^l, their Office might be taken from

^h The same Author relates, that one of their Ministers being pressed to conform, and alledging that he could not, without incurring the Guilt of Hypocrisy and Dissimulation, was answered by the Judge, "Go to Church, obey the Queen, and be a Dissembler, a Hypocrite, or a Devil if you will." What Tyranny! what is become of Christian Sincerity and Charity! Party-Spirit minds not the Gospel, yet reigns in every Christian Communion.

ⁱ They suffered, says the Historian, with great Constancy, praying for the Queen.

^k *Neal*, p. 554. Twelve Reasons are given, one of which is, that a Religion established by Act of Parliament, ought not in Justice to be subject to the Examen of any inferior Authority.

^l A Modern Author of *Discourses concerning Religion and Government* is of opinion, that to avoid Tyranny, Priests should become Laymen, and Laymen Priests by turns. To prevent Cabals, and false Respect, he is for abolishing the Distinction of Father, Mother, Brother, Sister, &c. *Discourse 9 and 10.*

them, they might be deposed, and reduced to the State of Laymen, by the same Power and Method by which they had been elected.

WHEN a Congregation was so numerous, that all the Brethren could not meet conveniently in one Place, they divided themselves, or rather from the first, a second issues forth, equally free, equally independent, chuses its own Ministers, becomes Sister to its Mother, of equal Condition and Dignity, and as such they are mutually to assist one the other. For, as we have said before, no Church had any Right over another, and Advice and Remonstrances were the only means left them; unless some one of the Churches happened to swerve from the Rules of Christianity as settled among them, or to neglect and forsake those Tenets which they looked upon as fundamental: In that case, if that Church would not come back to its Duty, and submit to the Remonstrances and Condemnation of the Brotherhood, the other Congregations separated themselves from that particular Assembly, and owned it no more as a Church of Christ.

THE Power of *Brownist* Ministers was reduced to narrow Bounds. The Minister of one Congregation could not baptize or give the Communion in another; they had no set Form of Prayer; a *Brother*, tho' a Layman, might *prophecy* in the open Assembly. The *Brownists* gave the name of Prophecy to the Exhortations given by word of Mouth. After Sermon it often happened, that a Brother proposed some Question about Religion, and the Reasons he had for doubting; they held Conferences amongst themselves on the Subject which had been handled in the Sermon. Each Assembly was independent in its Censures; the supreme Power being lodged in each of those small Ecclesiastical Commonwealths, they had neither Classes, nor Convocations, nor Ecclesiastical Commissioners, nor Synods nor Councils.

THE Reasons good or bad which they alledged for their separating themselves from every other Church, chiefly from that of *England*, were these: The Laws of the Kingdom, and the Authority of the Queen, have introduced, they said, many Innovations into the Church, and added to the Religion established by Christ, several Customs which cannot be maintained with any colour of Justice. They moreover insisted, that the Religious Worship was disfigured by palpable and shameful Errors; that those Additions, Innovations and Errors were pressed upon Consciences, as if they were essential and necessary Articles; that Persecution being an infallible Mark of a false Church, that of *England* could not be true, since it was a persecuting Church. Finally, the whole *Hierarchy* and Ecclesiastical Government was so corrupt and defiled, that they thought it impossible to reform it, and therefore found it easier to settle a new Form of Government, than to mend the old. In consequence of those Principles, they took up a Resolution to come as nearly as they could to the Administration of the Church under Christ and his Apostles. But all their Endeavours produced only some odious Pharisaical Distinctions, whereas they ought to have tolerated, and supported with Christian Charity and Patience those Churches whose Communion they rejected.

If we followed blindly the Compilers of Catalogues of Sects and Religions, we might without much Difficulty encrease the number of the various Branches which sprouted out of *Puritanism*. To these *Brownists* and *Barrowists*, for example, which, as has been proved, made up but one Sect, we should add, according to the Author of *Memoires & Observations sur L'Angleterre*^m, the *Independents*, who afterwards

^m *Memoires*, p. 367.

closed in with the *Presbyterians*; but 'tis evident that the *Brownists* were hid under that Mask. Another Authorⁿ, not content to distinguish the *Puritans* from *Presbyterians*, invents out of his own fertile Brain another Sect of *Predestinarians*; and again another, whom he calls, by way of Ornament, and to set a Gloss upon it, the *Anointed of England*. This Sect, says he, was founded by one *Wright*; the *Anointed* believed that none were guilty of Sin, except those who would not receive their Doctrine, which they called the Doctrine of Truth. This the Author relates upon the Credit of *Saunders* a good Man, but a very partial Writer; and 'tis plain this Opinion is but a false Consequence, drawn from the Principles of the *Brownists*. These *Anointed* were also called *Millenarians*, because they believed that Christ would come again upon Earth, and reign a thousand Years. In short, this Fanatical Appellation of *Anointed* was only another Name of the *Millenarians*, of whom we must now give the Reader some Account.

THE Opinion of Christ's reigning a thousand Years upon Earth, took its Rise from the first Ages, it has often been renewed since: But the ingenious Author of *The Theory of the Earth, both before and after the Deluge*^o, has set it in the clearest Light. The famous *French* Protestant Divine who published his own Visions and Prophecies in 1686 and 1687, under the Title of *Prophecies Accomplished*, endeavoured likewise to prove a Fifth Monarchy, and the Reign of a thousand Years. Then, says he^r, and not till then, Christ will truly reign upon Earth; it will begin at the Conversion of all Nations, and of the *Jews* in particular, to the Faith of Christ, or rather, as the Fall of Antichrist will go before this Conversion, the thousand Years may begin to be computed from his Destruction. Our pretended Prophet adds, *that probably God will reckon the thousand Years from the Event*. In the Year 1686 he made a Computation of Antichrist's Reign, and 'tho' he found some Difficulty in determining the precise Moment in which it should end, *because God in his Prophecies is not an exact Observer of Chronology, and a Prophet does not regard a few Years more or less*. At last he settled *the Fall of this Antichristian Empire, to happen in the beginning of the eighteenth Century, and according to all Appearance be-*

ⁿ *Jovet*, tom. 1 & 2. of his *History of all Religions*. *Jovet* is as bad as *Ross* and *Saunders*.

^o *Thom. Burnet*, in his *Telluris Theoria Sacra*, pretends that before the Deluge the Earth was smooth, without any Hills, that it was hardned by the Sun, and contain'd within its capacious Womb, that great Abyss of Water, which caused the universal Deluge; the Waters bursting the Earth, by the extream Rarefaction of the Fire which was in the Center. This broke the Earth into Pieces, and spoiled the Order and Economy of it. Hills and Mountains, Vallies and deep Caverns, were then formed, and are a lively Representation of the Ruins of a City destroyed by a violent Earthquake. The Air of our Atmosphere suffered by this Dissolution. All Nature was corrupted; the Air lost its Purity, the Earth its first Vigor, the Fruits of the Earth their Strength, by the Decay of Primigenial Juices. Man's Life, which was of such Length before the Deluge, was much shortned. The World being unequally warmed by the Rays of the Sun, the Variety of Seasons which were not necessary in the old World, were established by Almighty God, as being absolutely requisite for the ruinous State of our Earth, &c. Such was the first Revolution by the Deluge: A second will in due time be brought about, by a violent *Eruption of the above-mention'd Central Fire*, an astonishing Drought will be the Fore-runner of it; the *Body of the Earth* being dried up, and becoming spongy and porous, the *Central Fire* will transpire through all its Parts, and set it all at once in a dreadful Blaze. Rivers, Lakes, Fountains, the Seas and the Ocean itself, will be dried up first; and the Places heretofore occupied by them, will then be burning Lakes of Fire and Sulphur. This universal Conflagration will serve to purify the Earth, which will be restored to its Primitive Form, and become smooth and even as at the first; and we ourselves shall be restored to the primigenial Purity of the old World. *Burnet* proves this Change from the first Verses of the fortieth Chapter of *Isaiah*, and the 4th and 5th Verses of the third Chapter of *St. Luke's Gospel*. The Seat of Antichrist will be first consumed, and he himself destroy'd by Christ's fiery Garments: Eclipses and Earthquakes will be the Forerunners of this Revolution, which will crush all the Enemies of Christ, who will reign upon Earth with the Saints; these, according to the repeated Promises of the Divine Spirit, *will possess the Earth*; whereas in this Life they suffered Afflictions, and by consequence reaped not the Effect of those Promises. The Reign of a thousand Years will be their Sabbath, or Day of Rest; after having work'd (that is been persecuted) during the other six Days of the Week; for our ingenious Author thinks, that this World (or Earth) is to last as many thousand Years, as there are Days in the Week.

^p *Jurieu*, tom. 2. p. 216 and 217. of *Accompl. des Prophet.*

^q The same Author. p. 52. and following.

tween 1710 and 1715. This Book inclined most of the *French Protestant Refugees* to become *Millenarians*, and great numbers of them flattered themselves with the Hopes of out-living *Antichrist*, and of enjoying the first *Millenarian Pleasures*. Before this Author published his Work, *Comenius* had with no better Success fixed the Beginning of the thousand Years to the Year 1672. These two Prophets died opportunely enough to avoid being ocular Witnesses of the Mistakes in their Computations. Mr. *Whiston* is as singular in his Notions, and still more unsuccessful in his Apocalyptical System and Computation, than his Brethren and Predecessors; for he has out-lived by many Years the time which he had fixed for the Destruction of Antichrist, and beginning of the thousand Years, *viz.* the tenth of *March* Old Style, of the Year 1714.

JURIEU writing in 1686, flattered the *Jews*; what he says of them in his two first Volumes must not be taken literally, since he has complained himself that his Meaning had been misrepresented; but in the Sequel of his Prophecies, which may be supposed to have been composed to clear up former Objections; he says of them, that they shall all meet again in the Land of *Canaan* in the eighteenth Age, but not till they are converted to Christianity; not by way of Conquest, but by the voluntary and liberal Concession of other Christian Nations: Then they will rebuild *Jerusalem*, and become themselves *the living Temple of the Lord*, and the most glorious and exalted of all the Nations of *the fifth Monarchy* (of a thousand Years); because the Messiah was born and had his Origin from them, &c. This Superiority is to consist in Order and Rank, not in Power and Command over the rest; the most extraordinary Gifts of Nature and Grace, the most excelling Prophets will be conferred upon, and reside amongst them: In the universal Church, the *Jewish* will be as the elder Sister, that of the *Gentiles* as the younger. In this long and happy Reign the Divine Worship and Religion will be uniform, with one Spirit, and a perfect Union (by consequence there will not be found amongst them any passionate or cholerick Controversy, always ready to disturb the publick Peace, by finding out detestable Heresies in the most harmless Opinions of his Brother Divines.) Finally, The *Jews* are to lay down and cast off that superstitious Contempt for all other Religions, which is so common amongst them; and of which Christians of all Communions and Denominations are so often guilty.

LONG before the above-mentioned millenary Authors, several Protestants had embraced the same Opinions, and it seems there was some Connection betwixt the Notions of the Reformed, and of the Reign of a thousand Years. The Protestants said to one another, and openly preached in their Pulpits, that by the Reformation they separated themselves from Antichrist. Hatred made them wish his Destruction, and the Heat of Dispute raised their Hopes and Expectation of it; they searched the Scriptures to find out some Ground for this; the Prophecies and chiefly the Apocalypse or Book of *Revelations*, furnished them with what they thought proper Materials. The ancient *Chiliasm*s argued as the modern ones; both had their Antichrists; both flattered themselves with the same sure Prognosticks of his Destruction; some of both, who were more spiritual, pretended that the Pleasures of that glorious State should be only spiritual, whilst the rest, otherwise inclined, expected to enjoy carnal Satisfaction. Of all Protestants, none have more willingly and openly espoused

* The thousand Years begin at that Period of Time. See p. 79 and following, of the *Sequel of the Accompl. of Proph.*

that Opinion, than the Calvinists and Presbyterians^f; the Millenarian System ought therefore in Justice to be attributed to them. On the same account, we must rank in the same Class the *Sabbatarians* or *Seventh-day-Men*, whom we have mentioned before[†] in that part of this Work which treats of the Customs and Ceremonies of the *Jews*. Most of the Millenarian Tenets are laid to the Charge of those Sabbatarians, who are but few, and not much taken notice of; and their Devotion for the Sabbath may without much Difficulty be reconciled with the Reign of a thousand Years. Several *Chiliasm* Writers have called this Reign in a Mystical Sense, *The Great Sabbath*; they have searched and found out many notable things in the number *Seven*, which is that of the Sabbath: Such as God's Praises sung by the Royal Prophet seven times a Day; the just Man's Falling and Rising seven times; the seven mortal Sins mentioned in most Catechisms; the Command of Christ to forgive Injuries seventy times seven; his chusing and sending before him seven times ten Disciples. Lastly, to shorten this Account of the mysterious Significations of this Number, several have thought it a particular Consecration of it, that God himself chose to rest on the seventh Day. What glorious Types might not such Interpreters find in the Number *Thousand*? The Author cited in the Margin, has racked his Imagination[‡] upon that Subject.

WE do not intend to follow the Example of *Ross*, *Jovet*, and other such Authors, who multiplied Sects and Heresies without Number or Reason. Those Writers would probably make a particular Sect of those who were called *Congregationists*^{*}, who are the same as the *Independents*, the *Brownists* or *Barrowists*, as appears evidently by the Articles which they drew up about Doctrine and Discipline, in the Year 1691. Neither would they leave out the *Cameronians*, so named from their Ringleader *Archibald Cameron*, a violent *Scots* Puritan Country Minister, and an inveterate Enemy to the Royal Family. This Fellow and his Adherents, separated themselves from the other Presbyterians, upon a Difference in Opinion concerning Liberty of Preaching, which *Charles* the second, after his Restoration, had granted to the Ministers of that Party. The *Cameronians* insisted that such a Leave granted by the King in an Affair purely Ecclesiastical, strongly proved and established his Supremacy in the

^f There have been, and may be still, many Millenarians amongst the Presbyterians of *England*. In *France* *Amiraud*, *Launay* and others, did not want Followers in the same Opinion. In *Holland* *Cocceius* has explained the Prophecy about *Gog* and *Magog*, of *Antichrist* and *Papery*, and Christ's Kingdom upon Earth. *Witsius*, *Alting*, &c. are reckoned amongst *Cocceius's* Disciples.

[†] See tom. first, about *Jews* and *Catholicks*.

[‡] *Bungus* of *Bergamo* wrote a Book, to which he gave the Title of *Numerorum Mysteria*, wherein he pretends that the number *Thousand* is the *Cube* of Eternity, that it is a Figure and Type of Heavenly Perfection, that it denotes the hope of Life Everlasting, represents Heaven, belongs to Christ in a particular manner, as being a most perfect Number. To be sure such refined Allegories could not escape the Authors or Followers of the Millenarian System.

^{*} Once more we must repeat here, that ignorant or deceitful Writers have, under different Names, made three or four distinct Sects of only one in reality. *Congregationists*, *Independents*, *Brownists*, *Barrowists*, are but one Flock, under various Denominations, which endeavour to keep in the *Skeepsfold of the Lord*, without pretending to exclude absolutely the other Flocks; provided they are *out of the Pale of the Romish Church*. *Lewis Dumoulin* wrote a Book in favour of the *Independents*, which he entitled, *Conformité*, &c. printed at *London* in 1680. He published it as an Instruction to his Brethren the *French* Refugees, most of whom condemned the *Independents* without knowing them. That Author pretends, that of all Ecclesiastical Forms of Government, that of the *Independents* is the most reasonable, "comes the nearest to the Conduct of the Apostles, and their immediate Successors; . . . and is the easiest to be reconciled with Monarchical or any other Civil Government, as no ways interfering with, or usurping any part of their Jurisdiction, &c." Their Name has been, he says, the chief Occasion of their being censured. "The word *Independent* seems to infer a settled Aversion, and want of Submission to Superiors, which Character they do not deserve, as the 24th Chapter of their Confession of Faith clearly proves. . . . all their Pretensions amount only to this, that the Civil or Ecclesiastical Magistrates, in religious Disputes, have no Power. . . . from the Gospel, to force or deprive of Liberty those who hold the fundamental Articles, and are willing to let others serve God in their own way: In a word, says he, their Name of *Independents* signifies only that they are separate Congregations, without depending on one another, or on Synods, for Doctrine or Discipline."

Church. They refused to accept of it, and not only made a Schism on that Occasion, but they even rebelled against the King, pretending he had incurred Excommunication, and had lost his Right to the Crown. However the *Cameronians* were reunited to the Presbyterian Kirk of *Scotland* in the Year 1690.

THESE are the most remarkable Particulars concerning the Presbyterians, and those who derive their *Origin* from them. We shall now entertain our Readers with a short Abstract of their Discipline, which we shall call the *Puritan's*, to conform ourselves exactly to the Appellation given them, and to the *Idea* imprinted by it on our Minds.

An Abstract of the DISCIPLINE of the PURITANS.

THEY require a Call, or Vocation to the Ministry, as an essential Point : but forbid at the same time to get Admittance into it by Solicitations, Cabals, or violent Methods. When a *Brother's* Call is determin'd in a lawful Manner, and he is chosen to be Minister for one Congregation, he is not permitted to *fly* to another. He is tied to that first spiritual Spouse, from whom nevertheless he may be divorced, but not without her previous Consent.

THE Person so called, is obliged above all things to subscribe to the Profession of Faith, to the Doctrine and Discipline of the Church : Before his Election, he must produce an *Attestation* of a good Life and Conversation, by which it may appear, that he has *in all things consented* to the Doctrine of the *Puritans*, has not read *Heretical Books*, nor employed his Time and Thoughts on vain empty Speculations, Paradoxes, or seeming Contradictions, and fruitless or trifling Enquiries. He must likewise be publicly examined on the chief Articles of Discipline, the most material Points of Divinity, and upon Scripture. The Examiners chuse themselves the Passages which he is to explain, and this they are allowed to do as often as they think fit. The Duties and Charge of the Ministerial Functions are strongly represented to him, and the Obligation he will lie under, to prefer the Glory of God to any human, or temporal and private Interest ; to give Edification to the Church, to adhere stedfastly to *sound Doctrine*, that is to the received Tenets and Customs of the Congregation for which he is to be chosen, and which prepare themselves for that important Choice by Prayer and Fasting.

THE Minister of one Church or Congregation, is allowed to preach in another ; but not without the Consent of the first, or absolute and urgent Necessity.

THE Order of Presbyterian Service, is much the same with the Calvinistical Method. First a Psalm, or Part of one, is sung ; all the Psalms are sung in order from first to last in the Course of the Year ; then a short Exhortation is made, by which the Faithful are prepared for the Prayer, which follows and ends with the Lord's Prayer. After this a Sermon is preached, both Parts of which are summed up in another Prayer, which tends also to represent to Almighty God the various Wants of the Congregation ; and to draw down his Blessing upon the Church and State, &c. This is likewise ended with the Lord's Prayer, after which the Assembly is dismissed, with a Blessing which concludes the whole Ceremony. The Ornaments which they think most essential to a Sermon, and recommend chiefly to their Preachers, are a clear, solid and pure Doctrine ; convincing Proofs drawn from Scripture alone ; that the Subject be applied suitably to the particular Circumstances of the Times, Places, and State of the Church, &c. They discountenance

all Enquiries which are apt to please Curiosity, or to breed Dissentions, &c. All Citations of Texts, from Apocryphal Books, are to be rejected ; and those only admitted which are to be found in the Canon of Scripture, chiefly in the New Testament. The Minister must carefully avoid all *Novelties*, his Discourse must be plain, proportioned to the Capacity of the Audience, and accompanied with a grave Deportment. The Sound of the Voice and the Action, must not be either too high, or too violent and sudden. There are in our Days some Calvinistical Congregations, in which this limber and pliant Flexibility of the Body may be liked by some high-flown Coquets, who pretend to Devotion ; or by some half Christian, half Libertine Fops, or such-like Persons, who place a Sermon and a Comedy upon a level ; and consider them both as Amusements, which differ one from the other only as to the Subject : But certainly this Agitation of the Body can never be a Proof of the Preacher's Devotion, or that his Soul has acquired such a Share of Spiritual *Flexibility*, as to receive and feel all the Impressions of those Truths, of which he is to persuade his Audience.

Two Sermons are to be preached on each Sunday, and if possible neither is to last above an Hour. Catechising is also prescribed ; but as all the Faithful are not indow'd with equal Capacities, two sorts of Catechisms are appointed ; the one of a larger Extent, and which enters more into Particulars ; the other shorter, and fit to be made use of when young Catechumens are examined before the Celebration of the Lord's Supper.

THE Sacraments are administer'd after Sermon : The Father of the Child, or another in his Name and Stead, must present him to be baptized ; as to the Name which is given to the Infant, a special Caution is given to avoid all Heathenish or *Papish* * Names, and to admit only those mentioned in Scripture, chiefly of the Prophets and Saints. No Catechumen is to receive the Communion under fourteen Years of Age, unless the Consistory should think fit to make some Exception in favour of the Candidate, and as a Reward of his extraordinary Merit. Seven Days before the Communion, they are obliged to give in their Names to the Minister, to the end that the Elders may have a convenient Time, to inquire into the Lives and Conversations of the Catechumens. They are, by their Rules of Discipline, to be examined by Ministers and Elders a Month before they receive the Communion. Then all those who are admitted to it for the first Time in Puritan Congregations, must make a Profession of Faith, and declare their Assent to the Discipline of that Church. The Sermons which are preached on the Sunday before the Communion, are to serve as a Preparation to it ; and to treat of the Necessity and Method of making the Examen of Conscience, and of being at Peace, and reconciled with God.

ALL Festivals whatever have been abolished by the Puritans Discipline, and they have only kept an annual Fast, which on certain Occasions may be reiterated twice or thrice every Year.

THEIR Marriages are without any particular Ceremonies : The Calvinist Protestants do not allow them to be too quickly dispatched, and therefore require Espousals to be celebrated before ; yet so that from the Engagement of the Parties to the time of their being actually joined, there must not be above two Months. They hold this Contract to be indissoluble, and not to be broke upon any Account,

* An important Caution ! why should a Presbyterian have a *Papish Name* ?

not even though both Parties should be consenting to, or desirous of a Separation, and freely and mutually make an Offer of it one to the other. Marriages, amongst the Puritans, must be published three Sundays immediately preceding the Ceremony, which may be performed on any Congregation Day, except a Fast.

SCHOOLS are to be erected for the Instruction of Children, to teach them the Catechism, Prayers, and religious Formularies, or Creeds: If any of the Students are found capable of such higher Sciences, as are requisite for the Ministerial Office, they are trained up in the Method of explaining the Holy Scriptures; and when they have gone through what is called a Course of Divinity², they are to *propose* a Conclusion in an Assembly of several Ministers. The *Proposition* once made, the *Proponent* withdraws, to leave the Censors at full Liberty to give their Opinion and Decision; which being agreed upon, the *Proponent* comes in again, to hear it himself from the Minister, who is the Director or President, or, as he is stiled in Synodical Assemblies, the *Moderator* of that Exercise.

THE same Discipline requires that every Point may be decided by the Majority of Votes, in all Consistories. That Assembly, amongst the Puritans, as amongst other Calvinists, governs all Ecclesiastical Affairs, keeps the Accounts of Marriages, Baptisms, Deaths, of the Number of those who receive the Communion, &c. in a word, takes care of the good Order in the Church. The Elders and Deacons are Members of it. The first are with the Ministers appointed to watch over, defend, and keep the Flock; the Care of the Sick and Poor is committed to the Deacons; their Powers may be recalled, but this is not to be done slightly, or without good Reasons. Great Caution and Prudence is likewise recommended in pronouncing any Censure, either against Persons who may deserve them, or against things subject to it. High Crimes, if publick, and odious by the Circumstances which accompany them, or by their own Nature, if they shew a Contempt of the Rules, or Obstinacy in Evil, are *cognisable* in the Consistory. As to lesser Faults, the Command of Christ must be obeyed, by which we are ordered to hide the Failings of our Neighbours, and to correct him for them in private, and without Witnesses. If any Person constituted in Ecclesiastical Dignity deserves Excommunication, he must first be deposed from his Office. Two Reasons may require that a Minister should be deprived, *viz.* Ignorance and a disorderly Life; to which a third must be added, which casts no Blemish on the Minister; and that is, an Incapacity occasioned by Age or Sickness. A Suspicion of Heresy requires a serious Examination; and till that is made, a Suspension, which is left to the prudent Consideration of some Ministers known to be learned, and Men of Probity. But if the Heresy is own'd and manifest, if charitable Admonitions make no Impression on the guilty Person, if he has no regard to the Censure pronounced against him or his Opinions: First he is suspended from the *Lord's Supper*, and at last Excommunication cuts him off from the Body of the Faithful. The same Method is

² In some Protestant Countries a Course of Divinity is only a Series of Controversies and Disputes, set in due Order, and under such Denominations as ought to inspire the Masters and Scholars with Sentiments of Respect and Devotion; but this last mentioned Point is much less minded than a sophistical Logick, with which they argue for some Years about Doctrinal Points, without learning to behave themselves like rational Creatures. The most essential Questions of that *Course* are proposed, explained, and examined with great Subtilty, and often without any common Honesty. These being known, the Art of *Arguing* acquired, and by the help of *Academical Studies* a Catalogue being well drawn up of the Articles of Religion *divided and subdivided*, so as to be distinguished from every other Communion; (as Mr. *Locke* justly observes in his Letters, *tom. 2.* edit. of *Holland 1732*). add to this many common Places got by Rote; then one may be examined; take a black Coat and Cloak, and a Band, with that mysterious, and, as 'tis thought, necessary demure Countenance, and then begin to preach. Happy those who by an elevated Genius, or solid Piety, can at last overcome the Defects of such Studies.

prescribed to be followed in every other Case, for which a *Brother Puritan* may deserve Censure. When all other Means are fruitless, and Excommunication cannot be longer deferred or avoided, they proceed to it in the following manner: The first Sunday of the *Publication* the guilty Brother's Crime is declared, without personally naming him. The next Sunday he is named, to excite the Faithful to fast and pray on that direful Occasion of an approaching Excommunication. The third Sunday Notice is given that the dreadful Sentence will be pronounced on the following Sunday; which is accordingly executed with great Solemnity on the fourth Sunday. Some Faults become criminal, either by offending the whole Church, or by being contrary to the Laws of the State. Tho' the Offender gives the greatest mark of Repentance, by his Words or by his Tears, he must nevertheless be deprived of the Communion, for some time, both as an Example to deter others, and as a Reparation for his Fault. This Suspension is longer or shorter as the Consistory sees convenient; the appointed time of which being elapsed, the reconciled Brother must give publick Signs of his Repentance, in Presence of the whole Congregation. If a Minister should be so unhappy as to fall into a capital Crime, he must be deposed. And in this Particular, the Puritans are highly offended at the Remissness of the Episcopal Clergy. To what Purpose, say they, do you preach such excellent Morals in Speculation? And truly it must be own'd, that it is not much better from a Preacher of a scandalous and disorderly Life, than from a Philosopher, who should strongly inveigh against the shameful Vice of Drunkenness, and, like *Despreaux*^a, should afterwards get drunk with the very same Man, whom he so severely corrected and reprimanded in a long Oration for that Fault.

SYNODS and Ecclesiastical Assemblies are not allowed to treat of any other Subjects, but what are within the Verge of their Jurisdiction, such as Inquiring into the State of the Churches of their Communion, how Discipline is kept up, Doctrine delivered, and Ministerial Functions complied with amongst them, &c. The Deputies sent to those Assemblies, must be in some Ecclesiastical Dignity. To be short, every thing is transacted in the *Puritans* Meetings, as in those of other Calvinists. The Assemblies or Conferences of Churchmen ought to be held every six Weeks, the Synods twice in the Year; of these some are Provincial, some National; they have also, or rather might have, general and Oecumenical Synods. The Provincial must be held three Months before the National, to set together and put in good Order the Acts and other Affairs which are to be brought up from the Provincial, to the National Synod. To conclude, a compleat Collection of all the Articles of Discipline ought to be read in every Synod; ('tis from that Collection that we have compiled this Extract) what deserves *Censure* or a *Reprimand*, as they say in secular Assemblies, is amended; and they receive the Communion together in brothrely Love. The Synod begins as it ought, and as all Christians do, with a Sermon, Prayer, and calling upon the Holy Ghost for his Direction.

^a *Despreaux* meeting *Chapelle*, spoke to him freely about the Vice of Drunkenness, to which the last-mentioned Gentleman was subject, and used all the strongest Arguments to persuade his Friend to leave off that shameful Practice. "Ah! dear Friend, says *Chapelle* with Tears, 'tis done, I will be regular pray tell me those Reasons over again, I am charmed with them: But that I may hear them more conveniently, let us go to the next Tavern They both went, and both got so drunk, that they were forced to be carried home." See *Moliere's Life by Grimaret*.

A DISSERTATION

Concerning the Religion of the QUAKERS, &c.

THE Quakers owe their Origin to *George Fox*; it is usually fixed to the Year 1649 or 1650^b. They take upon themselves the glorious Titles of *Evangelists* and *Apostolicks*, being persuaded by the *inward Testimony of the Spirit*, that they are the most perfect of all Christians, and bear the nearest Resemblance to Christ and his Apostles. They pretend to follow literally the Precepts and Morality of the Gospel, under the Direction of the *inward Light*^d, which is the Rule and Guide of all their Actions: And had their Power been equal to their Will, all Civil Societies must have been new modelled according to their own System. This *inward Light* being, as the Quakers say, Christ himself, they probably think of themselves what a modern witty Writer says, “that the Quakers reckon from Christ, and that he was the first Quaker.”

FOX the Patriarch, Apostle and Doctor of Quakerism, was, they say, raised by the Spirit of God, to restore Christianity to its Primitive Innocence and Purity, and to *light the Taper of Religion*. They farther pretend, that by his means, *the true Word of God took place of the Corruption which had been spread over all Christianity during a long Night of Apostacy*; that is almost sixteen Ages. This Fox was born in *Leicestershire* about the Year 1624. It is reported of him^e, that in his Youth he was of a particular, dark, and melancholy Temper; that he loved to be by himself, did not mind play as other Children, despised all their Amusements and Diversions, was very thoughtful, of few Words, and reserved. 'Tis evident those are extraordinary Qualifications towards Fanaticism, or at least very apt Dispositions for it: We may even boldly say, such a Character may suit both Extremes, a Fanatick and a ^g Saint. In Fox it produced the first^h, and failed of the other. The Quakers add to this, that even in the Heat of Youth Fox's Life was irreproachable, and his Virtue exemplary, that his Piety was such, as to keep him in a constant Recollection and Retirement, which he employed in a serious and deep Meditation on the Word of God, whilst those of his Age gave themselves up to Vanity and sensual Pleasures. Thus, to use the Expression of the above-cited Author of

^b The Author of *the Letters concerning the English* fixes it to 1642. Fox was then only a Shoemaker's Prentice-Boy, scarce known out of his Shop.

^c So says *Croesus*; but he does not seem to agree with the *English* Writers, who have given an Account of the Quakers Doctrine.

^d This is taken from *English* Authors.

^e These Expressions are, according to most Historians, very common in the Writings of the Quakers.

^f *Croesus*, lib. 1. *Histor. Quaker*.

^g The word *Saint* is not meant rigorously; every body knows there are Saints of several sorts.

^h According to our Notions; for to be sure the Quakers look upon Fox as a holy Man and a true Apostle. No Idea is less confused or more distinct than the Character of a true Saint, and whoever judges of it by the Gospel-Rules cannot mistake it: But Party-Prejudice has rendered it *Equivocal*, and the *Necessary* has, if possible, thrown a darker Vail upon it. Wonders and Miracles are added, more suitable to a *History of Tom-Thumb* than to a Saint's Life, Actions against Nature, and impossible: Absurd and unheard-of Practices, irregular and unsteady Notions; and lastly, what is but too common, an open Rebellion against and Defiance to the Laws of the State.

Letters, Fox, at the Age of twenty five, was already become a *Man holily mad*. Yet he could scarce read or write, delivered himself heavily, spoke his native Language very ill, and had not the least Tincture of Learning; far from being capable to write the various Books of which he was said to be Author, and which were actually published under his Name both in *Latin* and *English*.

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³ *Croesus* lib. 1. p. 28. *Querebatur.... se sine ulla intermissione maximis angoribus & tentationibus Satanæ cruciari, &c.*

prescribed to be followed in every other Case, for which a *Brother Puritan* may deserve Censure. When all other Means are fruitless, and Excommunication cannot be longer deferred or avoided, they proceed to it in the following manner: The first Sunday of the *Publication* the guilty Brother's Crime is declared, without personally naming him. The next Sunday he is named, to excite the Faithful to fast and pray on that direful Occasion of an approaching Excommunication. The third Sunday Notice is given that the dreadful Sentence will be pronounced on the following Sunday; which is accordingly executed with great Solemnity on the fourth Sunday. Some Faults become criminal, either by offending the whole Church, or by being contrary to the Laws of the State. Tho' the Offender gives the greatest mark of Repentance, by his Words or by his Tears, he must nevertheless be deprived of the Communion, for some time, both as an Example to deter others, and as a Reparation for his Fault. This Suspension is longer or shorter as the Consistory sees convenient; the appointed time of which being elapsed, the reconciled Brother must give publick Signs of his Repentance, in Presence of the whole Congregation. If a Minister should be so unhappy as to fall into a capital Crime, he must be deposed. And in this Particular, the Puritans are highly offended at the Remissness of the Episcopal Clergy. To what Purpose, say they, do you preach such excellent Morals in Speculation? And truly it must be own'd, that it is not much better from a Preacher of a scandalous and disorderly Life, than from a Philosopher, who should strongly inveigh against the shameful Vice of Drunkenness, and, like *Despreaux*^a, should afterwards get drunk with the very same Man, whom he so severely corrected and reprimanded in a long Oration for that Fault.

SYNODS and Ecclesiastical Assemblies are not allowed to treat of any other Subjects, but what are within the Verge of their Jurisdiction, such as Inquiring into the State of the Churches of their Communion, how Discipline is kept up, Doctrine delivered, and Ministerial Functions complied with amongst them, &c. The Deputies sent to those Assemblies, must be in some Ecclesiastical Dignity. To be short, every thing is transacted in the *Puritans* Meetings, as in those of other Calvinists. The Assemblies or Conferences of Churchmen ought to be held every six Weeks, the Synods twice in the Year; of these some are Provincial, some National; they have also, or rather might have, general and Oecumenical Synods. The Provincial must be held three Months before the National, to set together and put in good Order the Acts and other Affairs which are to be brought up from the Provincial, to the National Synod. To conclude, a compleat Collection of all the Articles of Discipline ought to be read in every Synod; ('tis from that Collection that we have compiled this Extract) what deserves *Censure* or a *Reprimand*, as they say in secular Assemblies, is amended; and they receive the Communion together in brothrely Love. The Synod begins as it ought, and as all Christians do, with a Sermon, Prayer, and calling upon the Holy Ghost for his Direction.

^a *Despreaux* meeting *Chapelle*, spoke to him freely about the Vice of Drunkenness, to which the last-mentioned Gentleman was subject, and used all the strongest Arguments to persuade his Friend to leave off that shameful Practice. "Ah! dear Friend, says *Chapelle* with Tears, 'tis done, I will be regular pray tell me those Reasons over again, I am charmed with them: But that I may hear them more conveniently, let us go to the next Tavern They both went, and both got so drunk, that they were forced to be carried home." See *Moliere's Life* by *Grimaret*.

A DISSERTATION

Concerning the Religion of the QUAKERS, &c.

THE Quakers owe their Origin to *George Fox*; it is usually fixed to the Year 1649 or 1650^b. They take upon themselves the glorious Titles of ^c *Evangelists* and *Apostolicks*, being persuaded by the *inward Testimony of the Spirit*, that they are the most perfect of all Christians, and bear the nearest Resemblance to Christ and his Apostles. They pretend to follow literally the Precepts and Morality of the Gospel, under the Direction of the *inward Light*^d, which is the Rule and Guide of all their Actions: And had their Power been equal to their Will, all Civil Societies must have been new modelled according to their own System. This *inward Light* being, as the Quakers say, Christ himself, they probably think of themselves what a modern witty Writer says, “that the Quakers reckon from “ Christ, and that he was the first Quaker.”

FOX the Patriarch, Apostle and Doctor of Quakerism, was, they say, raised by the Spirit of God, to restore Christianity to its Primitive Innocence and Purity, and to ^e *light the Taper of Religion*. They farther pretend, that by his means, *the true Word of God took place of the Corruption which had been spread over all Christianity during a long Night of Apostacy*; that is almost sixteen Ages. This Fox was born in *Leicestershire* about the Year 1624. It is reported of him^f, that in his Youth he was of a particular, dark, and melancholy Temper; that he loved to be by himself, did not mind play as other Children, despised all their Amusements and Diversions, was very thoughtful, of few Words, and reserved. 'Tis evident those are extraordinary Qualifications towards Fanaticism, or at least very apt Dispositions for it: We may even boldly say, such a Character may suit both Extremes, a Fanatick and a ^g Saint. In Fox it produced the first^h, and failed of the other. The Quakers add to this, that even in the Heat of Youth Fox's Life was irreproachable, and his Virtue exemplary, that his Piety was such, as to keep him in a constant Recollection and Retirement, which he employed in a serious and deep Meditation on the Word of God, whilst those of his Age gave themselves up to Vanity and sensual Pleasures. Thus, to use the Expression of the above-cited Author of

^b The Author of *the Letters concerning the English* fixes it to 1642. Fox was then only a Shoemaker's Prentice-Boy, scarce known out of his Shop.

^c So says *Groefius*; but he does not seem to agree with the *English* Writers, who have given an Account of the Quakers Doctrine.

^d This is taken from *English* Authors.

^e These Expressions are, according to most Historians, very common in the Writings of the Quakers.

^f *Groefius*, lib. 1. *Histor. Quaker*.

^g The word *Saint* is not meant rigorously; every body knows there are Saints of several sorts.

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“ plained of being tormented by Satan without Remission, of being tempted and
 “ persecuted by that Evil Spirit with so much Violence and Fury, that he was almost
 “ reduced to Despair, and sometimes preferred Death to Life.” The same Author adds,
 that several Ministers were of opinion^m, that his Complaints against Satan should
 be treated as other hypochondriack Distempers, by applying to the Body proper
 Remedies in order to cure his Brain. Enough has been said of this Man’s Melan-
 choly, all know the Effects of that Malady which in all Countries has produced so
 many visionary Madmen ; all know that Vapours rising from the Spleen, have often
 been transformed into Oracles, Predictions and Apparitionsⁿ.

HITHERTO Fox had only been a Fanatick in Theory ; his Retirement and Soli-
 tude, in which he had no Companion but the Bible, no Master or Interpreter but
 his own *interiour Direction*, was at last rewarded by Visions, Inspirations, Divine
 Watchings, Holy Foreights, and some pretended Prophecies. These sad Effects
 of Melancholy made him known, and in a short time procured him some thou-
 sands of Disciples : But we must not think this ignorant and visionary Shoemaker
 was destitute of that artful Shew of Simplicity, by which the common People have
 so often been deceived and misled. His Melancholy was a studied one, brought to a
 System, after many Corrections and Amendments, during the Space of three Years^o,
 which we may justly look upon as the Improvement of his natural Dispositions, the
Academical Studies, the Course of Divinity of this Shoemaker, who left off that
 Trade as soon as he had drawn after him a considerable number of Disciples and
 Followers, who, one may imagine, would not let him want Necessaries. His out-
 ward Appearance of Modesty, his Sobriety, his Dress (which was wholly made of
 Leather from Head to Foot) imposed upon the People : Thus accoutred he went
 from to Town to Town, inveighing against both the Church and the Clergy, with
 his Companions or Emissaries. Their whole Discourse was about framing an intirely
 new System of Religion, and establishing a new Church. This made him be
 looked upon as a seditious Person ; and accordingly Fox being now five and twenty
 Years old, was imprisoned at *Nottingham* in 1649. This is a Circumstance which
 was made more remarkable by some pretended Miracles ; and in particular, by
 casting out the Devil from a Woman, who counterfeited being possessed. The
 Fanatick Party increased upon it, and we are assured, that several^p honest and
 well-meaning People, naturally averse from such Proceedings, were nevertheless de-
 luded by him : but no wonder ; *Enthusiasm is a Catching Distemper*^q. Fox being
 sent out of *Nottingham* Jail, preached in other Places, where he was roughly handled
 by the Mob for his extravagant Behaviour, and the Boldness with which he inter-
 rupted the Ministers in their Sermons. At *Darby* he was shut up for six Months in
 a House of Correction ; and when he came out of it, in order to be examined by
Jeremy Bennet, a Justice of the Peace, the Name of *Quakers* was given to him and
 his Disciples, because in his Answers, and publick Exhortations he often said,

^m *Cum censeret corpori æque atque animo medicinam adferendum, ibid.*

ⁿ Most of the antient and modern Visions, Extasies, Inspirations, Possessions, if rightly examined, would appear to be only the Effects of Melancholy. This varies according to the Diversity of Constitutions ; in some it is what the *Spaniards* call *the Devil’s Bath* ; in others it becomes the *Heroicon Pathos* of the *Greeks*, that is an Inclination and Ability to undertake and perform great things.

^o *Croesus*, lib. 1. Hist. p. 33. *Mansit Foxus in hoc statu prope Triennium quod ei tempus velut curriculum Academicum extitit, &c.*

^p *Croesus* relates several such Examples. But he is an obscure long-winded Author, and writes without any Order, more like a declaiming Orator than like an Historian ; and ’tis hard to guess whether he is for or against the *Quakers*.

^q See the above-cited Author of *Letters concerning the English*.

Quaking and Trembling was a necessary Disposition to hear the Word of God with Profit. But that Sect glories at this Day in a Denomination, which at first was intended as a Ridicule upon them.

NOTTINGHAM and Darby were not the only Places, in which Fox was punished upon account of his Fanatical Sallies; his Want of Good-breeding; his *Theeing* and *Thouing*; his pretending to give Admonitions from Heaven; and other insufferable Abuses by him committed: He had been cast into Prison, and whip'd in those Towns; at other Places he was put in the Pillory, and underwent some Punishments equally ignominious; he was often stoned or beaten almost to Death: But he endured all those Affronts according to the literal Sense of the Gospel-Precept; he desired the Judges to order a second Execution of the Sentence pronounced against him; he presented his Cheek and his Back to those who had boxed or whipped him; and in the midst of these *temporal Afflictions* he rejoiced and was comforted by the daily Increase of the Number of his Adherents: one of these, by name *Elizabeth Hoton*, was the first Woman who dared to preach in Publick. After her the Wife of one *Fell* converted to *Quakerism* by Fox. She married this Apostle of the *Quakers* upon the Death of her Husband, and preached likewise publickly.

CROMWELL was soon acquainted with Fox's Reputation, and the Progress of his Sect: At first he despised them and their Principles, not thinking a Body of Men (who preached and practised *literally Evangelical Patience*, who presented themselves to be beaten and abused, and who gloried in suffering for the Love of God) could be of any use to him in the Government of the State: But upon Consideration, and perceiving how quickly that Sect spread itself throughout the whole Kingdom, his Contempt turned to Wonder. He employed the most pressing Sollicitations^r, he offered large Sums of Money, to win over those Enthusiasts to his Interest; but without any Success^r; they were above *Corruption*, and behaved like worthy Disciples of the Gospel; and forced that Tyrant to praise^u *this new Species of Men, whom he could not engage to his Party by either Gifts or Favours, which means he had tried upon all other Sects without ever missing his Aim.*

IN the Year 1658, the *Quakers* were become so numerous, that they thought fit to hold a general Assembly in *Bedfordshire*, at the House of one of their chief Leaders. This Convocation lasted three Days: some Years before the Sect had penetrated into *Ireland*; and much about the same time, one of their Missionaries, a Butcher by Trade, had made it known also in *Scotland*. Fox himself went thither, he was ill received at first, and piously revenged that Affront^x by sharp Invectives against the Presbyterians in that Kingdom. He did not use more favourably the Episcopal Clergy, and other Protestants, but continually censured their Doctrine and Discipline, with that Violence, that furious Behaviour, which had been so notorious at the beginning of his Fanaticism^y. If we add to this, the Boldness of his pretendedly inspired Decisions, the continual and affected Neglect of which all the *Quakers* were guilty, as to a decent Behaviour, and the Customs both

^r He did not bow to, or take off his Hat before his Judges.

^r *Cromwell* paid great Regards to Fox in particular, hoping to gain him by Demonstrations of Kindness. See *Croesus* lib. 1. p. 75.

^u Lord *Clarendon*, in his *Hist. of the Rebell.* vol. 6. p. 473. says, the *Quakers* were irreconcilable Enemies to *Cromwell*.

^u *Croesus*, *ibid.* The Author of *Letters, &c.* has not repeated these Words of *Cromwell*: but instead of them makes him say, that *This Religion was the only one upon which his Guineas could not prevail.*

^x *Croesus*, lib. 1. p. 95.

^y The same Author, p. 124.

civil and religious ; their proudly distinguishing their Sect from all others, and self-conceited Opinion that there was no Sanctity out of it ; who can wonder that on some Occasions they were punished as Disturbers of the publick Tranquillity, and at other times treated as Madmen. Under colour of this pretended Inspiration, and of a close Imitation of Christ and his Apostles^a, they exclaimed against the Prayers and publick Offices of the Church of *England*, against Churches and Ministers. If they were so moderate as to give them no Interruption in their Sermons, they never failed publishing sharp Refutations accompany'd with insulting Expressions, tho' without Order or Connection. The lower Class of the Men and Women of the Sect, were the loudest, and exceeded all Bounds in ridiculing other Protestant Communions: and it might well be expected, since Ignorance is generally abusive. On the other side, those to whom the *Quakers* offered such Insults, were not backward in exaggerating their Faults, and in their turn accused them of Impiety and Libertinism, to render them odious ; and taxed them with Foaming at the Mouth, and Swelling with convulsive Motions, as Demoniacks, or those who pretended to speak from the Bottom of their Belly^a ; with affecting a Resemblance, even an Equality to God and Christ, with maintaining, as some Anabaptists have done, that Christ has no other Body but his Church, and teaching that his Incarnation was only figurative and not real. Such Accusations, which reflected chiefly on *Fox* and the other Ringleaders of the Party, rendered *Quakerism* so odious, that whoever was but suspected of it, was exposed to numberless Insults, and the most violent Persecutions^b.

THE *Quakers* flattered themselves with the Hopes of enjoying some Quiet at the Restoration of *Charles* the Second, and their Fanatical Fits abated likewise^c. Their furious Invectives, their violent Declamations against Ministers and Churches, were less frequent. They were not so often guilty of those pious extravagant Fooleries, which they called Inspiration ; at least they were kept more private, and their Enthusiasts, when under Examination, left off those favourite Expressions which they had before uttered in the Presence of the Judges, viz. *That their Names were unknown to the World ; that they drew their Origin from the Land of Canaan ; and that they lived only in God, &c.* Their Doctrine was reduced to a better Order, and rendered more methodical, and the whole Sect being more consistent and uniform, was much taken notice of, and made some Figure in Party-Lists. *George Keith* and *Robert Barclay*, both *Scots*, added to its Reputation, and pleaded its Cause methodically and with Art ; *Barclay's*^d *Apology for the Quakers*, which he presented to King *Charles* the Second in 1675, is an elaborate Work, and well known. *Keith* became the Doctor and Teacher of the *Quakers* at *Philadelphia*, the chief Town of ^e *Pensylvania* : He wrote likewise some *English* Books, to explain and set in a clearer Light the Doctrine of that Sect ; lastly, he advised them to choose proper Persons, who might, in the Name of the whole Party, draw up a Profession of Faith, as the most likely way to fasten the Bands of Unity : But this Proposal

^a *Juxta exempla Prophetarum, & Christi & Apostolorum*, p. 126. See also p. 140 and following, several Examples of such Invectives.

^a *Croesus*, p. 133.

^b See the Particulars in *Croesus*, towards the latter End of his first Book.

^c The same Author, *lib.* 2.

^d *Theologiæ vere Christianæ Apologia*.

^e A Province of *North America*, peopled with *Quakers*, and which derives its Name from *William Penn*, one of the most noted Men in the Party.

was rejected by the *Quakers*, because this appeared to them like setting up new Masters, a new Authority over themselves, in short like Slavery.

THEIR Refusal to take the Oath to the King, because in their Opinion^f all Oaths are forbid, and their plain Affirmation is as binding and equal to Swearing, raised a Persecution against them; another Pretence to give them no Quarter was their not paying Tythes. *George Fox* (not the Founder of this Sect, but another who for Distinction sake would be called *the Younger*) presented to the King^g a Remonstrance in favour of his Brethren, in which there were several bold Strokes and reproachful Expressions; to which he added some Threatnings, as from God. The then Duke of *York*, who was afterwards King *James* the Second, voted, they say, earnestly to have the Author hanged. However this Remonstrance was followed by several other Petitions, all unsuccessful. The Persecution was carried on, and grew more violent upon a new Pretence, which animated the whole Nation against the *Quakers* still more than their fanatical refusing to take the Oath of Allegiance, or to pay Tythes. A Rumour had been industriously spread, that there were good Grounds to suspect that some *Roman* Catholicks concealed themselves amongst the *Quakers*, who were said to connive at it. From this bare Suspicion they averred it as a certain Fact; it was confidently reported, that some Jesuits, after saying Mass in a Catholick Congregation, went to preach amongst the *Quakers*. If any of these last mentioned delivered himself with any Shew of Eloquence, then to be sure he must be a Jesuit. And what could be the Meaning of such a Disguise? was the next Enquiry made by their Enemies: No doubt, said they, the *Roman* Catholicks (who are as much averse from the Oath of Allegiance as the *Quakers*, tho' upon another Motive) think to hide themselves, and be somewhat safer amongst them. This Town-talk was improved into Romances very prejudicial to both *Quakers* and Catholicks.

WHILST the *Quakers* suffered the said Persecutions, of which they have given long Accounts to their own Advantage, (as is the constant Practice of all Sects and Religions) out of which Memoirs the *Latin* Author so often quoted has made up his History, *William Penn* began to distinguish himself, and to be taken notice of. In the Year 1666, having already finished his Travels through *France* and other foreign Countries, he went over to *Ireland*, in which *Quakerism* had gained ground for some time, but was then persecuted, as well as in *England* and *Scotland*, upon the same Account, of steadily refusing to pay Tythes, take the Oaths, and conform to several Customs established by the Civil and Ecclesiastical Government. *Penn*^h was naturally disposed by his Temper and the turn of his Mind, to receive all the Notions of that Sect; and hearing of it in *Ireland*, he went to one of their clandestine Meetings, which, unluckily or luckily for him, was discovered, and he was taken and confined in Prison with the rest. This Accident no ways daunted the young Manⁱ. He had a Call to become a *Quaker*, and proved in a short time one of the *Elect* and chief Supports of the Party. He searched to the Bottom, and acquired a perfect Knowledge of all their Opinions, and fully resolved to embrace them. Upon his Arrival in *England*, he waited on his Father like a true *Quaker*, with his Hat on, without bowing to him, *Theeing* and *Thouing* him, and calling him Friend. The Reception he met with was not very gracious, he was

^f This and several other Notions are common to *Anabaptists* and *Quakers*.

^g See that Remonstrance in *Groefius*, lib. 2. p. 208.

^h *Groefius*, lib. 2. p. 286.

ⁱ He was then two and twenty Years old.

looked upon as a Visionary and a Madman. His afflicted and angry Father tried all Means, Prayers, Threats, Arguments, Punishments to bring him back from his Errors, and despairing at last to overcome his inflexible Stubbornness, turned him out of his House. *Penn* bore all these Afflictions with exemplary Patience ; this made an Impression on the Tenderness of his Father, who was reconciled to his Son, left him his Estate, which was very considerable, and from a violent and open Enemy of the *Quakers* was almost become so himself before he died, if we can give any credit to his last Words, as related by the so often mentioned *Latin* Historian^k.

PENN soon acquired a great Power and Reputation amongst the *Quakers* by his Sermons and Writings. His plentiful Fortune had likewise some share in it, and the free Access he had at Court, where his bountiful and obliging Temper, joined to the publick Profession he made of *Toleration*, often engaged him to intercede both for his Brethren and for the *Roman* Catholicks. He carried this Notion of Liberty so far as to put all Christian Communions upon an equal Foot, pretending none ought to be excluded from bearing Offices in the State : A false and dangerous Opinion, says *Groefius*, which under colour of favouring Liberty destroyed it ! However *Penn* upon that Account was looked upon as an *Atheist*, a *Jesuit*, and a *Papist* ; to brand him only with being a *Latitudinarian* seemed too favourable a Censure. This Opinion of his he grounded on this Principle, that to be a good Christian, nothing more was required to be believed, than the fundamental Articles of Christian Religion ; that is, those Truths which are so clearly expressed in the sacred Scripture, as to be easily understood by each particular Person : The owning Jesus Christ to be the Saviour of the World was one of these Truths which he thought essential. Over and above that, he strongly recommended and insisted upon the Necessity of a serious Study of and faithful Compliance with moral Duties. The other Tenets of ancient and modern *Quakers*, which we have been able to find out, shall be mentioned in the Sequel of this Dissertation.

MUCH about the same time, the Persecution against the *Quakers* slackened ; and they employed that Respite, in framing the Rules and Discipline according to which they were to govern themselves : We shall present our Readers with a short Abstract of the long, tedious, and confused Account which the *Latin* Author gives of that Subject^l. They established Ministers and fixed Pastors ; notwithstanding the perfect Equality which they had till then affected to maintain amongst the Brotherhood ; they were at last forced to own, that in all Societies some are endowed with a more shining Merit and greater Talents than the rest, and out of these they made choice of such as seemed to them best qualified, to govern their Assemblies and keep Order amongst them. Some of these Pastors go (or at least did go when that Sect was first established) from Place to Place to instruct the Faithful, to examine the *Proselytes* or new Converts, &c. and are called *Apostles*. This high Dignity is not confined to the Men only, Women may also obtain it. Next to the Ministers, or as the *Quakers* express it, *next to those who are in the Ministry*, follows the Office of *Elders*, Men and Women, who by reason of the Experience they may have ac-

^k *Groefius*, p. 288. The fourth Letter of *Voltaire*, concerning the English, plays very ingeniously upon *Penn's* Conversion to *Quakerism*, &c. That Letter is full of witty Turns ; but we cannot entirely rely upon the Authority of a Poet, who takes as much Liberty in relating Historical Facts, as he might do in the Incidents of a Play or Poem.

^l *Groefius*, lib. 2. p. 293, and following. This Author is in vogue amongst the *Quakers*, as to what concerns their Tenets and Discipline.

quired in the Course of a long Life, are supposed to be more prudent. These help the Ministers with their Advice towards keeping up Discipline, maintaining Peace and Unity, taking care of, and providing for, those who are either poor or sick: They receive the publick Money, and are the Treasurers of that Sect.

THE Ministers and Elders meet regularly, as other Protestants do, in their *Presbyteries* or *Consistories*. The above-cited *Latin* Historian says, that in *Holland* it has been proposed that every Quaker's Meeting should have its own Ecclesiastical Senate made up of married Persons of a ripe Age, who should direct the Assemblies according to some settled Laws: But this was rejected as favouring too much of a new Hierarchy, and being apt to put a Restraint upon and even destroy the Gifts of the Spirit.

BOTH Sexes have likewise more general Meetings, which may be call'd *Classes*, *Colloquies* and *Synods*. In those Assemblies, which are either provincial, and held every three Months; or general, and called together every Year, Censures are pronounced, Ecclesiastical Affairs reviewed, Books examined, and the most material Occurrences register'd in their *Records*. In *England* the *Quakers* general Meeting is fixed to the third Day after Pentecost; not out of Superstition, say they, as if they expected their Deputies should be more particularly inspired at a time when the Commemoration of the Holy Ghost's coming down upon the Apostles is celebrated, but solely out of a Principle of Regularity in meeting on a fixed Day, and at a convenient Season; and it is notorious, that the *Quakers* keep no Holidays, and solemnise no Festival. The Holy Ghost, the *Spirit within*, knows nor admits any such Distinctions. Deputies from all *Quakers* dispersed through the whole World, meet (or used to meet when our Author composed his History) at these Assemblies; in which there is a Secretary to register, or propose the Matters to be debated, or copy out the Decisions: But the Holy Ghost is the invisible President; and they do not admit of a visible one.

THEIR outward Exercises of Devotions may be seen in the Prints, where some are represented in a deep Meditation, others in an Extasy of Contemplation, whilst some one of them, Man or Woman, rises up either with a sedate and composed Motion, or in a kind of Transport, as if acted by an irresistible Power, and often with Sighs, Groans and Tears. This Variety of Behaviour is caused, as they pretend, by the Impression of the *Spirit*, which often dictates to the *Man or Woman Preacher*, Sermons two or three Hours long, after a deep and fullen Silence of an equal Duration has stupified those Enthusiasts. This *Spiritual Lethargy*, if we believe the *Quakers*, makes them enter into a serious Consideration of the State of their own Souls, into a deep Meditation, by means of which the *Spirit* prepares to itself hidden Ways to penetrate into the Hearts of the Faithful; then it breaks forth in Sermons and Exhortations, or in Prayer or Psalmody: During which, those who are not inspired to speak, remain in a State of Recollection, examine themselves, sigh and groan, and make a suitable Application of what they hear to the Circumstances in which they find their own Souls. From that inward Conflict of the Spirit against the Flesh; from the Devil's furious Assaults to keep the Mastery, proceed sometimes those bodily Motions, those Shakings and Tremblings with which the Faithful are seized, and which are now and then so universal, that as *Croesus* relates it^m, the whole Assembly-Room has seemed to be agitated by an

^m *Croesus*, lib. 2. p. 300. What he says must be compared to the Convulsions, which we shall mention in the Dissertation following.



*ASSEMBLÉE des QUAQUERS à Londres
A. Quakeress qui prêche*



*ASSEMBLÉE des QUAQUERS à Amsterdam
A. Quaker qui prêche*

P. Teyssie Sculp.

Earthquake. It has likewise happened more than once, that the Meeting was concluded without any Sermon, Exhortation or publick Prayer ; but the inward Devotion was so much less interruptedⁿ. We have mentioned something of the Quaker's Singing or Psalmody, but our Readers are desired not to imagine it to be any ways like the Singing of other Congregations ; by no means, 'tis but a kind of Humming or Buzzing proportioned to the spiritual Drowziness of that Sect.

MEDITATION, Prayer, Recollection, Contemplation, and Reading the Bible, are the chief Devotions which the Quakers use at Home ; they are longer or shorter, more or less frequent, and alternately diversified as the Spirit moves. Their Children are brought up to those Exercises from their Infancy, have a very plain and modest Education; without any Ornaments, fine Clothes, what is called a genteel Behaviour, or endeavouring to please other Men. The Quakers Dress is black; or of some plain dark Colour, somewhat like a Waistcoat, without Plaits on the Sides; without Buttons on the Pockets or Sleeves, their Hats broad-brimmed and horizontal; all the Politeness they aim at is an open frank Access, and natural easy Conversation. " They know not (says the Author of the *Philosophical Letters*, " Lett. first) how to draw one Leg behind the other, or to carry in their Hand " what is made to cover their Heads." If the other Customs and Tenets of the Quakers were not more singular or blame-worthy, 'twere almost to be wished all the World might turn *Quakers*.

THEY keep, as we said before, no Festivals ; but as every thing is done by them according to the Motion of the Spirit, they may meet on any Day ; in *England* and *Holland* they meet regularly every Sunday: They neither pray nor speak, either in publick or private, with a loud Voice, but when the *Spirit within* bids them. If this Spirit does not move them, they are only to *think* at Church, at Table, at going to Bed. This, says their Historian, has given their Enemies a Handle to accuse them of not Praying ; and of acting by Instinctⁿ, like Beasts. In *England* also, being obliged by reason of the Persecution to hide themselves, and for that end to meet in small close Rooms, where, by consequence, it often happened, that to prevent Faintings, those of a weak Complexion brought with them small Vinegar or *Hungary-Water-Bottles* to smell to ; the poor *Quakers* lay under the scandalous Imputation of inspiring themselves, and bringing down the *Spirit* by the Strength of the Liquor. Such Calumnies never wear off, and are generally made use of by

ⁿ The witty Description of the Quaker's Meeting in the *Philosophical Letters*, is embellish'd with several Ornaments, not exactly conformable to Truth. However, as it may divert the Readers, we shall give it room in this Note ; with this Caution, of mistrusting what they find in an *Italick* Character.

" The Quakers have several Meeting-houses in *London* : I went to that which is near the Monument ; they were met when my Leader and I came in, to the number of about four hundred Men and three hundred Women ; these hid their Faces with their Fans ; the Men were hid under their broad flapping Hats ; all were sitting in a deep Silence ; and not one of them looked up at us when we passed by them. The Silence lasted about a quarter of an Hour ; when one rose, took off his Hat, and having made some wry Faces and groaned, he spoke partly with the Mouth, partly through the Nose, unintelligible Jargon, which he thought was from Scripture, but which neither he nor any body else could understand. When this Posture-Master had ended his Soliloquy, and the Assembly was dispersed with great Edification and Stupidity, I enquired of my Companion, how it came to pass that the wisest of them could bear to hear such Nonsense? We are obliged to bear it, says he, and bear every thing with Patience, because we know not whether the Person who rises will be inspired by the Holy Ghost or by Folly. We even allow the Women to speak ; and if two or three of them are inspired together, then we have a brave Noise in the House of the Lord. What then, says I, have you no Priests? No Friend, said the Quaker . . . and we find the Benefit of it . . . why should we have Hirelings . . . who in a short time would oppress us ? The rest is but a poetical Invention of his own.

^o *Nunquam orare Deum & pecudum ritu proflire ad omnia.* This is expressed rather too strongly and falsely, so we have softened it.

^p *Groefius*, p. 305.

all Parties ; they spread from the People to the Churchmen, and to keep up Party-Divisions are with Success returned back from Churchmen to the Laity.

THE *Quakers* set no great Value upon the Knowledge of Languages and Learning, which tho' they do not think intirely useless, yet, say they, are not necessary for the Ministry. The Spirit speaks, and truly according to their System, that Spirit wants neither Philosophy, *Greek*, or *Hebrew*, to understand the Scripture and explain it to the People : They express a great Contempt of Philosophy and Divinity, chiefly as taught in the Schools, and esteem them no otherwise than as the Inventions of Satan.

THEY likewise reject all Titles of Honour, either in the State or in the Church, and have no regard to Academical Degrees¹. All these Marks of Distinction are only apt to set up so many Masters, which the Gospel expressly forbids, we being all equally Brethren : They give the Name of *Hirelings* to Protestant Churchmen, upon account of the Income they receive from the Lands they possess, from Tythes, Salaries, or Pensions. And according to their System, 'tis evident they cannot approve of a Limitation in the number of Ministers, nor of that Function being appropriated to a particular Order of Men, since the *Spirit within* is not and cannot be confined. Moreover, they think the number of Pastors is too small to comply with all the Duties required of them ; and that there ought to be Missionaries, who might, as amongst Catholics, labour without Intermision for the *Propagation* of the Faith ; and are of opinion, that the present Behaviour of other Protestants in that Particular, paves the way for Antichrist.

DUTIES, Taxes, Great Salaries and Profits, all other Means employed in civil Societies, to engage Men to do their Duty, and become useful Members of the Commonwealth, by the Hope of considerable Gains, seem odious and dangerous to the *Quakers*, as becoming only Hirelings and Slaves to Avarice, not good Citizens, or Christians who ought to have their Duty at Heart.

WE must repeat it over again : Amongst *Quakers* the *Spirit* is free, and does not submit to Synods, nor to worldly Learning, Wisdom, or Customs : This is one of the chief and most essential Articles of their Religion. All the Members of the Church may and ought to concur to the general Good of the Body ; all may have the same Helps from the Holy Ghost, and feel the same Impressions of his Power ; all are animated and fed, like our bodily Members, by the same *Efficacy* and in the same Manner ; all by consequence ought to give a helping Hand to the *Edification of the mystical Body*, as natural Members contribute to the Welfare of human Bodies. This they apply to the Evangelical Ministry : The *Spirit*, say the *Quakers*, notifies by its *Impulse* what is wanting to the Church, and obliges those Members upon whom he makes that *Impulse*, to give a speedy Help to the mystical Body. If it should happen that out of Laziness, Neglect, or Distraction, the Persons so moved, should not be sensible of the *Impulse*, or not give a due Attention to the Defects of which the Members of the mystical Body are guilty ; then they ought to rouse themselves with new Fervour, and by a perfect Recollection, make a Trial of the Gifts and Power of the Spirit of Life. The Call to pastoral Functions essentially consists in this, it requires no Pomp, no Ceremony, no Im-

¹ *Voltaire* above-cited, in a Dialogue with his *Quaker*, introduces him giving Proofs from Antiquity of *Thievery and Thieving* both Kings and Coblers, and of their plain Dress, to avoid the Pride, Vanity, and Corruption of the World.

² *Crocius*, pag. 310. *Dicunt unumquodque Membrorum Christi oportere se expergescere, & experiri in se, &c.*

provement of the Mind, no Preparation, no Examination, nor any of the Means used in other Christian Societies to provide Churches with Pastors and Teachers. Yet if after this *inward Trial* any one is moved and forcibly drawn by the Spirit to engage in the Ministry ; the Ecclesiastical Council must not omit the Formality of Examining whether the *Person so inspired* is in Reality fit for it, and ought to be admitted to that Dignity ; the Importance of which, in regard to himself, and to the whole Church, is strongly represented to him, in a Speech or Exhortation made to that end : And in this manner the Pastors, and the Assembly of the faithful *Quakers*, concur with *the Spirit* ¹ to the Election of the new Minister, who thus is called and accepted. This Ceremony is sometimes accompanied by the Letters of other Churches and Societies of *Quakers*, recommending such or such to that Office. When installed, they are maintained by voluntary Contributions only, without any Settlement, Contract, or previous Agreement. Each *Quaker* contributes freely according to his Power, and the Minister is not to accept of their Benevolence, further than is necessary for a sober and frugal Maintenance : But if he is reduced to Poverty for want of such Contributions, it is lawful for him to leave the Congregation which he served ; he may even, according to their Historian, *Shake the Dust off his Feet against that Church*, as Christ ordered his Apostles to do against those who would not receive them.

TYTHES, which are an Income appropriated to the Church, and other Duties and Taxes levied in War-time², they at last have thought fit to pay, in order to avoid the Persecutions which they had suffered so long upon that account : But to palliate this open Breach of their antient Discipline, which is directly opposite to such Impositions, they pretend to be ignorant of, and will not inquire into the Uses to which the Money so levied is applied. This they still own to be a Fault, but unavoidable to human Frailty. They were more inflexible heretofore³, and their Enemies reproach them with their Variations on that head, as contrary to the Sincerity of the Gospel.

THOSE who are the least acquainted with the Opinions of the *Quakers*, cannot but know that they reject Baptism and the Lord's Supper : and all are ready to cry out as the Author of *the Letters*, in the fore-mentioned *Dialogue*, *'s Death, why then you are no Christians !* The Truth is, they look upon Baptism as a *Jewish Ceremony* ; yet they are willing that other Christian Societies should receive it as a Token of Regeneration, of Initiation, of an Introduction to Christianity : But they pretend, that in our holy and all-spiritual Religion, outward Signs ought not to prevail upon Duty, nor a wicked Man be esteemed a Christian upon account of his being baptized ; whilst, for want of that Ceremony, another Man, who complies with all the Christian Duties, is looked upon as a Heathen. The true Baptism of Christ, say they, is the Purifying of the Soul, and that only can save Men. Their Belief concerning the Communion is also another Stumbling-block ; and upon perusing their Profession of Faith about that Article, most People are apt to repeat

¹ *Groefius*, p. 312. *Ut accitu accorsituque quasi horum veniat ac Spiritus.*

² *Voltaire*, in the above-cited Dialogue with a *Quaker* (amongst his *Letters concerning the English*) introduces him giving this Account of the Notion they entertain about War : “ We never go to War ; not out of Fear of Death ; on the contrary, we are glad of the approaching Re-union to the *Being of Beings* ; but because we are Men and Christians, not Wolves, Tygers or Dogs..... We must not cross the Seas to cut the Throats of our Brethren, since God commands us to love even our Enemies....., and when there are publick Rejoicings in *London* for Victories obtained, we groan in private for the Murders committed by those bloody Cut-Throats clad in Red, with pointed Caps two Foot long.”

³ They would not petition for Liberty, when in Prison ; nor pay the Fines laid upon them, nor even the Jailor's Fees, calling all those Dues, *the Wages of Iniquity*.

the Exclamation of *Voltaire*, and to eccho after him, *What no Communion!* The *Quaker's* Answer is, *We have no Communion, but the Union of Hearts.*

WE shall not repeat here, what every one knows, and we ourselves have mentioned, of the Aversion which the *Quakers*, as well as all *Anabaptists*, have to Swearing and taking Oaths: The Author of *Letters concerning the English*, introduces his *Quaker*, expressing their Opinion on that Topick in the following manner: “ We never swear, not even in a Court of Justice; the most holy Name of God
“ ought not to be thus profaned in the trivial Disputes of poor frail Mortals. We
“ ourselves have no Law-Suits one against the other; but when we are obliged to
“ appear before the Magistrates about the Contentions of others, we Affirm the
“ Truth by a *Yea* or *Nay*, and the Judges take our Word for it; whilst so many
“ Christians of other Denominations daily forswear themselves.”

MARRIAGES are contracted amongst them, with as little Ceremony as all their other Duties are performed. A *Dutch Quaker*, being reprov'd for the *Holy Indifference* which he pretended to, in paying an Homage due to Nature, gave this short Answer, *'tis enough that Necessity requires it.* Nature gives the same Bent to *Quakers* as to all other Sects, all other Religions; but they pretend to govern its unruly Motions, and to make it act as being in them perfectly *regenerate*. Therefore their Youth are Christianly instructed, in whatever concerns that honourable State; they are admonish'd that it is of the highest Importance, requires a serious and strict Examination, and is not to be entered into without a nice Choice, much Reflection, and the Approbation and Consent of their Parents. When after all this, they persist in the Resolution of Marrying; they must give Notice of their Design to the Ecclesiastical Council, who make the usual Enquiries, *Whether they are qualified to marry? and have the Consent of their Parents? &c.* Informations are likewise taken from those who are present, to know if no Opposition is made to the Marriage intended, and on the next Sunday following they publish a kind of Ban. These Preliminaries being over, the Contract becomes valid amongst the *Quakers* in this Form: The Bride and Bridegroom come to the Assembly accompanied by the Friends and Relations whom they think fit to invite. There, in the Presence of the said Friends and Relations, they are desired to declare, whether they love one another, whether they are mutually willing to have each other, and are resolved to help and assist one the other. To these and such other Questions, suitable to the Occasion, the *Quakers* give, with all Sincerity, the usual Answers: which, with their mutual Consent, are registered in a Book kept for that Purpose. The contracting Parties set their Names to it, as also the Friends and Relations as Witnesses; which being done, the new married Couple are sent away, to obey religiously the Dictates of Nature. The Disorders, usually committed at Weddings, are, or ought to be, wholly unknown amongst *Quakers*. The Body being, in their System, the *Vessel and Garment* * of the Soul, it must be maintained and kept with Simplicity and Modesty, without Superfluity, or endeavouring to please the Senses at the Expence of the Purity of the Soul. Those Marriages of the *Quakers* were heretofore deemed illegal in *England*; but they are now tolerated, and looked upon as valid and indissoluble Contracts.

FOUR or five Days after the Birth of a Child, the Midwife, the Nurse, the Dresser, and all the Gossips which were present, are convened to give their Testimony, which is registered, and at the same time the Infant is named.

* *Corpus Animæ Vas ac Vestimentum.*

THEIR Obsequies are without Pomp, without Funeral Orations, all which, according to their Notions, are as opposite to Christian Simplicity, as the *foolish Diversions allowed* by other Christians, at the Celebration of their Marriages. “ Can any thing be more extravagant^y, than that the Friends and Relations of the Deceased, should with a sorrowful Countenance follow his Corps, and accompany it to the Grave in a Mourning Dress, and then come back to the House to drink and sometimes get drunk^z in his Honour? What contrary Proceedings are these! is it not a mere comical Farce to see their formal affected Grief, seeming in their long black Cloaks to shed Tears for the Loss of a Parent or Friend, of whose Death they are heartily glad, for the sake of the Riches he has bequeathed to them? All those Abuses are avoided by the *Quakers*: They carry the Dead to their Burying-Place, without Attendance, or Mourning; and content themselves with a serious Meditation on the Frailty of human Life, and mutually exhorting each other to the Practice of Virtue, and to a faithful Imitation of the Deceased, if his Example was truly worthy of being followed, &c.”

THESE are the most remarkable Customs and Opinions of the *Quakers*: We shall now go on to entertain our Readers with the astonishing Progress of that Sect. In the Year 1667, *Keith* being in Jail at *Aberdeen* in *Scotland*, published a *Treatise of the immediate Revelation of Jesus Christ in Man*. *Penn* was likewise cast into Prison upon account of a Book, which, in the Opinion of the Orthodox, destroyed the Belief of the Trinity. One *Eccles*, a Visionary Writer, and obstinate Fanatick, who from a Musician was become a preaching Quaker, invented a new way of gaining Profelytes. He and three more forcibly entered into an Assembly of Catholics, carrying upon his Head a Chaffing-dish full of Fire, with which he threaten'd to burn them^b (probably in this and in the next World (*unless they renounced their Idolatry*). He run about *London-Streets* with the same Fury, and at last met in *Ireland* with the Punishment he deserved. In the Year 1670, the *Quakers* were severely treated; and if the Account of that Persecution, as related by their Historian, is exactly conformable to Truth, the Persecutors are much more to be blamed than those whom they so cruelly persecuted. 'Tis very well worth Notice, that tho' the Obstinacy of the latter was as ridiculous in itself as it seems contrary to the true Spirit of Christianity; yet their Behaviour had something in it very moving, and apt to draw Compassion from the Spectators. For Instance, when they were thrust out with Violence, and all sorts of Affronts, from the Meeting-Places in which they were found assembled; they did not run away to screen themselves from the Insults of an incensed Mob; but gathered again at the Door of the House, and wilfully exposed themselves to the same Injuries and Outrages. The War of 1672 between *England* and *Holland*, brought them some Respite, and from that time (it may be said with Truth) the *English* accustomed themselves by degrees to bear the Sight of a *Quaker*.

HERE *Fox*, whom we have so long lost sight of, comes again upon the Stage: In 1671 he went to *America*, to visit all the Brethren *Quakers* dispersed in those Provinces of the *West-Indies* which are subject to *England*. At his Return he was

^y See *Croesius*, p. 230.

^z Drinking at Funerals is still practised, but neither so commonly, nor to the Excess mentioned by *Croesius*.

^a *Cæteroquin futurum ut universi igue intereant.* *Croesius*, p. 320.

again taken into Custody : My Lord *Hales* petition'd for and obtain'd *Fox's* Liberty, who made use of it, to write every where Letters of Advice and Exhortations, to gain Converts to *Quakerism*. He wrote to the *Jews* of *Amsterdam*, to the *Roman Catholics*, to the Pope himself, to the Princes of *Africa*, and even to the *Grand Turk*. But we need not give the Annals of his Fanatical Transactions ; at last he died in the beginning of the Year 1691. His Body and Mind were equally indefatigable ; the first by a strong and well-framed Constitution, the latter by Steadiness, Perseverance, and Fervency of Zeal : His Genius was no ways improved, and he naturally wanted a nice Taste and Penetration. Tho' he followed the Example of his Predecessors, the Fanatical Anabaptists, and slighted all Arts and Sciences, so as to be ignorant of their first and most common Principles ; yet upon occasion he argued with so much Subtilty and Sharpness, as obtained him the Reputation of a Man of good Sense : He was laborious, unwearied, and never feared taking too much Pains even for Trifles. His Steadiness, or rather inflexible Obstinacy, in maintaining his erroneous Opinions, and warmly espousing the Cause and Defence of his Disciples, was not to be equalled : Add to these Qualities an exemplary Patience, and Sobriety of Life. He carefully shunned all Excess and Disorder, not so much with a View of preserving his Health, as out of Duty, and a religious Principle. He joined to a great Courage an extraordinary Boldness and Presumption, was so conceited of his own Merit, that he would be present at and concerned in every thing, and thought nothing well done but what he either advised, or put himself in Execution. A feigned Modesty and Simplicity served for a Disguise to this excessive Pride, which as it made him appear meek and affable to those of his Party ; so it gave a Loose to a *Holy Indignation* against the rest of Mankind, chiefly those who opposed him : This indeed being to all outward Appearance a *Saint-like Anger*, did not allow him to offer any Injury to his Adversaries, except by Words ; but, to translate literally the Words of the *Latin* Historian, *he hurt them by Words . . . as much as he was able^b, and in that Point he was sometimes not only imprudent, but even most shameless and impudent*. At his Death the *Quakers* ran into Party-Divisions, his Authority had preserved Unity amongst them, and prevented Cabals. We shall see in the Sequel of this Work, that the Opinion of *Keith* concerning the human Nature of Christ, gave Occasion to and was the Origin of those Diffensions, which by Schism were like to dissolve and bring Destruction on the whole Sect.

WE shall only glance here on the Conference held at *London* in 1674, between the *Anabaptists* and the *Quakers*. One *Hick*, an Anabaptist Minister, had injuriously attack'd the *Quakers*, laying it home to their Charge, that they were not Christians, and taxed them with teaching, that *Christ is not a Person out of Man^c, but that the inward Light of every Man's Mind is Christ*. This Accusation was grounded on this Saying, which is often to be met with in some Writers of the *Quakers* Sect, *No Man has ever seen Jesus Christ with the Eyes of his Body*. The Conference was held upon that Account, and if we give Credit to the *Latin* Historian, the Success of it was wholly to the Confusion of the *Anabaptists*. Two Years

^b See *Croesus*, lib. 2. p. 385. *Verbis quantum poterat, ladens, in eoque interdum non solum imprudens, sed & inverecondissimus atque impudens.*

^c *Christum non esse Personam, quæ sit extra hominem, at hominis cujusque lucem mentis internam Christum esse.*

after *Robert Barclay* wrote and published the famous ^d *Apology* for the *Quakers*; which several Protestant Divines of *Holland* and *Germany* endeavoured to confute.

MUCH about the same time^e, *Michael Molinos*, a *Spanish* Priest, published in *Italy*, and in the Language of that Country, his *Spiritual Guide*, which contains the whole System of the mystical Doctrine of the *Quietists*. The Circumstance of the time in which *Quietism* began^f, and the wonderful Agreement of its Opinions with the *Quakers* Tenets, give us Ground to look upon both as Members of one and the same Sect; and it must be owned, that the Writings of one of the most considerable *Quakers*^g are so conformable to *Molinos* in the Turn of Thought and of the Expression, that the Difference betwixt them is almost imperceptible.

THE Persecution against the *Quakers* was carried on till the end of King *Charles* the Second's Reign. What their Historian relates upon this Article is so cruel and so odious, that it may serve to justify, at least in the Opinion of Men, the greatest Excesses which want of Toleration has produced in all other Religions. *James* the Second, upon his Accession to the Throne, seemed at first to incline towards a general Liberty of Conscience, with a View of favouring his own Religion, by a Method which might meet with the Approbation of, and give flattering Hopes to, all Parties. The *Quakers*, in their Address of *Congratulation*, speaking in a Style conformable to their Principles, "We hear, said they, that thou art not
" in the Sentiments of the Church of *England*, any more than we are: We beg
" of thee the same Liberty which thou takest for thyself." This Petition had its desired Success, and the *Quakers* experienced the King's good Will towards a Toleration. About fifteen hundred of them, who had been confined, were set at liberty: Notwithstanding this, as several of them were again thrown into Jail, for refusing to take the Oaths, to pay Tythes, or to contribute to the Exigencies of the State; the King ordered them to be released, and would not suffer them to be molested either upon account of their Opinions, or for their Customs: So they were allowed to deal with the Sovereign, as if he had been a private Person, to stand in his Presence with their Hats upon their Heads, to *Thou* him, and speak to him familiarly as one of their Equals.

PENN was in great Favour with *James* the Second, which he made use of to serve his Sect: But as he was accused of advising the King to abolish the *Test and Penal Laws*; his own Party had a Mistrust of him, and he was hated by the other Protestants, all being convinced, that such a Project could have no other Tendency than to settle the Popish Religion in *England*. The Protestants called him a *Papist* and a *Jesuit*. The *Quakers* foreseeing, and fearing that the taking away the *Test and Penal Laws* would restore Popery, openly declared, that a Prince of that Religion, when he once found himself settled upon the *English* Throne, would certainly renew those Laws against all Protestants. *Penn* had given just Grounds to

^d It was presented to *Charles* the second: the Author, in the *Dedication*, addresses the King thus, "Thou hast tasted Sweetness and Bitterness, Prosperity and Adversity; thou hast been driven out of the Country in which now thou dost reign. Thou hast felt the Weight of Oppression, and thou knowest the Oppressor is hateful to God and Men instead of hearing the Voice of flattering Courtiers, hearken to thy own Conscience, which will never flatter thee." The Author of *Letters Philosophiques* says, that this Letter wrote to the King by an obscure private Man, put an end to the Persecution; but *Barclay* was not an obscure private Man, and the Persecution lasted to the End of King *Charles*'s Reign.

^e See vol. i. of this Work.

^f Or rather was renewed.

^g *Crocius*, lib. 2. p. 350. There *Keith* mentions, *The Influence of God on the Soul; Perseverance in Quietness*, before the Soul proceeds to *Activity; a Divine and Holy Life; the Spirit moving and acting in us, giving Liberty to act, ordaining or permitting the Action: Faith, like a Graft, draws all the Juice, &c.* which mystical Jargon is also used by the *Quietists*.

entertain disadvantageous Suspicions of him. He had published a Book against Penal Laws; he had always professed an universal Toleration, by which every Christian was to be left at full Liberty to serve God according to his own way of thinking, and no Man excluded from bearing even the highest Offices and Employments in the State, upon this one only Condition, that he should behave himself peaceably and with Moderation in those Posts. Now he thought it high time to publish his own Apology, and to defend himself from the Charge of being a Papist. This convinced his Brethren the *Quakers*, and he regained by it their good Graces. But other Protestants in *England*, particularly the *French* Refugees, could not be persuaded to lay aside the bad Opinion they had of him; which was confirmed by a Letter which King *James* wrote to *Penn* from *France*, after the Revolution had been brought about by King *William* the third. *Penn* was strictly examined concerning this Correspondence: His Answer was noble^h, generous and wise: But Party-Animosity made it be looked upon in the Hurry of Spirits at that time, as a bare-faced espousing King *James's* Cause. And most Protestants, chiefly News and Libel-Writers, thought it no less a Crime than High Treason, to profess a Friendship for that Prince. From that time *Penn* retired to a more private Life, and minded only his Family Concerns till the Year 1693. Now we shall entertain our Readers with *Penn's* Performances in *America*.

LONG before his time, as early as the Year 1653, some *Quakers* went over to the *English* Colonies settled in the *New World*, or *West-Indies*; they met there with the worst of Treatment, and the severest Laws were made against them; they were fined, whipt, imprisoned, &c. If we give any Credit to their Records, they were dealt with more humanely by the savage Inhabitants, than by their own Countrymen the *English*. This is likely, and not to be wondered at; the Notions of those Savages were accompanied with a native Simplicity, as ours ought to be, and probably would be, if not over-burdened with the Prejudice of a wrong Education, which by imperceptible Degrees gives us a Bent to Evil, and to Persecution. Besides Fines, Banishment, and other Penalties, a new Law was made to stop the Progress of *Quakerism*, by which it was enacted, that every Convert to that Sect, every Person convicted of being a *Quaker*, should for the first Offence, if a Man, lose one of his Ears, if a Woman be whipt. At last even Death was inflicted on the more obstinate; and some *Quakers* were hanged at *Boston*. Enough of this disagreeable Subject, we must now return to *Penn*.

THE King and Parliament, (being willing to make him some Amends for the large Sums of Money which his Father had advanced for the Service of the Crown, and which had not been paid to him) gave him in 1680 the Property and Sovereignty of a Province in *America*, which lies South of *Maryland*. The new Owner called it from his own Name *Pensilvania*; peopled it with *Quakers*, built in it the Town of *Philadelphia*^k, entered into a strict Alliance with the Natives of the Country, gave Laws to his new Republick, and settled, as we shall see, a Toleration and ^la Christian Liberty, which promotes and keeps up Christianity and a true Sense of Religion, far better than Penal Laws, provided *Libertinism* is not tolerated under the specious Pretence of Liberty. “ He declared that all those (who acknow-

^h He declared that he had no Share in King *James's* Designs, but owned himself to be a Friend of that Prince, whom he had loved in his Prosperity, and did not think himself obliged to hate in his Adversity.

ⁱ The Capital Town of that Province was so named to be a standing Monument of the Union and Brotherly Love of the Sect.

^k *Croesus*, lib. 3. p. 439.

“ ledged One God, Almighty, the Creator and Preserver of the World, and testified
 “ this their Belief by serving faithfully that supreme Being, and exactly comply-
 “ ing with the Rules of Virtue, which alone can enable Man to approach, and
 “ become in some measure like unto his Creator) should enjoy an entire Freedom,
 “ should never be forced to the Observance of any Religious Ceremony, against
 “ the Dictates of their own Consciences, nor required to be present at a Form of
 “ Worship which they disliked ; and that if any one molested any ways his Fellow-
 “ Citizen upon account of Religion, he should be punished as a seditious Person,
 “ and a Disturber of the publick Tranquillity.” So just a Law put a Stop to
 both Hypocrisy and Profaneness, and left no Room for Ecclesiastical Factions, which
 have so often forwarded the Ruin of great Empires. Not satisfied with so general
 a Toleration of all Sects and Religions, and with requiring nothing more of those
 who had a Mind to settle in his Republick, than to believe in God ; he even
 allowed them to bear any Offices, and enjoy the highest Posts in the State ; tho’
 at the same time the *Quakers* could scarce ever fail of being chosen, more by Reason
 of their superior Numbers, than by Solicitations of Party-Interest ; which is quite
 opposite, says their Historian, to the Simplicity and Plain-dealing of *Quakerism*.
 This Author seems to suppose, that such good Dispositions are unchangeable, that
 those Laws never have, nor ever can admit of Exceptions, or be infringed ; but
 we are ignorant of those Privileges, and dare not warrant that any State can for
 some Ages preserve this primitive Simplicity : On the contrary, a Doubt proposed in
 a disagreeable Manner, a new and unexpected way of solving that Doubt, may easily
 occasion the Loss of it ; and this was very near being brought about, as may be
 seen in the following Account. This new Republick was scarce settled, when
*Keith*¹ occasioned in it very warm Debates, which divided the *Pennsylvanians* into
 different Parties. The Matter in Dispute was *Keith’s* Opinion concerning the hu-
 man Nature of Christ, which, he pretended, was twofold, the one Heavenly, Spi-
 ritual and Eternal ; the other Earthly and truly Corporal. This last was the Body
 of Christ born of the *Virgin Mary*. We have already mentioned a Book published
 by *Keith*, in which he endeavoured to prove the Truth of this Paradox, which
 seemed to make a double Christ ; at least this was objected to *Keith* by his Adver-
 saries. He maintained on the other Side that his Sentiments had been constantly
 taught by all *Quakers* from the first Origin of the Sect ; that it was the Ground-work
 and Support of Christianity, and that the Truth and Orthodoxy of it could not be
 questioned, without denying the Passion and Death of Christ : He even threatened a
 Separation from those who opposed him in it. Those who had declared themselves
 against *Keith* were also at Variance amongst themselves : Some held that Christ did
 not rise from the Dead, or go up into Heaven with that Body which was born of
Mary ; others owned that Christ rose from Death with that Body, but left it at
 his Ascension : Most remained in Suspence, and, as their Historian says, *either*
knew not what they said^m, or *what they should have said*. Those who were more
 moderate were of opinion, that such Questions were of no great Importance, and
 useless to Salvation. These vain Enquiries brought on others full as vain. They
 thought fit to embroil themselves in new Quarrels about *the State of Souls after Death* ;
 several maintained that the Good went immediately to Heaven, and the Bad to Hell :

¹ *Croesus*, p. 446, and following.

^m *Neque quid dicerent, cognoscebant*. This will bear the two Senses as above.

Their Adversaries objected, that it followed from thence, that both were judged as soon as dead, and that by Consequence there was to be no Resurrection of the Flesh, nor an universal Judgment. Other *Quakers* held that Mankind had Heaven and Hell within them in this Life. Moreover, *Keith* was accused of believing the Transfiguration of Souls. These frivolous Questions were debated with much Heat, Bitterness and Obstinacy; and at last became the chief Object of a general Assembly of the *Quakers* in 1691. *Keith* got the Victory, his Doctrine concerning Christ was declared orthodox; but he was soon after obliged to fight new Battles, and bear new Assaults. *Fitzwater* accused him of teaching, that the *Light of Christ* was not sufficient for Mankind: Those, who by order of the general Assembly, were to give him Satisfaction, and make him some Reparation, refused to comply, and persisted in their old Sentiments, and at last obtained a Revision of the Decision made in the Assembly of 1691. This was done in the Meeting of 1692, in which the Intrigues of *Keith's* Enemies prevailed; he was condemned, without being heard, and dealt with as one who has not the Fear of God. This unwarrantable Proceeding was accompanied with other Circumstances, which we omit, and which obliged *Keith* and his Adherents to appealⁿ from that Sentence to the King and Queen^o of England. The Appeal did not take place, *Keith* gave way to the repeated Solicitations of his Friends who intreated him to yield, and prevent a greater Breach. The *Quakers* of London were soon apprised of those Dissensions by *Keith* himself, who was returned from America; and notwithstanding all possible Precautions were used to prevent the Contagion of those Disputes from spreading farther, yet the English *Quakers* were likewise divided into two Factions. A new Profession of Faith was drawn up, the yearly General Assembly was called; but those two Grand Remedies, which in all Communions are applied to Ecclesiastical Dissensions, proved fruitless amongst the *Quakers*, as they often do elsewhere. Three Synods one after another examined the controverted Points; their Endeavours to reconcile both Parties were unsuccessful. At last, in the Assembly of 1695, it was determined that *Keith* (who was as stubborn in the Defence of his Conduct, and of his Doctrine, as explained in the Course of those Disputes, as his Enemies had been in carping at his Expressions) should no more be looked upon as a Brother, but declared guilty of Schism, and remain in a State of Separation and Exclusion from the Society of *Quakers*, till such time as he should publicly own his Fault, and sincerely repent.

THESE are the most material Occurrences which we could gather concerning the Growth of *Quakerism* in the English Dominions. The Author of *Lettres Philosophiques* says, that “the Religion of the *Quakers*..... daily loses Ground in London: In all Countries the predominant Religion, if it abstains from Persecution, swallows up all others..... They are obliged to get Money by Trade. Their Children grown rich by the Industry of their Parents, are desirous of enjoying their Fortune, of obtaining Honours and Preferments, and of being better dressed; they grow ashamed of the Denomination of *Quakers*, and become modish Protestants.” If this Account proves true, some other Sect may rise in their Stead, which may

ⁿ In the Grant of *Pennsylvania*, Charles the Second had reserved to the Crown the Right of judging without Appeal, whatever Causes could not be decided by the Colony, or were not decided to the Satisfaction of all Parties concerned.

^o William and Mary.

make the Loss of the *Quakers* regretted, and that said of them one Day which the Emperor *Galba* said of *Nero* ^p.

THE ^q Author of *Memoirs and Observations*, &c. mentions a Sect of *Philadelphians*^r, “ who pretend that their Society is the Bud or Shoot and Beginning of the true Church, the Virgin-Spouse of Christ, whose Members dispersed amongst all other Religions in the World, will soon come forth and join themselves to the *Philadelphians*, to form this pure and undefiled Church, according to the Pattern set them in the beginning of Christianity by the Church of *Philadelphia*” The said Writer says these *Philadelphians* are generally thought to be Quakers.

THE Compilers of Catalogues of Sectaries have made mention of *Muggletonians* and *Reevians*; this is what they mean. Two Fanatical *Quakers* or *Anabaptists* about the Year 1653 or 1654. took it in their Heads to publish in *London* that they were the two last Prophets of Our Lord *Jesus Christ*, named and sent by him to prepare Mankind for his Coming with his Angels and ten thousand Saints, &c. They had a few Followers, and arrived at so great a Pitch of Impudence, as to forbid the *English* Clergy to exercise any pastoral Function, under pain of eternal Damnation.

STOUPPE, who wrote a small Pamphlet under the Title of *Dutch Religion*, mentions also a Sect of *Borrellists*: We very much doubt whether there are any Remains of it still subsisting. We dare not even take it upon us to affirm, that the Account given by him is true; he had been a Minister^s, being converted was raised to the Post of a General Officer in the *French Army*: besides this his shifting Sides, he is guilty of two considerable Faults as an Historian, a great Inveracity against the *Hollanders*, and a great Negligence or Ignorance, if not something worse, in the Accounts he gives of the Heresies in *Holland*. However “ the *Borrellists*^t, says he, had their Appellation from their chief Leader one *Borelle*^u, a “ Man very well versed in the *Hebrew*, *Greek* and *Latin* Languages. He was “ Brother to Mr. *Borel*, Ambassador from the States of *Holland*, at the Court of “ *Levis* the fourteenth. The *Borrellists* hold most of the Opinions of the *Menno-* “ *nites*, though they do not frequent their Assemblies; their way of living is very “ severe, spending most of their Substance in Alms-Deeds, and strictly complying “ with Christian Duties. They are very averse to communicating with other “ Congregations, to the use of the Sacraments, publick Service, or any other “ exteriour Acts of Divine Worship! They maintain, that all the Churches which “ are now in the World, or have been since the Apostles have lost the “ Purity of sound Doctrine having suffered the Word of God which “ is contain’d in the Old and New Testament, to be explained, or rather cor- “ rupted, by Doctors who are not infallible; yet pretend that their Profession of “ Faith, their Catechisms; Liturgies and Sermons, are the pure Word of God, “ which is very false, they being only the Produce of human Wit and Industry. “ They maintain, that the Word of God must be read by itself, without any In- “ terpretation of Men; if there was any Communion, in which nothing was read “ but the Word of God, all those who own the Scripture to be the Word of God, “ should be admitted into that Society, let their Character, and other good or bad

^p *Nero a pessimo quoque semper desiderabitur providendum est ne etiam a bonis desideretur.* Tacit. Hist. lib. 1.

^q P. 369 and following; he wrote in 1697. These Notions are like those of the *Rosicrucians*.

^r *Revel.* chap. 3. v. 7. and following.

^s He was killed at the Battle of *Steinkirk* in 1692.

^t He spells *Borellists* and *Borelle*, instead of *Boreel*. This Family of the *Boreels* has filled with Reputation the highest Posts in the State.

^u We believe his Name was *Adam Boreel*.

“Qualities be what they would.” Two things are to be taken Notice of concerning this real or pretended Sect; first, that these Opinions about the Corruption of all Churches, the Uselessness of Sacraments, &c. seems to be no more than an ill-contrived Mixture, of the *Brownists*, *Anabaptists*, and *Quakers* Notions, jumbled together by *Stouppe* himself, or by those who furnished him with Memoirs. Secondly, that the chief, if not the only, Heresy, which can with Truth be charged upon upon *Borel*, is what he maintained in the Year 1645. *viz.* that the Word of God contained the Old and New Testament^x, ought not to be explained or preached, but only read. This being, in his way of thinking, an infallible Method to put an end to and prevent all Schisms; from which erroneous Opinion, an Infinity of mad Consequences have been drawn; a plentiful Harvest for such Authors as *Stouppe*, *Jovet*, *Rejs*, *Prateolus*, and others who may come after them!

FOX the Founder and Patriarch of the *Quakers* sent Missionaries into *Holland*^y; they settled in several Towns of the united Provinces; from thence they penetrated into *Westphalia*, and the Princess Palatine *Elizabeth*, being in that Country, was pleased to hear them preach^z. One *Ames* began a Settlement at *Amsterdam*, at *Rotterdam*, and in other Places. They behaved as in *England*. Having^a received an Order to withdraw from thence, they would not obey, but staid; they were forbid to preach, and sent to Prison. As soon as they were set at Liberty, they preached openly in the publick Places; if they were banished from a Town over Night, early next Morning they came into it again: They met every where with the like Treatment, were thrown into Jail, or confined to Mad-houses; at last they settled, and by their strange Behaviour or Obstinacy forced the Magistrates to tolerate or rather despise them. *Quakerism* remained in this low Situation till about the Year 1664; at which time, much to their Prejudice, they were confounded with the Socinians. But this Cloud^b being dispersed, the Sect fixed itself, and held some Rank amongst the many others which swarm in that Country: This happened about 1669. At the Beginning of the War with *France* in 1672, they settled in *Friesland*; from thence they proceeded to *East-Friesland*, and began to make a Settlement at *Emden* in 1674; but the same Persecutions which they had met with in other Places, attended them likewise in that Town: In short, they made little or no Progress in *Germany*, or in the^c *Palatinate*.

THE *Quakers* made some Attempts on the Side of *France*: Two of their Missionaries began to dogmatize at *Dunkirk*, a third did the same at *Calais*, a fourth went further into that Country. The three first thought fit to retire with some Haste, from a Country where Fanaticks are punished like State-Criminals; the fourth probably perished, having never been heard of since^d. From that time we meet

^x See *Ottii Annal. Anab.* Ann. 1645.

^y The first Missionaries went over in 1655.

^z The Author of *Lettres Philosophiques* says, that the *Friends* (so the *Quakers* call themselves) had an Audience of the Princess at the *Hague*. *Fox* sent to her two *Female Quakers*, who had some Conference with her Highness; who answered *Fox* with great Civility, and sent him Word, that she was willing to hear his Advice, and of the *she Friends*. *Penn* likewise had some Discourse with the Princess.

^a This happened to the *Quakers* at *Amsterdam*.

^b The States had published a Decree against the *Socinians*, &c. The Synods of *Holland* endeavoured to see it executed. The States of *Friesland* had likewise put out an Edict against the *Socinians*, the *Quakers*, and the *Anabaptists*: These last were known then in *England* by the Name of *Dippers*.

^c The *Quakers* are distinguished in *Germany* from the *Anabaptists* only as the *Species* from the *Genus*, not without some Foundation, as is evident by comparing their Doctrine. See *Ottii Annal. Anabapt.*

^d During the War which followed the Revolution of 1688, a *Female Quaker*, named *Esther Bidley*, took it into her Head to go, as being sent from God, and exhort to Peace all the Powers then at War. She addressed first *Mary*, King *William's* Queen. That Princess had the Goodness to hearken to this pretended Ambassadors's Representations; who being thus encouraged, her Zeal or Fanaticism was raised to such a Pitch,

meet with no other Sect which bears any Resemblance to *Quakerism*, except the *Prophets of Dauphiné*, and *Fanaticks of Cevennes*: to which some are willing to add, the *Convulsions of St. Medard*, occasioned by the Honour paid to Mr. *Paris* a Deacon, who died in the Odour of Sanctity, in *May 1727*. The Disputes on that Head run so high in *France*, that being at so great a Distance, we are not yet willing to take any Share in them. But we may safely rank in that Order the *French Prophets of London*, who have since been dispersed in *Amsterdam*, *Berlin* and other Places from which they have been banished. But before we give an Account of them, we must present our Readers with a regular System of the Quakers Doctrine.

The BELIEF of the QUAKERS.

IT is not an easy Task to draw up an entire System or Body of the Quakers Doctrine: and we shall soon find the same Difficulty in what concerns the *Anabaptists*. The *Quakers* Teachers are not all of the same Opinions; one and the same Man varies in his Notions, their Expressions are so dark and mysterious, that like the *Alchymists* Language, they are unintelligible even to themselves; in which case they cannot make themselves be understood by others. Nevertheless, we shall attempt an Exposition of their Faith, as delivered by a modern Author^d.

EVERY one who leads a moral Life, and from the Sincerity of his Heart complies with the Duties of natural Religion, must be deemed an essentially good Christian. An Historical Faith and Belief of some extraordinary Facts, which the Christians own for Truths, is the only real Difference between a virtuous Pagan and a good Christian, and this Faith is not necessary to Salvation.

CHRIST is the true inward Light, which enlightens all Men. This is performed by an immediate Inspiration, and not by the outward Doctrine of the Gospel, which Christ has preached to Men as a Rule of their Belief and Practice. Which outward Preaching of Evangelical Truths, is not the usual and ordinary Method used by God to enlighten Mankind; but he sends to each Person interior Inspirations. This

Pitch, that she begged of the Queen to furnish her with Means to go over to *France*, being resolved, she said, to present her self to the King of that Country, in order to make the like Remonstrances to him from God. The Queen endeavoured to dissuade her from that rash Design; but not being able to overcome her Obstinacy, was pleased to yield to her Desires, and to bestow on her some Money towards defraying the Expences of her Journey. With this Help our Ambassadors reached *St. Germans*, had an Audience of King *James* the Second, shewed him her Credentials for *Lewis* the fourteenth, the Contents of which were, "That by the Order of God, Sovereign Monarch of all Monarchs, she came to *Lewis* the Fourteenth, to desire him to make Peace with God and other Nations, and by "that Method to put a Stop "to the Effusion of Blood, which was daily spilt in such Streams as threatened Destruction to Mankind." *James* was not unacquainted with this female *Quaker*, who had before presented to him such Petitions: He sent her to the Duke of *Orleans*, *Lewis's* Brother, who gave her to understand, that she could not see the King: To which she answered, with Tears in her Eyes, "I daily converse with the King of Kings; "shall I then be denied Audience for a Moment by the King of one single Nation!" However *Lewis* hearing of this, was desirous to see this extraordinary Person, and gave her Audience in Presence of his whole Court; and having heard patiently what she had to say, told her, "Good Woman, I desire Peace "as much as you do; go to the Prince of *Orange*, and tell him he may have it when he pleases." He dismissed her with this Answer, and ordered a Sum of Money to be paid to her for her Journey homewards. We cannot help taking notice, that great Revolutions in Church or State are always favourable to Fanaticism, and there are more pretended Prophecies and Inspirations at those Times than at any other. Such was the Revocation of the Edict of *Nantes*, the *French* Protestants being *Refugees*, the *English* Revolution of 1688. What a Number of Prophets swarmed on those Occasions! How many shewed so much Favour to them, as to look upon their Opposers as so many Spies, Jesuits, and Apostates? But what is still more surprising, all these Prophets still loved *Egypt*, desired and hoped to return thither, the *Manna of the Desert* was less agreeable to them than the *Onions of Egypt*.

^d *Smith*, in his *Preservative against Quakerism*. See likewise *Croesus*, p. 113, and following, of his *Hist. Quaker*.

interiour Light is the true Gospel, it is to be adored as being Christ himself and God himself.

SCRIPTURE is not the true Rule, the real Guide of Christian Faith and moral Doctrine: This is a Prerogative belonging only to the inward Light, which each has within himself, or which breaks forth in the Assemblies of the Brethren or *Friends* (as the *Quakers* are called in *Holland*.) The *Dead Letter* of the sacred Writings is not of so great Authority as the Preaching of the Authors of them: The particular Books which make up the Scripture, were directed to private Churches or Persons, and we are not interested in them.

THE publishing of the Gospel has not abolished immediate Inspiration: As there are many particular Cases, which cannot be decided by Scripture, it necessarily follows, that the *Light within* is the true and only Rule by which Mankind is to be governed and directed. We must not judge of the Certainty of Revelations by Scripture, but each Faithful must have an immediate Inspiration; and we are not obliged to comply with the Precepts of the Gospel, unless they are confirmed by this Inspiration.

THE chief Rule of our Faith is the Inspiration of the Holy Ghost, who interiorly teaches us; and the Scripture is only a Rule subordinate to that Spirit. An immediate Inspiration is as necessary to us as to the Apostles: It teaches us whatever is necessary to Salvation. The Promise which Christ made to his Apostles *to teach them all Truth by his Spirit*, and that the Holy Ghost *should always remain with them*, was not confined to the Apostles only, it belongs to all the Faithful; and 'tis said of them all, that the *Unction shall teach them all things*.

AN immediate Conversation with God is much to be preferred to a mediate one. *The Pleasure and Satisfaction which we enjoy in our Assemblies at the Manifestation of the Spirit, is a certain Proof of his dwelling within us.*

THE interiour Witnessing of the Spirit, is the most certain Proof of the Truth of Christianity, and of the Divine Authority of Scripture: Tho' other exterior Proofs of those Truths be ever so strong, still this Testimony is necessary, and the Scripture cannot be understood without it; but Recourse must be had to the Spirit alone, in order to penetrate into the dark Mysteries contained in those sacred Books.

ALL true Ministers of Christ are as infallible in what they teach, as the 'Prophets and Apostles were: otherwise the Spirit of Christ would not be infallible. All those who are filled with the Gifts of the Spirit are equally infallible, without which the Infallibility of the Holy Ghost must be divided; there is no exterior way of Teaching, which may help one to judge of the Truth of the Doctrine which he preaches. The immediate Inspiration is sufficient to enable a Minister

* *Wyeth*, in his Book intituled, *Switch for the Snake*, asserts these Propositions: The *Light within* is always communicated to the Ministers of the *Quakers* in a supernatural Manner, which raises them to *Prophecy and Visions*: God is made manifest to his Children, in the highest Degree of immediate Revelation; by virtue of which Privilege, the Ministers receive the Gospel, or the Word of God, as *St. Paul*, immediately from Christ: Those who are not infallible *have not the Spirit*; or Word for Word as he expresses it, *are not in the Spirit*: and by consequence, are not the true Ministers. Each true Member of the true Church, enjoys a *Certainty and Infallibility of Judgment*, by which he is absolutely convinced of the Truths he professes. All the Members of Christ's Church have some Share of the Spirit of Christ: the smallest Share of that Spirit, the least Manifestation of it (or the *Light within*) is infallible. Yet the Infallibility of the Church as a Body is greater. Who can reconcile such jarring Notions? which we meet with sometimes, tho' not always in the same Writer.

* Yet they own the sacred and inspired Writers had a clearer *Manifestation* of the Spirit than the *Quakers* of these Days. More Contradiction still! they nevertheless pretend, that those who by their Obedience increase and improve their Talent, may obtain the Spirit in the same Degree for the reading and explaining Scripture, as the Apostles and Prophets had to write it.

to preach without Scripture, or any other exterior Helps. Without this particular Inspiration, all those who pretend to argue upon or explain the Words of Christ, are false Prophets and Deceivers, The Church ought to have no other Ministers, but those who are called by an immediate Inspiration, which is best proved by interior Miracles, of which the outward Signs were only a Representation or Figure. The *Quakers* do not preach a new Gospel, and therefore need not work Miracles to prove their Doctrine: a visible Succession of Ministers ordained, or otherwise established, is likewise of no Use. Whoever is inwardly called to the ministerial Functions, is sufficiently qualified for that Post; inward Sanctity is as essentially requisite in a true Minister, as in a true Member of the Church.

SOME *Jews, Turks and Pagans*^z, may be true Members of the Church, though they are out of its exterior Communion, and have not the least Knowledge of Christ or of Scripture. 'Tis an insufferable Pride in the Ministers to affect being called *Clergy*. This Appellation belongs to every Christian; he is an unfaithful Minister, who preaches only the outward Christ, instead of preaching Christ who is within us, and endeavouring to make the People sensible of his Presence.

WOMEN may preach with as much Authority as Men, and be Ministers of the Church; *for in Christ there is no Distinction of Male and Female*, and the Prophet *Joel* has foretold, that Women should have the Gift of Prophecy as well as Men.

'Tis a Dishonour to the Ministry of the Gospel, 'tis degrading it to Mechanism, to settle Salaries and Pensions for the Maintenance of the Ministers, who afterwards exact them as a Debt. Paying Tythes is a Judaical Practice, and a Mark of Antichrist. He is a false Prophet, and condemned by Christ, who gets a Salary for performing Ministerial Functions.

THE Scripture no where says, that the Father, the Son, and the Holy Ghost, are three Persons; there are three divers Manifestations; but three Persons would in Reality be three Gods. The Scripture being silent as to the manner of the Unity, and of the Distinction in the Trinity, 'tis a great Rashness in the Christian Churches to meddle with deciding such intricate Points^h. The Distinction of Persons in the Godhead is a speculative Subtily, no ways to mend our Lives, and very prejudicial to Christian Peace and Charity. To draw up an exact Profession of Faith, 'tis necessary to stick close to the Expressions used in Scripture.

THE true Christ is he who existed before he was manifested in the Flesh, and who has never been seen with the Eyes of the Flesh. Jesus Christ as God has a heavenly Humanity, of which the earthly one is but the outward Garment, the Type or Figure. Jesus Christ, the Word and Son of God, did not personally unite himself to our human Nature, he only took it as a Suit of Clothes, which he was to put on for a while. This human Nature was inspired, as other Men, but in a superiour and more particular Degree. Christ could not be united to a corrupt Nature: his interior Birth within Men, is a greater Mystery than his outward Nativity. The Faith in and the Knowledge of Christ, according to the Flesh, and of his Mysteries, were but the first Elements fit for the Infancy of Christianity, which being over, those Rudiments become useless; we now have learned to

^z Long before there were any Quakers in the World, some Authors have been of opinion, that the Pagans had by Tradition a general (even an inward) Light: which whoever followed, might be saved by this Light, which supplied the Want of Revelation. But how can this be reconciled to this favourite and flattering Notion, that there is but one People chosen and beloved by God, exclusively of all others?

^h This is a Proof that many *Arians, Socinians* and *Antitrinitarians*, are concealed amongst the *Quakers*.

be in Christ, to become new Creatures, to let old things pass away in order to make room for the new.

THE Expiation of our Sins has not been *merited* by the outward Spilling of Christ's Blood, which was not more precious than that of any other Saint : Neither has the Church been redeemed by it, but by an inward and spiritual Blood, which purifies our Hearts and Consciences, of which the Scripture says, it was spilt for our Justification ; lastly, of which Christ himself says, that *he who does not drink his Blood shall not have Life in him.*

THE Scripture does not say that Christ satisfied the Justice of God for our Sins. As God may without any Injustice forgive our Sins without such a Satisfaction, it was not necessary, neither can it be reconciled with the gratuitous Remission of our Sins : and moreover, God's punishing his own Son who was innocent, is contrary to divine Justice.

CHRIST did not go up to Heaven with the Body which he had on Earth, which is not now in Heaven at the Right Hand of God. 'Tis an erroneous Opinion to think or believe that the Body of Christ which is in Heaven, occupies and fills any particular and limited Place : The Body of Christ is wherever his Spirit is ; and it cannot save us, if Distance of Place separates it from us : whoever preaches a Doctrine opposite to these Propositions, is a false Minister, and deceitful Teacher, The same Gift of Discernment in the Examen of Spirits, which was bestowed on the Apostles, remains still in the Church.

OUR Sins being once forgiven, it is wholly unnecessary to repent of them any further, or to go on in asking Forgiveness for them. We cannot become God's Servants unless we are first purified. The first Anabaptists were of the same Opinion, as we shall see in the Sequel of this Work.

GOD accepts not the Justice of any one, till he has first fulfilled all the Law and Justice. 'Tis possible to attain the Perfection of Justice, so as to commit no Sin ; and to live without any Sin is a necessary Condition to be saved. There are no Grounds in Scripture to make a Distinction of two sorts of Sins, and of Sinners. Lastly, God not only requires that we should abstain from Sin, and become exempt from it by our Endeavours ; he further requires such a perfect Knowledge and Grace, as may not admit of any Increase.

ANY Oath, even in a Court of Justice, is a Sin ; Christ has forbid it.

WAR is not lawful, nor to repel Force by Force : This is the Meaning of Christ's Precept, not to resist Evil.

ALL Killing of Men, even in War, is opposite to the Command of loving our Enemies : Titles of Honour, and Distinctions which denote some particular Respect, taking the Hat off the Head, or bowing to testify this Respect, are unlawful. The Command of honouring Father and Mother is to be explained of an inward Respect only. We ought not to conform to the Fashions of the World, and to take or give the Title of *You*ⁱ is contrary both to Humility and Truth.

No one is obliged to be of the Communion of the *Church by Law established*. Scripture ought not to be called *the Word of God*. This Appellation belongs only to Christ.

GOD has not commanded that Scripture should be read in publick divine Service. Ministers have no Grounds or Authority to preach on the Texts of Scripture ; and St. Paul says himself, that he is not a *Minister of the Letter, but of the Spirit*.

ⁱ *The Holy Spirit enjoins us, says Wyeth, to use Thee and Thou, or the plain Language.*

GOD imprints his Laws in the Hearts of the Faithful, either by an immediate Inspiration, or by the Ministry of those who are inspired immediately. Some Persons attain to so high a Degree of Knowledge and Faith, that the Ministry and exteriour Laws are of no Use to them.

ALL outward Prayers, or such as are accompanied with exteriour Signs^k, are not pleasing to God, unless they are the Effect of an immediate Inspiration from him. There is no Necessity of setting a particular determinate time for publick or private Prayers, for either Morning or Evening. Man always acts by an *Impulse* stronger or weaker, which induces him to pray inwardly : And this is the true Meaning of those Texts of Scripture which forbid Praying or Preaching without a particular Motion from God : From whence it follows, that Silence is to be kept in publick Assemblies, when no body present feels that Motion. The Christians of our Days, as the Prophets and the Apostles heretofore, have peculiar Inspirations by which they are disposed to pray ; so that all Set-Forms of Prayer, are not compatible with the Motions of the Spirit. The true Sense of the Order which Christ has given us to watch for Prayer, is that we must expect the Motion of the Spirit, the fore-mentioned Impulse ; which if we do not feel, we need not pray before, or after Meals.

OUR Prayers ought not to be offered to God in the Name of Jesus the Son of Mary, nor to Jesus Christ corporally and exteriourly residing in Heaven ; in a word, all outward Signs of Veneration and Respect in the publick Worship, is contrary to the Precept of honouring and *adoring God in Spirit and Truth*.

OUTWARD Baptism is not an Ordinance of Christ, or at least not to be observed as a perpetual Law. Whoever pretends that Christ's Order is to be understood of Water-Baptism adds to the Text, which does not mention Water. The Baptism enjoined by Christ is a Baptism of Spirit not of Water. The Water-Baptism was St. *John's*, and has been abolished. St. *Paul* says he was not sent to baptise, but to preach. Water-Baptism was used by the Apostles only as a Toleration for the Weakness of the Jews, but it can do no good to the Soul. Baptism by Infusion is no where mentioned in Scripture. Water-Baptism, and the spiritual Baptism, are two intirely different Baptisms. The inward Baptism alone is the true Baptism of Christ.

CHILDREN ought not to be baptised, since they are not capable of taking any Engagement upon themselves, or of making a Profession of Faith, or of answering to God according to the Testimony of a good Conscience.

TAKING or receiving the Eucharist is not a perpetual Obligation ; it was instituted heretofore only for those who were newly converted to the Christian Religion, or for weak Christians in the Beginning of their Christianity.

If we find within ourselves, what is signified by Baptism, by the Bread and Wine of the Eucharist, both these Sacraments become useless to us. The Gospel being the Substance of Religion, all exteriour Rites are but Shadows, which are of no use to those who have the Substance. Those who pretend to be immediately inspired, are not obliged to conform to the Institution of Baptism, the Eucharist, and their outward Ceremonies and Signs. These Words of the Apostle St. *Paul*, *The Bread which we break, and the Wine which we drink, are the Communion of the Body and Blood of Christ*, are not meant of the Eucharist. The Commemoration of

^k The Quakers say likewise, that to practise any Command of Scripture without the Moving of the Spirit, is an Abomination to the Lord.

the Death of Christ may and ought to be made at all times, without partaking of the Eucharist, by which not the *Earthly Body and Blood of Christ* is given us, but his *Heavenly Body*, which alone communicates Life unto Men.

THE eternal Happiness of the Soul is not to consist in its Re-union to the Body: the Resurrection of which cannot help to increase the Happiness or Misery of Men.

WHAT is said of the Raising of the Dead to Life, is not to be always understood of the Resurrection of the Body. The Apostle calls them *Fools*, who are too inquisitive into the Nature of the Resurrection.

THE Body which is to rise again will not be substantially the same: for *Flesh and Blood shall not inherit the Kingdom of God*. The Belief of the Resurrection of the Body *substantially the same*, is not a fundamental Article of Christian Faith. A Body which changes cannot be the same in Substance: but be that as it will, it is not of great Importance to believe the Resurrection of the same Body, so we believe that we shall rise again with a Body. Neither is it to our Purpose to know when that shall happen.

BESIDES the Coming of Christ in the *Flesh* at Jerusalem, he will come again at the end of the World.

HEAVEN is the Presence of God within Men: Christ himself says his Kingdom is within us.

HE is strangely and foolishly fanciful, who believes that the Heaven of God and his Saints is a visible and material Place, that we shall live there as we do here, or that Heaven bears any Resemblance with this visible World.

THERE is no Harm, much less is it a Heresy, to deny that Heaven and Hell are a Space, or particular Place: By the word *Heaven* something spiritual is to be understood.

TO the above-mentioned Account of the Belief of *Quakers*, which we have extracted out of the *Preservative against Quakerism*, we must add the following Tenets, which we shall recite after *Wyeth* and other Authors, not much known except amongst the *Quakers*.

WE must have new Revelations to justify our being governed by old ones.

THE Soul is a Portion of the Godhead; so says Fox the *Quakers* Patriarch. The Authors who wrote after him have endeavoured to defend that Expression, by explaining it¹ of the close and intimate Union of the Soul with God, by which it becomes in some measure a Part of his divine Essence.

'TIS an absurd Notion to think, that the Happiness of the Saints is imperfect in the State of Separation of the Body from the Soul, and that the Felicity of the Soul depends on that of the Body.

CHRIST^m, that is the *Heavenly Body*, or the ⁿ *Spiritual Body of Christ*, different from that with which he was manifested to the World, rises again in Men by the Means of their Conversion: Their Sins on the contrary run it through, tear it, and crucify it; their Crimes and Rebellion against God kill it, or rather this Death is only a profound Lethargy, for the *Light within* is never quite extinguished.

¹ Some *Quakers*, chiefly *Keith*, seem to confound the *Light within*, or *Christ within*, with the Soul. But the most moderate pretend, this has been laid to the Charge of their Brethren, for want of understanding their mystical and hyperbolical Expressions. *Andr. Asalpin*, a Philosopher of the 16th Age, has also believed, as some Ancients had done before him, that the Soul of Man is a Portion of the Godhead.

^m This and the following Article represent the Doctrine of *Keith* above-mentioned.

ⁿ The *Quakers* use both these Expressions.

THE ⁿ spiritual Body of Christ is at all times the Food of the Faithful, who never ceases to eat the Flesh of Christ, or to drink his Blood.

To these two Principles openly professed by *Keith*, we must join a third, *viz.* The Transmigration of Souls, which, tho' not publicly owned, yet seems to be a favourite Opinion of *Keith* and his Adherents. The Purport of it is as follows : All Souls are created, and dwell in another World before they are united to Bodies ; after which Union four thousand Years are required for their Purification, which disposes and prepares them for eternal Happiness. On the contrary, their Abusing the divine Patience brings upon them long and grievous Punishments, which they are to suffer at the end of the World. The Soul is to undergo twelve Revolutions in the Space of these four thousand Years ; that is, must return twelve times into the same Body : Each Revolution happens at the end of three hundred and thirty three Years and four Months. Some extraordinary Souls are purified in the first Revolution, or in the second : The Souls remain in the same State, and are no ways improved whilst they are separated from their Bodies. Those who have undergone some such Revolutions before the Death of Christ, born of the *Virgin Mary*, and were not then saved, may obtain that Happiness under the Gospel Dispensation, when they come again into a Body. But the Souls which have been united to Bodies since the Death of Christ, or shall be so united till the end of the World, without knowing any thing of the Gospel, in their several Revolutions, shall all together and in the same Place undergo a *final* Revolution, and then they shall hear the Voice of the Gospel, and be saved if they believe.

THE Saints coming again to dwell upon Earth, is the *first Resurrection*, or the Reign of a thousand Years, during which they shall live together without Sin, as *Adam* in the State of Innocence. At the second Resurrection the Saints will be made like unto the second *Adam* ; and what may remain in them belonging to Earth shall be consumed or swallowed up by the Heavenly Bodies which they shall then put on. The Happiness of the Just shall be everlasting ; but the Punishment of the Wicked is to be limited.

HERE it must be observed, that some *Quakers*, and even some Divines of the Church of *England*, have brought again upon the Stage the Opinion of *Plato's* Disciples, concerning the perpetual Duration of the Passions, and unlawful Desires of the Wicked after this Life. Their Souls, say they, will preserve and keep in the next World the ill Habits contracted in this, and remain guilty of the Corruption by which it has defaced in itself the Image and Resemblance of God. This perpetual Duration of Passions and Desires which it will not be possible to satisfy, will be to such a Soul, *the Worm which dies not*, and the Hell Fire which is never extinguished. Like *Tantalus*, it will always have the Object of its Desires in Sight, and within Reach, and yet never be able to attain it. One of the Furies, or rather that Soul's Despair, when in that State, shall always increase this Fire of Concupiscence, which will burn it without ever consuming it, that is without ever satisfying it. *Virgil* has finely described the Punishment of the Wicked by these everlasting Desires in the following Verses.

——— *Furiarum maxima juxta*
Accubat, & manibus prohibet contingere mensas,
Exsurgitque facem attollens, atque intonat ore. Æneid. l. vi.

* See above the *Quakers* Opinion about the Eucharist.

GOOD Men partake even in this World of the Privileges annexed to the divine Nature ; one of which is, that Joy and Peace of Mind which proceed from a lively and strong Impression of the *Life within*, and in this mortal Life *infallibly produces a Heaven upon Earth*. This Joy and Satisfaction makes us in this State sensible of the Happiness of Heaven ; and we are susceptible of it at all times, and in all Circumstances of Age, Condition, Society, Country, &c.

THE inward Peace of Mind so essential to true Joy, is the only Aim which the Faithful ought to propose to themselves. 'Tis a State of Perfection, the Beginning of eternal Happiness in this World, and of the same Nature as in Heaven. There is one only God, there is likewise but one only Way of rendering his Image perfect, one Love of God, one true Joy, one Tranquillity, &c. The greatest Proof of our Love of God, and of our Submission to his Will, is not to be afflicted at whatever may happen in this World.

SUCH is the Doctrine of the *Quakers*, and of their Teachers ; some of which however have been disowned by that Sect. Some of these dogmatical Points may possibly have been ill represented or misunderstood. Be that as it will, no one can deny but the *Quakers* destroy Christianity, and by endeavouring at an overstrained Spirituality, render it chimerical, and the Practice of it impossible. The Equality which they have introduced into civil Society, the ruin of all Subordination, the forbidding all Oaths, War, and Self-defence, cannot subsist with the Quiet and Happiness of Mankind. They themselves have been forced to own, that the Laws established in other Civil Societies are necessary for Self-Preservation ; insisting only, that they are not convenient for those of their Sect. Their immediate Inspirations, and inward Impulses, are also justly censured as fanatical ; but their pretended Enjoyment of Heavenly Happiness^a in this World, is still worse represented.

A

^a " Civil Magistracy, says *Wyeth*, is ordained by God to punish with the Sword, but it is unlawful for any to make use of it. The carnal Weapons are only allowed to such as are not under the Gospel Ministration, &c."

^b One *Leenhoof* a Minister published in the Year 1703, at *Zwoll*, a small *Dutch Book*, to which he gave the Title of *Heaven upon Earth*, in which he pretended to prove this *Fore-taste of Happiness*, and gave an ample and exaggerated Description of this *temporal Joy*: He was soon called to an Account by the Consistories and Synods of his Country. His Brother Ministers pelted him with repeated Refutations, in which they represented him as a Libertine, an Epicurean, a Spinozist, and an Atheist, thinking it too slight a Censure to tax him only with being a *Quaker* or Fanatick. These fiery Zealots, after a strict Examination of *Leenhoof's* Doctrine, inquired into his domestick Life, and private Conversation, with the utmost Rigour, and with that *fullen Sorrow* which *Leenhoof* had painted to the Life, Page 31 of his Book, as infinitely opposite to the Joy by him recommended, and as being an everflowing Source of all Disorders, of Ignorance, Hypocrisy and Tyranny. It was also suspected, that after all, the most capital Heresy of which this *Flemish* Divine was guilty, consisted in his Drawing to the Life, Page 52 and 53 of his Book, the bad Character of his Brother Ministers. Now in every Sect throughout the World, and as *Boileau* says,

De Paris au Japon, du Japon jusqu' a Rome :
That is,
From Paris to Japan, from Japan back to Rome,

Heresies of that kind are unpardonable, and partake of the Sin against the Holy Ghost, which is not to be forgiven either in this World or in the next. But to return to *Leenhoof*: What was mostly censured in his Book, is the Answer which he gives Page 83 and 84, to the Objection drawn from the *Sadness* of Christ. He says first, that it was a necessary Consequence of his Sufferings for the Sins of Mankind ; and concludes, even from that Objection, that since Christ, by his *Sadness*, had atoned for the Sins which required such Sorrow, the Faithful were dispensed from it, and ought to endeavour to be always glad, and to *Rejoice in the Lord*. " To be sorry for Sins after Christ's Passion, would be paying the same Debt twice, which the Justice of God cannot require ; we ought therefore to serve God with Joy and Delight, as far as it is in our Power." This is the Purport of Page 84, which tho' it may be interpreted in a good Sense, yet it must be owned his Expressions are too harsh. In another Place, Page 106, &c. he wishes the Way so much used, of exciting Men to Devotion and Piety, by the Motive of Fear, and by threatening them with the Torments of Hell, might be quite laid aside. As this is directly opposite to *false Attrition*, it might easily be explained according to the strictest Rules of Orthodox Doctrine ; yet it plainly appears, that his manner of proving his Assertion (in the above-cited Book, intitled, *Heaven upon Earth*, p. 106, and following) is not without some Blemish of *Sophistry*. Take his Argument as follows:

“ All those upon whom the Fear of Torments may be supposed to prevail so far as to make them refrain
 “ from Sin, or embrace the Practice of Religion, must be divided into three Classes: one of the Wicked;
 “ a second of those who have Knowledge and Sense enough to be convinced of the Necessity of Com-
 “ plying with their Duty; a third of those who are weak and fearful, who rather stand in need of being
 “ comforted, than of being frightened. The Wicked are resolved to continue in that State, and are not
 “ to be reclaimed by *either Religion, or the Fear of Hell-Fire*. They have shaken off that Yoke, and
 “ laugh at it; even a sudden, unprepared, or shameful Death, after a disorderly Life, cannot frighten them
 “ into Duty. The Remorse of Conscience which is apt to trouble them in these last Moments, is rather
 “ the Effect of their want of Power to do Evil, than of a sincere Repentance. A civil Magistrate,
 “ says *Leenboof*, with his temporal Punishments inflicted by the Laws, is more likely to hinder the Pro-
 “ gress of Impiety, than all the Ministers together, with their frightful Exhortations.

“ As to those who have Knowledge and Sense enough to be convinced of the Necessity of Complying
 “ with Religious Duties, they want no such Incitements as Fears and Threats; they already enjoy Hap-
 “ piness, and that inward Peace of Mind and Satisfaction, which is infinitely more prevalent than all the
 “ *Sadness* inspired by the Fear of Punishment.

“ I say it again in few Words, the Weak and Fearful stand in need of Joy and Comfort. No
 “ other Means can be so efficacious, in order to preserve them in a virtuous, religious, and truly purified
 “ State. . . . All the Ceremonies and outward Shew of Religion should tend to increase that Joy.
 “ the Number of Days consecrated to *Sadness* and Affliction should be lessened.” (Probably the Author
 means the Fasting and Communion Days of the Protestants) yet a few Lines after he owns, “ that those
 “ Days are useful to the People. and that some vicious Inclinations are not to be overcome but by
 “ Fasting and Prayers.” So true it is that all Systems which are inclining to Paradoxes, or dangerous for
 their Singularity, are likewise generally full of Contradiction! The same Writer, Page 110, following his
 usual Notions, that Religion ought to be gay, and that the Life of the Faithful should be spent in a
 continual Joy, made a Proposal to banish from all Protestant Churches the grave way of Singing (which
 in his opinion is too sorrowful) and to substitute in the Place of the low and sinking poetical Translation
 of the Psalms, a more lively and gay sort of Poetry. He desired likewise, that all Funeral Ceremonies
 should be left off, and whatever is apt to inspire the Mind with afflicting Thoughts, contrary to *Religious*
Joy; that the Dead should not be buried in Churches, where the Faithful are to meet only to rejoice in
 the Lord. Such is the *Heaven* which *Leenboof* proposes to be enjoyed *upon Earth*. He had some Followers,
 but never formed a Sect; and the Name of *Leenbovian* passed as quick as Lightning after the first Infor-
 mation against his Book. We have now and then paraphrased the Author's Words, to set his Meaning in
 a clearer Light. But *Ross*, *Jovet*, and *Stauppe*, the abovementioned Authors of the *Dutch Religions*, would
 have gone much greater Lengths: They would have entertained us with the Rise and Progress of a Sect
 of *Leenbovians*, with a long Account of their Ministers, Discipline, Doctrine, &c.

A DISSERTATION

Containing an Historical Description of several Sects and Fanatical Meetings, either not numerous, or not much known, or which are not now in Being.

WE shall first introduce the *Prophets of Dauphiné*. Their Fanaticism, which so strongly inspired them about 1688, had plainly shewed itself from the time of Recalling the Edict of *Nantes*. 'Till then the Reformed Religion never produced such a Number of miraculous and supernatural Wonders, as were supposed to be wrought one after another, without giving time to recover from the Surprise, in the three or four first Years after that Epocha: As early as 1686^a, *Voices were heard in the Air, and about the Places where Temples formerly stood so like the singing of Psalms (in the Tone used by Protestants) that they could not be mistaken for any other sort of Musick.* We are likewise told that this was a Heavenly and Angelical Choir, and that they sung the Psalms as translated by *Clement Marot* and *Theodore Beza*. This was according to Rule. *French Songs* should be sung to *Frenchmen*. The melodious Concert was heard in *Bearn*, in the *Cevennes*, at *Laffy*, &c. Mr. *Jurieu*, a Minister of great Repute amongst the Protestants, seemed predestinated to make a Collection of the wonderful Events of that time, in favour of those who are no less edified by Illusions than by Truth; and accordingly he has with great Care and Diligence drawn up and joined together all the Proofs of such Miracles: from which he concludes (as becomes so deep a Logician, such a sworn Controversist for the Protestant Party, and such a strenuous Champion of all new Revelations) that *God having made so many Tongues speak in the Air, indirectly condemns, by this Mark of his Providence, the French Protestants, for being so easily persuaded to remain in Silence, &c.* The Illusion or Deceit might probably have been soon found out, had the Minds of the People been at that time in a more calm and sedate Disposition; but it must be confess'd, that the Acts of Violence, the Antichristian Cruelties exercised against the Protestants after the Revocation of that Edict, made them susceptible of the most absurd and chimerical Notions, which seemed favourable to their distressed Party. The Miracle of *Heavenly Voices singing Psalms*, according to the Version of *Marot* and *Beza*, soon went from one Place to another. In *Languedoc* the Sound of a Trumpet was added to the Musick^b, and some Ministers who were flying had this *Divine Musick* for an Escort, and the Trumpet sounded till they got out of the Kingdom, and were in a safe Retreat.

SUCH Wonders seldom come alone. The *Shepherdes of Crete* soon followed. She was but fifteen or sixteen Years old, when she began to have Visions, and to be often in Extasy. Mr. *Jurieu*, who had already the Gift of Prophecy bestowed upon him^c, relates every particular Circumstance of the Manner in which

^a See the seventh Pastoral Letter of *Jurieu* in 1686.

^b See a Letter inserted in *Jurieu's* Pastoral Letters for the third Year.

^c See his *Accomp. of Prophecies*, printed in 1686.

this new Prophetess instructed and comforted those who heard her: He has likewise taken the Precaution to let us know^d that her Discourses *were without Order or Method, and against the common Rules..... which is still a further Proof of their coming from God; for it is well known, that inspired Authors in their Writings and Speeches seldom, if ever, conform to human Rules of Art.* How far the Spirit with which she was animated, proportioned itself to the low Condition of this Country Girl, and by Consequence what Difference there was betwixt the new prophetick Spirit and the ancient will sufficiently appear by this one Expression which she used: She gave the Name of *Merchants and Knitters of Souls* to those who in her Days employed themselves in converting the Protestants. Were such Speeches worthy to be compared to the sublime Style of the ancient Prophets? did not such Comparisons villify the Gift of Prophecy? Yet Mr. *Jurieu* unadvisedly did it, and his Example was followed by several other Ministers amongst the new Refugees. However the Prophecies of the young *Shepherdess* were honoured with the same characteristick Marks of Truth, which the *Propheying* Minister, her Apologist, bestowed upon his own in his three Volumes of *Accompl. des Prophet.* none were fulfilled.

THIS Fanatical Contagion spread further in *Dauphiné*, and reached the *Vivarets*. Swarms of little Prophets came forth, most of them Children, ill bred and unpolished, and by consequence, as they would persuade us, not capable of having any Intention to deceive. This *Propagation* of Prophecy amongst these poor Country People, might probably be carried on much in the same manner as *Malebranche*^e ingeniously represents the Progress of magical Art and Witch-Craft. However that be, these new Prophets^f were very different from those of Antiquity. Their Spirits were not raised, animated, rendered more subtile, and by a divine Fire enabled to soar above all material Beings, and take their Flight towards Heaven: Their Elocution sunk below the Dignity of Inspiration, wanted those noble and wonderful Starts of Eloquence, which the Ancients called the *Language of the Gods*; for which some Poets have been ranked amongst the Prophets. All their Atchievements consisted in a kind of Drowsiness, very like what we perceive before we fall asleep, or which follows some violent Exercise; by which the animal Spirits being very much exhausted, we scarce have any Power left us to think or speak, unless by half Words. Others have thought that the extatick State of our Prophets was a profound^g Lethargy, during which they repeated, without any Intermision, what they had heard or got by heart, without any other Order, but as it occurred to their Memory, of which they were not deprived in that State. Thus they prayed, sung Psalms, made great Promises to the Hearers, and sometimes threatned them; but the whole was in a Language which no body could understand except the Country-People of their Villages.

^d See *Reflections on the Miracle, &c.* in the third Year of his *Pastoral Letters*.

^e *Recherche de la vérité*, by *Malebranche*, lib. 1. or *Le Clerc* in his *Pneumatology*, which is only a Copy of what had been said by *Malebranche*.

^f There was also some Cheating in the Case; they had Masters who taught them to mimic the Prophets: But *Jurieu* would not own this, and constantly maintained there was some divine Operation in that Event.

^g *Christina Poniatovia*, who prophesied in *Poland* about 1628, had a very different Success: She was the Daughter of a *Polander*, who by a then common Metamorphosis, from a Monk became a Protestant Minister. In 1629, she was seized with such a Lethargy, that she was thought to be dead. She came out of it at length, but was ever after deprived of the glorious Gift of Prophecy. Not long after she even lost her pretended Right to Visions, by taking a Husband: Now 'tis very well known, that Matrimony is an excellent Remedy to cure Women of the Vapours; whence it came to pass, that most of the said Prophetesses were Maidens or Widows. The Prophecies of *Christina*, as likewise those of *Kotter* a Leatherdresser, and of *Drabicius* a Minister, were published together by *Comenius*.

SUCH were the Prophets, of whom the Author of *Pastoral Letters* is pleased to say, *that God had not wrought such Wonders from the first Establishment of Christianity*^b. No Writer ever produced so many Reasons to prove a bad Cause; but it must be owned that he was endowed with a subtile Genius, and the happy Talent of never being put to a stand.

WHETHER the Occasion of these Prophecies was Sicknefs, or a disturbed Imagination of Mimicks, or an over fiery Zeal spreading like a Plague from one Neighbour or Family to another, or a Cheat of some ill-minded Persons, or a Mixture of these four concurring Causes, is hard to determine: “ But it is very certain
 “ it was not always the Effect of Sleep or Drowsiness; the pretended Spirit soon
 “ caused in several of these Prophets the Motions, Agitations, Convulsions, Shakings,
 “ staring and wild Looks, half Words, &c. which usually are the Marks and
 “ Appendixes of a settled Fanaticism. But a short historical Account of the
 “ whole, from a Letterⁱ written at that time, will be more satisfactory.” The Author of it says, that the Inspiration of the *little Prophets* began in *October* 1688. The *Shepherdess of Crete* had left off prophesying some time before, and probably ever since she had been kept a close Prisoner: Her last Prediction was, that the *little Prophets* would be sent, and then the Spirit within her remained silent. At first there were but three or four Children favour’d with Inspirations, then fifteen, and in a short time its Influence spread so far, that their Number was increased to three or four hundred; and in *March* 1689 it was so great, that many little Towns of *Dauphiné* were wholly inhabited by Prophets: In a word, the Progress of Prophecy was so quick, that to use the Words of the Letter, “ Clouds of little Prophets
 “ sprang up in a Night like so many Mushrooms. . . . Men of *good Sense* (a remarkable
 “ Expression) no ways inclined to Prophecy, at a time when the Prophets were
 “ imprisoned, coming home with their Neighbours from the Meetings in the Night
 “ time, suddenly *fell down* in the Snow^k, as if they had been struck with the
 “ Falling Sicknefs, tumbled about upon a Bed of Snow two Foot deep, till they
 “ were raised up so as to sit in it: In this Posture, with their Eyes shut, as if asleep,
 “ they began to preach and to prophesy, without considering that the Parish Priest,
 “ who with his Soldiers had broke up their Assembly, would infallibly cause them
 “ to be taken up next Day.” This prophetick Spirit diffused itself in many Places, and reached to the *Upper Languedoc*. Some Writers of those Days assure us, that a Sicknefs which lasted about a Fortnight was the usual Forerunner of this miraculous Inspiration. Several other Accidents were likewise sure, tho’ sometimes distant Prognosticks of it. We shall present our Readers^l with two or three of them, which the least knowing Physicians may explain with Ease.

THE

^b See *Pastoral Letters* of *Jurieu* for the third Year.

ⁱ See a Letter written from *Geneva* the 13th of *Febr.* 1689.

^k This Sect of Prophets lasted only a short Time, during which the Word *to fall*, in French *Tomber*, signified the same as *to prophesy*, because the first Symptom of the Inspiration was a sudden Lethargy, with which the Prophet being seized, often *fell down*; witness the Prophet mentioned in the *Letter from Geneva*; who being on a Journey, and suddenly seized by the Spirit, fell into a Slough and broke his Leg: tho’ whilst he remained under the Influence of the Spirit he either felt no Pain, or bore it with as much Patience, and went on with his Prophecy, as if he had not hurt himself. When the Prophet began to be more drowsy, than to sleep and preach, they usually put him to bed, and there he preached or prophesied three or four Hours together; see the said Letter. But the Forerunners or Symptoms of such Inspirations often varied.

^l The Letter mentions first, the bleeding of a little Prophet, seven or eight Years old, upon account of an extraordinary Redness in his Eyes: The Parents told the Surgeon, “ that they thought this might
 “ be a Preparation to the other Sicknefs (of Inspiration in Sleep) and so it happened: The Child three
 “ Days after fell into a *prophetick Sleep*; he preached and prophesied.” Secondly, a little Prophetess, eleven

THE Prophetick Speeches of those *Predicants* of each Sex, and every Age, did at the first foretel a speedy Deliverance for the Church. The *Shepherdes* of Crete has fixed it to the Month of *September* in 1688. But the *Prophets* of *Dauphiné* put it back to the end of the same Year, or to the Beginning of 1689. To save the Credit of the first Prophecy, they alledged it would have happened in *September*^m, if a true Repentance had followed the Prophecy; without which Condition, it would not come to pass neither at *Christmas* nor at the Beginning of 1689. Others were bent upon the fulfilling these Prophecies; in order to which, they endeavoured to apply them to the Revolution which was then brought about in *England*. But these Apologists were put to the stand, how to reconcile the seemingly contradictory Predictions. The *Predicants* did not agree; some foretold violent Persecutions; yet those who understood the Harmony of the "Prophecies of those Days might have easily got over that Difficulty. The Persecutions were for the *French* Protestants, the promised Deliverance was reserved for the Protestants of *England*.

THE Style in which these Prophecies were delivered, was obscure, in very bad *French*, such as is spoke by the lowest Class of that Nation, and not to be understood, except by such as were accustomed to the Gibberidge of *Vivarets* and *Dauphiné*^o. Had they been only without Order or Connection, this might have been overlooked in modern Prophets, as it ought to be in those which are owned to be authentick. We must go further and say, that want of Method has always met with a general^t Approbation in Prophecy and Poetry, and such Objections can never invalidate the Truth of those Prophecies, which for so many Ages have been acknowledged as divinely inspired. But our *Dauphiné* Prophets are of another Stamp, we have seen it above. Their Sermons were not unlike to their Prophecies; they jumbled together, right or wrong, all the Word and Texts of Scripture which occurred to their Memory: yet this Heap of Nonsense is by their equally Fanatical Hearers called a *Series of pathetick Exhortations* which drew Tears from them. This is not to be wondered at; their Wounds were still fresh and bleeding; a severe Persecution was carried against a Body of Men, whose whole Crime consisted in meeting together to *serve God*; either as they had been brought up, or as their Reason and Conscience led them: This was enough to raise in their Hearts Sentiments of Compunction, and to soften their Minds. Daily Experience teaches us, that such Discourses as agree with our Notions are always approved and liked, and often admired; when the Mind is in that Disposition, Fanaticism easily follows Admiration. We

or twelve Years old, said, that before the Lethargic Fit, "She felt something rising from her Feet to her Throat, (this was the Spirit of Prophecy) which when it came there, Sleep overcame her and she felt no more. Several Witnesses deposed, that during the Prophecy, which lasted as long as the Sleep, the Prophet could not be waked, either by running Pins into her Flesh, or by hard Pinching. "Thirdly, when they had a mind to hinder the Prophets from preaching or prophesying in their Sleep, chiefly the little ones who could not bear the strong Agitations of the Spirit, they endeavoured to hurt them and make them suffer. A Child of eight Years of Age seemed to be in violent Pain (because they would not let him preach) and cried out to his Mother, begging of her in God's Name to wake him, for he was not able to refrain from speaking."

^m St. *Bernard*, if we are to believe *Bayle*, in the Art. of St. *Bernard*, alledged the same Reason to justify himself: But every Impostor might screen himself under the same Pretence.

ⁿ History favoured the Prediction, it was easy to foretel what they were resolved to do; such as continuing their Assemblies, and raising the *little Prophets*. As to the Revolution of *England*, King *William's* Landing, King *James* the Second's Abdication, &c. they were then on the Anvil, and to be sure the *French* were punctually informed by their Friends the *Refugees* in *England* and *Holland*.

^o The said Letter-Writer owns, that the worst *French* was still above the Style of these Prophets, *so poor, so miserable, so slovenly*, says he, that nothing can come up to it. One of their Exhortations was as follows: "The Way to Heaven is narrow, 'tis not wider than a Hair, and as thin no one can walk in it, when loaded with Sins You who are present have not been at Mass this long time, but I much fear the first Persecution will drive you thither, do not go at all, rather be *chopped* in Pieces, rather suffer yourselves to be put on the *Chopping-block* than to go again, &c."

have

have likewise acquainted our Readers with the prodigious Increase of this prophetick Spirit. A Letter which was wrote ^p from the Country in which these *New Doctors preached their Gospel* (they are the very Words of the Letter) informs us, that there were sometimes fifteen hundred or two thousand of those Prophets at one Meeting; who tho' they did not all of them ^a *Fall* together, or speak at the same time, yet all had an equal Right to Inspiration: Whence we may conclude, that all the Members of such Assemblies were and might be called Prophets: Men, Women, Children even not above three Years old, preached and prophesied. Some Catholicks likewise were seized with the prophetick Plague, and received an inconceivable Aversion to Mass, by following such Examples. The Letter adds to this Account, that all of them were of the Dregs of the People, few could read, but their Lives were irreproachable; "For they all publickly declared, that they obtained Grace and those
 "supernatural Gifts, only by their own and their Families sincere Repentance, and
 "should be deprived of them, if one only remained in a State of Sin.

"THEY eat nothing three or four Days before they speak, and take very little
 "Nourishment after it..... They preached..... Day and Night..... in publick in
 "the middle of the Village..... The Hearers always knelt, and the Preachers
 "could not bear too see them in any other Posture..... if any great Sinners hap-
 "pened to be present at the Meeting, the *Predicants* bad them come near, and felt
 "inexpressible Torments (that is violent Convulsions) if they did not obey;
 "When the said Sinners were come near, the Preacher laid his Hands upon them,
 "and called out aloud for *Mercy and Grace*, exhorting them to repent, and bidding
 "the Faithful present to beg of God Forgiveness: Psalms were sung (chiefly the
 "fifty first) in their behalf, and Prayers said..... If the said Sinners truly repented
 "..... they likewise *fell down* upon the Ground as if they had been dead..... and
 "when come to themselves, felt an accountable Happiness and Satisfaction." The foregoing Acts of Inspiration were not done only by venerable old Men, or by such as were of a competent Age and ripe Years: Young Shepherds, fifteen or sixteen Years old, even some who were but in the eighth or ninth Year of their Age, used to meet and hold a Consistory, obliged fifty or sixty Penitents to make a publick Reparation for their Apostacy; that is, for their embracing the *Roman* Catholick Communion: they likewise required publick Satisfaction for Oaths, for Blasphemies, for being present at Mass, &c. Children exercised the Functions with a masterly Behaviour and Authority, examined Sinners with the utmost Severity, and even dictated to them the Form of Prayer by which they were to testify their sincere Sorrow and Detestation of their Sins: which Prayer generally ended with a kind of Absolution by these or such-like Words, *God grant you that Grace*.

THE Symptoms of Prophecy were not always the same: The most common was to *fall down* to sleep, or to be seized with a sudden Numbness in all their Members, with convulsive Motions. At other times this Rule suffered some Exceptions; they then prophesied when awake; their Body was in Motion; they were in an uniform Extasy, or in Convulsions. This Fanaticism ended at last by the Discovery of a Cheat: They had Masters and Prompters ^f to teach them how to behave and what to say.

^p Copy of a Letter inserted in the Letter above-cited.

^a Twenty or thirty *fell* all at once.

^r Letter from Geneva above-mentioned.

^f Two Prophets of *Vivarets* and *Dauphine* went to *Geneva* in 1689, and carried on their pretended Inspiration; upon a narrow and strict Examination, they were forced to own before the Council of *Geneva*, that they were Impostors, and had used that Deceit only to strengthen their Brethren. This Confession did not avail, they were banished from that Town.

The CAMISARS or FANATICKS of the CEVENNES.

SOME Years after the *Dauphiné* Prophets^a, those who were called *Camisars*^b made their Appearance in *Languedoc*, and in the Mountains of the *Cevennes*; about fourteen Years elapsed between the *little Prophets* and these *Camisars*^c. The *prophetick Fire* did not go out during that Interval, and the Interruption of Fanaticism was only as to outward Appearance. Most of the Inhabitants of those Countries were Protestants, who had little or no Breeding or Education; their Heads were still full of Ideas and Notions of Inspiration; these were increased and strengthened by their solitary and rough Way of living. At last Fanaticism broke out, and was followed by a general Rebellion, which was countenanced by some foreign Powers then at War with *France*. This is taken notice of in modern Histories; but that Circumstance is not to our present Purpose: What belongs to us, is to let our Readers know, in what the Fanaticism of those *Camisars* consisted. The first *Camisars* began the Rebellion under Pretence of Want of Power to pay the Capitation: But this was soon dropt; Rebellion and Fanaticism were openly displayed in their proper Colours, the Horror of which needs no further Description, and cannot be any ways excused, except upon Account of the Ignorance and Prejudices of these Fanaticks. But Ignorance, and Prejudice of Education, when carried so far as to disturb civil Society, become Crimes against the State; what Wonder then that they should be punished as such? The Destruction of Criminals is not a Persecution, but bare Justice. We must now give a more particular Account of their own and of their Ringleaders Character.

THE *Camisars* were declared open Enemies to whatever bore the Name of *Roman Catholick*: This was their fundamental Principle, the first Article of their Religion. Robbing and burning Churches, putting Priests to the most cruel Death, was, in their Opinion, a meritorious Action in the Sight of God; and in the midst of those sacrilegious Murders and Devastations, they read the Scripture, sung Psalms, and said Prayers. Who could have expected such violent Proceedings would have met with Approbation, and found Defenders? yet Apologies were wrote for them in foreign Countries: It was averred in them, “That the *Camisars* made War
“ with all the Moderation of which it is capable..... *that indeed they burnt and*
“ *robbed Churches, and gave no quarter to Priests*, but were not guilty of committing
“ any Disorder.” *Manifesto’s* were published in their Favour, and the Wits amongst the *Refugees* in *England* and *Holland* openly espoused their Cause in Verse and Prose. Even Ministers preached Panegyricks upon them, and offered publick Prayers to God for their good Success.

THEIR Leaders were like them, of the meanest and basest Extraction: a mistaken Zeal and blind Credulity drew into that Party but a small number of People of any Distinction. They looked upon their Leaders as new *Moses’s* or *Joshua’s*, who were to destroy the *Canaanites*; and in order to render this more probable, *Cavalier*, *Roland*, *Catinat*, and *Ravanel*, who headed that Rabble, pretended to be inspired by Almighty God, performed all the Functions of the Mini-

^a In 1703.

^{b c} They were so called, either from a white Shirt which they wore over their Clothes, (*Camise*, in the Dialect of *Languedoc*, signifies a Shirt) or from a Linnen Frock usually wore by the Country People.

sters of the Gospel; baptised, blessed Marriages, gave the Communion, made and preached Sermons, or rather tacked together unconnected Texts of Scripture, and Pieces of old Discourses, which they had heard before, either from run-away Ministers, who came back to them from foreign Countries, or from the Fanaticks of *Cevennes* and the *Vivarets*. Moreover, they received from *Geneva*^d a Reinforcement of old Devotion from time to time, and in their Assemblies put off this supposed Manna, disguising it with their Fanatical Ignorance:

CALVIER, by Birth a Mule-Driver, or of some such Profession, became in a short time the General, the Lawgiver and Prophet of the *Camisars*. Before he was raised to that high Station, he had borne several Offices, not worth mentioning, since the most remarkable was the Trade of a Baker^e. Being forced to take up some way of Business to get his Bread, he chose to make it, says wittily *Madam Du Noyer* in her Letters. But as his Performances in that Trade were very indifferent, he became Prentice to Inspiration. He pretended that God^f had revealed his Will to him in a Dream, and had commanded him to help his Brethren; he obeyed the Call, came to them, and took upon him to be, as we said before, their Prophet, their Teacher, their General. “He was always accompanied, says *Madam Du Noyer*^g, with a little Prophetess, her Name was *Isabellu*, and she never left him by Day or by Night. She was young and pretty, walked by his Side, and was very useful to the whole Party by her Enthusiasm..... This Prophetess, having first suffered many..... violent Agitations, declared it was God’s Will they should obey their Leader, and pay him the same Regard as to *Moses*..... By Degrees he re-united in his own Person the separate Offices of both *Moses* and *Aaron*. He took upon him the Functions of Priesthood, settled a Church of his own amongst the Inhabitants of the *Cevennes*, of which he made himself Pope and Patriarch.” In that Quality he directed the penitential Exercises of his Adherents, and thundered out Excommunications; which, according to the above-cited Letters, was performed in the following manner: “*Cavalier* exhorted his People to Repentance; before he administered the Communion to them, he admonished them not to approach to the Table, unless they were duly prepared; telling them withal, that God would reveal to him those who deserved to be admitted..... Whilst the Ceremony lasted, his Arm would now and then grow stiff, and refuse its Ministry to give the Bread to some of those who presented themselves to receive it..... Thus excluded they retired, and went back to continue their Prayers with Sorrow, till further Orders..... He recalled them when he thought they were truly penitent and sufficiently mortified.”

SUCH was this General^h of the Fanaticks: He had the Cunning and Authority to make them approve of the Articles agreed on betwixt him and the Marshal *de*

^d The Citizens of *Geneva* sent Books of Devotion into *Languedoc*; many of them treated of Controversy in the old way; that is, with bitter Invectives, and sophistical Arguments: But as most of those Writings were fallen into Contempt, the Booksellers of *Geneva* sent them to the Protestants of *Languedoc*, who, for want of better, took this for the pure Word of God.

^e *Lettres Galantes & Historiques*, by *Madam Du Noyer*, tom. 3.

^f This he impudently bragged of at *Geneva*, even after he retired thither, and the whole Party was utterly defeated.

^g See the above-cited Letters.

^h We may justly compare *Cavalier* to that famous Hungarian *Jacob*, who having been, as is reported, a *Cistercian* Monk in his Youth, went over to the Mahometians, and came back afterwards into *Europe*, with the Dignity of a Prophet, and an *Enlightened Person*, and headed a Rabble of Country People called from thence *Pastoraux*. This Enthusiast pretended, that he conversed familiarly with the Blessed Virgin and the Angels. A Lamb holding a Cross was wrought upon his Colours. The *Pastoraux* committed great Disorders in *France*; yet some Fanaticks looked upon them as Prophets: *Jacob* himself had the Impudence to preach publicly in pontifical Robes, to bless Holy Water, &c.

Villars ; affuring them that he did it by ⁱ the Order of God, and for the Welfare of the Flock. “ Before he went to meet the Marshal, he was for some time in “ an Extacy, in the Presence of some of his Friends ; the Bed on which he lay “ shook by his violent Agitations, and God ordered him by a Voice, which came “ out of *Cavalier*’s own Mouth, &c. . . . to comply with what was desired of him “ But this Revelation did not persuade or impose upon the more sensible Part of his “ Followers.” This Accommodation occasioned the total Ruin of the Party. These Fanaticks had received amongst them the broken Remnants of the *Prophets of Dauphiné*, and with them formed this new Flock in the *Cevennes*. This being likewise dispersed, they met again together in *England*, and established a new Society of Prophets composed of all these Party-Remnants. *Cavalier* not trusting to the Conditions stipulated in the Agreement, or to *French* Promises, came over with his Brethren, and was at first received as the *Guardian Angel* of the Protestant Religion. All the *Refugees* in *England* and *Holland* paid him Homage, he met every where with Friends and Relations, and all were proud ^k of having some Interest in him. He received such Marks of Respect and Veneration as were little inferior to the subordinate Worship which the *Romish* Church pays to Saints. A truly zealous *Refugee* would at that time have found it difficult to determine which was most pleasing to God, either this *Baker* turned Prophet, Ringleader of *Enthusiasts*, and Scourge of Papists ; or *Marlborough*, who had then lately delivered *Germany* from the *French* Yoke.

THE first Years of this Age were remarkable for numberless Fanatical Enthusiasts. *Germany* brought forth then one *Tenbard*, whose visionary Discourses were translated into *French*, tho’ they ought to have been buried in Oblivion. This Madman (and what Fanatick is not so ?) had some Disciples and Followers, whose greatest Folly was their minding *Tenbard*’s Visions : But it will always be true, that Folly is of a more spreading and contagious Quality than Wisdom. However, this Man seemed to be of Opinion, that all Thoughts, even the most ridiculous and profane, were inspired : Yet afterwards he recalled this Saying, and thought that some of them ^l might and ought to be attributed to the *Suggestions of Satan*. He moreover condemned ^m Swearing, in which he certainly imitated the Quakers ; but he added a Clause which drew after it most dismal Consequences, by pretending to excuse evil Actions, as being supposedly unavoidable. He taught that Work was useless ; yet he seems to put some Restriction ⁿ upon that Saying. He likewise seemed to follow the Quakers, as to Indifferency about Religion, setting but little Value upon the Authors ^o of the Reformation. He exclaimed loudly against Plea-

ⁱ See the *Theatre Sacré des Cévennes*. The Spirit told *Cavalier* at that time several things which proved false ; for example, that *Cavalier* should be admitted into the King’s Favour, and converse familiarly with him. Much about the same time, a little Prophet among the *Camifars* foretold, that in 1706 several extraordinary Events should come to pass. “ That the Brethren should sing God’s Praises in the Streets, that “ their Enemies should lie prostrate before them that the King of *France* should give them Liberty “ to pray, &c.”

^k At *A* . . . he was accompanied to Church by several who were born in *Languedoc*, and praised the Prophet, calling upon him with a loud Voice *Cousin, Cousin*, that the World might know their Merit in being related to him.

^l In his *Revelations*, p. 192. he says, “ the Devil by his Suggestions endeavoured to raise Doubts to deprive me of the inward Word,” by which it appears, he made a Distinction betwixt Doubts and the inward Word, which is Inspiration.

^m P. 268. he asks of God leave to swear, and is answered, “ I give you leave, tho’ it is not well, because Necessity has no Law the Law is not for the Just.

ⁿ God told him, “ *What occasion have you to work since you have an Income ? I do not love great Labours, but a holy Life.*

^o God, says he, revealed to me, that *Luther* would have done better to have kept for himself the Knowledge he had received than in making a new Sect Fewer have been saved than if we had persevered in Popery, and led truly Christian Lives there is not a Hair’s Breadth Difference between one Religion and another.

tures, chiefly against Intemperance in Eating or Drinking^p. Lastly, according to the Taste of his Country, he gave easy Credit to Apparitions of the Devil^q. Another German Prophet lived about the same time, his Name was *Godfrid*, or *Godfrey Winckler*. He had the Gift of Prophecy bestowed upon him in the Year 1707, at fourteen Years of Age; a Season of Life fixed by Nature as the beginning of the Increase of human Society by Propagation; and which, as it occasions one of the greatest Revolutions in human Bodies, it likewise determines the Maturity of Judgment, and settles the Dispositions of the Mind. This young Man's Predictions were soon discovered to be no more than the Effect of a distempered Brain, and the Publick was easily disabused by their proving false.

WE might entertain our Readers with an Account of several such Fanaticks, but to what Purpose? Every one is fully convinced that a Man may become a Visionary by Chance, follow Enthusiasm because he finds it profitable and successful, and at last deceive himself, after having often deceived others^r. True it is, there are some Fanaticks who are by themselves, as the two forementioned *Germans*^s, and many others who had no Followers; by which it appears, that Fools do not always herd together, and that the Circumstances of Time, Place and Dispositions must concur with a certain Turn of the Mind to gain Profelytes; otherwise Folly remains in its natural State of Obscurity.

ABOUT a Year after the Plague which raged in *Provence*, a new Sect, or Society, or Confraternity, made its Appearance in *Languedoc*. The number of these Sectaries was not very great, but the Discourses about them were of different sorts. Some said they called themselves *Enlightened*, and that they had some Affinity with the Sect or Confraternity of the *Rosicrucians*: Others thought them to be Fanaticks by Principle of Conscience, and that they were some Remains from the *Cevennes*, which we shall soon find retired into *England*. Others pretended they were professed Libertines, and abandoned Wretches, who concealed their infamous Practices, under the Mask of the pretended Mysteries of their extravagant Religion. Be that as it will, those enlightened either believed or are said to have believed, “ That the
“ Father and the Son having reigned in their Turn, it is necessary the Holy Ghost
“ should likewise govern, which Government they were to settle. In order to
“ which, they used many childish Ceremonies opposite to the Gospel; some of them
“ were Judaical Observances. They kept both the Saturday and the Sunday. They
“ initiated their Profelytes to their Mysteries by a Baptism of Brandy. Besides
“ which, 'tis also reported, that they practised Circumcision. The chief of that
“ Sect, if it may be called so, were clad in White at their Meetings, and wore
“ Crowns upon their Heads, or Caps topped with a kind of Crest. Their Crowns
“ were made of twelve Feathers, to represent the twelve Apostles. The *transparent*
“ *Glass* with which they were adorned was supposed to be an *Emblem* of the
“ Purity and Innocency of their Lives. The waving Crest was a Figure of the
“ Inconstancy of the World. They wore a Belt likewise, as a Token of their
“ being Knights, which was embellished with Ribbons of various Colours, with
“ Lilies, &c.” Their Crowns or Caps were covered with white Taffety, as a fur-

^p Having eat a broiled Herring and Cabbage with a good Stomach and much Pleasure, God reprimanded him and said, *you would soon be like a Hog*. On another Occasion God told him, *Take the Bread as I give it you, and do not cut off what you dislike, for by so doing you receive the Bread from the Devil*.

^q He often mentions such Apparitions in his Visions. But the famous *Abadie* being at *Dublin*, took a Cow's Head for an Apparition.

^r As those who tell Lies so often, that at last they themselves mistake them for Truth.

^s *Tenhard* was not quite without Followers.

ther Mark of an unspotted Life. The Lace about this Taffety denoted, tho' but very obscurely, Salvation and the Love of God. Moreover the Ribbands about their Crown were tied together in the Form of a Cross, to shew that Christ had covered our Sins as with a Hat. Is it possible any one should not be sensible of the Folly and Madness of such an Assembly?

BRETHREN of the ROSY-CROSS.

NAUDE^a has wrote a Dissertation on the Confraternity of the *Rosicrucians*, in which he gives us the following Account of them.

THIS Society took its Rise in *Germany*. About the Year 1394, a young Man, who from five Years old had been brought up in a Convent, became acquainted at the Age of sixteen with some Magicians, learned their Art, travelled into the *East* as far as *Arabia*, where the Doctors of that Country taught him wonderful Secrets, and foretold him he should be the Author of a *general Reformation*. From *Arabia* he went into *Barbary*, and from thence to *Spain*, where he frequented the *Moors* and *Jews* who were versed in the *Cabala*. He there pretended to begin his Reformation; but being banished from *Spain*, he came back into his native Country *Germany*, and died in the Year 1484, being one hundred and six Years old. His Body was not buried, but only deposited in a Grotto. Fate, or some Oracle, had ordered that the Corps should remain in that State one hundred and twenty Years; in consequence of which Decree, it was not found out^b till 1604. This Discovery occasioned the Establishment of the *Brethren of the Rosy Cross*^c. And in 1615, a *German* printed and published their Apology and Profession of Faith.

At first the Number of the Brethren was four only, then eight; but it increased very much afterwards. They were to remain in a State of Virginity, and to make themselves known to the World by no other Name than the *Enlightened of the Rosy Cross*. Their Laws and Rules forbad them to receive any Reward for practising Physick, and ordered them to do it out of Charity, to do good to all Mankind, to apply themselves to Wisdom and Piety, to reform the religious Worship, by retrenching all superfluous Ceremonies, to maintain steadily all the Principles of the Confraternity, which was to subsist to the End of the World. *Naude* relates that their chief Customs and Opinions were to dress according to the Fashion of the Country

^a *Instruktion*, &c. printed at *Paris* in 1623.

^b A *German* Chronicle of the *Rosicrucians* relates this Discovery as follows: A *Rosicrucian* being probably more cunning than his Brethren, took notice of a Stone with a Nail in it: He took out the Stone, and found the Grotto in which was deposited the Body of their Founder, with this Inscription, *At the end of one hundred and twenty Years I shall be manifested*. Over the Monument, after these four Letters *A. C. R. C.* these Words were written, *In my Life-time I have chosen this Compendium of the World for my Tomb*, and several hieroglyphick Figures about them. The Body held in his Hand a Book in Gold Letters, which contained the Praises of the Founder, and gave an Account of his Contempt of the vast Treasures he had found, and of his Dying without Sickness or Pain when aged above a hundred.

^c Another Dissertation concerning the *Rosicrucians* says, that “about three hundred Years before their Society began (or rather was renewed, as will appear by the Sequel) in *Germany*. The Articles of this Society were to swear Fidelity one to the other..... to take an Oath to keep its Laws, which consisted chiefly in Secrecy, in speaking and writing only by Enigma's and Allegories; their Aim was only to restore good Discipline and Sciences, especially Physick, of which they pretended to know the most hidden Secrets; as indeed they boasted of knowing all the Mysteries of Nature, even the *Philosophers Stone*. In a word, they were the Successors and Restorers of many antient Societies and Confraternities, which sought after Truth, and endeavoured to bring Sciences to a State of Perfection: Such as the Priests and Philosophers of *Egypt*, the *Eumopides*, who kept the Mysteries of *Ceres* and *Isis*, the *Samothracians*, who knew how to be healthy and rich, since they could perform the *Grand-Operation*. The *Magi*, *Chaldeans* and *Brachmans*, such were the antient *Rosicrucians*.”

in which they lived, to be present at least once a Year at their Meetings, or to give a good Reason for Absenting; to wear constantly the Character or Impression of the *Rosy-Cross*, as the Token of the *Brotherhood*, to look upon themselves as appointed to reform all things, and as having the whole and sole Right to all the Gifts of Nature, upon that Account. They were to declare openly, that the Pope was Anti-christ, and that a Time would come when they should pull down his Triple-Crown. They rejected and condemned the Doctrine of the Pope and of *Mahomet*, calling the one and the other *Blasphemies of the East and West*; they owned but two Sacraments, and admitted only the Ceremonies of the Primitive Church. They called their Society *the Confraternity of the Holy Ghost*. They pretended to a Right of naming their Successors, and of bequeathing to them all their Privileges and Virtues, as being their *Representatives*; to know by Revelation those who were worthy to be admitted as Members of their Society; to keep the Devil in a State of Subjection, and to discover hidden Treasures. They moreover said, that their Confraternity could not be destroyed, because God always opposed an impenetrable Cloud to screen them from their Enemies. Neither Hunger, Thirst, Sickness, or any other Infirmary, could hurt them; if any Brother died, his Burying-Place and their Assemblies were to be kept secret one hundred and twenty Years. They believed as a fundamental Article of their Faith, *that if the Sect failed, it might be renewed at the Founder's Monument or Tomb*. They bragged of having invented a new Language, by which they could describe the Nature of every Being; yet, as the same *Naudé* observes, they did not make use of enigmatical Speeches or Parables, they avoided being thought the Inventors of Novelties, and the Account they gave of their wonderful Performances, was not to be deemed either imprudent, foolish, malicious, or deceitful. But their bare Word must be taken, and these *enlightned Brethren* very much resembled Quacks and Alchymists in this Point, as they did in their *Jargon* and their boasted mysterious Sciences: Accordingly they were all instructed, and had their Education in *Arabian* or *German* Schools.

MOREOVER, the *Rosicrucians* said, that another Sun, which borrowed its Light from the Sun of this World, enlightened the Grotto in which their Founder was deposited, and served to discover all the Wonders of the said Grotto, some of which were engraved on a Copper-Plate placed upon an Altar: where, for Instance, four Figures are to be seen, with these four Inscriptions, *Never empty, The Yoke of the Law, The Liberty of the Gospel, The Glory of God*. We shall omit other strange things, which deserve and require the learned Comments of some Alchymists or visionary Cabalist; several of which have promised ^d *as the Brethren of the Rosy Cross*, to repair the Breaches and Defects of the World; as if Nature was subject to decay, or the divine Providence, by which it is governed, could possibly be so far weakened as to suffer ^e its own Work to be destroyed. They likewise flatter themselves that they

^d *Naudé*, above-cited, mentions one *Postel*, who has wrote a Book *de Instauratione rerum omnium*, and *Paracelsus*, who has foretold the Coming of an *Elias* who should teach all Arts, reveal the Philosophers Stone, and the grand Operation. and so procure Plenty, Wisdom, &c.

^e 'Tis a vulgar Error that Nature decays, and as ill-grounded as the Opinion of those who fancy that the Morals and Vices of Men grow worse and worse. See what has been said on that Subject in the first Part of the second Volume, concerning the *Ceremonies of Idolaters*. A learned Man of the last Age, has proved, by a strict Examination of every Part of Nature, the Steadiness of the Laws by which it is governed, and that by Consequence it is not subject to grow old and decay, as the Works of Men. Matter indeed is liable to an infinite Variety of Changes, even our Souls and our Morals are affected by those Revolutions; but still Nature is the same, ever steady and constant in itself, tho' it admits of such Alterations in its Parts, as *Manilius Astron.* lib. 1. finely expresses it in these Verses:

*Exutæ variant faciem per secula gentes,
At manet incolumis mundus, suaque omnia servat.*

they shall be able to restore the primitive Strength of Constitution, and Innocency of Life in Mankind : Plenty and Community of Goods ^f, The universal Knowledge of Sciences, and the general Agreement of all Nations; in a Unity of the Gospel, in a Unity of Religion, and Holiness of Life.

MORHOF mentions a diminutive Sect, or rather a small Swarm of the *Rosicrucians*, to which he gives the Name of *Collegium Rosianum*, or Society of *Rosay*, who was a visionary Fanatick, and endeavoured to settle that Confraternity in *Savoy* near *Dauphiné* about the Year 1630. Their Number was not to exceed three ; one *Mornius* tried all possible Ways to be admitted for a fourth, but was rejected, and could only obtain the Favour of being reckoned as a Servant. This small Society

*Quæ nec longa dies auget, minuitque senectus,
Nec motus puncto currit, cursusque fatigat.
Idem semper erit, quoniam semper fuit idem,
Non alium videre patres, aliumve nepotes
Aspicient. &c.*

But to return to *Jonston*, who is the Author mentioned at the Beginning of this Note : In the Year 1634, he published a small Treatise *De Naturæ Constantiâ*, which is divided into five Propositions, 1. *Nature is constant in its whole Frame.* 2. *In what concerns the Heavens and Celestial Bodies.* 3. *In the Elements.* 4. *In mixed Bodies, and animate or inanimate Creatures.* 5. *In regard to Man.*

He proves the first by the circular Motion of Nature, which causes all those infinite subordinate, yet fixed and periodical Movements, most of them unknown to us, by which all material Beings appear or vanish according to the various Dispositions of their Parts.

The second is demonstrated by Astronomy. The Nature of those Bodies is the same as it was from the Beginning, and their Actions the same, being constant even in their seeming Inconstancy. See pag. 17, 18, 19, and 20, of this short Work.

The Elements come next under his Consideration : He reckons only three, both in Honour of that Number, (and because he takes Fire only to be the most subtle Part of the Air. It would exceed the Bounds of a Note, if we should follow him in all the Particulars of which he gives an Account, in order to convince his Readers that all the Alterations of Air, Water and Earth, are not capable of shewing any real Inconstancy in their own Nature.

The same must be said of mixed animate or inanimate Bodies, which are still the same as to their Substance. If we except some particular Occasions, in which God has been pleased to work some Prodiges, still letting Nature return to its antient Course, we shall find them all produced, increase, diminish, and vanish in our Days, as they did in former Times ; so that in all Particulars, Experience daily convinces us of Nature's Constancy.

The fifth and last Proposition is about Man. Here it must be owned, that his Life is very much shortened since the Deluge. But not to enter upon the Order appointed by God's Will, or upon the Alterations which may have been occasioned by the Deluge, is it not highly probable that this may be owing to the luxurious debauched Lives of Men, in which Case Nature is not in the Fault ; and there are still Examples of as long-lived, strong, and large sized Men, as there were in former Ages, at least since the Deluge. As to what concerns the Soul of Man, we find the same Will, Memory and Understanding : Arts and Sciences have been improved, and though it should be alledged, that we have only revived ancient Systems, and found again some Contrivances which had been lost or forgot, that Objection itself proves, that we are still capable of new Inventions. The Virtues and Vices even are the same as in Antiquity ; Superstition still has its Votaries, so has Religion ; in Politicks we find the same Frauds and Lies ; Cruelty, Avarice, defiling the conjugal Bed, Intemperance, all other inordinate Passions are as much in vogue as ever. Riches, Honour, Merit, even Virtue, as far as it is barely natural, are not more or less settled than they were in Antiquity. Then, by unknown and strange Revolutions, Worth and Fortune seldom met ; the same happens now. And these Verses of *Manilius* are adapted to what we now experience, as to the Age he lived in, *Astron. lib. iv.*

*Quin etiam infelix virtus & noxia felix,
Et malè consultis pretium est, prudentia fallit,
Nec fortuna probat causas sequiturque merentes :
Sed vaga per cunctos nullo discrimine fertur.*

So far the Poet seems to repine at Providence, but at last submits to the supreme Being, who sweetly, yet with Force governs us, whom we must serve to the best of our Power, even with the Loss of our own Lives, and cheerfully lay them down, if necessary to obtain the Possession of him.

*Scilicet est aliquid quod nos cogatque regatque
Majus, & in proprias ducat mortalia leges.
Quid cælo dabimus, quantum est quo veneat omne ?
Impendendus homo est, Deus esse ut possit in ipso.*

^f Several famous Chymists have upon this Account been looked upon by some, as if they had been Brethren of the *Rosy-Crofs*; such as *Hermes* or *Mercurius Trismegistus*, *Raymond Lully*, *Arnoldus* of *Villanova*, *Flamel*, *Paracelsus*, *Glauber*, &c.

was entrusted with three important Secrets, perpetual Motion^z, the Art of changing Metals, and an universal Physick.

WHAT can be thought of such a Society, which is supposed perfect in itself^h, adorned with universal Knowledge, possessed of all worldly Treasures, exempt from all human Infirmities; yet no more known or seen than if it had been composed of pure Spirits: All we can say is, that it bears a great Resemblance to, and deserves to be ranked amongst Fairy-Tales. We must own nevertheless that the common People are delighted, and love to entertain themselves with such Fooleriesⁱ. So the World is like to be for ever pestered with Quacks and Fools.

MUCH about that Time, the pretended *Enlightned Brethren*, mentioned in the last Note, occasioned some Rumour in *Spain*, as the *Rosicrucians* had done; and we must not omit giving our Readers some Account of them. The Singularity of their Notions, some Points in which they either did, or other People were resolved to believe they did agree with the *Rosicrucians*, made them be esteemed one and the same Sect. Neither shall we pretend to multiply Parties and Divisions, but rank these *Enlightned Brethren* amongst the most dangerous kind of contemplative Men, and the most wicked Quietists; if what is reported of them be true, that they believed that when the Mind is wholly absorbed in mental Prayer, and intimately united to God, it does not become guilty of any of the Crimes committed in that State by the Body. They moreover held, that the Sacraments were useless, &c. that all good Works were supplied by Raising the Heart to God. The Inquisition taxed them with maintaining seventy-six erroneous Opinions; and this is not to be wondered at, since that Tribunal is known to be very nice, and to require an extraordinary Exactness in religious Matters. These *inlightned Brethren* made their Appearance about the end of the sixteenth Age: But the Inquisition put an early Stop to the Progress of their Fanaticism. They shewed themselves again in the Neighbourhood of *Seville*, in the beginning of the seventeenth Age, at which Period of Time they were esteemed to be *Rosicrucians*.

THE Low Countries, and *Picardy*, produced likewise, about 1525, some such *Enlightned Brethren* as those of *Spain*. A Taylor named *Quintin*, and one *Copin* of much the same Trade, were the Ringleaders of the *Enlightned Flemish Men*; for in those Days, every Man was thought qualified to preach. They are accused of holding, that *Intention* alone makes the Sin, that the Spirit of God partakes of all the Actions of Men, and that Innocency of Life consists only in being calm and easy, without giving way to any Doubts or Scruples. This *Intention, which alone makes the Sin*, does not differ very widely from the *Mind intimately united to God, whilst the Body wallows in Crimes*. What dreadful Consequences might not follow from

^z *Merkes*, lib. 1. chap. 13. gives the Particulars, and explains these three Secrets.

^h See *Licetus*, in his *Philosophia Harmonico-Magica, Fratrum de Rosæ Cruce*. *Meyer*, a German, has published an Apology for them, under the Title of *Silentium post Clamores*, &c. Two Englishmen, *Robert Field* and *John Heiden*, wrote likewise in their Favour. The last mentioned, according to *Marhof*, tom. 1. lib. 1. ch. 13. of his *Polychester*, pretends there is a great Power in Numbers to raise Spirits, and work strange Miracles in Nature. But *Merkes* does not say that the *Rosicrucians* were Adepts in that Art.

ⁱ The *Rosicrucians* were much talked of in *France* in the first 15 or 20 Years of the last Age, and several, who pretended to be of that Society, were cast into Prison. The foolish Credulity of the People was raised by the following Bill posted up in all publick Places: "We who are Deputies from the *Rosicrucians*, and dwell visibly or invisibly in this Town, by the Grace of the most High shew and teach, without Books or Notes, to speak all the Languages of the Countries where we please to live, to deliver our Fellow-Creatures from deadly Error." In 1613, a *Rosicrucian* of *Barbary*, named *Muley-Ibn-Hamet*, with a handful of Men, having overcome the King of *Fez* and *Maroc*, was, they said, to conquer *Spain*. Some pretended *Enlightned Brethren* appeared then in *Spain*, but were soon quelled by the Inquisition.

such Doctrine, in a State governed by Fanaticks so united to God, and so perfectly weaned from Matter?

BOHEMIANS.

THIS Sort of People being the Dregs and Sink of all Nations, our Readers may wonder to see them placed amongst Fanaticks and Enthusiasts: yet we are obliged to give an Account of them, by reason of their Origin, which has some remarkable Particulars in it. We give them the Appellation of *Bohemians*, the *Germans* call them *Zigenners*, from which the *Italians* name them *Cingares*. *Borel*^k informs us, that *Boem*, in the old Language of the *Gauls*, signifies *bewitched*, which seems to agree with the Notion of common People, that they can foretel what is to happen, discover hidden things, and are well versed in Witchcraft. They go from Place to Place, having no fixed Abode, as the antient *Germans* did; and in the North, the *Druideffes*^b, the *Sybils*, the *Voles* and *Fairies*, so often mentioned by the old *Gauls*. Their first Rise seems owing to the Remains of the *Druids*, who were brought into so much Contempt by Christianity, that having lost all Credit and Power in the Towns and Cities, they were obliged to dwell in Caves, and to wander about the Country. Beggars and Vagrants are apt to associate together, which renders it probable, that others from *Africa* and *Asia* may have joined themselves to those *Druids*; for instance, the *Kaulits* of *Persia*, who, like our *Bohemians*, run about the Country, live in solitary Places, and have no Religion or publick Worship, or Rules, or any Laws: They swarm all over *Persia*, and from thence spread Southward to *Arabia* and *Egypt*, Northward to *Tartary*, and more distant Places. Accordingly we call them *Gypsies*, upon the same Account for which the *Saxons* give them the Name of *Tartars*^d. Our over-credulous Ancestors vainly imagined, that those *Gypsies* or *Bohemians* were so many Spies for the *Turks*, and that in order to expiate for the Crimes which they had committed in their own Country, they were condemned to steal from and rob the Christians. A rare Penance! We have performed such another, tho' in a nobler and more heroical Manner, by taking the Cross, and making War against those Infidels. But our Opinion, that the *Bohemians* come from the Southern Parts of *Asia* and *Africa* (which our Forefathers did not distinguish from *Egypt*, before the Way of going to the *East-Indies* by the *Cape of Good Hope* was found out) is grounded upon the Testimony of one of the most ancient Authors who wrote concerning them. He^e relates, “that in 1433, the *Ciganes*, “who pretended they were *Egyptians*, came to *Germany*,” and according to another old Writer cited by *Pasquier*^f, they likewise came to *France* much about the same time^g. The Story is somewhat curious: “They were, says that Author, by “Extraction of the *Lower Egypt*; and having abjured the Christian Faith, were

^a *Recherches & Antiquités Gauloises*, &c.

^b See *Keisteri Antiq. Sept. & Celt*, &c. 8. Hanov. 1720.

^c *Chardin*, tom. 8. of his Travels, in 12 edit. of 1711. p. 244 and following, says, the *Kaulites* are so called from one *Kau*, who cohabited with his own Sister, whose Name was *Ly*. They are also called *Korbetis* and *Koboalis*, which Words signify the Crime against Nature. So they are looked upon as detestable People, guilty of all Crimes, Incest, &c. They may owe their Origin to the *Uxians*, who dwelt in the greater *Armenia* at the Source of the River *Tigris*, and went about the Country telling Fortunes, as the *Bohemians*.

^d *Tartars*, because the *Saxons* think they come from *Tartary*, through *Russia* and *Poland*.

^e See *Fromman de Fascinat*. p. 527. *Ciganes* & *Zigenners* may be derived from *Egypt*, *Gypsies*, and the *Spaniards* call them *Gitanos*.

^f *Recherches*, lib. 4. chap. 19.

^g In the Year 1427.

“drove from their native Country, became miserable, and in Abomination to all Mankind : the then Emperor rejected them also, as other Christian Powers had done, and told them they should go to the Holy Father at *Rome* They went, confessed their Sins . . . and he enjoined them to go and travel about the World, doing Penance, not lying in a Bed, &c. . . . This they performed for five Years before they came to *Paris* ; the chief of them arrived there on the seventeenth of *August* 1427, the rest on the Day of the Decollation of St. *John* ^h.” The same Writer says, that the Ears of all of them were bored through, and had a Ring, sometimes two, at each Ear ; their Complexion was very black, and their Hair frizzled ; the Women also very black and ugly, and their Hair like a Horse’s Tail ⁱ. The Habit of these Women was of old coarse Flax ; some of them were Witches, and looked into Peoples Hands to tell them their Fortune. In a word, these *Egyptians*, banished Apostates, despised by all Mankind, and condemned by the Pope to a wandering Life ^k, bear a vast Resemblance to our *Bohemians*. After all, the said Author cited by *Pasquier* says the Pope did excommunicate them, and all those who had their Fortune told to them, and that from *Paris* they went to *Pontoise*, on *Lady-day* in *September*.

WE are inclined to trace the Origin of the *Bohemians* still higher than those *Egyptians*, the antient *Druids*, the *Kaulies* of *Persia*, or the *Uxians* of *Armenia* : Why may they not owe their Rise to the ^l *Messalians*, wandering and dispersed in *Thracia*, *Bulgaria*, &c. who were mistaken for Sectaries and Hereticks of divers Kinds, under the Name of *Manichæans*, and upon whom the Compilers of Heretical Catalogues have liberally bestowed a great Number of ^m odious Appellations ; by which, in Process of time, they became more black and hateful to Orthodox Christians, than the very Devils ⁿ in Hell. The *Messalians* are supposed to have had their Beginning under the Reign of the Emperor *Constantius* : They were but few at first, their number increased gradually, and when they were taken notice of, as the Writers of the fourth Age charged them with most of the *Manichæan* ^o Principles, they were reckoned amongst those Hereticks. The first Penal Laws against Schismaticks and Hereticks were enacted at that time, and put in Execution against the *Messalians*, who being prosecuted, from Pagans and Idolaters, as they were thought to be rather than Christians^p, became most orthodox ^q Christians out of Fear or Policy or Self-Interest.

As the *Messalians* are mentioned here only as bearing some Resemblance with the *Bohemians*, we shall only relate what may evidence their Conformity of Sentiments and Practice. They did not work, and lived by the Alms which they received, to

^h *August* the 29th.

ⁱ The French Word *Flossaye* comes from the German Language *Flax*, and still it is called *Flassade* in *Langue-doe*.

^k This Penance is certainly fabulous, see *Pasquier* about it.

^l In Greek, *Euchites* Praying. The Word *Messalian* comes from the Hebrew or Chaldaick, *Tsala*, in the Participle Mood *Metjala*, one who prays ; because those Sectaries pretended to long Prayers. Others derive their Name from the Arabian Word *Mosul*, which signifies *Affyria*, because their Heresy began in that Country.

^m In a Book wrote against them by *Euthimius Zigabenus*, and printed in 1696 by *Tollius*, they are called Enthusiasts, Atheists, Blasphemers, and made up of divers Heresies.

ⁿ They were also charged with adoring the Devil, for fear he should hurt them, and upon that Account the Name of *Satanians* was given to them.

^o To the *Manichæan* Heresy of two Principles they had joined others about the Sacraments, the Cross, the Blessed Virgin, the Saints, the Nature and Corruption, &c.

^p The Orthodox were then, and are still called *Christians*, without any Addition in *Spain*, *Italy*, and other Places.

^q The Ecclesiastical History says, that the *Manichæans* affected to appear very devout, and to use the same Expressions as the Orthodox, &c.

imitate the Apostles whom Christ had forbid having any Possession. This constant Idleness, their voluntary Poverty, their Contempt of all the Conveniences of Life, and of all Government, could not but lead them by Degrees into a total Neglect of Discipline, and of all Laws: This occasioned great Crimes and Disorders in their Society; and amongst the sincere *Messalians*, many others crept in who minded nothing less than their Prayers. They were therefore accused both of living together without observing any Order, any Rule, or even the most common Decency, and of being true *Cynicks*, who after wandering all Day in the Fields, met at Night, and lay in the same Place, without any regard to Age, Sex, &c. The Orthodox moreover charged them with maintaining that we ought always to follow the Dictates of Nature, to eat, to drink, to *ease one's self* when it requires it, and that no Fast is to be observed but when necessary for the Preservation or Recovery of Health. Besides all this, the Orthodox of those Days reproached them with their Meetings and Nocturnal Feasts, in which they were guilty of all the Abominations with which the Pagans had heretofore taxed the Christians, and which have since been laid to the Charge of other modern Hereticks, to render them more odious to the *Roman* Catholics.

WE find in *Italy*, about the close of the thirteenth Century, some *Fraticelli*, who were also called *Bizoqui*, that is, Bigots or Clownish, upon account of their unpolished way of Life, or because they pretended to a greater and more refined Devotion. The other Name of *Fraticelli*, that is *little Brothers*, either was given them because the first of them were Monks, or rather it is the same as the Name of *Adelphians*, which was bestowed upon the *Messalians*: We shall soon see that there was some Conformity of Sentiments betwixt them: Their chief Doctors were *Pietro Maurato* and *Pietro di Fossombrone*; but an Apostate Monk from the Convent of *Pongilupi*, was their Ringleader; at least 'tis so reported. Be that as it will, these *Fraticelli* wandered about the Country like the *Messalians*, to avoid the Persecutions raised against them, upon account of their lewd Life, and of the Errors which they held, the necessary Consequence whereof was their said disorderly Behaviour. Both the *Fraticelli* and *Messalians* pretended that all Goods ought to be in common, and condemned living by the Work of one's Hands. They deny all Obedience to Magistrates, allowed a Plurality of Wives, and those to be in common; to which the *Grecian* and *Italian* Orthodox added the heinous Imputation of holding their Meetings in the Night, to be more at liberty to commit all sorts of Crimes. We shall inform our Readers in another Dissertation, that the Ringleaders of the fanatical Anabaptists, and several of their Followers, were guilty of those three Capital Errors: which may serve both as an indirect Proof that the *Fraticelli* and *Messalians* probably might not be accused without some Grounds; and, by consequence, as a Justification of the Severities used against them. But, after all, it must be owned, that some particular Persons might live and die in that Sect, without being acquainted with the bad Principles of their Teachers, or of their evil Tendency, as but too many do even amongst the Orthodox; and tho' Heresies ought to be detested, certainly the inveterate Hatred against the Persons is highly to be censured. *Dilige homines, interdice errores.*

BUT to return to our *Messalians* of *Greece* and of the East, and to our *Italian Fraticelli*: If there were amongst them so many professed Libertines, as the Histo-

* By these Particulars, the *Messalians* must likewise have been *Adamites*.

rians and Controvertists of those Times mention; Ignorance joined to the Persecutions raised against them, may have been the Occasion of their actually putting in Execution all the Enormities of their false Doctrine. A young Person, for instance, commits a Crime, and by that infamous Action loses his Reputation; he is despised, abandoned by every one; so out of Despair runs headlong into Ruin and Misery. This Example needs no further Comment.

WE must likewise take notice here, that both antient and modern Controvertists have often represented Sects and Heretical Systems as more dangerous than they appear to have really been. Some may pretend to excuse this Fault under Colour of an unbounded Zeal against Heresy; but Zeal ought not to be bitter, or to destroy Charity; and whilst a fiery and subtile Controvertist *inveighs too harshly against the Person* of an erroneous Opinion, he often does more Mischief to publick Society, than the very Person who had taken it up without much Consideration, and probably might as easily have dropped it, if Pride and Shame had not (such is human Frailty!) prompted him to maintain it with Obstinacy. This same false Zeal has often made the said Writers tax one and the same Sect with maintaining inconsistent and evidently contradictory Opinions; it cannot be denied that *Iniquity belies itself*, Scripture says it, and we daily experience it. But that so many inconsistent Propositions should so often be justly charged upon one and the same Sect, is not very much to be credited. The Authors of those Imputations have been sensible of this Defect in the Accounts by them given; and instead of owning honestly their Mistake, have invented new Names of Derision and Contempt, to upbraid the Sects which they had accused wrongfully of such palpable Contradictions: Thus the *Manicheans*, the *Messalians*, &c. were called by a Name which in *Greek* signifies a Mixture of all sorts of Errors: Thus the *Albigenses*, the *Waldenses*, the *Lutherans* and *Calvinists*, have been nicknamed, the Sink and Dregs of all prior Hereticks^f.

THE Name of *Adelprians*, bestowed on the *Messalians*, was taken from *Adelphius*, one of their Teachers: *Flavian*, Patriarch of *Antioch*, having with great Art inveigled him to discover the most secret Articles of the Doctrine which he held and taught, obtained that he should be banished from *Syria*.

BUT to conclude our Account of those Sectaries; by wandering about, they in Process of Time went further and further from the Place of their Origin. The Persecutions they suffered, and ill Treatment they received from the Catholics, as we have said before, had as great a Share in banishing them from Cities and great Towns, and rendring them odious, as their erroneous Opinions and wicked Life. As they spread, so did their Doctrine, and it is highly probable, that in *Europe* as well as in *Asia*, they met many Libertines who gladly associated themselves with them, upon account of the idle and lazy Life so much recommended by that Sect. Tares soon grow amongst the good Corn^g, and the common People who are apt to form their Judgment from particular Instances to general Conclusions, easily mistook the good Corn for Tares. Thus they settled in *Greece*, in *Thracia*, *Bulgaria*, *Transylvania*, *Hungary*, and at last in *Bohemia*. In all the Countries where the *Slavonian*

^f The Greek Word is *Pammigeis*, or *Polyonymoi*, which denote a Sect of several Names, and a Mixture of all. This was in order to palliate the above-mentioned Contradiction. The *Latin* Word *Collucies* may likewise be interpreted a Rabble or Sink; and was given them with the same Intention.

^g Let no one mistake our Meaning, by good Corn we only understand some well-meaning People, some Truths which lie concealed under most Errors, and are only pressed too far, and by false Conclusions carried to Excess, which is the Fault of all Sects, because most Christians and others follow the outward Shew, and but few of them are capable, or will give themselves the trouble to think.

Language is understood, the *Messalians* themselves took, or their Enemies in Derision gave them, the Name of ^u *Bogomiles*.

THEIR Abode in *Bulgaria* and the neighbouring Countries, has rendered the Word ^x *Bulgare* odious throughout *Europe*, chiefly in *France* and *Italy*. It may likewise be presumed, that they went from *Bulgaria* and *Hungary* into *Bohemia*, at a time when the *Bohemians* began to rebel against the Church, and that upon that Account the Orthodox took the *Bohemians* to be the same as the *Bogomiles* or *Messalians*. This being also a critical Time for the Church of Christ, and many Beggars and miserable Wretches taking part in these Divisions, all were blended under the same Denomination. Thus at last the Name of *Bohemians* is universally given to Vagrants and Runaways, who have no settled Notions, Laws or Religion, who in well-governed Kingdoms ^y are banished from all Cities or Towns, and dwell in Caves and solitary Places, and live only by begging or stealing. If the Romantick Stories (mentioned in the publick *Gazettes* concerning some of those *Bohemians*, who within a few Years have made Inroads through *High* and *Low Germany*) were of any Authority or to be credited; the Proofs ^z of Courage which they are said to give, must appear very singular and strange.

The PROPHETS or CONVULSIONARIES of ENGLAND.

WE must now return to the *Prophets of the Cevennes*: They brought over into *England* their Fanatical Enthusiasms^a. There many through Weakness of Judgment, or out of Malice or Libertinism, were disposed to receive such Impressions of Folly, that even some Persons of note favoured the new Prophets, and made a strong Party in their favour; and for a considerable Time it had the desired Applause and Success. The Particulars of which we must now introduce.

IN the Year 1706, towards Winter, three Camisars, *Marion*, *Fage* and the above-mentioned *Cavalier*, thought fit to take up again (in *London*, and before the most considerable and clear-sighted Witnesses in the World) and counterfeit, as they had done in the *Cevennes*, prophetick Inspirations. The Reputation of the *Camisars*, the Circumstances of a bloody War with *France*, the inveterate Animosity of the *French* Refugees against their Country, which had treated them as a Stepmother about twenty Years before, some who were inclined to Libertinism, and hoped this would prove a favourable Opportunity of bringing the antient Scripture Prophecies into disgrace; all these concurring to the same end, made the new Prophecy believed by some, and protected by others. These various Motives inspired People with

^u In the *Sclavonian* Language, *Bog* they say signifies *God*, and *Myle* is the same as *Mercy*; a *Bogomile* therefore is one who implores God's Mercy.

^x From *Bulgare*, which Name the *Messalians* bore, comes another Word well known in *Italy*, *France* and *England*, not proper to be mentioned.

^y By the Statutes made under the Reign of *Henry VIII.* and his two Daughters..... *Bohemians* or *Gypsies*, tho' but fourteen Years old, are condemned to the Gallows, if they stay above a Month in *England*..... before the Month is expired, they only lose their Effects.... See *Memoires*, &c. p. 31. In *France* they are liable to be sent to the *Gallies*.

^z Some News Papers in 1731 inform us, that it was a Mark of Honour amongst those *German Bohemians* to have no Ears, that one was cut off at their being admitted into the Confraternity, and the other at the first heroical Action which they performed; but who can rely on such Reports, given out by Weekly Authors, to whom Truth and Falshood are equal, so their Paper is filled.

^a The *Camisars* came over to *England* to concert Measures, and find Means to return into their Country; and had the Siege of *Toulon* succeeded, the *English* and *Dutch* would probably have enabled them to do it.

divers Notions concerning this prophetical Mission. A cotemporary Author assures us^b, that some “ believed they were sent to beat up for Soldiers to help their Countrymen..... and some might flatter themselves, that the pretended Voice of God “ could not be withstood, when he gave absolute Orders for Raising an Army to “ protect a Country in which he had wrought so many Wonders..... one of “ their chief Agents could not help owning, that all their Aim in this whole Intrigue, was only to obtain some Succours to be sent to the *Cevennes*..... Others “ were of opinion, that this Gift of Prophecy was an Effect of a disordered Imagination..... Most were fully persuaded, that the new Prophecy was an artful “ Trick, that the Prophets had been instructed to perform those extatick Motions, “ as Tumblers learn to dance and cut Capers upon the Rope : to prove which, the “ same Writer says, that the *Camisars* had trained up many Disciples in *London*, “ who could imitate them so much to the Life, that if they thought fit they might “ raise another Company of Prophets. And if so, if this Prophecy was purely an “ Art only to be learnt, why might not the antient Prophecies have the same “ Original ? at least the Free-thinkers, who delight in reviling and boldly canvassing “ the highest Mysteries of revealed Religion, often made that Objection the Subject “ of their Mirth and profane Discourses.”

THE open and avowed Promoters and Abettors of the new *Prophetical School*, were Men of too much Sense and Understanding, to look upon those Men as well-meaning and true Fanaticks. The three most considerable of those Protectors of the Prophets, were of a Character very opposite to Fanaticism : Their Names are *Lacy* an *English* Gentleman, who became first one of their Disciples, then a Prophet of high Reputation in that Seminary of inspired Men, and at last wrote ^c a large Book of Prophecies, *Sir Richard Bulkley*, a Knight : And *Fatio de Duillier* a *Zwitzer*, or of *Geneva* by Birth ; he was a famous Mathematician, and taxed at the same time with want of Religion, and as liking none of those which were extant ^d in the World : This last is said to have been both the Secretary^e and the Inspirer of the Prophets. There was a fourth called *Misson*^f, who published the Miracles of this Prophecy. The Prophets themselves were, as we said before, *Marion*^g who was under the immediate Care and Direction of *Fatio* : *Fage*, who is represented as *the poorest of all Mortals* : *Cavalier*, whose Character rendered him very fit for the *Prophetical Operation*, in what concerned the Bodily Motions, and exterior Enthusiasm ; but his Behaviour was not serious enough for such a Part, and his Memory often failed him. *Flotar* a Prophet, an Agent and Treasurer for his Brethren in *London*, and in the *Cevennes* : He was more cunning and lucky than the rest, if what is reported of him be true, that the Spirit which moved him in the Disbursement of the Money allowed him to take for his own Use what he thought fit. *Allut* a Joiner, and his Wife *Henrietta* ; lastly, one *Betty* or *Elizabeth Gray*, who had been a Candle-Snuffer at the Playhouse. *Marion*'s Spirit made him print his Prophecies in 1707. Much about the same Time *Lacy* published two Collections of Prophecies, with this^h Approbation from the

^b *Clavis Prophetica*, or *A Key for the Prophecies*, printed at *London* in 1707. This Citation is conformable to the Meaning of the Book.

^c *The Eternal Spirit's Admonitions by his Servant John Lacy*. He often prophesied in *French*, tho' his Book is in *English*. He was either a Madman or a great Cheat.

^d See *Clavis Prophetica*. He is charged with saying, that Truth without any Mixture of Errors is not to be found in any Religion. If he meant only as to the practical Part, he was but too much in the Right.

^e See *Clavis Prophetica*, pag. 6 & 7.

^f Known by his *Voyage into Italy*, and his *Theatre des Cevennes*.

^g *Clavis*, &c. p. 7 and fol. *Fatio* published *Marion*'s Collection.

^h See *First Letter to Misson*, about *Comical Miracles*, *London* 1707.

Spirit, called, *The Eternal Spirit*, placed at the Beginning of the Work, *Let this be printed*.

THIS prophetick Play or Cheat, was at first performed with much Simplicity, the Convulsions and Declamations were not so violent as afterwards. The Invectives were only in general, and according to the antient Custom of the Sects opposite to the Papists; that is, the Prophecies were only levelled against *Babylon* and *Antichrist*, by which every Protestant knows that *Rome* and the Pope are meant. This was sufficient, says the Author of the *Key*, “to inflame the Zeal of the Reformed, few of themⁱ can be thoroughly angry with those who cunningly handle that Subject, with the most bitter Imprecations.” But the Generality was in an Error, a *Roman Antichrist*, a *Popish Babylon* were not attacked then; their Invectives were against a *Babylon* an Antichrist supposed to be in the Bosom of the Reformation. The Spirit moved them to say, that ^k *Babylon* and Antichrist are every where: “With these two Words, understood in a new Sense, they might say what they pleased against the Reformed Churches, even against the purest Part of the Reformation had any Complaints been made, any Clamours raised, the Spirit would have inspired them to say, *We speak of Rome, we speak of the Pope*. To this our new Prophets joined, the Conversion of the Jews, the approaching Reign of a thousand Years, and other Opinions which were not displeasing^l to all those who were inclined (in *England*, and elsewhere, there are many such) to believe Chimera’s and Visions.” *Pharaoh and his Overthrow* were not forgot by our Prophets; their Aim was against *Lewis* the XIV. *England* was also the Object of their Threats, then *London* in particular: Lastly, a general Slaughter and Downfall both of Church and State were foretold: The above-cited *Key of Prophecies*^m contains several such prophetick Inspirations.

THE Publication of such Fooleries sunk the Credit of our prophetical Party, which obliged them to have Recourse to the Working of Miraclesⁿ. In order to this, the Spirit ordered *Lacy* and his Scholars to go out of *London*, and retire into the Country. They soon came back; for scarce were they out of that great City, but the Spirit seized *Lacy*, and declared that neither he nor any of his Adherents should be ashamed of being the Ministers of the Lord. “The Prophet overjoyed at so glorious a Commission, rose from his Seat, went several times round the Room, counterfeiting with his Voice the Beat of a Drum to enlist Soldiers. He then sat down again, beat to the Right and to the Left with his Fists upon his Chair, as if playing on a Kettle-Drum, not forgetting now and then the Exercise of the Gun, of the Colours Waving, of drawing a Sword, or presenting the Pike. These Motions being over, he got up a second time, and walked gravely four or five times about the Room, imitating with his Voice, and by the Motion of his Hand, the Marching of a Regiment. All this ended in a long Discourse. The next Day the Prophet sounded a Charge, and made some military Motions before he spoke or sung, in very bad *French*, these fine Words, *O God you will make us dance; our Spirits shall put in Action all the Members which are able to serve you for the Celebration of the approaching Solemnities*.” This said, our *English* Prophet went about a new kind of Sacrament, which he instituted for those who were to

ⁱ *Key*, p. 16. *Marion’s Prophecies*, p. 96. The Spirit says, “Child, Antichrist is not in one Place only, there are more Antichrists than one upon Earth, do not deceive yourselves, Antichrist is in all Places, you have all had some Share in his erroneous Actions.” This is conformable to the Opinion of *Fatio*.

^k *Key*, p. 18. *Fatio* had taken Pains to know the Bent of the People’s Mind.

^l *Key*, p. 25, and following.

^m See the Letter to *Misson* as above.

ⁿ *Second Letter to Misson*, &c. p. 2.

be initiated to prophesy. But we must first relate^o the various Motions of these Prophets, their extravagant Postures, and their extatick Agitations taken by the Author from the marginal Notes of the *Prophetical Admonitions*, and which may justly be called the *Evolutions of the Exercise of Prophecy*. “ 1. Here the Prophet points (or “ seems so to do) a Dagger to his Heart. 2. He lifts up his Fist and shakes it, “ looking out of a Window to the North. 3. He goes from that Window to another, towards the East. 4. He sheds Tears, and turns his Arm in a piteous “ Manner. 5. He extends both his Hands open. 6. He goes to the North. 7. He “ runs to the East. 8. He stretches his Arms to the North and to the West. “ 9. He lifts up his Hand with a threatening Countenance, and moves his Hand, “ as if he was whipping somebody. 10. He sits down with a thoughtful Air, “ looks up, and looks down. 11. He falls on his Knees, prays with a fervent “ Devotion, goes upon his Knees from one end of the Room to the other, moves “ his Arms on each Side very quick, imitates the Movement of the *Pendulum* of a “ Clock, puts himself upon his Guard, as if he was fencing, he makes a Push, &c. “ 12. He whistles like a Blackbird.” This is not common; few People would have expected to see a Prophet whistle. The Miracles answered exactly the Prophet’s Agitations: *Bess Gray*, at the Age of fifteen or sixteen, from a *Candle-Snuffer* at the Playhouse, was raised to the Dignity of the *Woman-Sister* to our Prophet *Lacy*, and was likewise become a Prophetess, and as such was instrumental in several Miracles. One Day she was seized with a Palsy, and was so numbed, that she could not use her Limbs. *Lacy* having first laid his Hand upon her, was in great Agitations, and made wry Faces: Then, with a majestick Tone, becoming an inspired Person, he told her, *I reserve you for great things..... I shall put my Bracelet upon your Arm.....* He took the Girl’s Arms, placed them on his Bosom, devoutly lifted his left Arm, saying, *I shall put a Chain about your Neck*, and suddenly put his Arm about her Neck..... The Miracle soon followed, the Palsy left her, and the Numbness of her Limbs went off. On another Occasion, the little Prophetess became blind; she was carried to another Chamber, threw herself upon the Bed, staid about twenty Minutes, prayed, and was in an Ecstasy. She had before given way to some Doubts, the Spirit which was to restore her to her Sight, reprimanded her severely for that Want of Faith, but was at last appeased, and inspiring by Turns the Prophet and the Prophetess, she entered into a Dialogue^p, the Conclusion of which was, that little *Bess Gray* recovered her Sight: Prophet *Lacy* wrought that Miracle, by striking gently thrice with his two Thumbs the Eyes of the pretended blind Woman. We shall barely mention the wonderful Cure of the Vapours, and feigned Convulsions of the Prophetess^q, how happily the Spirit directed the Prophet’s Hand to the Throat of the Patient, thence to her Bosom, &c. How the Name of this little Prophetess was changed, and she called *Sara*, and married to *Abraham Lacy*^r, and both became

^o *First Letter to Misson, &c. p. 8.*

^p The Dialogue is a Master-Piece of Libertinism. “ Lord, I come to crave your Help, you only can “ cure me. *Lacy*. What ails you? *Betty*. Lord, you know I am blind. You may restore my Sight “ to me. Lord, your Hand must do it. Come quickly. *L.* Child, how long have you been blind, “ and how did it happen? (*Lacy* had been present all the Time.) *B.* Lord, you know it. *L.* Why do “ you come to a Man. who cannot give you your Sight? *B.* I have been brought to you to be cured. “ *L.* By whom? *B.* By the good and Holy Spirit. *L.* Then the Honour of the Cure will be due to “ that eternal Spirit, which sends and gives the healing Faith: Will you attribute the whole Glory of “ your Cure to that holy Spirit only? *B.* Yes, Lord, I will.”

^q *Key, p. 19.*

^r *Lacy*, in the Height of Enthusiasm, called this noble Marriage *the Eternal Wedding betwixt him and his Beloved.*

the Parents^f of the new Believers: The wonderful Vocation of the Mathematician to the Office of an Apostle, after which he obtained of the Spirit the Power to confer the full Efficacy of it by the Imposition of his Hands; the Particulars of this Calling we refer to the Note^t, that we may have more Room to display the bold Undertaking of the prophetick Crew, who invited the whole Town to be Witnesses of Prophet *Lacy's* Raising a dead Person to Life. In order to perform this with Success, "the common dead Folks, who are daily buried, would not do, says "my Author" They must have one of their own Chusing; little *Bess Gray*, "who in the Country Journey had ended her Apprenticeship, undertook to play "that Part in *London*. The 17th of *August*, 1707, was the Day appointed. "Some *English* Gentlemen, curious Observers of the *Prophetick Extasies*, met at "the Place. . . . The little Comedian was in a deep Study and violent Agitation. "The Actors of this Comedy said she was at the last Extremity that her Breath "would be stopped, and *Lacy* should bring her to Life. . . . They had even engaged "a Physician of their Party to give some Authority to the Cheat But the "*English* Gentlemen present watched narrowly both the Girl and all their Proceed- "ings. The Scene lasted eight Hours their Intention was to tire out those "troublesome nice Inspectors; they stood it out, now and then they felt the "little Actress's Pulse, so that she could not find a proper Occasion to feign herself "dead." This Miracle failing, two small *English* Pamphlets^x were published against them, which ruined their Credit, and dispersed their Adherents and Admirers. Moreover, two Months before this happened, the then Lord Chief Justice had forbid their Assemblies, which probably obliged them to take the above-mentioned Country Journey. Prophet *Marion*, who was *Fatio's* Pupil, was condemned, as being arraigned and convicted of *Imposture, Cheat and Impiety, in his pretended Prophecies*. In the beginning of 1708, the Ring-leaders and Directors of the Faction were put in the Pillory, and from thence we may date their Dispersing themselves into other Countries.

THIS shameful Treatment did not entirely dishearten the Prophets: They had about that Time petitioned for Leave to have Meeting-houses, or Conventicles, as other Sects are allowed to have: They renewed their Demand, and presented a second Petition to the Queen. Moreover, as a great Number of Disciples still adhered to them, they were so impudent, as to fix the Fifth of *June*, 1708, for the Day on which a dead Person was to be raised by them to Life, and that on that Day, Doctor *Emes*, dead and buried, should rise again. The Crowd of those who met to see this Miracle was^g so prodigious, that the Government was obliged to send a Detachment of the Guards to *Moorfields*, where this wonder was to be performed, to prevent any Disorder. After all, the dead Man remained lifeless, and the Pro-

^f As Mother of the Faithful, she was inspired to work with the Prophets in the Lord's Vineyard. In Consequence of this Inspiration, *Abraham (Lacy)* embraced her, and blessed her in the Presence of the Prophets, who admired *Sara's* well-shaped Legs. This happened in their Country Journey. See *Third Letter to Misson*.

^t See *Second Letter*, p. 16. "The young cunning Baggage, *Betty*, took the Mathematician by the "Hand; he followed her, knelt like a Child before. . . *Lacy*, who made him a long Speech, with large "Promises from the Spirit. . . . He was to be a Pillar. . . in the House of God, to charm his Hearers with "his Eloquence, to obtain the Gift of healing the Sick, and of speaking unknown Languages: *Lacy*, to "ratify this Mission, gave to Brother *Fatio* the Name of *Ijaac*, instead of *Nicholas*, saying to him, *You "shall be the Patriarch Ijaac*; your Life will not be like his, as to all outward Appearances, you shall "wander, (This was fulfilled, the Prophet was pilloried, and went abroad,) you shall inherit the Promises "made to *Abraham (Lacy)*; you must be subject to me, as *Ijaac* was to his Father, &c."

^g See *Third Letter*, pag. 19, and following.

^x *The honest Quaker*, and *Enthusiastick Impostors*. These little Books were published by those, who came to be Witnesses of the pretended Resurrection.

phets were put to their last Shift, and forced to charge this Disappointment on the want of Faith in those who were present.

In the Month of *August*, 1707, *Lacy*, and the other chief Leaders of that Sect, had established a new Way of celebrating the Lord's Supper^y. A Cloth was spread upon a Table, then a Plate was set upon it, and a Cup. *Lacy*, with his little *Woman-Sister* Prophetess, placed himself at the upper End; the other Prophets and Teachers sat round the Table; then *Lacy* rose up, went to the lower End, and being moved by the Spirit, addressed his spiritual Guests in the Words following. "Friends, " if I had not called you, you would not have come; I have prepared for you this " poor Treat, as to outward Appearance, but well furnished with spiritual Food: " I myself serve my poor Apostles, (he then took his former Place, and went on) " Drink this Wine, it costs me dear. . . . The Wine which I give you, is my Spirit " with his Grace, &c. Rising again, he went round the Table, took the Prophetess " by the Hand, and put it in his, saying, *I here seal the Promises, of which this is " the solemn Sign, &c.* He said the same to all present, bidding them eat spiritually; " which being over, he took off the Cup from the Plate, and presented the Plate to " every one round, saying, *These are spiritual Riches, take some, and feed upon them.*" The Prophet Joiner *Allut*, being on a Communion-Day laid down on the Floor in a perfect Extasy, was by a special Privilege raised up by *Lacy*, who honoured him with a Speech; and having performed the Communion-Service, took *Allut* by the Hand, and both being inspired, and put in Motion by the same Spirit, they danced three or four Turns round the Room, singing, *The Great King comes in Triumph.* But we must not tire our Readers with such Fanatical Enthusiasm, mixt with Libertinism, Folly and Wickedness, so shall conclude with the comical Scene of their chusing a Patriarch: He was only to bear the Name, without any Authority; for theirs, and all Fanaticks constant Rule is, to own no Superior in their Church, but to root out ^z *all the Bastard Plants by which it has been defiled.* Thus they thought fit to vilify the Church of *England*. The Patriarch whom they chose was a Tavern-Boy about thirteen Years old. The Joiner proposed him, and gave an Account of his Merit; the Prophetess *Betty* laid her Hands upon him, and declared to the Assembly, that *she would make him an Instrument of Glory*; she changed his Name into that of *Jacob*. At that Instant, the prophetick Spirit seized *Lacy*; then the Joiner, then all present; the Teachers and Directors were in violent Agitations, the rest in an extatick Silence: At last, *Allut*, by the Impression of the Spirit, spake, and proclaimed aloud the strange Wonders, which were to be performed by the ^a Idiot whom they had raised to the patriarchal Dignity. *Lacy* said likewise, that *he gave him his Hand of Association to work jointly with him in the Vineyard of the Lord.*

These Fanaticks having lost all Credit in *London*, went and spread themselves in several Counties of *England*, and probably reached *Scotland*. The News-Writers, in 1709, published then, that a numerous Assembly of such Enthusiasts met in that Kingdom, under the Direction of a Highlander, named *Mackmillan*; that they preached, and performed other Acts of Devotion in the open Fields, that they had a Way, peculiar to themselves, of celebrating the Lord's Supper, (of which they do not give any Account) that they thundered out Excommunications against all those

^y *Second Letter*, p. 4.

^z The same Letter, p. 9.

^a He could neither read nor write.

who pretended to Divination, to Witchcraft, all who had taken the Test ^b, or received the Communion kneeling, according to the Church of *England's* Rubrick. They were looked upon by some in *Scotland*, as *Jacobites* and Enemies to the established Government ; others thought them to be the Remains of those *Cameronians* ^c above-mentioned ; or some of the *Camisars*, condemned in *England*, and retired into *Scotland*. However, these Prophets soon left *England*, and fled into *Holland* and *Germany*. *Allut* and his Brethren stayed several Months at *Amsterdam*, and formed there a small Society, which was composed, as in *England*, of three Sorts of Fanaticks, Fools, Libertines, and Ignorant ; and amongst them, they had the Satisfaction of winning over to their Party ^d a Lady, in whom resided, as a Deposit, the precious prophetick Spirit, which had inspired the famous *Jurieu* to maintain the forlorn Cause of the Prophets in *Dauphiné*. All those enthusiastic Prophets, who could meet again together, have, since that Time, made up a small Sect, not much taken notice of by Strangers, nor even by the Inhabitants of *Amsterdam*. They usually held their Assemblies ^e in a House which is out of the Jurisdiction of that City, where, without any great Noise, they went on with their prophetick Extasies, and convulsive Motions.

The *FRENCH* CONVULSIONARIES.

THESE do not make a Sect, are not guilty of Heresy or Schism ; they are a Set of Men not easy to be defined, and upon whose State and Condition we are not able to frame a certain Judgment ; they pretend (and give all possible Proofs of their Sincerity in that Particular) to have nothing but Truth and the Glory of God at Heart. The Convulsionaries owe their Origin to Miracles wrought at the Tomb of *Francis de Paris*, who lies interred at *St. Medard's*, a Parish Church in the Suburbs of the City of *Paris* in *France* : His Father was a Counsellor of the Parliament of *Paris*, upon whose Death *Francis*, who was the eldest Son, resigned his Right to that high Office in favour of his younger Brother, to embrace a retired, poor, and penitential Way of Life in the Ecclesiastical State. The Severity of his Penance was such, that most of his Friends endeavoured, though without Success, to persuade him to moderate the Rigour of it. He appealed from the Constitution *Unigenitus*, published by Pope *Clement XI.* and renewed that Appeal several Times ; notwithstanding which he was made a Deacon, and died in the Odour of Sanctity, *May 1. 1727.* 'Till the Month of *August 1731*, the Wonders wrought at his Burying-Place were not accompanied with any considerable Difference from those mentioned in Scripture, or Ecclesiastical History. Those who were afflicted with Sicknes, begged the holy Deacons Intercession, were laid upon or under his Tomb-Stone (which was raised from the Ground) and were cured : But in *August 1731.* God was pleased to work his Miracles in a different Manner : Violent Pains, Agitations of the Body, extraordinary Convulsions, were the Means by which the Sick were healed, not all at once, but gradually. This happened to one *Abbé Becheran*, to *Chevalier Follard*, an antient Officer in the Army, and to several others. The Number of People afflicted with Convulsions increased so fast, and the Conse-

^b An Oath, by which the King is owned as supreme Head of the Church, both in Spirituals and Temporals ; and none other.

^c See above in the Dissertation concerning the *Presbyterians*.

^d Mrs. *Jurieu*.

^e Under Pretence of being *Quakers*.

quences of the Meetings at the Tomb appeared (or were represented to the King) so dangerous, that on the 27th of *January* 1732. he issued an Order to *shut up the little Churchyard belonging to St. Medard's Parish*, where Mr. *De Paris* was buried, and not to open it but when necessary for Burials. Some Weeks after *Abbé Becheran* was taken up, and confined at *St. Lazare*, and set again at Liberty about three Months after in *June*. But the Miracles and Convulsions did not cease upon these Oppositions; on the contrary, they daily spread farther, and gained Ground. Towards the end of the Year 1732, those who were in Convulsions began to foretel what is to happen, to discover hidden Secrets, to make Speeches, pathetic Exhortations, sublime Prayers; even those who at other times were wholly unable to perform any such things. In the Month of *March* 1733, the King forbade to make any publick Shew of the Convulsionaries, to meet in private Houses upon that Account, or to go and see those who were actually in Convulsions. These Wonders seemed wholly favourable to the Appellants; we must not therefore think it strange, that those who are for the Constitution wrote against them, nor that the Appellants maintained the Truth of them; and the Dispute was carried on upon that Issue for a considerable Time. But some Disorders being committed by the Convulsionaries, and some of them turning downright Fanaticks, a Division ensued even amongst the Appellants. Some reject all Convulsions, some admit them all; others, and these are the greatest Number, and of the greatest Authority, think it absolutely necessary to examine every Fact, according to the Rules settled by Tradition, pay all due Respect to what shall upon that Enquiry appear to come from God, and reject whatever is against good Order. However as these Convulsionaries own the Authority of the Catholick Church, are willing to stand to its Decision, may appeal to that very Decision, and will not make a Schism upon that Account, the Dispute still lasts, and is not like to end soon: We shall therefore content ourselves with *Gama-liel's* Verdict, *Acts* chap. v. vers. 38 and 39. *If this Council, or this Work, be of Men, it will come to nought; but if it be of God, you cannot overthrow it.* But if any of our Readers are desirous of knowing what is said on both Sides of the Question, they may have Recourse to the King's Edicts, the Declaration of some Physicians and Surgeons, appointed to examine some Convulsionaries; the present Archbishops of *Sens* and of *Paris*, their Pastoral Instructions, and to an infinite Number of Writings on that Side of the Dispute. On the Part of the Appellants, they may consult the *Nouvelles Ecclesiastiques*, the Bishops of *Auxerre* and *Montpellier's* Instructions, and the late Work, which Mr. *De Montgeron* had the Courage to present to the King, and for which he is still in Banishment.

A
DISSERTATION

On the Religion of the ANABAPTISTS.

THE Account contained in the foregoing Dissertation, might be only a Disposition, an Essay, or a Plan to raise new Sects. Prophecies, Visions, Convulsions, repeated Promises^a of repairing Mankind, and restoring Body and Soul to their Primitive Strength and Vigor, might be looked upon as *Phænomena*, portending new Revolutions in the latter Ages, or at least apt to weaken and intimidate the Minds of the Vulgar, who generally lean towards Prodigies and extraordinary Promises. A wandering Life^b, its natural Consequences, Misery and Crime, only served as a Proof that People who were thus united, though without Principles and Laws, might probably be the wretched Remains of some Sect of an antient Date fallen into Contempt. The present Subject is of greater Moment: We are to give an impartial Relation about a Sect, looked upon as fanatical^c in its Infancy; yet in Process of time, settled, owned, and, if we may say so, *legitimated*, tho' not trusted with any temporal Power. These are the Anabaptists, of whom the following Account will be conformable to the nicest Rules of Veracity, which we have hitherto deavoured to follow exactly.

THE common Opinion is, that the Patriarch of the Anabaptists in the Low-Countries, and the neighbouring Parts of *Germany*, was one *Melchior Hofman*, first a Tradesman^d, then a Preacher in 1525, or 1527. Having preached first in *Livonia* and other Places, he exercised his Ministerial Office at *Embsen*, where he left a Vicar, who spread the Doctrine of his Master in *Holland*^e. But we shall soon convince our Readers, that *Anabaptism* had a more early Beginning, five or six Years before *Hofman's* Mission. *Luther* reproaches him with the same Fault, of having taken upon him to preach without a Call, with which he himself, and all the other Reformers, had been charged. Our Readers may find an Account of *Hofman* in *Bayle's* Dictionary: His Opinions were fanatical and absurd. He pretended to be the Restorer of Christianity, and the Founder of a new Kingdom: He maintained that Christ had only one Nature, and could not be united to a Body taken from the Blessed Virgin, because all human Flesh was defiled and cursed. The whole Work of our Salvation, in his Opinion, depends entirely and solely on our Free-will, and he taught that Infant-Baptism was brought in by that Enemy of God and Men, Satan.

BUT that as it will, 'tis however certain that this Doctrine is of a much older Date than *Hofman*, and the other pretended Patriarchs of the Anabaptists, whose Tenets took their Rise much earlier. This we must first prove, and then proceed to give

^a The *Rosicrucian* Brethren.

^b The *Bohemians* or *Gypsies*.

^c The present Anabaptist Teachers pretend to abhor Fanaticism, and lay it from themselves upon those who infested *Germany* in the sixteenth Century.

^d He was a Furrier, and dealt in Skins. See a Citation in *Bayle*, in the Article *Hofman*.

^e He was afterwards put to Death at the *Hague*.

a clear but short Abstract of the Doctrine and Actions of those furious Enthusiasts, who openly embraced and became the Ringleaders of that Faction. We might easily trace the Footsteps of Anabaptism amongst the Heresies broached in the first Ages of Christianity. But we need not make a Shew of Erudition, by copying Books which are in every Body's Hands. We shall not go further back than the eleventh Century; in which lived in *Brabant* a Fanatick named *Tankelm*, after whom *Muntzer* and *John Buckold*, commonly called *John of Leyden*, the chief Leaders of the Fanatical *Anabaptists* of the sixteenth Century, seem to have copied: *Tankelm* pretended also to the Royal Dignity and Power; like them he had his Guards; a naked Sword and a Royal Standard were carried before him: His Life was equally criminal, and his Temper as cruel and barbarous; like them he infested the Country, by sending about his Emissaries and the People whom he had seduced; he preached in the open Fields, pretended to Prophecy and Inspiration; the Resemblance was as great in the Doctrinal Points. His Flock, and no other, was the Church; like all other Fanaticks he allowed every Layman to preach, &c. Some of his Disciples held *that the Sacrament of Baptism was not necessary for the Salvation of Children*. In the same Age, one *Henry*, a Follower of *Peter de Bruis*, was the Author of a Sect called *Henricians*, well known in *Languedoc* and throughout *France* by the Name of *Albigenses*, who were but a Spawn of former Hereticks and *Manichæans*, justly or unjustly so called; (for it must be acknowledged, that in those Days, whatever seemed contrary to the received Doctrine of the Church, or levelled against its Ministers, was branded with the odious Appellation of Manicheism.) This *Henry* and his Followers baptized People over again, exclaimed against Infant-Baptism, under Pretence that they could not believe, or receive any Instructions. They pretended likewise, as the *Anabaptists* of the sixteenth Century did since, that no Man ought to have any private or particular Possessions. We need not strictly inquire into all the Branches of this Sect of *Henricians*, *Petro Brufians*, or *Albigenses*; but we may look for and find amongst them the Forerunners and Preliminaries of *Anabaptism*. However we must take notice, that in the same Age one *Constantine Chrysomalus*¹ had taught at *Constantinople*, and published in his Writings, what is likewise the Doctrine of the *Anabaptists*, that to honour Princes and Magistrates is as criminal as to adore Satan; that Baptism given to Children does not make them truly Christians; because they are not yet capable of being instructed, As to Regeneration, and the Inspiration of the Holy Ghost, he maintained the same Opinions, and spoke like a true *Quaker* or *Anabaptist*. The Reader may see all these Particulars in Citations from original² Pieces.

WE need not mention some Men, who took upon themselves the Name of *Apostolicks* in the thirteenth Century; who from *Italy*, where they began to preach, spread throughout *Europe*. They are taxed likewise with rejecting Infant-Baptism; *Doucain*, their Chief, called his Sect *the Spiritual Congregation*, *the Apostolical Order*, and condemned the Church and its Head, as having been reprobate long before his Time. He bragged, as the *Quakers* have done since, that his Party was the only free and the only perfect. Poverty, Humility, Community of Goods he recommended, as the first *Anabaptists* did; he was positive, that War, Swearing, paying Tythes, Prosecutions, and hindering other Men from professing or doing what they pleased,

¹ Under the Reign of *John Commenus*.

² See *Allatius*. lib. 2. ch. 11. *De Eccles. Orient. & Occid. perpetua Consensione*.

were unlawful Actions: Preaching and Praying, he said, might be done every where, in the Woods or in the Streets, as well as in the Churches. He even allowed Wives to be in common, at least this is laid to his Charge. We might likewise prove, that the *Waldenses* and *Bohemians* held the same Doctrine ^h as the *Anabaptists*; but the latter own, and glory in it ⁱ.

THIS is sufficient to prove, that the *Anabaptists*, like all other new Sects, have not even the Merit of Invention to boast of; but have taken up old Heresies broached long before. Now to fix the exact time of their renewing those ancient Tenets, we must with *Bayle*, *Bossuett* and other Authors, date it from the Year 1521; and own that their true Founders and Patriarchs were *Nicholas Stork*, *Mark Stubner*, and *Thomas Muntzer*: The Storm raised by Lutheranism in Germany, and the Doctrine preached by the Apostle of the Reformation, *Martin Luther*, gave them an Opportunity, and Grounds to build their System. He maintained that a *Christian is the Master of all things, and not subject to any Power*; whereas he who is not a Christian, is a downright Slave. We cannot but take notice, that *Zeno* and the *Stoicks* expressed themselves much in the same Terms, ^k and that it is very wonderful such Opinions did not encourage the Fanaticks, in the Time of Paganism, to rebel; as they did Christians in the latter Ages. But, to return to our *Anabaptist* Leaders: They first endeavoured to become popular, and gain the Affection of the vulgar sort; a necessary Step to bring on Revolutions, to settle a Sect, or form a powerful Faction, and without which it is not possible to draw in those of a higher Rank. *Nicholas Storck*, or *Storch*, born in *Misnia*, was very learned in the Opinion of some, whilst others thought him very ignorant; however he was crafty enough to act the Part of a Fanatick. He entertained his Countrymen the *Misnians* with strange Visions; *Stubner* more subtle and cunning, and *Munzer* ^l more bold and enterprizing than *Storck*, soon came in to his Help. Cotemporary Authors relate, that this Triumvirate won on the People, by a devout and mortified Countenance, they fasted, and practised other Severities, their Clothing was coarse, they let their Beards grow, and neglected entirely their bodily Welfare. They travelled through Germany, preaching up their pretended Gospel Liberty, which consisted wholly in renouncing all temporal Authority; and under Pretence that all Men were free, and of an equal Condition ^m, raising Rebellion against secular Princes. *Muntzer*, who was of a fiery, enterprizing, and seditious Temper, soon gathered a considerable Army, chiefly if not wholly composed of Country Fellows, with which he over-run and laid waste all Germany: This is the War which Historians call the *Country-Peasants War* ⁿ. At or before the Beginning of it, they published a *Manifesto*, which contained twelve Articles; in one of them they declared they would not obey any Princes or Magistrates beyond what should appear to them just and reasonable. *Muntzer* was at the Head of this Rebellion; his chief Favourite and Counsellor was one *Pfeifer* a Monk, who had left his Convent, and embraced the Doctrine of *Luther*. This Man acted the Part of a Fanatick and an Enthusiast to the Life,

^h See Tom. 3. of the *Ceremonies*, Dissertation on the *Waldenses* and *Bohemians*.

ⁱ See Apol. Anabapt. by *Galen*, and Hist. Mennonitar. by *Schyn*.

^k Wise Men only are free, are Kings, &c. was *Zeno's* fundamental Opinion, and he was the Founder of the *Stoicks*.

^l He had first been a Priest, then became *Luther's* Disciple, and in such Credit as to be looked upon as his Vicar.

^m He bragged, that God had made choice of him to pull down all temporal Power, being resolved to bear no longer with their unjust and vexatious Proceedings.

ⁿ This War broke out in 1524.

and bragged that God had given positive Orders to *Muntzer* for setting up an universal Liberty; accordingly the last mentioned took upon him the Title of *The Servant of God against the Wicked*. We shall not enter into the Particulars of this War, nor give an Account of all the pretended Visions and Revelations which they published, in order to promote a general Revolt; we shall only inform our Readers, that the Army of this Fanatick was entirely defeated in the Month of *May*, 1525, *Muntzer* and his Counsellor *Pfeifer* were both taken Prisoners, and beheaded. The Catholicks did not fail to charge the whole War, and its direful Consequences, on the erroneous and absurd Doctrine taught by *Luther*°.

MUNTZER, and his above-mentioned Associates, left behind them many Disciples, who laboured with great Industry to propagate his Sect; some went as Missioners of the new Gospel into *Poland*; others into *Bohemia* and *Hungary*. *Hofman*, as we said before, went into the *Low-Countries*, and *Balthassar Hubmeyer* preached the *Anabaptists* Opinions in *Switzerland*. The Sect increased so fast in this Country, that the Magistrates of *Zurich* thought fit at last to condemn their chief Teachers to Death. Before they published this Decree, which happened in 1530, Writings and Conferences were made use of to bring those Sectaries to a better Disposition. *Hubmeyer*, who had been banished by the Magistrates of *Zurich*, retired to *Moravia*, and was burnt at *Pienna*, in the Year 1527.

HIS Banishment did not put an end to *Anabaptism* in *Switzerland*; *Blaurock*, *Felix Manz* and *Grubelius* remained; these three Enthusiasts employed themselves to stir up the People to a Sedition, which obliged the Government to have recourse to Penalties more severe than Exile. *Manz* was drowned by publick Sentence; *Blaurock* whipt in the open Streets, then banished, but brought back to Prison, because he would not obey that Order¹.

SCHWENCFELT, who was first a *Lutheran*, became an Apostle of *Anabaptism* in *Silesia*. He taught², that the Flesh of Christ was not created, and that it was deify'd and absorbed in the Godhead. His Doctrine was so little different from the Generality of the *Anabaptists*, that it was not necessary to mention the *Schwenefeldians*, unless it was in order to increase the Number of imaginary Sects. The German Historian *Zeiler*, cited by *Ott*, who wrote the *Anabaptistical Annals*, mentions *Schwenefeldians*, settled in *Moravia*, as a distinct Sect; but nothing can be inferred from thence, except that each Congregation of those Fanaticks was distinguished by the Name of its Teacher or first Founder³. *Hutter* was seduced by *Hubmeyer*, and served to spread *Anabaptism* still more in *Moravia*⁴; his Flock was called *The Hutterian Brethren*⁵. *David George*, a Native of *Delft*, preached in his own Country, much about the same time as *Hofman* did. He is said to have assumed the Character of the *Messiah*, and of one sent by God to publish a new Adoption of Children of the Most High; he is likewise charged with denying the Resurrection,

° *Luther* was sensible at last, tho' too late, of the evil Tendency of his Principles, and to clear himself as much as he could, he wrote a Book against the Rebellion of these Country-Peasants.

¹ See *Boyle*, in the Article of *Anabaptists*; also the *History of Anabapt.* Edition of 1700. See likewise the Continuation of *Fleury's Eccles. Hist.* tom. 27 and 28. in Twelves; and other Writers.

He perished in the *Tyrol*. See *Hist. of the Anab.* above cited.

² See the *Preface to Ott's Annals of Anabapt.*

³ In the said *Annals*, in the Year 1570, there is a Citation which proves, that the *Schwenefeldians* did not differ from other *Anabaptists*. The same is very probably true of each other small Congregation.

⁴ This *Hutter* was a furious cholerick Enthusiast. His Letter to the *Moravian* Lords shews his Notions were not settled, nor his Designs, however, he was burnt at *Innsbruck*.

⁵ The Passage taken from *Zeiler*, makes mention likewise of another Flock, under the Appellation of *Brethren Switzer*: This was made up of those *Anabaptists* who fled from *Switzerland*.

and another Life, allowing Wives to be in common, pretending that Sin defiled only the Body ; of despising Martyrs, and maintaining that it was to no Purpose to suffer upon Account of Religion. As those who draw up Catalogues of Heresies are not very scrupulous and nice, they moreover accuse him of holding Opinions diametrically opposite to these already mentioned, such as, that the Souls of Infidels should be saved ; which Error is not to be reconciled to his denying the Resurrection. But Quacks in History, like those in Physick, are not ashamed even of plain Contradictions. *David George* retired to *Basil*, and died there : One Historian says *, that he was sentenced to be publickly whipt at *Delft*, that his Tongue was bored through, and he sent into Banishment for six Years : The same Author adds, that his Doctrine was thought so detestable and shameful by the other *Anabaptists*, that being excommunicated by them, he was forced to form a separate Congregation.

THE shameful Crimes against Chastity, with which the first *Anabaptists* have been charged, require that we should make a Digression to speak of the *Antinomians* †, otherwise called *Islebians*, because *Agricola* their Founder was of that Place. He taught, that the Law is of no Use, that good Works are unprofitable, and bad Actions hinder not Salvation ; that God does not chastise a whole Nation for its Sins ; that Crimes are such only when committed by the Wicked ; that the Faithful being once assured of Salvation, ought never to doubt of it ‡, whatever they may do against it ; that no Man ought to be troubled in his Conscience for his Sins ; that 'tis needless to exhort Christians to the Practice of their Duty ; that Christ alone being holy and full of Grace, he alone does good Actions ; and that, let the Lives of Christians be ever so disorderly, the Faith in the Gospel-Promises sets them in the Way to Happiness. This is the Description given of *Agricola's* Doctrines, which are after all but Consequences drawn by his Enemies from his Manner of explaining some Passages of Saint *Paul's* § Epistles. We do not by this intend to justify *Agricola* ; all here meant is only that Controvertists are not always fair Disputants, but charge their Adversaries with Consequences which they disown. See that good Man *Garasse's* comical Mistake about *Agricola* ¶, in the Note.

The Severity of the Edicts published in *Germany* and *Switzerland* against the Anabaptists, and several of them being punished according to the Rigor of those Orders, were the Occasion of the Fanaticism's spreading in lower *Germany* and *Holland*. The Temper of those People naturally inclined to Melancholy, and the gross Ignorance which then reigned amongst them disposed their Minds to favour Fanaticism so far, that nothing but Prophecies, Visions, new Gospel-Lights, a new Kingdom, the publishing a new Law, and such Chimæra's, could find Admittance in their Thoughts or Discourses. The Anabaptists published a Book entitled, *The Work of Re-Establishment*, in which they maintained, with the Millenarians, that before the last Judgment Christ would reign temporally upon Earth, and his Kingdom would begin by the settling of their Doctrine. They themselves were the Just, who were to reign with Christ, and as being the choicest of the Just, they flattered themselves with the Hopes of enjoying many Wives. Such alluring Promises to natural Cor-

* See *Hist. of Anabapt.* p. 35. and their *Annals*.

† The Signification of that Word is *Opposite to the Law*.

‡ The same Consequences are charged upon *Calvin's* Doctrine about the Decree of God concerning Predestination and Reprobation.

§ See *Bayle's* Dictionary on *Agricola* and *Islebius*.

¶ *Garasse*, instead of *John Agricola of Isleb*, calls him *John Isleb a Husbandman or Plowman*. See *Bayle's* Dictionary.

ruption ; the Community of Goods, which they prescribed ; the Contempt of all temporal Power, which they professed, brought over to their Party all the Libertines and wicked Men, by whose Help they soon became so formidable, that they had near overpowered several considerable Towns of *Holland* ; but the Storm at last fell upon *Munster*. They became Masters of that Town in 1534, under the Conduct of *John Matthew*, who being killed at the Siege, was succeeded by *John Becold*, known by the Name of *John of Leyden* *. This Man from a Taylor was raised to the Dignity of King of *Munster*, by a pretended Revelation from God to the *Anabaptist Knipperdoling*. So many Authors have given a full Account of the Disorders committed under the Government of this Fanatical Taylor, that we need not rehearse them in this Place, we shall only set down in the Marginal Note ^a some remaining Monument of his chimerical kingly Power.

MUNSTER was retaken from those Enthusiasts in *June* 1535, their King, his Counsellors and Prophets were put to Death, and severe Laws were enacted against them. An Assembly held at *Hamburg*, took several Resolutions to that end, which are worth notice, and may be seen in the ^b *History of the Anabaptists*. Those Resolutions were followed by a rigorous Edict, they were prosecuted with the utmost Severity, and as many as were caught were more or less punished according to the Crimes by them committed. In *Holland*, *Friesland*, and other Places of the Low Countries, they were put to cruel Torments : and it must be owned no Punishment could be too severe for such Miscreants, who made Religion to be a Cloak to overthrow all Government, and to countenance a Libertinism which they carried to the highest Pitch of Scandal and Profaneness, where ever they could get footing : as they did chiefly in those Provinces of the Low Countries, which many Years after were called the *United Provinces*. After all, these *Anabaptists* suffered Death with a Constancy, which, had their Cause been better, would have deserved to be admired by all Christians. They underwent the severest Trials like true Martyrs, and, to their Cost, were at last guilty of an obstinate Fanaticism. So true it is, that Stubbornness and Prevention may inspire as much Strength as a good Cause : But true Constancy and Intrepidity is that only which is grounded on solid Principles and just Reasoning.

SOME of the seditious *Anabaptists* of *Holland* fled ^c into *England* ; and after the ill Success of their Project to become Masters of the Low Countries, were content to spread their Doctrine there ; but we have already taken notice that the *English* Government put some of those Refugees to Death, because they would not give over dogmatizing.

WE must now place in one View the Doctrine of the first *Anabaptists* ; and afterwards represent the same Sect cured of its Enthusiasm, and violent Fanaticism, which like a contagious Distemper had raged during a Series of many Years, and might be deemed an Epidemical Sickneſs.

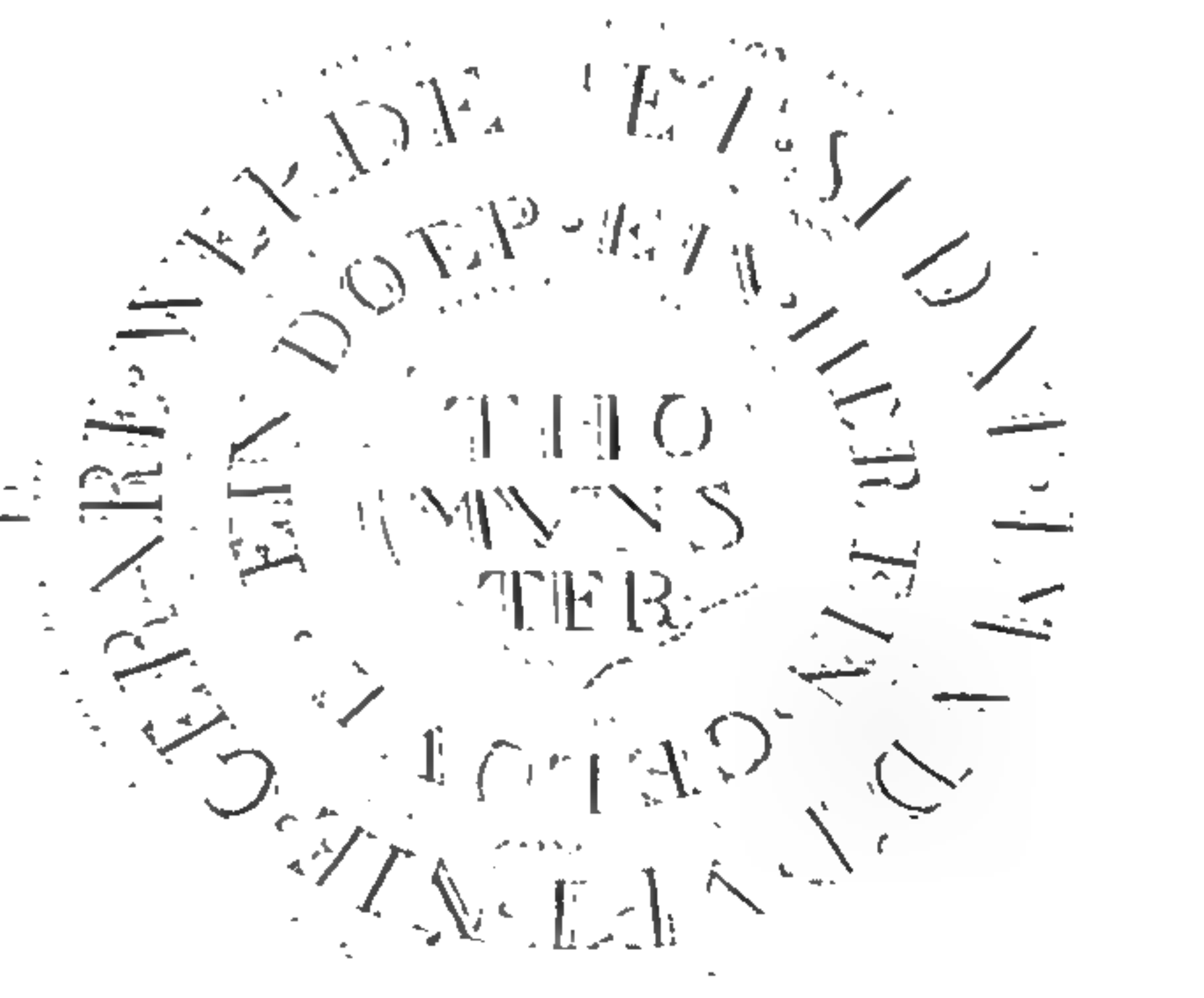
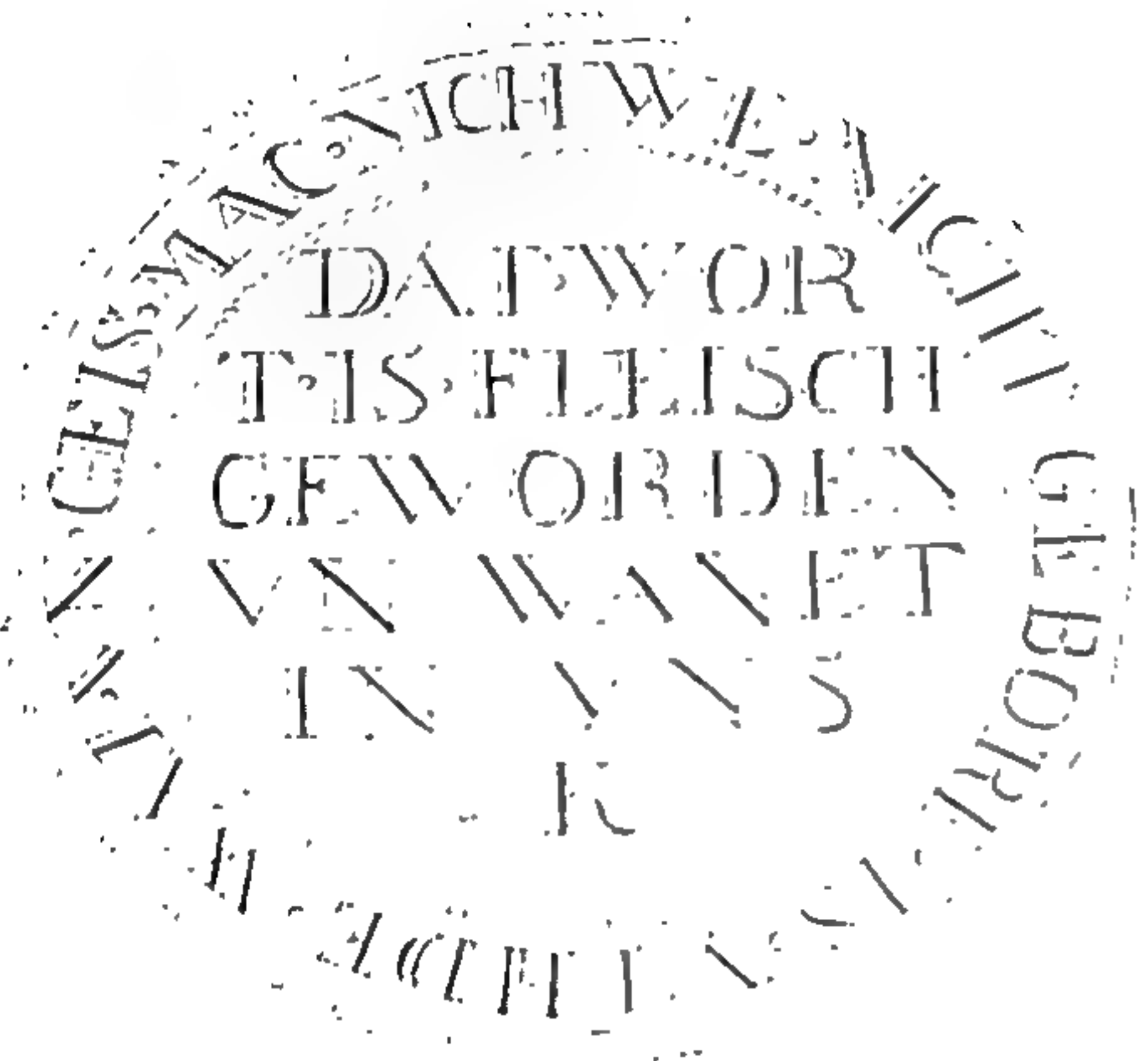
SOME Ecclesiastical Writers of the sixteenth Century relate, that the *Anabaptists* themselves had digested the whole System of their Doctrine into seven Articles, which they published in the Year 1529. 1. A Christian ought not to bear Arms, or

* So called because he was a Native of *Leyden*.

^a The first Medal represents him with these Words, *John of Leyden King of Munster* ; on the other Side were these Words, *The Power of God is my Strength*. The other Medals had these Words, *The Word of God is made Flesh, and is in us*, &c.

^b P. 192, and following.

^c The *Quakers* owe their Rise to these *Anabaptists*, and this is the Reason why their Opinions bear so great a Resemblance.



MONNOIES et MEDAILLES frappées par les premiers ANABAPTISTES

acknowledge any Magistrates, because Christ has said, *The Kings of Nations domineer over them, but it shall not be so amongst you.* But they took Arms so often, and the Obedience which they paid to *John of Leyden* was so blind and passive, that they belied in Practice what they held in Theory, not being able to comply with this pretended Duty ; and accordingly, to excuse their own Breach of it, they were obliged to soften it by adding this Clause, *That Magistrates and Princes are to be obeyed only in their just and rational Commands.*

2. IT is not lawful to swear, not even when the Magistrates order us to lift up our Hands.

3. ALMIGHTY God does not call any true Christian to administer Justice, or to preserve the publick Tranquillity. This Principle destroys all Society, and would not fit even Highwaymen, since^d even these cannot live without some Order or some Rules.

4. THE Chair of *Moses* is only with the *Anabaptists*, and no one can be predestinated to eternal Life, unless he belongs to that Sect.

5. FROM whence it follows, by a necessary Consequence, that they only have a Right to preach the Gospel, and to convert Mankind.

6. ALL those therefore who oppose the Progress of *Anabaptists* are to be deemed Reprobates.

7. WHOEVER then at the Day of the last Judgment shall not be found to have professed *Anabaptism*, shall infallibly be placed on the left Hand, amongst the Goats ; and on the contrary, God will acknowledge as his own Sheep, and set on the right Hand all true and faithful *Anabaptists*.

THESE were the principal Tenets of *Anabaptism*, which their Teachers varied, changed, and amplified, as it suited their present Purpose, or as the fanatical Spirit directed them, yet in such a manner as to remain still^e one and the same Sect. We have seen before, which were the Opinions of *Hofman*, whom some Compilers of Heretical Catalogues have thought fit to reckon as the Founder of a pretended Sect of *Melchiorists*, though 'tis evident, all things considered, that the true Doctrine of the first fanatical *Anabaptists* is more fully expressed in the Articles of *Hofman* than in the seven just mentioned : and accordingly, notwithstanding some Differences of little Importance, the *Anabaptists* have always looked upon him as one of their chief Masters and Teachers. We cannot say so much for *David George* and some others, whom, we are told, were excommunicated by them : Another Trick of these Compilers, to increase the Number of Heresies, is to reckon as many Sects as there are Ringleaders of each. Thus, besides the *Melchiorists*^f, they mention the *Hutterians* from *Huter*, the *Munxerians* from *Munzer*, &c. As to the *Mennonites*, they must be set a-part, as having, under the Conduct of *Menno*, thrown off the extravagant

^d *Leges Latronum esse dicuntur quibus pareant, quas observent, Cicero lib. 2. Offic.* No Society ever did, or ever can subsist without some Order, some Rules agreed upon to be kept at least for a Time: They may vary according to the different Circumstances of Persons, Time and Place ; but some are absolutely necessary. Not to mention those grounded upon Religion and Virtue ; the Desire of Gain, our own Weakness, the want of being helped by others in our Wants, are a sufficient Proof of this Truth ; though much cannot be expected from Rules barely grounded on such Motives ; because as it was said of Pirates, *Cretenfis incidit in Cretensem*, yet even Bandits must have and keep some Order and Rule.

^e Variety of Opinions does not always produce a Distinction of Sects, as we find by daily Experience, even in the Catholick Church, where Jesuits and Dominicans so widely differ in Opinion, yet preserve the Unity of Communion.

^f *J. H. Ott.* in the Preface to his *Annal. Anabapt.* has a complete Alphabetical Catalogue of all the *Anabaptistical* Sects to the Number of seventy seven ; amongst which he reckons the *Mamillarians*, *a quodam qui Mamillas puellæ contrectavit*, and the *Ollarians* who loved good Eating and Drinking, *ab Ollâ a Porridge-Pot* ; to be sure these two were the most numerous. We shall not follow his Example, but give only our Readers an Account of the most remarkable Differences.

and senseless Enthusiasm of their Predecessors. But to reduce their System to its Standard: Every one knows that Rebaptizing is the fundamental Principle of Anabaptism: Besides this, they maintained that Christ did not take Flesh in the Womb of the Blessed Virgin *Mary*, that he is only an adoptive Son of God, that *Adam's* Sin being atoned for by Christ, the Faithful are by him reinstated in the Sanctity and Innocency of the first Man before his Fall^e; that the Soul of Man is created before the Body, and sins in Heaven; that the Stars and other celestial Bodies are animated; that the Torments of the Devils, and those who are damned shall have an End; that after Baptism Men sin no more, and then the Flesh which sins does not defile the Soul; that they themselves are the chosen Children of God, a *second Israel*. Upon this Account *John of Leyden* took upon himself the Title of King of the *New Jerusalem*. They refused to be subject, or to obey Magistrates; their Notions about Marriage were false and dangerous, if it be true that they allowed a Man to repudiate his Wife upon every Occasion, even for a Disgust. This has brought upon them another Accusation of their believing that Polygamy is lawful: But either their Adversaries have objected to them as a Point of their Doctrine, what was only their Practice; or their Teachers delivered that Opinion only in order to palliate their criminal Lusts^h. They preach up, that all Goods should be in common, were declared Enemies to all Learning, and ordered all Books to be destroyed except the Bible; which, as it appears by their Practice and Teaching, is only a dead Letter, not to be explained but by Inspiration. They published, that their Kingdom was the new Reign of Christ, during which it was lawful for them to destroy all those who were not or should refuse to become *Anabaptists*. These two last mentioned Tenets were the true Grounds of that prophetic fanatical Character which they assumed, some pretending to be *Elias*, others *Enoch*, or even the Messiah.

No one can think it strange that such Men should be dealt with as Rebels, Impostors, and Enemies to publick Peace and Society: If it be objected, that it would have been better to confine them as Madmen, the Answer is easy. It was unavoidably requisite to make an Example of their Ringleaders to frighten the Rest; and as they had thrown off all Sense of Humanity in their barbarous Cruelties, they were to be treated as wild Beasts; but the many thousands imposed upon and seduced by those Fanatics, were used with more Lenity. One of the Articles drawn up in the Assembly of *Hamburg*, which said, that *the Anabaptists might and ought to be punished with Death*, adds these Words, *chiefly those who seduce others*. It was enacted at the same time, that *those who through Weakness, through Ignorance, &c. had offended, should be shut up in Houses of Correction erected for that Purpose, where they should be used with Severity, and yet be allowed all the Instruction by which they might be brought back to their Duty*. As to Foreigners, it was agreed they should only be banished, and not put to Death, unless they came back to preach their shameful Doctrine. But to return to the various Errors of the *Anabaptists*: A Letter wrote by *Hoeper*ⁱ to *Bullinger* in the Month of *June* 1649, says of the *Anabaptists* who retired into *England*, “ They daily Flock hither..... and pretend that “ a Man once reconciled with God, is ever after without Sin, and freed from all

^e See on this Innocency restored what we shall say hereafter of the *Adamites*.

^h Polygamy, and all other Sins against Chastity, have been practised by the wicked Part of all Religions, but no Sect has ever taught the Lawfulness of them, as their only Doctrine: and it is not unlikely that what is objected to the *Anabaptists*, is only a false Consequence, or at least not owned by them, deduced from their Doctrine of Goods being common, or from the criminal Excesses committed amongst them, chiefly by their Teachers.

ⁱ See *Annal. Anabapt. of Ott.* for the Year 1649.

^k We need not repeat here some of their Opinions mentioned before.

“ inordinate Desires ; there remains nothing in him of the old *Adam*: If it should
 “ happen that a regenerate Person, who has received the Holy Ghost, should fall
 “ into Sin, he can never obtain Forgiveness. God is, in their Opinion, subject to a
 “ fatal and absolute Necessity ; besides the Will which he has notified to us in the
 “ Holy Scriptures, he has another by which he is forced to do necessarily¹ what he
 “ does..... some of them think that the Souls of Men are not different from the
 “ Beasts, but equally mortal, &c.”

THE first *Anabaptists* denied likewise original Sin, and all the Consequences which flow from it ; they maintained that Laymen may preach and administer the Sacraments, because the Scripture, as they pretended, does not any where appropriate those Functions to a particular Set of Men, and that we are not allowed to add outward Shew to them, or leave their Performance to Ministers preferably to others ; that by Consequence the Master of a Family, without wearing a four-cornered Cap, or a black Gown, or a Surplice, might very lawfully administer the Lord's Supper to his Family, and baptise his own Child (when come to the Use of Reason ; for they reject Infant-Baptism, and to this Day maintain, that Scripture in general, and the Words of Christ in particular, evidently prove, that Baptism is not to be without actual Faith.) War was held in Abhorrence, as being contrary to the Gospel-Precept literally understood, by which we are forbid to do evil, or to revenge ourselves : As to their Disobedience and Want of Submission to Magistrates, they grounded their Notion upon a charitable Principle, because forsooth it is a State in which Men cannot be saved.

WE shall next entertain our Readers with what regards the Discipline of these antient *Anabaptists*^m. We are told, that those of *Moravia*ⁿ “ performed their
 “ Devotions on two consecutive Days of the Week, *Saturday* Evening and *Sunday*
 “ Morning : They omitted this Part of the Lord's Prayer, *Forgive us our*, &c. be-
 “ cause being regenerated, they esteemed themselves to be without Sin. They prayed
 “ fitting..... Instead of the Psalms, they sung some spiritual Canticles composed by
 “ their Teachers. They owned only the New Testament ; it was their only Rule,
 “ and they read that alone ; their Sermons were extremely long and tedious. They
 “ had a Chieftain (some call him a King) who did not appear or make himself
 “ known, but secretly governed the whole Anabaptistical Sect, (at least those of
 “ *Moravia* :) He had twelve who governed under him. As the rigorous Laws en-
 “ acted against them, obliged them to hide themselves, their Children were privately
 “ brought up at a Distance, till they were of a competent Age to make their Ap-
 “ pearance without running any Hazard. About the Feast of Pentecost, and after
 “ they had received the Communion, they made Choice of the Missionaries,
 “ whom they sent into foreign Countries to propagate their Doctrine. Likely those
 “ Missionaries went in a Disguise, and did not shew themselves to any but such
 “ whom they found disposed to hear them. They went readily to the Post assigned
 “ to them by their Superior ; and for fear of being found out took By-Roads.
 “ Their outward Behaviour was very imposing ; so that it was next to an Impossi-
 “ bility not to be deceived. Their Dress was plain, their Looks demure, and in
 “ their Words and Actions they made a Shew of great Patience and Meekness : Be-

¹ Had they meant no more, than that God cannot act against his own Attributes, his Goodness for Instance, or his Justice, this would not have been erroneous : But then this does not infer a fatal Necessity.

^m Disciples of *Huter*, whom *Zeiler* calls *Huterian Brethren*.

ⁿ This is taken from *Zeiler* cited by *Ott* in his *Annal. Anabapt.* on the Years 1587, 1617, &c.

“ fides their cast-down Looks, they were forbid fwearing, taking any Oaths, using
 “ any indecent or immodest Words. A Salute or Kiss was reckoned an enormous
 “ Crime ; infomuch that one of them, who was married to an old Woman, being
 “ so unfortunate as to be caught in the Fact of kissing a *young Sister*, who was very
 “ pretty (probably to indemnify himself, and make amends for the Disgusts he
 “ found in his old Wife) was cited to appear before the whole Assembly of the
 “ *Anabaptists* : Both were severely reprimanded and threatned to be cast out from
 “ the *holy Congregation*, and sent back into the World of *the Infidels and Wicked*°.
 “ The Brethren and Sisters of the Assembly interceded for them ; notwithstanding
 “ which, the Man, who was a Master Shoemaker, had this Penance enjoined him,
 “ to be degraded for fifteen Days from his Degree of a Master, and to work with
 “ the Apprentices or Journeymen, and to be treated no better than one of them.”
 Tho’ this Discipline of the *Moravian Anabaptists* seems so severe, yet the same Au-
 thor takes notice, that “ they loved Drinking to Excess..... that they celebrated the
 “ Lord’s Supper with little or no Devotion, and that when the time of administering
 “ it drew near, they rejoiced, not out of a pious Inclination, but in Hopes of meet-
 “ ing with some Diversion.....” Moreover, those who pretended to be best acquainted
 with them, accused them of being vain, haughty and proud, prone to carnal Sins,
 and apt to invade the Property of their Neighbours, &c. What can one think
 of such Variety of Reports ? To be sure those who have given such contradictory
 Descriptions of Sects, were either very ignorant, or laboured under very great Preju-
 dices : Tho’ it may likewise be alledged, that it is almost impossible to know every
 Sect, and that the more they are inclined to Fanaticism, the more difficult it is to
 reduce to a consistent System their Notions, which are often wavering, as being only
 the Produce of enthusiastical Fits. Most of these *Anabaptists* (whom the Author
 reckons to have amounted to the Number of seventy thousand at the Time when
 he wrote) were Labourers, Gardners, Journeymen or Tradesmen. This put them
 to hard Shifts in breeding up their Children, and serving their Masters, or exercising
 their respective Trades ; as soon as the Children were born, they were taken from
 their Parents, and as we said before, privately kept in the Schools or rather Semina-
 ries belonging to that Sect. In the Year 1622, the *Moravian Anabaptists* were obliged
 to leave that Country upon Account of a violent Persecution raised against them, and
 several Families of them took Refuge in *Hungary* and *Transilvania*.

THE same Writer informs us^p, that the *Anabaptists* of the *Palatinate* differed
 but little from the *Huterians* of *Moravia* ; that they were inured to Fatigues, labo-
 rious, and not easy in their Circumstances ; which nevertheless did not hinder them
 from allowing a decent Maintenance to their Pastors, and taking great Care of the
 Poor and the Sick. “ They have an Abhorrence, says the Author from whom we
 “ borrow these Particulars, of all the *Anabaptists* who teach the Divinity of Christ.
 “ They keep themselves in a State of Separation from other *Anabaptists*, nor are
 “ they in Communion even with those of *Switzerland*. They marry only such as
 “ belong to their Congregation : the Chief, who governs it, is called *Elder*, and
 “ has under him some other Elders^r, who preside in Assemblies^s subordinate to

° Those Titles they bestowed on all other Christian Assemblies. See *Ott.* on the Year 1627.

^p See *Ott.* in the Year 1656.

^q This shews that the *Socinians* are often confounded with *Anabaptists*, and to this Day there are many *Socinians* and *Anti-Trinitarians* amongst the *Anabaptists* in the united Provinces.

^r *Subseniores*.

^s *Collegiorum præsides*.

“ the whole Congregation : In difficult Points the Chief calls these *under Elders*
 “ together, and holds a Synod. They are also Ministers or Pastors of the Sect,
 “ which has twelve Colleges, (Churches or Assemblies) one in the *Palatinate*, ten in
 “ *Hungary*, and one in *Transylvania*. Most Princes and States, chiefly of those
 “ who call themselves *Evangelicks* (Protestants) are very willing to employ them,
 “ because they are sober, laborious, and understand all Trades, excepting such Ma-
 “ chines and Instruments as are made use of in the Wars, &c.” This is what appears
 worth Notice concerning the Discipline of those *Anabaptists*, who did not rebel
 against the civil Power, or at least did not attempt its Overthrow by open Force.

THE ancient *Anabaptists* were subject to Convulsions and Inspirations exactly like
 those of these latter Days. “ When the Spirit seizes the *Anabaptists*, says an emi-
 “ nent Writer of the Calvinistical Party¹, their Countenance alters, their bodily Mo-
 “ tions are apt to strike with Terror those who look at them ; they fall suddenly,
 “ as if in a Fit of Epilepsy ; they lie upon the Ground for a considerable Time
 “ stretched out in the Posture of a dead Man. Sometimes their whole Body shakes,
 “ and is in a frightful Agitation, at other times they are as motionless as a Log of
 “ Wood : When they come out of this Extasy they repeat their Dreams and
 “ strange Visions” Another Author says, that to put themselves in an Ex-
 tatick State², they keep their Breath in as long as they possibly can.

WE have entertained our Readers with the different and various Judgments passed
 upon the Brethren of *Moravia* : But who could ever imagine that the *Anabaptists*
 of *Switzerland* (those Fanaticks³ accused of the most shocking Obscenities of Re-
 bellion and Rapine ; looked upon in their own Country as Incendaries and Fire-
 brands, prosecuted, banished, and even put to Death as guilty of all those Crimes)
 could ever find an Apologist ? Yet they had one of the highest Reputation, even
 the great *Erasmus*, who lived when Fanaticism was at the Height, and was Cotentpo-
 rary with the Founders of *Anabaptism*⁴. “ The *Switzers* (of *Zurigg*) says he, use their
 “ utmost Endeavours to prove, that Hereticks ought not to be put to Death, whilst
 “ they themselves kill the *Anabaptists* amongst whom several, from a very loose
 “ disorderly Life, have been truly converted, and embraced an exemplary Reformation.
 “ Tho’ their Opinions may be censured as mad and senseless, yet *they have not*
 “ *usurped any Church, nor surpris’d any Town*, they have not contracted any Alliance
 “ to the Prejudice of their Sovereign, *they do not invade the Lands, and moveable Effects*
 “ *belonging to others.*” We may infer from this Quotation, 1. That the seditious
Anabaptists were not countenanced by the other Societies of that Sect. 2. That ex-
 cepting these rebellious Fanaticks, the other *Anabaptists* embraced that Doctrine in
 the Sincerity of their Hearts, and did not carry to any Excess the Principles of their
 Teachers. 3. That they had not yet got Possession of *Munster*, nor raised any Revolt
 either in *Holland* or *Germany*. 4. That from the Disorders committed by some sedi-
 tious *Anabaptists* ; from common Reports, which may have both represented these
 Disorders as being greater than they really were, and even charged the Guilty with

¹ Bulling. *adversus Anabapt.* lib. xi. chap. 1.

² This Citation is in *Ott’s Annal. Anabap.* on the Year 1525.

³ See in *Ott’s Anal. Anabapt.* what Crimes are laid to their Charge.

⁴ *Miris modis urgent ne hæretici trucidentur, cum ipsi Anabaptistas plebant capite, qui multo paucioribus articulis damnati sunt, & in suo sodalitie plurimos habere dicuntur, qui a perditissima vita ad emendatissimam se converterint. Utcumque delirant in Opinionibus, nullas ecclesias aut urbes occuparunt, nec se fœderibus communiverunt adversus vim Principum, nec quemquam suâ ditione aut facultatibus ejecerunt.* And in another Place he speaks of them in these Terms *Tametsi magno sunt ubique numer, nusquam obtinuerunt propriam ecclesiam Vitæ innocentia præ cæteris commendantur, sed a reliquis sectis opprimuntur, non solum ab orthodoxis.*

more than were actually done, to render them odious ; most People have taken the Liberty to censure the whole Sect, and to draw false Inferences from Particulars to the General. 5. That religious Revolutions had raised such a dangerous Fermentation of Spirits, that probably the Libertins and factious Men at that Time were glad to embrace a Sect, which held Opinions so favourable to Anarchy and Independency ; and by which simple and well-meaning Souls might be seduced and flattered, with the Hopes of a thorough Reform in Church and State. On the other Side, the Severity used by most Princes and States against the *Anabaptists*, cannot be justly condemned ; if one seriously considers the * obstinate Behaviour, and Tergiversations of those Sectaries in *Switzerland*, and the Danger to which all States were exposed, from the Consequences which flowed from their Doctrine. To which we must beg leave to add, that the rigid *Anabaptists* render themselves entirely useless to a Government in time of Danger, by that favourite Opinion of theirs, that War is not necessary but criminal ; and that States are to be defended only by a pious and regular Life : This obliges them to refuse going to War, or performing any military Function ; they are to use no other Weapons but Patience and Humility : We are fully convinced of the Inconveniencies such Notions draw after them, by the *Jewish* History : † That Nation by too exact keeping of the Sabbath, was very near being totally destroyed.

The MENNONITES.

THE reformed *Anabaptists* come next under our Consideration ; for we must look upon the *Mennonites* in that Light. They not only disown and detest the fanatical Proceedings of the forementioned *Anabaptists* ; but likewise pretend to be of an older Date ; being the Successors, as they say, of the ^a *Waldenses* ; who being persecuted in *France* and *Italy*, retired into *Flanders*, and privately settled in that Country. “ In the Year 1500, says our Author, many “ People were discovered in *Flanders*, who condemned the Custom of baptizing “ Infants, and admitted to that Sacrament, only those who were of a competent “ Age, and had given a rational Account of their Faith They were called “ for that Reason *Anabaptists* But in the Year 1536 The Appellation of *Mennonites*, was given them from *Menno* a new Reformer, who joined them about that Time.” He had been a Priest or Curate in the Province of *Friesland*, of which he was a Native : Two *Anabaptist* Predicants had gained him over to their Sect, during the *Fanaticism* of *Munster* : The said *Predicants* finding in him a promising Genius, and capable of purging that Sect from its Corruption, invested him ^b with a full Commission to reform *Anabaptism*, which the Fanatics had shamefully disfigured, and rendered odious. *Menno* apply’d himself to this Work with so much Fervour and Success, that in a short Time his *Reformation* was embraced by a great Number of *Anabaptists*, in *Friesland*, and several other Provinces of the Low Countries. The *Mennonites* are fully persuaded that this sudden Propagation of their Sect, is owing to *Menno*’s sweet Temper, which drew so many Followers after him : ’tis certain, however, that he highly disapproved the ^c Rebellion of *Munster*, and all the

* See Bayle’s Dictionary in the Article *Anabaptists*.

† See 1 *Maccab.* Chap. ii. Ver. 40, 41. As also *Josephus Antiq. Jud.* xii. c. 6.

^a See *Glen. Apolog. for the Anabapt.* As also *Schyn. Hist. Mennonit. &c.*

^b *Hist. Anabapt.* p. 210.

^c *Non sum Monasteriensis, neque alius seditiosæ sectæ ut me calumniantur, &c.* Says *Menno* himself in *Schyn.* p. 152, of *Hist. Mennon.* See also p. 225, and foll. and p. 227, and foll.

sedition Sects of the Times he lived in. He even openly declared in one of his Writings, " That there was a greater Difference in Opinions between the *Munsterians* and the other Sects, though sprung from those Fanaticks, than between the *Roman-Catholicks* and the *Lutherans* I am but too well convinced, that the World does not believe it; but our Consciences give us this Testimony." Nevertheless he is accused of giving the Name of *Brethren* to those Fanaticks of *Munster*, but to this Imputation his Friends reply, That the Word *Brethren* is not to be taken in a literal Sense; but only as a Token of Christian Charity: As the Apostles themselves bestowed it on the unbelieving *Jews*. The Author whom we cite in the marginal Note ^b above relates, to the best of his Knowledge, the several Articles in which the Sect of *Menno* differs from the antient *Anabaptists*.

SOME trifling Disputes caused a Disturbance amongst the *Menmonites*: And from thence arose open Breaches and Schisms; the Chief of which was that made by the ^c *Waterlanders*. The Particular Opinions in which they differ from the rest, are ^d " that they will not allow of any Person to be excommunicated, till he has been admonished and exhorted to mend; nor if he gives any Proofs of Repentance, let the Crime be what it would. Yet they did not admit any one without Re-baptisation; so that several of them had received Baptism thrice. They likewise teach, that Christ did not take his Flesh from the blessed Virgin, but brought his Body from Heaven: That he died only to atone for original Sin, not for the actual." The same Author informs us, that in 1557, the Disputes about Excommunications rose to such a Height, that nothing was to be seen but Factions and Divisions, Synods against Synods, which far from remedying the Evil, made it worse, and ^e occasioned farther Quarrels.

Menno died in the Year 1561. The Schism widened betwixt the *Flemish* Anabaptists and those of *Friesland*, so far that they looked upon it, says their Historian, ^e as an unpardonable Crime, to hold the least Correspondence with one another. The *Frieslanders* were more indulgent about Excommunications, and the Duty of avoiding those who were under that Censure. We must take Notice, that this Sect in general is so touchy about religious Affairs, that it is not easily satisfy'd, but upon the least Dispute rings the alarm Bell, calls out for Help to save Religion from Danger, and so breaks into Schism: For Instance, in 1586 a considerable Member of that Sect bought a House, some Rigoirists suspected some Fraud in the Purchase Disputes arose, and in a short time three Parties were formed, the *Purchasers*, the *Anti-Purchasers*, who would not communicate one with the other, and the *Neutrals*, who, though they did not approve of the Purchase, yet did not think it a sufficient Cause for a Separation. Such were the Beginnings of this Sect, which at this Time is so well settled, and makes so great a Figure in the United Provinces, by its extensive Commerce and great Riches. They are taxed with cunning and subtil Fetches in Trade, with using Equivocations, Distinctions, and Restrictions, under an outward Shew of Frankness, and open fair Dealing, in order to deceive those who are not acquainted with them: But we must not be too se-

^c *Waterland* is the lowest Part of *Holland*.

^d *Hist. Anabapt.* p. 223.

^e The chief Dispute ran on this Point, Whether two Persons of different Religions, being married, ought not to separate, and marry again in their own Persuasion. Some *Anabaptist* Teachers were too severe; the Synod of *Wismar* ordered the Husbands to leave their Wives, and Wives their Husbands, when under Sentence of Excommunication: Another Synod condemned that excessive Severity. *Menno* favoured the mildest Courses, and was against Divorce; but for fear of Excommunication, sided at last with the rigid *Anabaptists*.

^f *Hist. Anabapt.* p. 230.

vere. The least that can be said in their Favour is, that they are zealous for Religion, without neglecting their temporal Concerns: Under the Appearance of Gospel-Modesty, which is the true Characteristick of the *Mennonites*, they enjoy, without Noise, the Pleasures of this Life, which, for fear of giving Scandal, they ingeniously refine, so as to reconcile them with Religion.

A Loan of Money, with which in 1572 they helped *William* the First, Prince of *Orange*, obtained for them some Beginnings of a Toleration: This went on slowly, for it could not be expected, that a Sect, sprung from those *Fanatics* who had committed such Disorders, should on a sudden cease to be odious to the Government; some Towns and Provinces, as *Middleburgh* and *Zealand*, refused to give them any Toleration. The Synods complained, and were soon back'd by the secular Power, in order to stop the Increase of the *Mennonites*, who, as early as in the Year 1537, held numerous Assemblies, and employed, without much Privacy, several Houses, to serve them for their Meetings and religious Worship. A Law enacted in 1581, against Sectaries, brought upon them some Prosecutions; but at the last *Mennonism* has overcome the Oppositions and Hatred of the Magistrates and Synods; though these last have often endeavoured to get the *Mennonites* condemned and punished¹ as Deserters from the true Church.

Notwithstanding all the Opposition which they met with from the reformed Churches, and from the Magistrates of *Holland*, till the Middle of the last Century and longer, their intestine Broils and Divisions went on, as we shall prove by two or three Instances: A Synod was convened at *Dordrecht* in 1632, to endeavour at a Reunion,² and some Articles were agreed on, and signed by 151 *Mennonites*; but within a few Years new *Schismaticks* sprung up in *Menno's* Sect. One *Weko Walis* maintained in an Assembly held in 1637, that *Judas*, and all those who had a Hand in putting *Christ* to Death, were saved, because they had fulfilled the Decree of Providence; that likewise all the Sinners who are punished in this World, according to the Laws, for their Crimes, are saved by the Grace of our Lord. This *Weko Walis* had some Followers, but they were forbid holding any Assemblies, and he himself was banished from the Province of *Groningen*, where he had begun to form his Sect; he retired into *Friesland*, but was also obliged to fly from thence, after having been condemned in a reformed Synod, held in 1644, at *Francquer*.

Another *Mennonite* named *Outreman*, in 1605, had taught that there are three *Essences* in the Godhead; and that the Essence of the Father was so confined to Heaven, that it could never exceed those Bounds.

At present *Mennonism* is divided in *Holland*, into two great Parties; which comprehend all the *Brethren*. The *Waterlanders*, and the *Flemish* (*Vlaminghen*) This Branch includes the *Mennonites* of *Friesland* and *Germany*, who in Reality are a Spawn of the old *Anabaptists*, but more moderate than their Predecessors of *Germany* and *Switzerland*: There are many Socinians amongst them; and they are still accused of being inclined to Disputes, and subtil Evasions, which often occasion Quarrels and Divisions amongst them. In the Year 1664,³ the Government thought fit to interpose and exert its Authority, by forbidding them to dispute about the Divi-

¹ See *Lock's Miscellanies*, tom. 2. letter. 16. in what Manner a Synod of the Province of *Overijssel* prosecuted a *Mennonite*-Minister, upon Account of a small Book which he had published, to re-unite all Christian Communion. Such an Attempt to be sure was looked upon as a damnable Heresy; to which he added still a more unpardonable Fault, by speaking too freely of, and turning into Ridicule, the pretended *Orthodox* Pastors of that Province.

² See the *Hist. of Anabapt.* p. 269.

³ See *Comelin* in his *Description of Amsterdam*, Vol. 2. p. 493. folio Edit. 1726.



ANABAPTISTE D'AMSTERDAM.



QUAQUER D'AMSTERDAM.



J. F. du Bourg del.

QUAQUERESSE qui preche.



B. Desnoes del.

*ANABAPTISTE
de Ost frise*

nity of *Christ*, &c. They are also called *Galenites* from *Galenus* a Physician, and a famous *Predicant* of that Sect, in which these two Functions are often performed by one and the same Person. Besides the above-mentioned Branches of *Mennonism*, several small Assemblies of those Sectaries meet at *Amsterdam*, and differ from each other in some Points of small Importance. They are not much known or taken Notice of, because they are held without Noise or any great Shew, in Houses belonging to particular private *Mennonites* ^m.

The Disputes of the *Galenites*, amongst themselves, concerning the Divinity of *Christ*, in 1664, brought on a new Assembly of *Mennonites*, which, at breaking up, entered a Protest against the *Socinian Opinions*: And from that Time, these have continued their Meetings in a particular Church by themselves.

The chief Articles of the Belief of one Branch of the *Mennonites* are widely different ⁿ from what some Writers charge them with, as will evidently appear from the following Extract. In the 2d and 3d Article of their Profession of Faith, they own the Mystery of the Trinity: The 4th rejects Original Sin: The 5th and 7th maintain Liberty in Man, and his freely and voluntarily chusing Good or Evil, &c. The 8th wholly rectifies and amends the erroneous Opinion of the antient *Anabaptists*, concerning the Incarnation of the eternal Word. The 19th is couched in mystical Expressions, according to the Genius and natural Bent of that Sect; but it may be reduced, only to establish the Necessity of knowing *Christ* spiritually: The same may be said of the 22d, in which they admit the Necessity of the Regeneration of Man. The 25th and 26th acknowledge, that the Christian Church must have Pastors and Teachers (not Lay-Men) expressly consecrated (or appointed) for the Instruction of the Faithful: By the 27th they are to be chosen by Ministers and other Members of the Church joined to them; after imploring the Help of God, and calling upon his holy Name. By the 28th the *Elders* of the *Mennonite* Church approve the Election of these new Pastors. The 29th declares that the New Testament is the true Rule of Faith, and contains whatever is necessary for Salvation; adding to it whatever is in the Old Testament conformable to the Doctrine delivered in the New. The 30th own two Sacraments. The 31st says, that Children (Infants) are not fit for receiving Baptism. The 36th ^o is expressly against the married Faithful being divorced from the Unbeliever with whom the Marriage was contracted. The 37th acknowledges, that Obedience is due to the temporal Power, even Respect, &c. but this Article at the same time says, that it is not lawful for any of their Sect to be invested with that Power, or to go to War, or to kill an Enemy, &c. The 38th forbids Swearing. The 39th teaches that Marriages are indissoluble, except in the Case of Adultery; but they deem it a grievous Sin to contract Marriage with an Infidel.

THIS Profession of Faith contains forty Articles, at the end of which the Historian who relates them repeats a second time, that they are quite contrary to the Doctrine of the Fanatical *Anabaptists*.

GALENUS, in his *Apology* for his Sect of *Mennonites*, recites 103 Articles of their Opinions; which are chiefly upon mutual Toleration and Christian Charity; He teaches that Scripture (particularly the New Testament) is sufficient to Salvation:

^m One of those Assemblies is nick-named *the Class*, because the Members of it will not use Pins, and the Women dress themselves and fit their Cloaths to their Shape with *Glasses* or *Hooks*. The four Figures here annexed, represent the usual Dress of the *Anabaptists*, and the Posture of a *Female Quaker* preaching.

ⁿ See *Schyn*. Chapt. vii. of his *Hist. Mennon*.

^o *Ut Maritati non se jungantur, neve in operibus maritalibus se subducant, &c.*

and that Man is endowed with Free-will. The 25th is against Original Sin. The 28th, 29th, 30th and 31st, deliver their Belief concerning the Divinity of Christ in the following manner :

“ WE believe and profess that Jesus, born of the Virgin *Mary*, bred at *Nazareth*,
 “ and crucified..... is truly *the Messiah, the Son of God, who was to come into the*
 “ *World*, in whom the Patriarchs hoped with Joy; whom they expected and earnestly
 “ desired; who was represented by many Figures in the old Law, and foretold by
 “ the Prophets long before his coming.

“ WE think this Profession is sufficient as to the Person of our Lord Jesus Christ,
 “ and that it is not necessary for Salvation to make any further Inquiries as to his
 “ Pre-existence, his becoming Man, the Union of what is called the two Natures,
 “ divine and human, and other Points so hotly contested amongst Christians; since
 “ Christ himself.... and his Apostles.... were satisfied with this plain Confession.

“ BUT to explain our Thoughts further on that Subject: tho’ we are fully con-
 “ vinced that the foregoing Confession, with true Obedience, suffices for Salvation;
 “ yet we believe that the Son of God, whom St. *John* calls the *Word* or Speech,
 “ did not begin to exist when born of the Blessed Virgin *Mary*: But that being the
 “ *Splendor of the Glory of God* his Father, and the *imprinted Image of his Person*, he
 “ has been in God his heavenly Father before the World, this visible World was
 “ made.....

“ We acknowledge likewise and profess, that Jesus Christ our Lord, the Son of
 “ the living God, has been given unto us..... as our great Prophet, as our chief
 “ and eternal sacrificing Priest, and as our Heavenly King.” The 34th Article
 teaches, that Christ alone is to be heard, being our only Lawgiver, and that no Sub-
 mission is due to Councils, Synods, or any Ecclesiastical Assembly. The 35th says,
 that true Christianity, and the whole Doctrine of Christ, is contained in short in
 the 5th, 6th, and 7th Chapters of St. *Matthew*, and in the 6th of St. *Luke*. These
 Chapters are an Abstract of the Morality of Christ, and the Faith which is due to
 the Precepts of Christ, who has no other Dignity bestowed upon him in this Abridg-
 ment of *Mennonism*, except that of the great *Prophet*. The 36th and 37th are only
 a Confirmation of the 35th, enforcing the Necessity of a Holy Life, and conformable
 to this Morality. The 38th is against Swearing. The 39th against Revenge of
 any Kind, against War, &c. The 40th and 41st approve and order Obedience to
 be paid to Princes and Magistrates, but declares that the safest is *not to accept of any*
Political Office. The 42d is an Abstract of *Erasmus’s* Rules concerning a Christian
 Life; which, after the Example of that great Man, is brought to such a Simplicity,
 which makes the Faithful true Followers of Christ, and Observers of his divine
 Precepts: But the *Mennonites*, like most Christians, admire those Laws only in
 Theory. The 43d and following, to the 47th, repeat and enforce what had been
 said before of the Morality of the Gospel. The 52d and 53d are about Baptism,
 forbid its being administered to Infants: Those which follow are concerning Com-
 munion. The 57th speaks of *Washing of the Feet*, which Ceremony some Christians,
 meaning the *Mennonites*, have added to the other two Baptism and Communion. “ We
 “ believe, says the Author, that this Custom relates to the mutual Duties of Humi-
 “ lity and good Offices which Christians owe one to the other, rather than to become
 “ a Church Ceremony.” The Articles 59, 60, 61, 62, explain the Distinction be-
 tween the visible and invisible Church; that is, the Faithful dispersed, *in what Part*
soever of the World, and under what Denomination soever they may appear to Men,

and yet remain unknown. The 63d teaches, that no Church whatever *is to be deemed the true visible Church of Christ, so as to exclude others, and that the Work of Reformation cannot be looked upon as infallible, or undertaken or performed by the Authority of God, and of his Son our Lord Jesus Christ, &c.* The 64th declares, *That the Rulers, Ministers, and Deacons of Brotherly Meetings are not to be considered, as if they had any divine Right or special Authority above the rest of the Brethren..... and that they are not to be hearkned to as if they were the infallible Ambassadors of Christ, nor obeyed as if God always spoke to and exhorted the Faithful by them: This Office, says the same Author, has been given only to the Apostles.....* from whence he draws this Conclusion in the 65th Article, That Excommunication (or to use his own Words, *The Power of giving the Rebellious to Satan, &c.*) “ did belong heretofore to the “ Apostles, but that now it is of no Use in divided Christian Societies.... and it “ is not lawful to go beyond Remonstrances, and fraternal Exhortations..... which “ if they are not followed by the Conversion of the Brother or Sister corrupted in “ their Faith or Morals, they ought to be told from the whole Assembly, that Com- “ munion and Christian Brotherhood cannot be kept with them, and that a Se- “ paration becomes necessary till they are intirely converted..... They ought even “ to be shunned as to any spiritual Conversation in order to shame them..... But “ this must be done discreetly, and in a Manner not contrary to Christian Charity.”

THE Articles 66th and following to the 78th, are about Christ; he is owned to be a true Saviour, *a Heavenly Sacrificer and Mediator*, who has offered himself as a Victim for our Sins, &c. who died for all Men, and who, besides the Dignity of *Prophet and High Priest*, with which he is invested, is likewise possessed of Regal Power, that is *of the Divine Power which has been given him by his Father.* The said Articles treat likewise of Justification.

THE 79th, 80th, 81st and 82d, treat of the Distinction betwixt good and bad Angels; and they do not swerve in that Point from the common Notions, *viz.* “ that those Spirits..... are sent and made to serve the Faithful..... that the “ Scripture makes mention of them under various Denominations and Degrees of “ Dignity..... that the bad Angels, Devils, or spiritual Powers of Wickedness “ dwell in the Air..... Christ is the chief Lord and Master of both; for, say “ they, as if Scripture Words were always to be understood literally, God has “ given to Christ a Sovereign Power over Mankind; the Father judges none *at pre- “ sent*....., but has given all Judgment to the Son.” If an *Indian*, whose Words we are apt to take literally, thought fit to explain our Sayings in the same Sense, he certainly would imagine, that we spake of a King, who having set his own Son upon the Throne, lets him govern as he pleases, without intermeddling in any Affair.

THE 83d to the 90th, treats of the sending of the Holy Ghost into Men; and of his Operations on the Faithful: Those Graces are divided into *glorious Gifts*, such as the Holy Ghost had granted to the Apostles on the Day of Pentecost, and into *Gifts of Sanctification*, which are the common and universal Operations of Grace. Several other Graces are mentioned betwixt these two, *which are communicated after a perfect renouncing ourselves, and are next in order to the glorious Gifts.* The Description of these Gifts is somewhat obscure and mystical. We shall set it down in the Author's Words: “ They consist, says he, in the sensible Experience of a ravishing “ Love, of a sweet overflowing of Joy, of a profound Peace, of an inward quiet “ Repose; that is, which resides in the Heart or Minds of Man; and this Grace

“ is called *sensible* with good Reason, not being given properly in this Life to any
 “ but the particular Friends of God, and being wholly hid to the Eyes of the
 “ World it is chiefly bestowed on those who have entirely renounced themselves,
 “ and still oftner when they suffer for Justice’s sake . . .^p. Had he only said plainly,
 that the Holy Ghost acts with so much Strength on the Hearts of the Faithful, that
 he weans him from all worldly Affections; from whence it follows, that his only
 Employment is to love God; that being thus loosened from the World, and wholly
 resigned to the Will of God, the Faithful became perfectly easy and quiet, rejoiced in
 the Practice of Virtue, and underwent with Chearfulness the most severe Trials in the
 World, he might have been understood; but such a Style would not have suited
 the sublime Notions of Bigots, who delight in dark and extraordinary Expressions
 like spiritual Quacks, whose only Aim is to puzzle and cheat the Ignorant,

THE Articles 91st to the 97th speak of divine Providence, and of the Reign of
 Christ, who preserves the Faithful from the Power and alluring Charms of the
 World; gives them Strength to withstand all the Endeavours of Men, to bear their
 Persecutions, and overcome their own Passions; Christ, says this *Mennonite* Writer,
 delivers his spiritual Subjects from Satan and other evil Spirits, &c.

THE 98th and 99th Articles are about both the just Men and the wicked, their
 rising from Death to Life: the 100th about the last Judgment: the 101st speaks of
 various Degrees of Punishments, but does not mention any Difference in the Re-
 wards; the two last contain further Proofs of the Doctrine of Life everlasting, and
 of the compleat Happiness enjoyed by those who have lived upon Earth in a State of
 Shame and Contempt upon account of their Love for Religion and Virtue.

HAVING given an Abstract of these Professions of Faith, we must further in-
 form our Readers, that in 1710^a the *Anabaptists* or *Mennonites* of the Canton of
Bern in *Switzerland*, gave to the Magistrates of *Amsterdam* a Declaration, in which
 “ 1. They own that the civil and temporal Power of the Magistrates, &c. is settled
 “ and ordained by God, and add that Subjects must pray for them, obey them, and
 “ pay what is due to them, &c.

“ 2. That it was not lawful for them to swear or take any Oaths, but only, ac-
 “ cording to the Letter of the Gospel Precept, to answer *Yea* and *Nay*, by which
 “ Words they thought themselves as strictly bound as by the most solemn Oath.

“ 3. THAT they were willing^r to pay to the Magistrates for their Protection, what-
 “ ever Sum or Sums they should be able to pay, according to their Abilities, and to
 “ supply their not being able to go to War (which their Religion forbid) they should
 “ be ready to build Fortifications, &c. whenever Necessity required it.” They de-
 fired that the foregoing Declaration might be registered; and as they do not men-
 tion any Article of Faith, we are well grounded in believing that they did not
 differ from the Opinions of the other *Mennonite Brethren*.

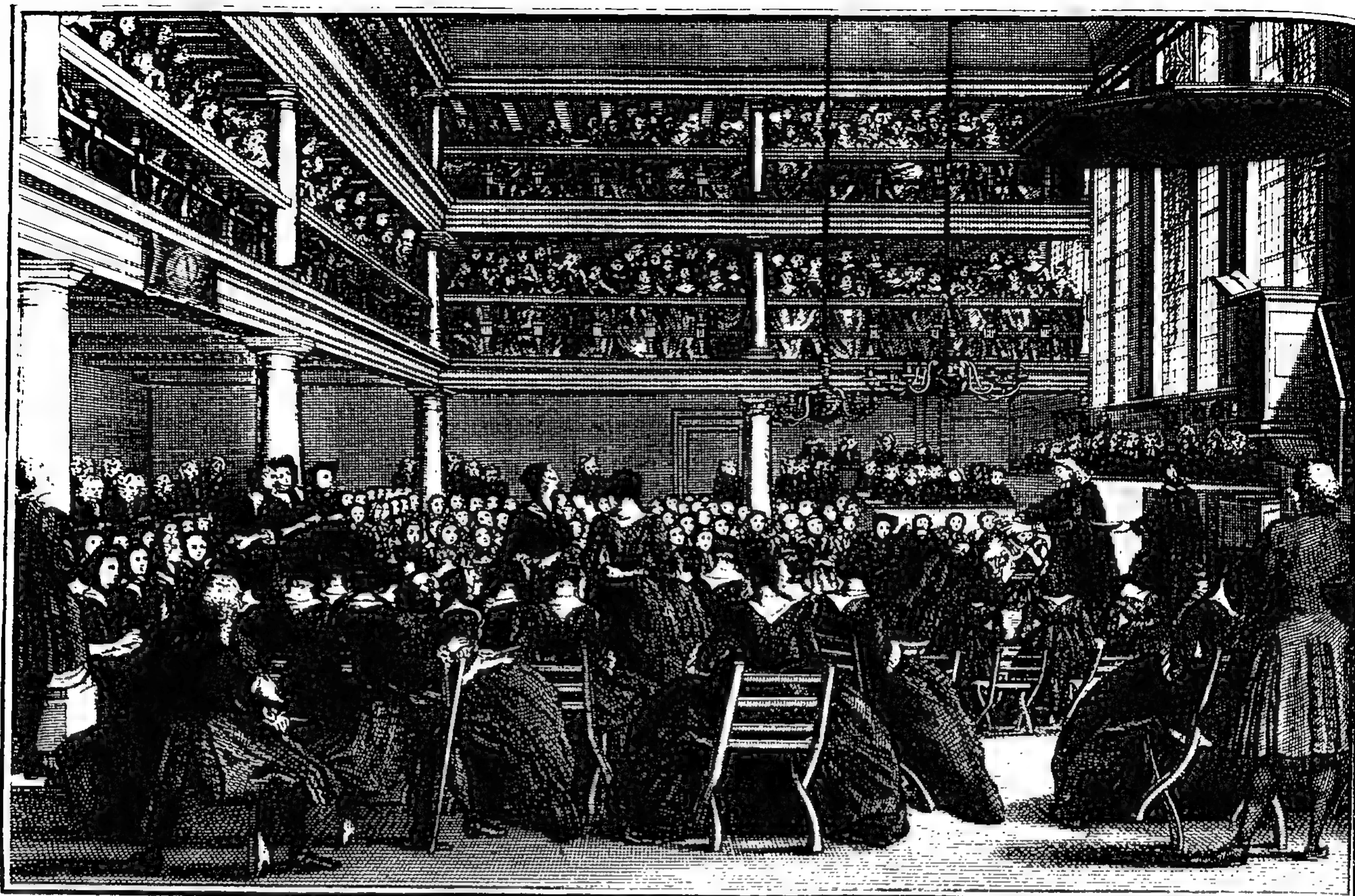
THE *German Anabaptists* of *Alsatia*, in 1660, subscribed, with great Solemnity,
 to the Profession of Faith drawn up in 1632 at *Dordrecht* by the Brethren of *Flanders*
 (*Vlaminghen*). The *Mennonites* of *Prussia*^r agree likewise with those of *Holland*
 within a few trifling Particulars. Their Profession of Faith contains eighteen Ar-

^p See in *Pere Simon* (*St. Jore*) tome II. ch. 20. of his *Biblioth. Critic.* above, a Prayer drawn up by
 Cardinal *Berulle*, worded in much the same Style.

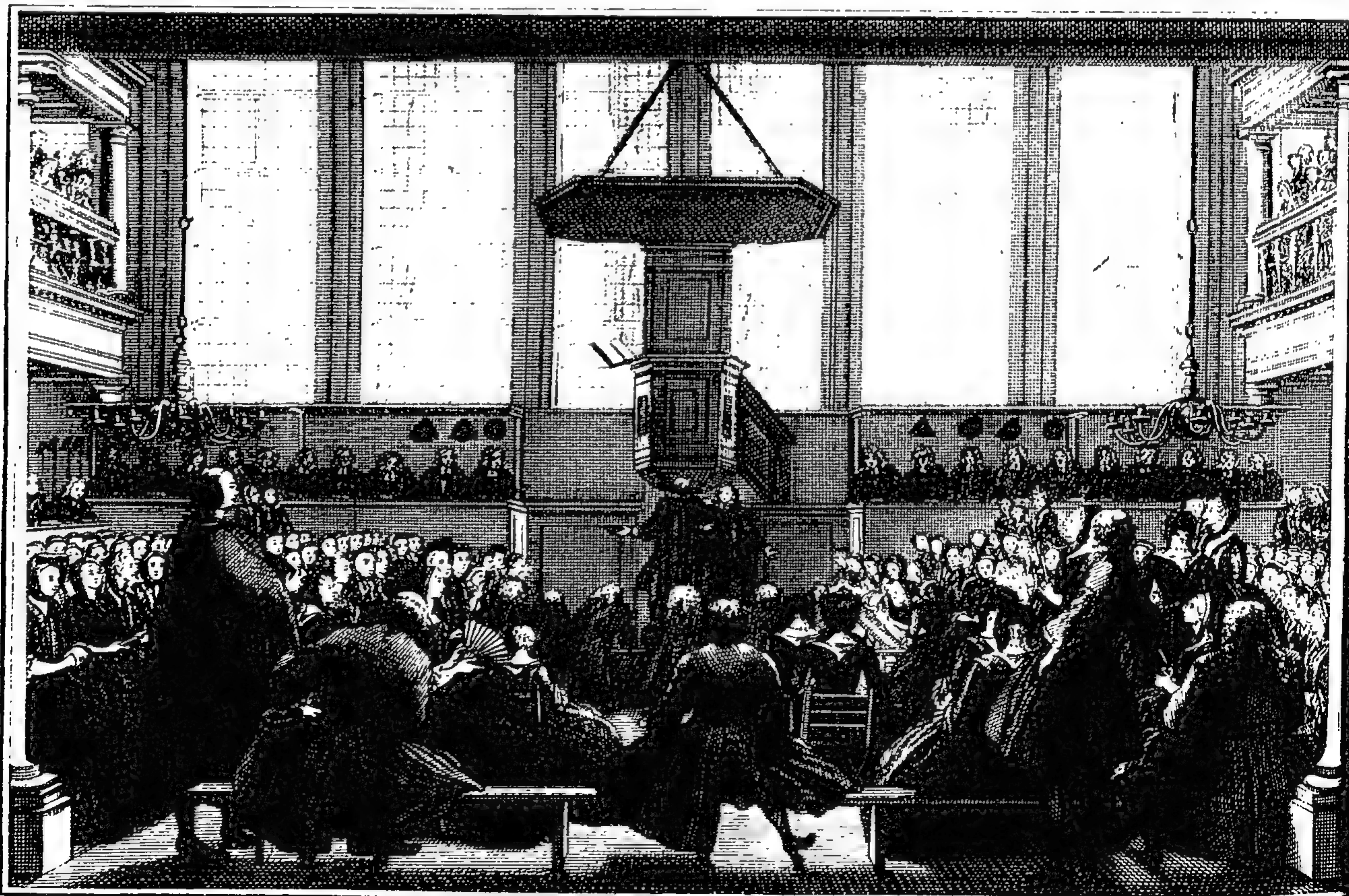
^a *Hist. Mennon.* p. 278 and following.

^r *Quod paratissunt ad tribuendam pecuniam . . . pro protectione . . . & loco armorum usus quantum possunt
 extruere fortificationes.*

^r In the Title of their Confession, p. 281. *Hist. Mennon.* they are named *Claricks*, *Clarici*.



Le BAPTEME des MENNONITES.



La BENEDICTION qui suit le BAPTEME.

ticles, the most remarkable of which are the 2d, owning Christ to be the Son of God, and himself God: and in the 4th they declare, that they acknowledge *only one eternal God, not three Gods*; one Godhead, or as the *Latin Word* is, one *Deity*. The 9th establishes the spiritual Eating, the Body and Blood of Christ^c. The 10th approves the Washing of the Feet, so far that those *Mennonites of Prussia* seem to place it in the same Rank as the Sacraments (Baptism and Communion) maintaining that this Ceremony in which^d the Greater humbles himself towards the Lesser is grounded on the Example of Christ, and is helpful to the Faithful, in order to obtain Life everlasting. This Custom is chiefly kept up towards those who are sent as Deputies for Ecclesiastical Affairs: When such a one comes into the House of a Brother, first he receives *the Holy Kiss*, or *Kiss of Peace*, then his Feet are washed in a Spirit of Charity and Humility: By the 12th Article Sinners and Hereticks are to be excommunicated; for, say they, such Criminals ought to be punished^e and thrust out, *in the Strength* and Power of the Word of God, as being self-judged and self-condemned by their evil Works: To this the 13th Article adds, that according to the Precept of Christ, we must separate ourselves from a *Perverse Brother*, neither eat nor drink with him, nor keep him Company, nor receive him into our House, nor give him the Holy Kiss, or bow to him; out of a holy Intention and Desire to excite him to a saving Repentance; which such a Reprobation and Separation from all civil Society is, they think, most likely to bring him to. Such a severe Excommunication may produce exterior Regularity, and an appearing Conversion: but at the same time it is calculated to make Hypocrites rather than true Faithful. The Articles about civil Power, Swearing, Infant-Baptism, and the last Judgment, are conformable to the Tenets of other *Mennonites*.

THE *Hamburgers* of that Sect use the same Profession of Faith, as those who several Years since separated themselves from the *Flemish^f Mennonites*. We shall now conclude this short Dissertation by introducing an Account of their Religious Customs and Ceremonies in the Administration of Baptism and the Eucharist^g. Baptism is given after the Sermon: those who are to receive it go to the Minister^h (or Doctor) who comes down from the Pulpit to perform that Function. He asks them whether they are willing to be baptised; they answer by an Inclination, or bending their Body, which is looked upon as equivalent to their saying *Yes*. They kneel, and the Minister in the same Posture likewise says his Prayers; which being ended, the Reader, or Chanter of the Assembly, comes with a Basin full of Water, and follows the Minister, who goes to each of the *Neophytes* still kneeling; and pouring some Water on the Head of each of them says, *N. N. I baptize you with Water, May our Lord Jesus Christ baptize you with (or by) his Spirit*: When they have been all baptised, the same Minister raises them one by one, and having in a Christian manner made them a Compliment on their being admitted into the Society of the Faithful, gives themⁱ the Kiss of Peace.

^c The *Latin Word* is literally, *partaking of the Body and Blood of Christ*.

^d *Lavationem pedum exemplo & Doctrina sua Christum approbasse ajunt, quo maximus minimo... obviā ireteneatur, idque propterea ut obtineat æternam salutem, ad quam hanc lotionem maxime necessariam putarunt, imo fere instar sacramenti habent, &c.*

^e *Protervos procaces & carnales peccatores, imo Hæreticos vi Verbi Divini puniendos ac expellendos judicant, &c.... ad Mandatum Christi necesse est ut subducamus nos ab omni fratre qui inordinate ambulat, nec cum eo comedamus aut bibamus, &c.*

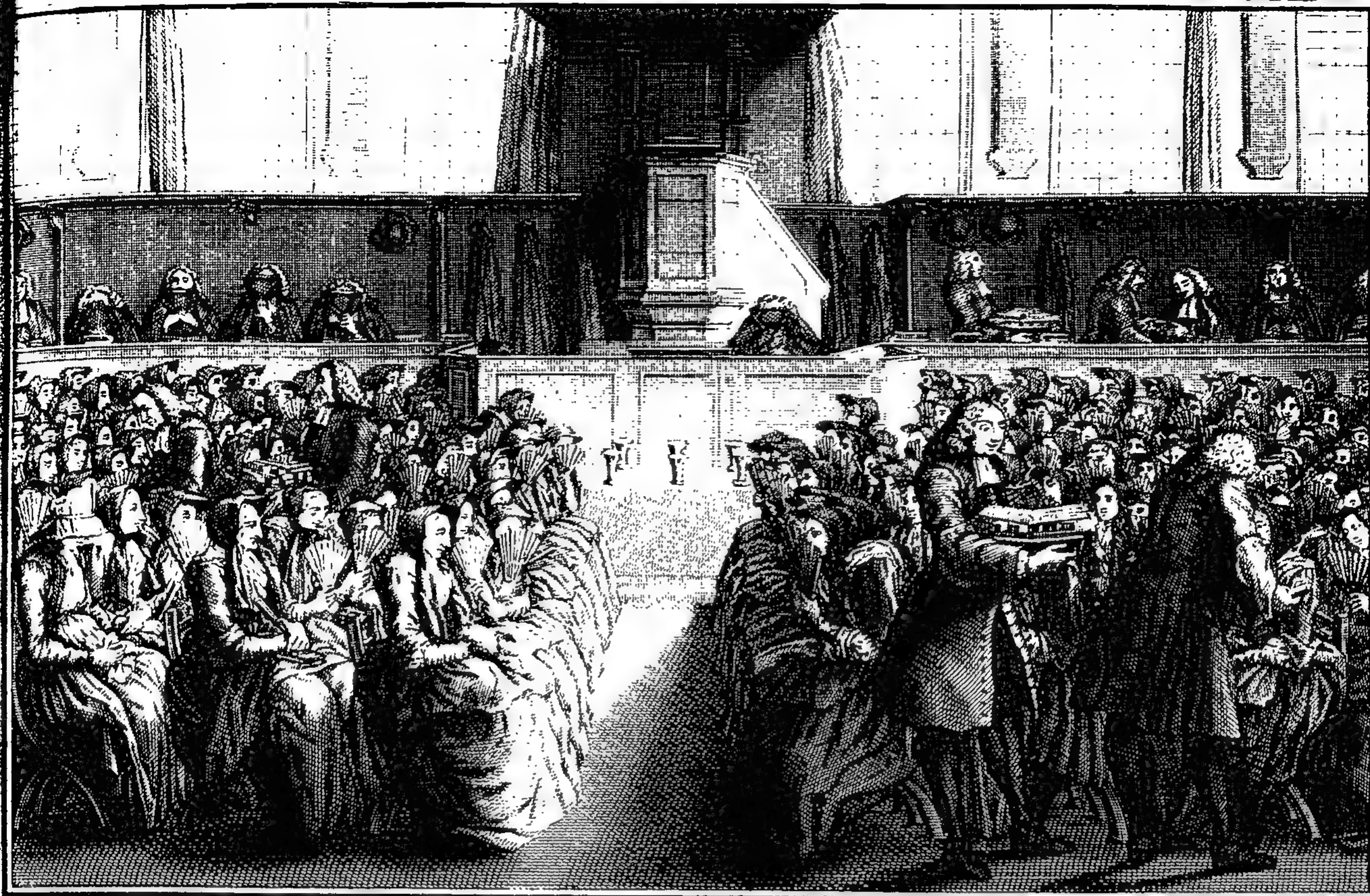
^f See above.

^g The Prints, set in this Place, represent those Ceremonies.

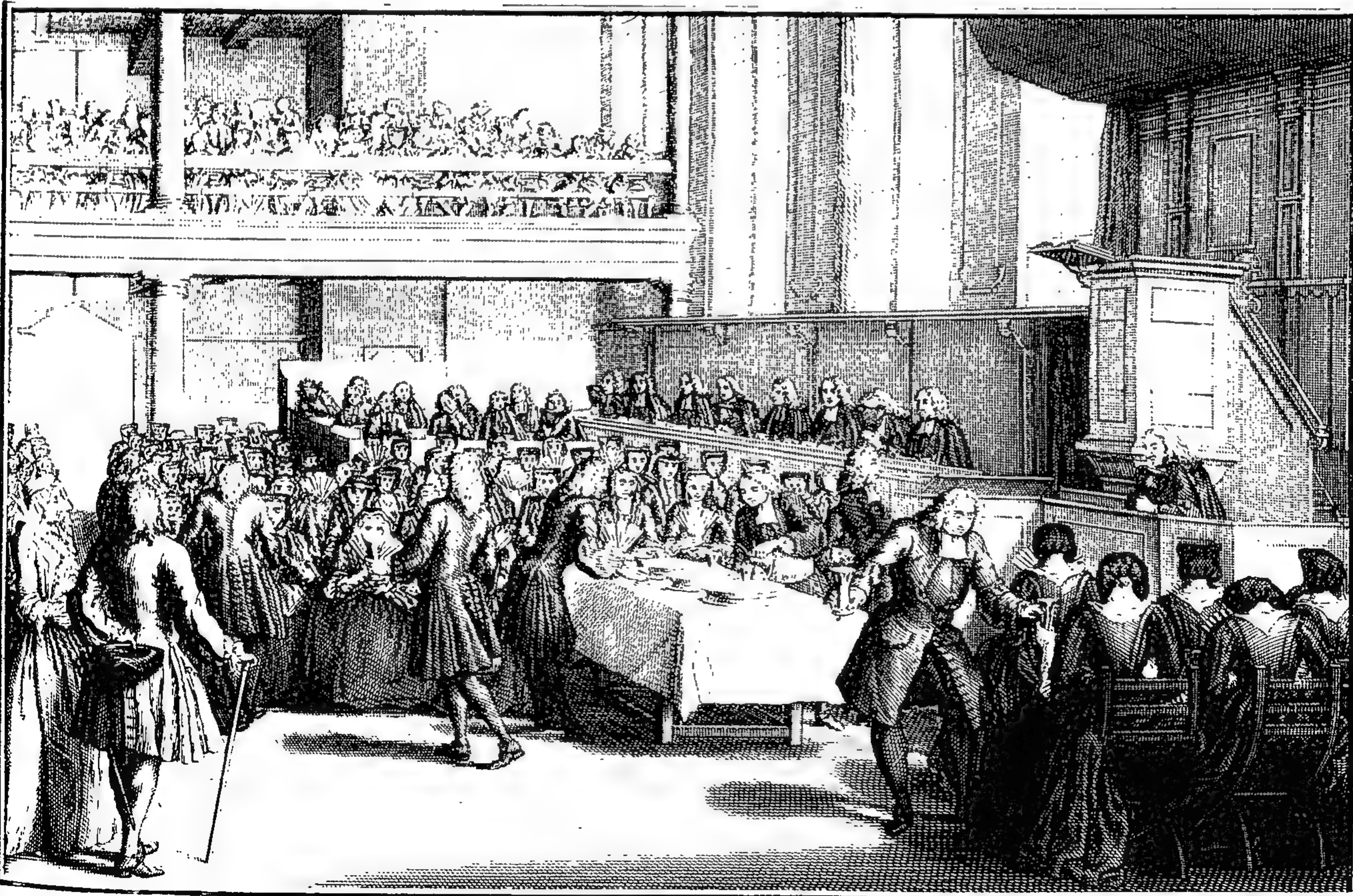
^h The *Dutch Word* signifies literally a Doctor or Master.

ⁱ This Ceremony is now laid aside, because the Strangers, whom Curiosity brought to see the Baptism of the *Mennonites*, either turned it into Ridicule, or contemned, and were even scandalised at it.

THE Communion is likewise administer'd after the Sermon : The Minister takes out of three Baskets, which are upon the Communion-Table, some Bread, which he breaks, and gives first to his Collegues, saying these Words, *Do this in Memory of our Lord Jesus Christ*. Then two other Ministers joined themselves with him, and all three followed by three Deacons, each of whom holds a Basket, go through all the Ranks to give the Communion to every Faithful present ; after which, the Minister who has preached that Day goes alone to the Communion-Table, the other two Ministers and the three Deacons retiring. The Minister standing before the Table enquires aloud if every one has received the Communion-Bread ; if any Faithful has not, he rises up and makes a Sign, and the Minister comes back and gives it to him : No Body eats the Bread when they receive it, but all stay till the Minister is gone back to the Table ; where, after a short Prayer, he eats it, and invites the Assembly to partake with him of the Communion, which they perform ; but till that Moment they either hold the Bread in their Hands, or fold it up in a Handkerchief, or put it in their Pockets. The Wine is distributed to the same Faithful after it has been blessed or consecrated by the Minister, who first receives it with his Collegues, then the Deacons carry it about to every one in the Assembly. Like all other Protestants, they end this act of Religion by a Prayer, and singing a Psalm.



La CENE des ANABAPTISTES premiere figure.



La CENE des ANABAPTISTES seconde figure

A DISSERTATION

On the ADAMITES.

THE Existence of *Adamites* is not to be questioned : Such Men have been in former Ages, and some are still in Being. If by the Word *Adamites* we mean People, who, out of a Principle of Religion, or to do Penance, have cast off their Cloaths, and gone naked without any Fear of offending either their own Modesty, or that of others; *Paganism*, both antient and modern, and even *Christianity*, furnish us with several Examples of a religious Nakedness. The *Romans* had their *Lupercalia* or Feasts in Honour of *Pan*, in which Solemnities they went about the Streets stark naked. *Augustus* put some Stop to this Disorder, and in his Time, those Devotees were obliged to wear Breeches or Drawers: The same Nakedness was practised amongst the *Greeks*, both in some of their Festivals, and in the *Olympick Games*; in which, according ^a to a *Greek Epigram*, a *Lacedemonian* was the first who took it into his Head to fight naked, and to be crowned in that Condition. As to the modern *Heathenism*, the *Faquirs* and *Indian Penitents* live naked and exposed to the Inclemency of the Air, or burning Heat of the Sun, from a Motive of Penance and Austerity. Even amongst Christians, several *Anchorets* and *Monks of Palestine* have done the same: 'Tis even related, that, to shew how far they had mastered the most unruly of all human Passions, they went with Women into the publick Baths ^b: Sure both were equally chaste, or paid but little Regard to the Judgments of the World, if they could thus expose themselves, and brave the Temptation, without any dangerous Consequences.

If by *Adamites* we mean professed Votaries to carnal Pleasures; a Set of People, who, instead of endeavouring to overcome their Passions, use on the contrary all the Means and most refined Methods to raise and keep them up; amongst which this Nakedness is reckoned, as may be seen in *Propertius* ^c and his Commentators: Even in this Case (so widely different from the pretended Insensibility of the *Stoicks*, or the *Monks of Palestine*) 'tis to be feared, no one can say that there have not been, are not, or will never be such *Adamites*. But those of whom we now give an Account, are supposed to have heretofore formed a Sect, often renewed under various Denominations: They act upon Principle, and pretend to give some Reasons to justify this Practice; they even draw their Reasons from the Christian Revelation: Though true Christians have always deservedly looked upon them as fanatic and dangerous Notions. This is all that can be alledged in Vindication of what *Bayle* ^d has said, to shew why Christians were, as he pretends, oftner guilty of that Absurdity of going naked: "Because, says he, the *Pagans* were entirely ignorant of a Truth, *which may have been abused* by Christians under the Gospel-Dissipation: To wit, that *Christ*, the second *Adam*, came to repair the Evil which

^a See a Citation in *Cælius Rhodig* lib. 13. *Leſt. Antiq.*

^b This is an unlikely Story, but an Over-Credulity is to be met with in all Ages. The Dissertation on the antient *Adamites*, tom. xxi. of *Biblioth. German.* furnishes us with many Examples of it.

^c See *Propert.* Eleg. xii. of the second Book: See likewise his Commentator *Brockhusius*, who cites several antient Poets, and two Verses of the Emperor *Gallienus*.

^d In the Article *Turlupins*. Mr. *de Beausobre*, in his Dissertation on the same Subject, attacks *Bayle* very warmly: But he does not set his Proofs in the strongest Light; and certainly all those who have wrote in Favour of the *Adamites* alledge the same Reasons which *Bayle* does: However this did not suit with *Beausobre's* Aim, which was to prove that *Adamism* is a down right fabulous Invention.

“ the first *Adam* had brought into the World: From this Principle (says *Bayle*)
 “ some Fanatic has drawn this Conclusion, that whoever is Partaker of the Law
 “ of Grace, is perfectly reinstated in the Innocency of *Adam* and *Eve*, &c.”

’Tis highly improbable, and next to an Impossibility, that any Sect should have been really made up of *Adamites*: But we cannot deny that some Sectaries may have been so foolish, as to understand in a wrong Sense, the Regeneration of Man by the Law of Grace, and the Reparation of the bodily Sensations in the Regenerate: Such a Denial could only be the Consequence of a rash mistrusting all antient and modern Authors, who have mentioned this Sort of Fanaticks. However, the most remarkable Particulars related of them are as follow.

Some *Adamites*, or *Adamians* pretended to imitate the State of Innocency and Nakedness of our first Parents, and to live as chastly as they did in Paradise. *Prodicus*, who lived in the Beginning of the second Age, is supposed to be the Founder of that Sect, of which the Antients have transmitted to us various Accounts. Some tell us, that in order to perform their Devotions they put off all their Cloaths in the Room where they held their Assembly; then placed themselves indifferently, without any Distinction of Age, Sex, Quality, Ecclesiasticks and Laity, Men and Women, Boys and Girls: Yet without committing any immodest Actions; that in that State of pretended Innocency, they were so much Masters of their Passions, as to be no more moved, than at the Sight of so many Marble-Statues: That if any of those *Adamites* committed any Fault, or gave Way to sensual Pleasures he was turned out of the Assembly, as having eaten, or attempted to eat the forbidden Fruit. That, in a Word, they were so averse from Incontinency, that they even abstained from Matrimony, as from a Crime; the Allurements of which had cost *Adam* and *Eve* the Loss of their Innocency, and never would have tasted, had it not been brought about by the wily Craftiness and Sollicitations of the Devil. This Notion, which the *Adamites* entertained about Marriage, makes it not unlikely, that they looked upon the History of *Adam*’s Temptation, as an Allegory, by which *Moses* has concealed the Shame of the first Sin, and of its fatal Consequences*. If we examine narrowly the State of Man, before and after the great Revolution which Nature produces at a certain Age, it might probably be lawful to determine, which is the forbidden Tree mentioned by *Moses*: But Silence is much preferable to such insignificant and useless Inquiries and Gueses†.

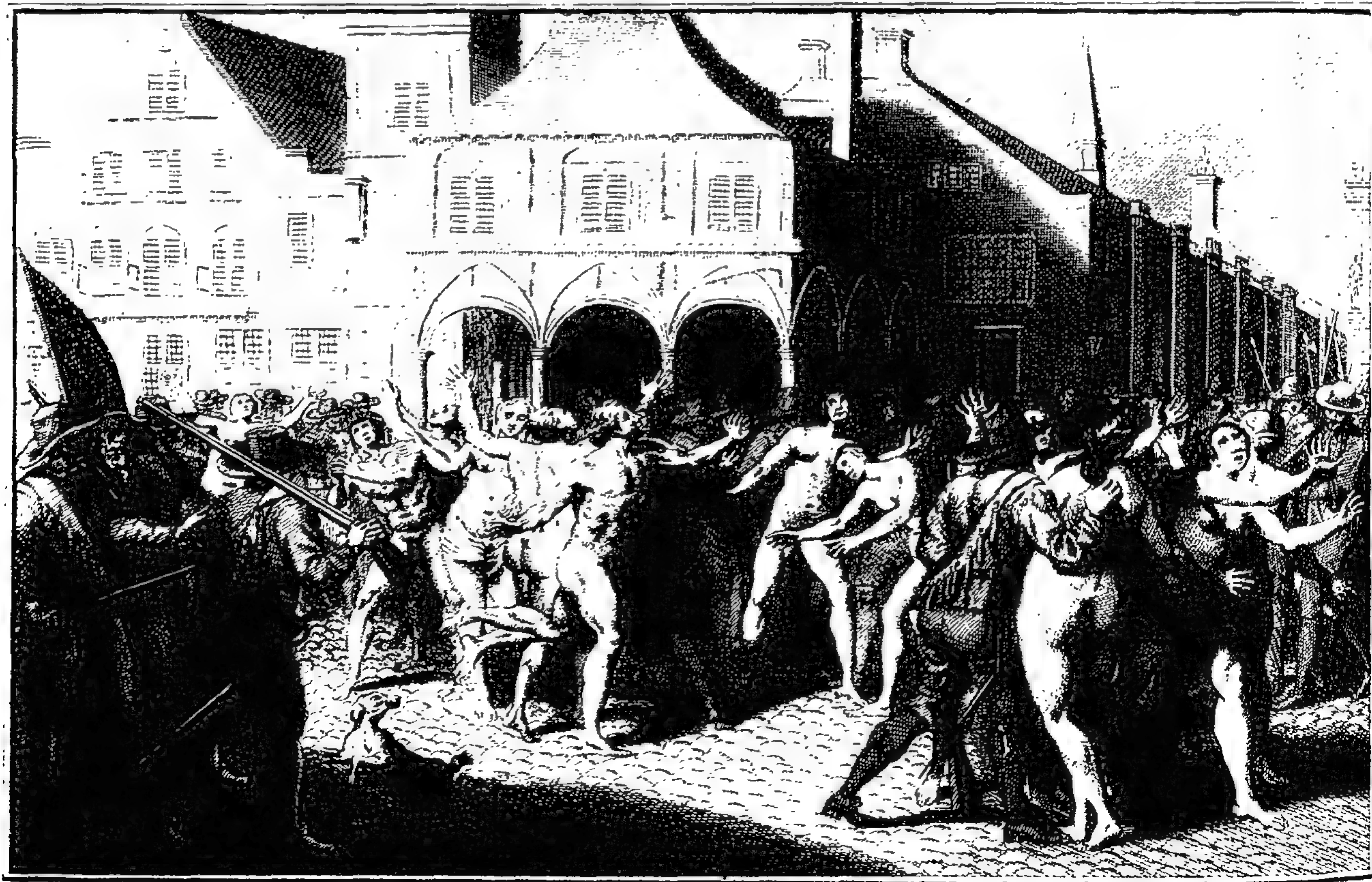
Some others amongst the Ancients, either less charitable towards these Fanaticks, or being determined by stronger Motives to find them guilty, accused the *Adamites* of actually committing the most shameful Abominations, of *eating carnally* without any Sense of Modesty, the forbidden Fruit, and with a *cynical* Impudence. They are moreover reproached, with maintaining that the four Elements were God; con-

* We have an Account of some *Abelians*, or *Abelites* in the Diocese of *St. Augustin* in *Africa*, who though married, and approving Matrimony, yet were continent, and only adopted the Children of others: what Folly will not Men commit! To be sure it was no small Trial to withstand Temptations, and yet live in the immediate Occasion of yielding to them. Some Ages of Christianity furnish us with several Examples of People who were married, and agreed to remain in the State of Virginity. As to the *Abelites*, their Practice was grounded on a *Jewish* Fable; that after the Murder of *Abel*, *Adam* lived one Hundred and thirty Years with *Eve*, without cohabiting with her. From whence they were called *Abelites*.

† *Beverland* has wrote a Dissertation in elegant *Latin*, intitled *Peccatum Originale*, &c. He has been since copied by a *Frenchman*, who published in that Language a small Treatise, under the Name of *The State of Man, in Original Sin*; in which he is so wicked, as to make an Apology even for the Devil. We must not omit here the foolish Conceit of *Antoinette Bourignon*, “ Men, says she, think they were
 “ created as they now are but Sin has destroyed the Work of God . . . They are become Monsters
 “ . . . unable to produce, by themselves, others like them, as Trees and Plants do . . . God created the
 “ Woman, by taking from *Adam* that inward Part which contained the Eggs, from which Men spring,
 “ and with which *Adam*, by himself, might have had Children . . . ”. See more of this Subject in the Dissertation on the *Pietists*.



ASSEMBLEES nocturnes des ADAMITES



ADAMITES d'AMSTERDAM

denying Prayer; denying the Necessity of owning the Belief of *Christ*. Yet some Fathers assure us, in express Terms, that the *Adamites* ^e prayed: But we must leave these ancient *Adamites*, and give an Account of those of a later Date. *Tandeme*, or *Tanchelm*, an Heretick of the twelfth Century, is one of those who are charged with renewing the cynical Opinions of the antient *Adamites*. But, after all, this amounted to no more, than that he, being a profligate Debauchee, and the Ring-leader of a Party, might endeavour to screen his Crimes under some religious Pretence: There are some in all Religions who act as if Lewdness was the first Article of their Belief. *Tandeme* carried with him several Women; he was guilty of committing with them an infinite Number of Crimes; But, as *Bayle* observes ^h, neither he, nor the ancient *Adamites* obliged their Disciples to go about stark naked: Whereas, the modern *Adamites* were not to wear any Cloaths, but out of a religious Principle, appeared, in the open Streets, in the plain State of Nature. In that Condition the *Adamites* shewed themselves amongst the *Anabaptists* of the Low Countries, about the Middle of the sixteenth Ageⁱ.

Then, and not before, did this Sect begin: *Bayle* gives an Account of them, their Founder's Name was ^k *Picard*: They increased and multiplied as others do, but without any formal Marriage; and were so much at Liberty in that Particular, that it was allowed them to change the Object, as often as their Desires or Inclinations prompted them. No other Ceremony was required, but to bring to their Chief the Woman whom they coveted, saying these Words, *My Spirit is heated for this Woman*, to which he answered, *Go, increase and multiply*. Those Fanaticks called all other Men Slaves; and it would not be easily guessed, in what Sense they used that Expression, if some of their Women, being taken Prisoners, had not boldly declared, that *Breeches took from Men their Liberty*. Some Women may think so to this Day; and like the grand Maxim of the Art of War, *that true Warriors ought always to be ready*. But we must not joke at the Expence of those poor Wretches, who braved Death with Joy and Constancy; for such Actions, in which Madness, Seduction, and wrong Consequences, drawn from religious Principles, might have a greater Share than lewd Inclinations.

The Author of the ^l Dissertation on *the Adamites of Bohemia*, seems to call in question, what we have said of the Women of that Sect; and brings plausible Reasons to support his Opinion; but we cannot enter into his Sentiments, that such Madness is not possible. There have been many such in the World, highly extoll'd as heroick Acts of Religion: Do not we read, in ancient History, that the Heathen Priests persuaded some Men, that if they ran head-long into Precipices and certain Destruction, it would save their Country? The Custom of some *Indian* Women, to burn themselves with their Husbands, in the same funeral Pile, is scarce absolutely left off in some Places; yet this inhuman Ceremony had the Sanction of their Priests, who supported it upon extravagant Notions of Virtue and Religion. The Principles in which we are brought up, are often the Occasion of the Difficulty we find, in reconciling some Things with Truth: Study, and knowing the World, make such Impressions on our Minds, as either increase or diminish Incredulity: And as we

^e *Bayle*, in the Article *Adamites*, cites a Passage of *St. Clement of Alexandria*, and another of *St. Augustin*, point blank contradictory one to the other.

^h See *Bayle* in the Article *Picards*.

ⁱ At *Amsterdam*, and in other Places. The Prints here represent them.

^k *Beausobre* says, these are the Words of *Æneas Sylvius*, are a certain *Picard*, whose Name was *John*.

^l Tom. 4. "Is it probable, says he, that Women in their Senses, and who had Courage enough to undergo the Punishment of being burnt to Death, should be so abandoned, and impudent, as openly to maintain such Opinions? &c".

labour under many Uncertainties, we often judge of Times past, by our own, of what happened before us, by what we daily see, and are apt to censure and reject what is out of our Sphere, and beyond the Reach of our Understanding. Mr. *Beaujeu*'s Dissertation on the *Adamites* ^m is full of Erudition and solid Reasoning; but he seems too much bent to turn into Ridicule, and look upon as fabulous, whatever Historians have wrote concerning the *Adamites*; though we are willing to own, at the same Time, that Hatred and Calumny have not been wanting, to amplify the Story. This is but too common in all Ages and Parties: But there is something true in the Main; and all we can allow Mr. *de B...* is, that the Orthodox have given a *malicious Turn* to the Facts, to render more odious, all those, who either disapproved of the Doctrine received in the Church, or inveighed against the corrupt Lives of the Clergy. No Doubt they were glad to find Fools, Fanaticks and Debauchees, whom they might rank amongst Hereticks, whom they thought it the Interest of the Church that the Orthodox should detest.

The *Flagellants* ⁿ might, with some shew of Reason, be reckoned amongst the *Adamites*. In the publick Processions, in which they whipp'd themselves out of Devotion, the Rule was to have only the Shoulders bare, but some were of Opinion it would be more pleasing to God, and give more Edification, if they were above half naked, when they performed this Exercise. If Fanaticism is to be compared with Fanaticism, the religious Flagellations of the Christians, will not appear much inferior to those amongst the Heathens.

An Author, whom we often cited in the foregoing Dissertation, informs us upon the Credit of a Compiler of Heretical Catalogues, that, in 1581, some *Adamites* were discovered in *Holland*; those who desired to be initiated into this pretended Sect, walked quite naked in the middle of the Assembly, (probably naked likewise) if in that Condition they had no Temptation, or did not outwardly shew any of those evident Signs, without which no one can know such Thoughts, they were admitted into the Society of *Brethren Adamites*. The Words of the Author are cited ^p at the Bottom of this Page; but those who informed him, mistook probably for a religious Sect, some wicked Society of *Profligate Debauchees*; such as have been found in *Holland*, and other Places; and, 'tis to be feared, will subsist to the End of the World.

We shall conclude this short Dissertation, with the Account which *Thevenot* gives us of the *Houames* ^q. “ They are, says he, *Arabian Vagrants*, live like them in
“ Tents: They have a very remarkable Custom, peculiar to themselves, every
“ Night they perform their Ceremonies, and say their Prayers in a Tent, without
“ any Light, then cohabit with the first Person they meet in that dark Place, be it
“ Father, Mother, Sister or Brother: This is much worse than the Religion of the
“ *Adamites*: They keep themselves very private, for if they were found out to be
“ *Houames*, they would infallibly be burnt.”

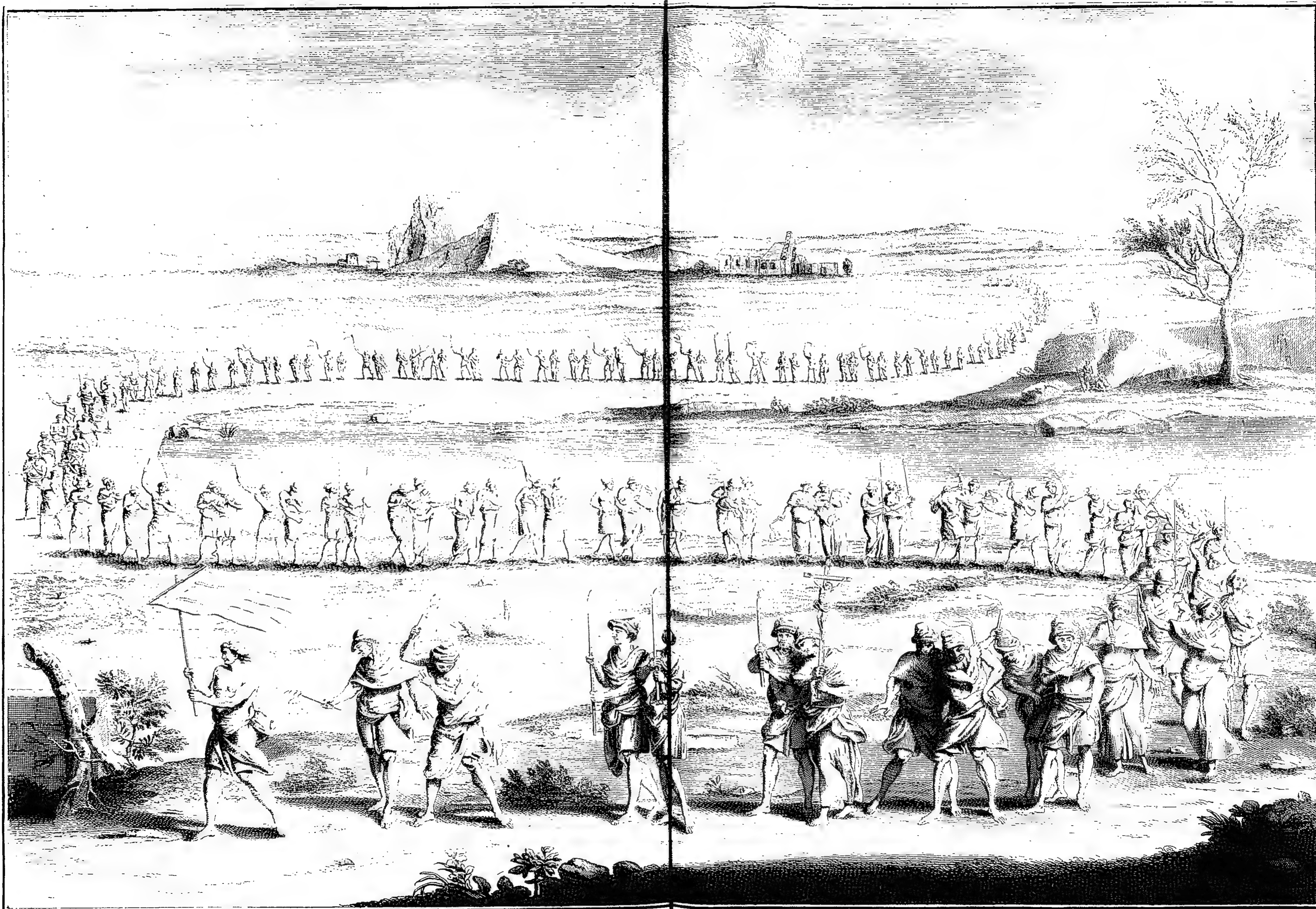
^m Tom. 4. and 19 of *Biblioth. German.*

ⁿ *Guy*, an Abbot, who lived in the eleventh Century, is said to have invented the voluntary Flagellations which were carried to such Excesses, as are related in the *Hist. of Flagell.* and other Books.

^o The Print in this Place is drawn from an ancient Manuscript of the Abbey of St. *Martin*, at *Tournay*.

^p *Ott.* In the Preface of *Annal. Anabapt. In Belgio, anno 1581. adhuc reperiuntur (Adamitæ) recipiendi nudi per horam in Communi cœtu obambulare debebant, illique qui nullas carnis illecebras sentiebant, recipiebantur.* These pretended *Adamites* were probably some Remains of the fanatick *Anabaptists*.

^q *Voyages* Tom. ii. p. 852. of the *Amsterdam* Edition. 1727.



Procession of flagellants

A
DISSERTATION
On the PRE-ADAMITES.

ABOUT the Middle of the last Age, an obscure Author endeavoured to frame a new System concerning the Origin of Mankind, and to prove^a that some Men had existed before *Adam*. This is so peculiar a Notion, that we are under an Obligation to entertain our Readers with the Particulars of it in this *Dissertation*.

PEYRERIUS found out, in what *St. Paul* says concerning the Imputation of *Adam's Sin*, &c.^b strange and new Difficulties, which had not been thought of in the sixteen Ages of Christianity before him. This induced him to embrace the above-mentioned extraordinary Opinion, that some Men must have had a Being before *Adam*. We shall not enter into all his new Enquiries, only take Notice that he sets out with saying, that the Imputation of Sin began at the Transgression of the Law, not the Law of *Moses*, but a more general one given before to *Adam*, which Transgression has spread Death amongst Men. This Imputation was taken away by Christ, who is the *second Adam*. The Apostle says, that Sin *was in the World till the Law* (given to *Adam*.) This is the Origin, and, if it may be so called, the Queen of all other Laws; amongst which some are particular, and prior to that of *Moses*. The Ordinances, Laws and Ceremonies established by that Lawgiver were not the first published in the World. The Jews before him (*Peyrerius* means all the Posterity of *Adam* to *Abraham*, who is looked upon as the true Father of the Jews and Believers, according to the general Opinion) kept the Sabbath, observed the Distinction between the clean and unclean Beasts, abstained from strangled Meat, had some Sacrifices, a regular Worship, which is meant by the Invocation of the Name of God begun by *Enos*; though, says this Author, God was certainly called upon before the Days of that Patriarch; who probably might make some Alteration in the Religious Worship, *Calling upon the Name of God*, signifying literally only *calling upon God by another Name than Adam and Seth had done*, or as he boldly supposes, *changing the Order and Manner of Calling upon God*.

CIRCUMCISION likewise was before *Moses*. The Book of *Genesis* also informs us, that all the Laws of his Decalogue were observed before his Time; and indeed how could Men live in Society without keeping these Laws? Can any one believe (as *Peyrerius* pretends that most Divines do) that they began to be in force only in *Moses's* Time? We might easily answer that they were natural Orders, and of such evident Authority, that it is not possible any Man of a sound Judgment should not be sensible, that abstracting from all other Motives, our own Interest requires they should be observed. But we are not to give Scope to our Reasonings; our present Business is to follow the Thread of this Author's System. All the above-mentioned Particulars being of an older Date than the Laws of *Moses*, we can only attribute to

^a The Title of this Book is *Præadamitæ sive exercitatio super versibus, 12, 13, 14. Capitis quinti Epistolæ Divi Pauli ad Romanos: quibus inducuntur primi homines ante Adamum*. At *Amsterdam* in 1655, without the Author or Printer's Name.

^b Chap. 5. ver. 12, 13, 14. of *St. Paul's* Epistle to the *Romans*.

him the Institution of such Ordinances which were to be peculiar to one Nation, one sort of Government, ceremonial Laws prescribing some Customs which the Jews alone were to observe, and which Christ has abrogated. The Imputation of Sin does not fall upon all Mankind; for having disobeyed such antiquated Laws, which tho' of divine Institution, were to be abolished after some Ages. But the Law of *Adam* is not like this, it concerns all Mankind. *Adam* broke that Command, his whole Posterity feels the direful Effects of this Violation, which in the Sight of God is become the universal Crime of which all Men are guilty.

THEREFORE, says *Peyrerius*, the State of Man under the Law begins with *Adam*; whence then are we to date the State of Nature? We shall see his Opinion about that shortly. The Divines, to elude the Difficulties which are proposed against the common System, have invented a Propagation of Sin called original Sin, begun by the Disobedience of *Adam*. They did not (as our Author pretends it was their Duty) seek a State of Nature before *Adam*, by which it is proved that Sin was committed before the pretended first Man was created; but not imputed till his Time. Thus the *Præ-adamitical System* solves the Difficulty, says *Peyrerius*, without offending Religion, without giving the Lye to the Scripture, or interrupting the Course of Grace, &c. Men had sinned before *Adam*, without its being imputed, because Sin was not imputed till the Law: We must still keep in Mind that by this Law *Peyrerius* means that given to *Adam*. Moreover, the Distinction of the first *Adam* from the second is made plainer. *Adam* was not the first Man, nor Christ the last. The Satisfaction or Atonement of the Sins of Mankind by the second *Adam* has been imputed to those who lived before him, and it may be said, that the Imputation of the Sin of the first *Adam* has in the same manner affected those who had a Being before him.

SIN and Death, according to this System, were before *Adam*, but^c they did not live and reign over all Mankind; Sin and Death were dead, they had no Sting. This is expressed by *St. Paul* in these Words, “Until the Law Sin was in the World, but Sin is not imputed when there is no Law,” and by Consequence Death had no Power over Mankind. But the same Apostle says likewise, “by one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men.” These *Præ-Adamites*, these Men who are absolutely unknown to us as well as to the Author, who introduces them upon the Stage, had not sinned in the same Manner as *Adam* did. They had committed a *material Sin*, or (to speak more intelligibly, if we can) a Sin inherent to and inseparable from human Nature, Matter, Flesh and corporal Sensations: *Adam*, on the contrary, had committed a *Formal Sin*; for so *Peyrerius* is pleased to call the Transgression against the Law. But after all, to maintain this extraordinary System, and the most paradoxical ever invented, he is obliged to suppose that before this Law given to *Adam*, Men acted only like^d Beasts.

IN this Case one may easily conceive, that Sin was only *material* in them, and became *formal* afterwards by the Violation of the Law given to *Adam*. The Author goes on and says, that no Man since *Adam* has sinned as *Adam* did; but this Question is not to our present Purpose, and no ways affects the main Point of this *Præ-adamitical System*.

^c *Nulla jure pervaserant in omnes homines, non vivebant. Peccatum tunc temporis erat mortuum, mors erat mortua, & nullus erat sepulchro aculeus.*

^d *Nomen peccati à pecore &c. homo vergebat in brutum, &c.*

PEYRERIUS introduces afterwards a *Præ-Adamite* making a long Speech to the *Post-Adamites*, if this Word can be used. Which is but an Explanation of what we have mentioned above concerning that Opinion, and in which he owns an innate Reason^d, which yet seems contradictory to the Note above. But the whole is an inconsistent System. We shall not tire our Readers by a longer Extract from this Dissertation.

A TREATISE much larger followed it, under the Title of *Système Theologique, &c. a Theological System drawn from the Hypothesis of the Præ-Adamites*. The Author maintains his Notion of *material* or natural, and *formal* or legal Sin; and contradicts all the Divines: Material Sin is natural to Men, and to the Body of which he is composed. All the Evils to which Mankind is subject, are a Consequence of Matter, not of *Adam's* Sin. Men and Beasts having the same organick Texture, are equally mortal. The Variety of their outward Form gives no Preference to Men, except the accidental Merit of looking up to his Creator, and the Place of his Abode^e. Such is the Nature of Matter, such are its Defects. The Soul only, which animates it in Men, raises them above Beasts.

MEN, says the said Author, were created to the Likeness of God, perfect, and even to a high Degree; they would have remained so, had not the Soul been lodged in a Body subject to Corruption. If any one asks, how Matter could defile the Soul? he gives no Answer to that Objection; but says by a kind of second Creation^f, Men are freed from this Corruption. This Deliverance is owing to the divine Spirit, by whose Strength Men acquire a truly supernatural Holiness^g, and are redeemed from Death by a supernatural Immortality, of which they were not capable by the first Creation.

THE Election of the Jews is a Consequence of the same System: It began at *Adam*, who is their true Father. God is also Father of the Jews, having espoused the Judaical Church^h. Nay, he is likewise their Motherⁱ. The Gentiles are only adopted Children, as being^k *Præ-Adamites*. The Scripture calls them only *Men*, or *Children of Men*, or *Fools*, or *Sinners*, sometimes *Beasts and unclean Animals*; whereas the Jews are said to be the *Children of God*, as having been made of a more perfect^l Nature than the other Nations which he had created.

THIS Distinction was very flattering in regard to the Jews, who were thus raised by *Peyrerius* to a superior Order of Men: and at the same time it might have proved an ingenious Romance, had not the Author strongly insisted upon the Truth of it. But he goes seriously about proving the Reality of the Jews being the Children of *Adam*, and the Gentiles Sons of the Earth. In order to this, he compares the first Chapter of *Genesis*, where it is said that God created Man by his Word^m, with the second, wherein *Adam* is introduced as the Work of God's own Hands; again,

^d *Quidquid Dei, &c. manifestum mihi erat lumine illo innato & rectâ ratione quæ mihi à Natura indita est.*

^e So *Ovid*. l. 1. *Metam.* says,

*Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Jussit & erectos ad sidera tollere vultus.*

^f Lib. 1: Chap. VI: *Homines in lutum suum revolutos . . . Deus . . . recreare . . . decrevit, &c.*

^g In the same Book, Chap. 8.

^h See Book 2. Chap. 1.

ⁱ *Deus Judeorum mater.*

^k *Primæ creationis homines.* Lib. 2: Chap. VI:

^l See the said Book II. Chap. X.

^m See in *Bayle* on *Peyrerius* many Testimonies of that Writer's being stubbornly wedded to his new-invented System.

ⁿ Book II. Chap. X. above-cited.

the 47th Psalm joined to the 49th, in which the Gentiles are expressly called *Sons of the Earth*, appears to him as an evident Proof that there are two Species of Men. The Jews then being made of a finer Mould^c, had all the Reason on their Side not to be inquisitive about the other Nations, which drew their Origin from the *Præ-Adamites*. This was not an Effect of their Pride, but a Self-consciousness of their own Dignity. They were by this second Creation to live eternally, whilst the *Præ-Adamites* and their Posterity were doomed to Death as a natural Consequence of the *Corruptibility* of the Matter of which they were composed. Moreover, the Jewish Genealogies are clearly traced from *Adam* their first Father: Whereas in the Pedigrees of the Gentiles no Order is kept, no Knowledge preserved^p of their Origin.

THESE are not his only Arguments drawn from Scripture; God created Man *Male* and *Female*, not one only of each, but several; how else could they have peopled the Earth? and if God would not destroy the *Canaanites* suddenly, lest the wild Beasts should destroy the *Israelites*, who were in number six hundred thousand, besides Women and Children; how much more pressing would that Danger have been, if God had created only one *Male* and one *Female*? 'Tis plain then, says *Peyrerius*, he created several, and their Posterity was immensely increased before *Adam* came forth from his Hands, and he gave him a Wife made like him; and this is the Reason why the Jews were not to take Wives from amongst the Gentiles.

PEYRERIUS having thus displayed his happy Talent at Reasoning, proceeds to other Proofs drawn from historical Facts. *Adam* it seems had a Governor or Tutor, a Rabbi^r says his Name was *Sembofer*; who could this be but a *Præ-Adamite*? Our Author indeed^t does not believe Rabbinical Fables; but there are some Footsteps of Truth even in Fables. *Cain* having killed his Brother *Abel*, was afraid of being killed himself: by whom? he became a Robber and Captain of Robbers: who were they? He married; yet *Adam* had then no Daughter; what Wife could he get? He built a Town; what Architects, Masons, Carpenters and Workmen did he employ? The Answer to all these Questions is in one Word *Præ-Adamites*.

THE Histories of the *Chaldeans*, *Ægyptians*, *Chinese*, &c. Thirty Dynasties of Kings in *Egypt* for thirty thousand Years, besides the Reign of the *Sun* in the same Country during the Space of six hundred thousand six hundred and seventy-six Years; not to mention other Nations, are a clear Demonstration of the Existence of the *Præ-Adamites*.

THE wonderful Improvements of Arts and Sciences, of Astrology, Astronomy, of Divinity, of Witch-Craft, of which we have such ancient and curious Monuments, shew they were arrived to such a Perfection in those early Days, which we consider as the Infancy of the World, that it seems impossible^u that the Space between *Adam* and *Moses* could suffice for such a stupendous Progress. Whence without entering into Particulars, which is needless, and would appear long and te-

^a *Quæis meliore luto finxit præcordia Titan.*

^b *Gentium.... stirps & origo prima confusa & incognita.... quod à principio incognito & a sæculis innumerabilibus Aborigines creati.... crescente propagationis luxuria, qua alii super alios trusi & retrusi sunt.... certus sui primitias conturbaverunt.*

^c We find in the *Menagiana* "that *Peyrerius* would have been well pleased if he had known that a Rabbi had mentioned *Adam's* Tutor." If *Menage* had read the third Chapter of the third Book of the Work from which we now extract, he would have found that *Peyrerius* knew it. And 'tis a Wonder that *Bayle* did not take Notice of this Mistake, but probably he had not read it neither.

^d *Quamvis parùm credam Rabbinorum fabulis, nihil tamen adeo fabulosum est quod non antequam redoleat veritatem, Chap. 3. lib. 3.*

^e See Chap. 4. lib. 3. He takes this Story of *Cain's* Robberies from *Josephus Ant. Jud.*

^f See the last Chapter of the third Book.

dious to our Readers, it must be concluded, says *Peyrerius*, that these were *Præ-Adamites*.

IF one should answer, That *Adam* was endowed with the Knowledge of all Arts and Sciences at his Creation ; and had no more to do than to cultivate them, and instruct his Children in them : This appears no ways satisfactory to our Author, over fond of his own System. Accordingly he complains loudly of the Prejudice which makes the World think that *Moses's* Books are the oldest that ever were wrote about the History of the World ; he advances many bold Assertions in that Chapter ^a in favour of what Libertines object against the Authority of *Moses's* Books. He says they are Extracts taken from Books of greater Antiquity, and that this great Lawgiver himself had given a History of the Creation of the ^z *Præ-Adamites* ; but what now remains of his Works concerns only the Jewish Nation. He looks upon it as a Consequence of the same Prejudice, our looking upon as general to the whole World, what is only peculiar to one Nation. Thus, says he, the building the Ark, planting the Vine by *Noah*, was the first Work of its Kind, as we think ; but how is it possible they should have been so long unknown ? The Deluge only overflowed the Countries inhabited by *Adam's* Children, to punish them for joining in Marriage with the *Præ-Adamites*, and following their ill Courses. Darkness overspread only *Judæa* at the Death of Christ ; the Star, which guided the three wise Men, was only a Light set up for them. The Sun did not go back really, only the Shadow retrograded upon *Abaz's* Sun-Dial. The *Babylonians* had it only by Hearsay, and were not Eye-Witnesses of it ; neither did the Sun and Moon stop their Course for *Joshua* ; and he avers that such Explications of the Scripture are not in favour of Unbelievers, nor derogatory to the Wonders of God's Providence. Our Readers may consult this strange Work concerning the 29th Chapter of *Deuteronomy*, in which he explains away the Miracle of the Jews Cloathing not wearing out, &c. by pretending it means no more, than that having Oxen and Sheep, they needed not want Clothes and Shoe-Leather ^y, and pretends one ought to have Recourse to Reason ^z on such Occasions. His Notions (as to the Eternity of God ^a and of the World, as to the Imputation of ^b *Adam's* Sin, its spiritual Propagation to all his Children, nay even its Retrogradation so as to be imputed even to the *Præ-Adamites*) are so abstruse, that we shall not overburden our Readers with them in a Work like this chiefly historical.

FATHER *Simon* has collected some curious Anecdotes, which make it appear ^c, that *Peyrerius* had borrowed his System from the Rabbins and Cabbalists, who “ upon “ no other Ground, than because the first Letter of *Genesis* happens to be the “ second of the Alphabet, draw this Inference, that *Adam* is only the first Man of “ a second World, before which there was another. Many Jews, says *Simon*, “ believe this Dream.” The *Mahometans* have gone further than *Peyrerius* ; some of them having given us the Names of some *Præ-Adamites* ^d. The *Sabæans* ^e are of Opinion, that *Adam* was born of another Man and a Woman. But *P. Simon* takes notice ^f of a very remarkable Turn of Thought of *Peyrerius*, who in a

^a The first Chapter of the fourth Book.

^y *Rerum omnium Genesim ante Adamum conditum scripsisse mihi facile persuadeo*, Book IV. Chap. 2.

^z Book IV. Chap. 5.

^a *Rationalis sum, & rationi conveniens nihil a me alienum puto.* Ibid.

^b Chapters 10, 11, 12. of Book the fourth.

^c See Book fifth.

^d See choice Letters of *Simon*, Tom. 2. Lett. 1. and following, in which he refutes *Peyrerius's* System.

^e See *P. Simon* in his said first Letter.

^f We shall give an Account of them in this Volume.

^g See *P. Simon* in his second Letter.

Book ^f supposes two Messiah's, one for the Christians, who is Christ ; the other for the Jews, who is to come, and conquer for them the whole World. But this has no Connection with the *Præ-Adamitical* System.

THE same learned Writer informs us^g, that a Sect appeared in *Holland* under the Denomination of *Præ-Adamites* : But either he was wholly mistaken, or if any embraced that Opinion, they did not form a Sect. *Peyrerius*, according to the same Author, was accused of *Plagiarism*, and drawing up his System from some Memoirs of one of his Brothers who died in *England*. Be that as it will, *Peyrerius* died without ever renouncing either his *Præ-Adamism*^h, or his second Messiah, who is to come for the Jews only, and restore themⁱ to the flourishing Condition from which they fell so many Ages before.

^f The Work was intitled, *Recalling of the Jews*; it was never printed. See *P. Simon* in his fourth Letter, which contains some curious Anecdotes concerning *Peyrerius*.

^g See the said fourth Letter.

^h See *Bayle* in the Article *Peyrer*. and *P. Simon*.

ⁱ Dr. *Barnet*, in his Book *de statu Mortuorum & Resurgentium* (translated into *French*, or rather disfigured by one *John Brion*, first a Priest, then a Church of *England* Minister, and now probably not so much as a Christian, as is the Fate of most of his Brethren who have left the Catholick Church) gives flattering Hopes to the Jews of a glorious Reign for a thousand Years. But this no ways regards our present Subject. That ingenious Writer has certainly fallen into great Mistakes, not but that we hope for the Conversion of the Jews, and their Re-establishment ; but in a Solid, Christian, and Spiritual Sense.

A General Dissertation,

On several modern mystical Sects.

WE need not have Recourse to the first Ages of Christianity, to trace out the Origin of those who are now called ^a *Mysticks*: Neither is it requisite that we should prove, that the Expressions, the Notions, Contemplations, Principles, Enthusiasm, &c. of those who are so called, were known to the primitive Christians, and that many ecclesiastical Authors, even some Saints, have gone, both in their Conduct and Writings, beyond the Bounds of what is required of Men, as their essential Duty. Particular Men may, by a special Privilege from God, have been raised to a higher Degree of Holiness, which would appear merely fantastical if ordinary Men should claim it; and Saints, in their exalted Station, may use extraordinary and supernatural Expressions; which, if apply'd to a whole Sect, upon all Occasions, as a Rule by which Consciences are to be governed, contrary to the constant Practice of all civil Societies, even of Christian Communions, would at last turn to the Prejudice and utter Ruin of both. Ancient and modern *Mysticks*, which, by their own natural Temper, or from Self-Conviction, have been carried beyond the usual Limits, ought to be excused and pitied: But, without judging too severely of the ancient *Mysticks*, who are far less dangerous by the Distance of Time, who can find Fault with us for blaming those of a later Date who have made it a general Practice to speak in such a Language, as no-body else, nor they themselves can understand? Our modern *Quietists* and *Pietists* seem to be of Opinion, that their so much boasted Contemplations, ought, like a strong Fever, to deprive Men of all common Sense, and rational Way of thinking or speaking ^b. It must be owned, that a great Fervour of Devotion is often accompany'd with a heavenly Fire and Sallies, which raises the Mind above sensible Objects: But this is not common to all Sorts of People, much less at all Times, because we are frail Men, and none but Angels and Saints in Heaven are, or can naturally, remain in a State of perpetual Ecstasy of Contemplation. Let, therefore, the *Mysticks* give us leave to say, that the Language of Religion ought to be clear and plain, without any Shew of Vanity or Pride; the Generality of the Faithful are to be edified by it; they have a Right to speak to God, and to hear his Word: How can this be done, how can they attain true Christian Wisdom, by Means which an Author ^c calls *Occult*, or Secret, by the various subtle Ways, which he mentions, and sets down in four distinct Orders ^d, *the Universal, the Purgative, the Illuminative, the Unitive*? What useless unintelligible Words are these, to the

^a By the Word *Mysticks* we mean those *pretended enlightened* Persons, who are called *Quietists* or *Pietists*: Though, at the same time, we own some may be sincere, and not to be reckoned amongst the *Hypocritical Contemplatives*.

^b Their Expressions are dangerous, and even blasphemous, or tending to Libertinism, if literally taken; and if they do not use them in that Sense, why will they constantly employ them, and thus act against Reason and Religion?

^c *Goth. Arnoldus*, in his *Hist. and Descript. Theol. Myst.* p. 88, 89, edit. Francof. 1702.

^d This Table, drawn up by *Hugo de Palma*, is highly recommended by *Arnold*, as clear and easy.

Generality of the Faithful? Would not a sober Meditation on Christian Truths, and moral Duties, be far preferable, cost less Trouble and Study, and produce more solid Conversions? Well may we apply, to these Spiritualists, the Words of ancient Authors^c. So much being premised, 'tis now high Time to extract from the best Authors, what is most essential to modern *Pietism*, and *Quietism*, as a Supplement to what has been said before in this Work^f concerning the *Quietists*.

What we have heretofore taken Notice of about the *Anabaptists*,^e that Antiquity plainly shews remarkable Foot-steps of their Opinion, may with Justice be repeated here of *Mystical Doctrine*: Not only of the true one^h contained in holy Writ; but likewise of that *Mystical Devotion*, which renders Men singular, and different from all others, which inspires them with a *Spiritual Misanthropy*, of which all Ages and Countries furnish us Patterns. The natural Dispositions of some Men, the Turn of their Mind, their Spleen, is so closely connected to those pretended Raisings of the Heart and Soul to God, so easily mistook for the Love of God, for the Sighs and Groans of true Repentance; that we may, with good Grounds, aver, that Mysticism, as a German Writer says,ⁱ is as ancient as Adam.

But to look no farther back than the three or four last Ages,^k we may look upon St. Bonaventure, John Taulerus, Ruysbrochius^l, Denis the Carthusian, St. Bridget, blessed Angelica of Foligny and some others, as the Founders of our modern *Mysticks*: Or, if this is thought too injurious to their Memory, at least, the Conduct and Writings of those pious Authors, have, in some Measure, given a Sanction to *Mysticism*, which the Moderns have carried to so great an Excess: Yet neither these, nor many others since their Time, ever pretended to make a Schism, or form a Sect. The same must be said of John of the Cross, Lewis Granada, the two St. Catherines of Sienna and of Genoa, St. Theresa, Rodrigues, Eusebius of Nierembergh, St. Francis of Sales, and Cardinal Bona, Barbanfon, Horstius, Bernieres de Louvigni, and many others, have only lived and wrote in a *mystical Way*. But in our Days, Molinos, and his Disciples in Italy; Mrs. Bourignon, and Mr. Poiret in Flanders; Madam Guyon and Francis la Combe, a Barnabite Monk, her Director, Master, &c. in France, spread the *Quietism* and formed a Sect. Several pretended *inlightned* Persons had been taken Notice of before the last mentioned, such as Desmarais de St. Sorlin, who, amongst other Works, published a Book under the Title of *Delights of the Mind*, which Pundsters^m called the Delirium of the Mind: One Father Guilleri, whose enormous Excesses would probably have met with an exemplary Punishment, if his own

^c *Turpe est difficiles habere nugas* Petron.

^f In the first Vol. about *Jesus* and *Catholics*.

^e See above in this Volume.

^h An Author who has wrote against the *Pietists* says, that the *Mystical Doctrine* of the Prophets consists, in teaching Men how to think and act, so as to practise Virtue, and obtain Happiness, which is the reward of it.

ⁱ *Arnold*. Chap. iii, and ix. of *Hist. and Descrip. Theolog. Myst.*

^k Ecclesiastical History makes mention of some *Monks* of Mount *Athos*, who pretended to see a Light, which they called God, with bodily Eyes, by the Perfection of their Prayer, and by this Vision, to have arrived at the highest *Quietude*. They were called *Omphalo Psychi*, that is, *having their Soul in their Belly*: Because they were directed "to turn their Eyes and Thoughts towards their Belly to look in " their Bowels for the Place of the Heart Day and Night, &c." See *Allatius*, lib. ii. c. xvii. *de Eccles. Orient. & Occid. perp. Consens.* In the 15th. Century, one *William de Hillerness*, a German Carmelite-Frier, and one *Giles*, pretended to give the Spirit of *Intelligence* to their Disciples; from whence they were named *Intelligent*. They moreover taught, that bodily Senses sin not, and corporal Actions are not Crimes. This Opinion is not very different from the Tenets of our *Quietists*: And might not the *Monks* of *Athos*, looking at their *Belly*, be maliciously explained in the same dangerous Sense?

^l *Ruysbroch*, who has wrote against some German *Quietists*, pretends to settle exact Rules, to distinguish true *Mysticism* from that which is false.

^m The French Words, *Delices* Delights, and *Delires* Delirium, differ but in one Letter, and the Punishment consists in that.

Rank, and the Interest of the Society of which he was a Member, had not obtained his Pardon : Besides, it was not judged convenient, by a publick Condemnation, to divulge an abominable Doctrine, fit only to be buried in eternal Oblivion.

England and Germany had also their *Quietists* ^a. But we must here inform our Readers, that the Name *Quietist* is peculiarly adapted to those who pretend to be *Catholics* : Whereas the *Protestants* are called *Pietists*; though at the same Time it must be owned, that they differ in some Points, and even those who are of the same Denomination of *Quietists* or *Pietists*, do not agree amongst themselves. The *Pietists* renounce all worldly Vanities, are absorbed in a deep Contemplation, reject all *sensual and earthly Desires*; but then they separate themselves from all Christian Assemblies, under Pretence of the scandalous Abuses practised in them: Such *Pietists* are perfect *Man-Haters*, they complain of the whole World, and the whole World either laughs at, or in its Turn complains of them. The *Pietists* are also accused of being *Latitudinarians*, and believing that they may remain in the Religion in which they were brought up, provided they keep in their Hearts the essential Points of *Pietism*.

Some Years ago a *Catechism of the Pietists* was published ^o, the Author of which is not against Christian Assemblies, nor like the *Quakers*, for Sacraments only inter-our. But there are so many various Sorts of *Pietists*, that it is not possible to reduce their Doctrine into a Catechism, without foisting a Thousand Contradictions in it: However the most violent amongst them are, within a small Matter, the same as the *Quietists*. Next to these are those of *Germany, Switzerland* and other Countries, who are not willing to profess openly a rigid *Mysticism*. They practise it only at Home, or within Doors, but in publick they avoid a Conduct different from that of other Christians. We may reckon, as a third Sort of *Pietists*, a Set of Men who, in all Communions, are *doubly* diligent in all exteriour Practices of Devotion, and are less known in the World, than in Churches which they daily visit. They are very numerous in the United Provinces, and are nick-named *Refiners*, by the *Dutch*. They intirely deprive themselves of all the Pleasures of Life; and contrary to the Practice of most *Bigots* and *Prudes*, who generally leave their Passions when these fail them; these *Refiners* dispatch them early, though some of them think it enough to take up one when they leave another. Be that as it will, they are to be known from other People, by a grave, sedate, outward Behaviour, no ways apt to inspire the Beholders with Joy, and verify the Saying, that Joy is not in this World the Portion of Piety ^p. In a Word, they might easily be mistaken for another Sort of *Pietists*, who followed one Doctor ^q *Francke*, who always affected an humble and contrite Aspect, down-cast Eyes, and a negligent Carriage of their Head, or leaning towards their Shoulders.

These Disciples of *Francke* aptly introduce the Account of the *Pietism* of *Germany*, which, not without some good Grounds, is thought to have taken its Rise from *English Quakers*, who flying from their Countrey, brought their Doctrine into the Place of their Retirement, which, with some Alterations, became from an *English Fanaticism*, a *German* one. Thus *Anabaptism* came from Antiquity; *Quakerism* from some *Anabap-*

^a *Rous, Bromley, Pordage*, and several others, have been famous *Mysticks* in *England*. See *Ar. o'd* in the above cited *Hist. & Descr. Theol. Myst.* Chapter xii. Wherein he likewise mentions several *Germans*.

^o This pretended *Catechism* is a Medley of *Anabaptism, Quakerism*, and *Latitudinarian Principles*; and the Contents of it never held by any one Man.

There is a Joy very opposite to Piety: But there is another Sort of Joy which always accompanies it.

^q These Disciples of Doctor *Francke* are taxed with despising all those who did not embrace their Party: But what Communion is exempt from that Fault. See hereafter some further Account of this *Francke*.

tists who fled to *England*; and now again *Quakerism* was changed into *Labadism* in *Friesland*, and into *Pietism* in *Germany*, *Switzerland*, and other Countries. A *Lutheran* Teacher named *Brosgeband*, and a Minister of the same Communion, named *Muller*, Men who made Profession of a suspicious and jealous Sort of Piety, took Scandal at the Generality of *Lutherans*, as minding too much the outward shew of Religion, and paying too little Regard to the essential and interiour Duties of it. About the Year 1664, or 1665, they exclaimed vehemently against this Disorder. *Muller* went so far, as to say that Christians, (he meant the *Lutherans*) had their Idols, to which they paid an Homage very prejudicial to true Piety. But these Idols proved at last to be no more than a Pulpit, a baptismal Font, a Confession-Seat, or an Altar. But at this Rate, our over-zealous Preacher might have found out Idolatry in all Religions, even in those amongst *Protestants*, who are the most averse to Ceremonies. Such ridiculous and over-strained Invectives raised several *Lutheran* Consistories against *Muller*, and they looked upon him as a *Quaker*. *Spener* and *Horbius*, two *German* Ministers, the one at *Francfort*, and the other at *Traerbach*, inveighed also bitterly against the outward *Lutheran* Worship; and being approved by a great Part of their Flock, complained still louder, even against Customs of no great Importance, under Pretence of bringing Mankind back to the true Faith in *Christ*, and a sincere interiour devout Life. They held their Assemblies apart, and grew daily more numerous: They explained Scripture each of them as he could, exhorted themselves and others, and were by Turn, this Day Pastors, and Sheep the next. They never disputed about dark and mysterious Points of Divinity, but, as it is pretended, took Notice only of those Truths, which were evident, practical, or necessary to Salvation. *Spener* had a Call to go and preach at *Dresden*, before the Elector of *Saxony*: A dangerous Office for a *Pietist* that of a Court-Preacher! He performed it with all the Severity which could be expected, from a *Mystick*. The Dignity of *Superintendent*^r, to which he was raised, and is much like that of a Bishop amongst *Catholicks*; the Authority of that high Station, and *Spener*'s own Example favoured the Increase of *Pietism*, which was begun in *Saxony*, in the following Manner. During the *Superintendency* of *Spener*, some pious Assemblies were held, they say, at *Leipsick*, and in other Towns of *Saxony*; which might be called Schools, since the Bible was there explained to young Students in Divinity, in a far different Method from that which is generally used^r, that is, without entering upon Controversy, or handling those knotty Questions which are so common among Divines: We are likewise told, that the Instructions given in those Schools consisted only in reading the Bible, with a clear and plain Explication of it; tending solely to mend the Lives of the Hearers, and inspiring the young Men with true Sentiments of Piety, and training them up in the Practice of religious Duties: In a Word they were only Schools for moral and practical Divinity. Doctor *Francke*^r had his Education in those Schools. Their Reputation daily increased,

^r See before the Dissert. on the Ceremonies of Lutherans.

^r These Schools were called *Collegia Philobiblica*. See *Croes. Hist. Quak.* l. 3. p. 545.

August Herman. Francke had for a long Time been an Admirer and a Disciple of *Spener*. The Collectors of *Biblioth German.* in the xviii Tom. give a long Account of him, taken from several Pieces published to his Honour, in a Volume in Folio, of two hundred Pages in small Print, besides the Funeral Orations: So fertile are the Northern Genius's in their Productions of Panegyric Wit! "He is there praised as the Founder of the abovementioned *Collegium Philo-Biblicum*, at *Leipsick*, in 1686. by the Help of some of his Friends. He went afterwards to *Luneburgh*, where his Inclination to Piety was so much increased, that he called that Place his own *Spiritual Country*.... Going back to *Leipsick*, his Lessons on Scripture... being adapted to make his Hearers better Men... brought him great Audiences... at which Envy and Jealousy being raised, he underwent many Vexations about his new Method... He met likewise powerful Enemies at *Erford*, of which Place he was Minister... but deprived of that

" Office

creased, by Degrees the Citizens, even Women, were admitted in them ; and the Crowd was so great at those Meetings of Learning and Piety, that the Churches were unfrequented ; and some were so wedded to this new Method of Devotion, that they despised the old, even the Lord's Supper, as an indifferent and insignificant Practice. Thus it happened, they say, that pious Notions carried on to an Excess, gave Birth to *Pietism*, the Professors of which were attacked with many Calumnies or Detractions. Their Assemblies were forbid, and inveighed against in the strongest and most odious Terms, which did not put a stop, but rather increased the Evil^u. In 1689, *Francke* and some of his chief Disciples had many captious Questions put to him by the Deputies of the *Academical Senate* of *Leipsick*. One brought on another, every Article of Faith was canvassed, and those *Inquisitors*, for so they are called by the Author here cited^x, finding no Heresy, nor any thing tending to it, in the Opinions of those into whose Faith they had so strictly inquired, pronounced no Censure against them ; but ordered^y them not to instruct the People ; except in the ordinary Method. And to enforce their Obedience, the great Consistory of *Dresden*, backed by the Authority of the Elector, who is the Head of this ecclesiastical Senate, gave express Orders to the *Academical Senate* of *Leipsick* to suppress entirely those Colleges, Schools and Conventicles, and to imprison all those who should refuse to obey. These violent Measures, the Effects of which are more or less perceived in all Christian Communions, brought some *Pietists* back to the *Lutheran* Orthodoxy out of Fear, whilst the rest shewed either more Constancy or more Stubbornness.

THE most moderate of the *Pietists* were *Spener's* Followers : They made a public Profession of adhering to the Doctrine of *Luther* ; but at the same time pretended to aim at a greater Purity than the generality of *Lutherans* ; at a more entire Denial of their Inclinations, and a closer Union with Christ ; they condemned the Neglect in the Practice of Christian Virtues, the loose Discipline of the Church, and the Pastors who were guilty of either in their Ministerial Functions. They despised human Learning^z, chiefly Eloquence in Preaching, which they looked upon as downright Noise and *Bawling*^a. But their boasted Adhesion to *Luther's* Doctrine did not screen them from the Hatred of Synods and Pastors, whom they condemned for neglecting their Duty, and accused of minding nothing but to purchase Ease, and the Conveniencies of Life. The Pulpits thundered out against them ; the learned Academicks wrote Books, drew up long Catalogues of their Heresies ; and then gave by Derision the Name of *Pietism*^b and of *Pietists* to the Sect, and the Abettors of it.

WE said before, that *Pietism* in its Beginning was only transplanted *Quakerism* : Others pretend the contrary^c ; because, say they, most of these *Mysticks* were scarce acquainted with the Name of *Quakers* ; and *Spener*^d, the first Founder of *Pietism* in

^u Office in September, 1691, and ordered to leave the Town in two Days The Elector of *Brandenburg* gave him some Employment in his new University of *Hall* where he founded a School for poor Children and died in June, 1727." His other Praise-worthy Actions may be found in the above-cited *Biblioth. German.* with the Description of the Foundation and Order kept in the Orphan's House at *Hall*.

^v *Thomasius*, a learned Man of great Reputation, wrote an Apology for those Assemblies, and had like to have fallen a Victim of the *Anti-Pietist's* Fury. Other such Assemblies were held at *Gießen*, &c.

^x *Croesius*, p. 547.

^y *Neu quis publice privatimve aliter populum imbueret*, &c. Ibidem.

^z *Poiret* in his *Divine Oeconomy*, tom.v. p.46, 50, 304, and other Places, pretends to prove by the Example of Christ and of the Apostles, that Studies are to be despised. No wonder ; *Mysticism* and sound Learning are inconsistent.

^a *Evagatio Linguae & Vociferatio*.

^b See *Croesius*, p. 550.

^c *Croesius*, p. 552.

^d *Spener* died at *Berlin*, where he was an Ecclesiastical Counsellor, in 1705.

Saxony, was wholly ignorant of their Principles. We leave it to our Readers to decide this important Dispute ; and in the mean time proceed to give them some Account of *Horbius*, who going to *Hamborough* was made Pastor of a *Lutheran* Church in that City. He held such Assemblies as he had seen at *Traerback* : His Collegues were soon apprised of the Doctrine by him taught ; their Zeal was fired, and they accused him before the Consistory of being a *Quaker* and an *Enthusiast* ; this was further confirmed by a small Book^c, which he put into the Hands of his Disciples, and which the Orthodox of *Hamborough* judged to be entirely conformable to *Pietism*. One of the most zealous Pastors inveighed with all his Eloquence against the Heresy, taxed Dr. *Horbius* with being a Heretick and a Quaker, insisting with all his Oratory on the Necessity of expelling so dangerous a Man. His Enemies met with the desired Success. *Horbius* was obliged to retire, and leave the Victory to *Lutheran* Orthodoxy. But he left behind him some Remains of *Pietism*.

PROBABLY our Readers will be glad to find here in one View, and in few Words, the Opinions charged upon *Pietism* in^d general. They are taxed with being indifferent as to Religion, and despising (in *Germany*) the symbolical Books of the *Lutherans* : Their Notions of the Trinity are far, they say, from being orthodox ; Creation and Providence they look upon only as an Emanation from the Divinity. They are accused of being Millenarians ; of pretending that all Religion consists only in Contemplation and *Quietism* ; in which State the Soul is no ways guilty of the Disorders committed by the Senses, of believing that all Actions are necessarily good or bad : In consequence of the last-mentioned Opinion, they condemn Dancing, Gaming, &c. because no Action being indifferent, and these not being good and religious, they must be ranked amongst those which are evil. We shall not mention here what is further objected to them concerning their thinking a greater Reformation necessary than that of *Luther*, the Abuses which they find in the *Lutheran* Confession, their little Regard for Controversy, and being very indulgent to Fanaticks, &c. The Truth is, *Pietists* differ widely one from the other.

THE Author from whom we borrow this Account distinguishes three sorts of *German Pietists*. The first is as above described ; the second he calls *Weigelians*, from one *Weigelius*, who had preached in *Misnia* long before *Pietism*. He taught that all Men have within them a divine budding Shoot, that God and Christ communicate themselves to them in such a manner that they are as one Essence, that each Man ought to adore God and Christ as residing within himself, &c. This bears some Resemblance to *Quakerism* and *Quietism*, &c. Who but Mysticks can understand this Jargon. The *Pietists* who adopted this boundless *Mysticism* were likewise *Millenarians*, and their Kingdom or Reign of a thousand Years, which at first was represented as wholly spiritual, soon became carnal by the gross Notions which they since added^e to it.

THE Disciples of *Bohm*, according to the same Author, made up the third sort of *Pietists*. This *Bohm* was both a Shoemaker and Writer of Books, though employed at his Trade ; his Meditations on Religion shewed also some reading of Cabalistical and Chymistry Books. His Mind was^f well turned for Enthusiasm and Fanaticism ;

^c This was, we are told, *Poiret's* Book on the Education of Children.

^d The Reason of this Expression is, that in *Germany* whatever is condemned is called *Pietism* ; in *France* *Quietism* or *Jansenism*. Thus in former Times whatever was not orthodox was branded with *Manicheism*, in the *Arians* Time with *Arianism*, which is a great Obstacle to the clearing up Historical Facts.

^e See *Madam de Bourignon's New Heaven and new Earth*. See also *Poiret* in Tom. v. Chap. 4. and following of his *Divine Oeconomy*, where he cites another Book of *Bourignon*, called *the Morning Star*. *Morhof* in his *Polyhist.* Tom. 3. p. 555.

Visions and Dreams he bragged of, which he displayed in Matters of Divinity and Philosophy, which he pretended to clear up in a Book ^e intitled, *The Grand Mystery*, which is a Theological, Chymical Comment upon *Genesis*, wrote in the *German* Language: This being printed, made more Enthusiasts. 'Tis likely this Cobbler, notwithstanding his superior Genius^e, as his Disciples pretend, did not well know his own Meaning; for he is always obscure and ambiguous, as might become a *half learned* Person, who has but confused Ideas of what he undertakes to explain: Other Mysticks endeavoured to clear up his Works, or rather carried on the false Principles he had laid down, and added of their own Invention ^h *strange and pernicious Things*. For Instance, they owned a perfect Unity in God as his Essence, yet they imagined it contained a three-fold Principle of all Things, viz. Fire is God; they said, the Light of the Fire is the Knowledge and Wisdom of God, the Son of God; the Holy Ghost is the Unity by which the Light enlightens. This seems rather to be *Spinosism* than *Pietism*, since in this System, God and the whole World is but one Being. However these pretended *Pietists* delivered the foregoing Expositions of Nature in a chymical Style not easy to be understood. They said moreover, that *God had created the World with Number, Weight and Measure; that he had created himself in the rational Creatures; that Man restored enjoys alone this Light, which they call Christ, &c.* This may bear some Resemblance to the Notions of *Pythagoras* and *Plato*; but 'tis very possible that a Man should produce out of his own Thoughts such Ideas, especially when they are accompanied with extravagant Notions, which require no other Master than a lively Imagination violently heated. From these real or false Mysticks we now come to *Labadism*.

The LABADISTS.

LABADIE had been a Jesuit in *France*, became a Protestant, and was made a Minister at *Middleburgh* in *Zeland*. He was, they sayⁱ, eloquent, but not very learned; which Defect was supplied by Art and Cunning. His Dispute against *Wolffogues*, Minister at *Utrecht*, on account of his Treatise concerning the Interpretation of Scripture^k, shews him to have been contentious, and even seditious; his Behaviour in that Quarrel was unfair and deceitful; so that his Enemies were not quite in the wrong, when they described him as a haughty, proud, self-conceited, stubborn Hypocrite: Yet he had Admirers, who praised his Humility and modest Carriage, and undertook his Defence with so much Warmth, highly approving his Project of reforming even the grand Calvinistical Reformers of the United Provinces, that a Schism had like to have ensued in the Church of *Middleburgh*: But his Design failed; notwithstanding all the Endeavours of his Friends, he was deposed from the Ministry in the Synod of *Dordrecht*, held in *March* 1669, having before that been suspended from his Functions by the Synod of *Narde*. The Sentence of his Deposition says, that *from his first coming into Holland, he designed to reform the Church, and maintained that this was to be brought about by a Separa-*

^e *Moorhof* in the same Work, Tom. 2. p. 166.

^h *E suæ sapientiæ officina multa, verum monstruosa atque horrenda, superstruunt, says Croesius, p. 558.* Adding withal, that the Elector of *Saxony* ordered the Doctrine of *Bohm* to be examined by the Divines of *Dresden*, who found it orthodox, and acknowledged that he had received particular Gifts from God. But one *Weckius* having inserted this Fact in his *History of Dresden*, the Examiners of the Manuscript ordered it to be omitted in the Impression, p. 559.

ⁱ See *Croesius*, p. 510, and following.

^k The Apology for the Synod of *Narde* by *Wolffogues*, printed in 1669, relates all the Particulars of this Dispute, and of *Labadie's* Conduct: he was his Enemy.

tion..... and setting up a new Church of Elect : which he actually began at Middleburgh, and¹ in other Places ; he taught, says the same Act, that whoever could or thought fit should have free Liberty to speak in the Assemblies on the Text proposed, which approaches to Quakerism^m. Labadie himself gives the following Account of his new Churchⁿ: “ God has been pleased to hear at last the Prayers, Tears and “ Groans of his little ones..... and opened a Way to a happy Separation..... “ which has been and is very advantageous to us, since we are about three hundred “ well-chosen Members in our Assembly, all Elect, and breathing a true Christian “ Spirit.

“ WE give Thanks to God who has chosen us..... all of one Heart and Soul, unan- “ nimous.... in speaking openly all Truths, remedying all Abuses, in Doctrine, “ in the Administration of the Sacraments, and in Morals, with a full Intention “ to reform ourselves according to the Model of the Primitive Christians..... We “ meet twice a Day, Morning and Evening ; thrice on Sundays. We do not “ preach in Pulpits, but all sit on Benches, without any Difference between the “ Rich and the Poor ; excepting that the Pastors, Elders, or those that speak, sit on “ a Bench made like the rest, but somewhat higher, in order to be seen and heard “ Modesty, Union, Humility, Zeal, Piety, &c. are such amongst us, that we “ daily give God due Praises for the Establishment of this new Church. We have “ several Doctors and eminent Persons, humble, fervent, and pious. No Abuse is “ tolerated, no Excess allowed in Dress, Ornaments and other Vanities, nor the “ Trades which are subservient to them encouraged. Our Lives are measured in “ every Point by the Rule and Standard of the Gospel and Apostolical Doctrine, being “ firmly resolved to become a lively Representation of the Primitive Church in our “ Belief and Practice : Many are astonished, but many are drawn in.... from other “ Places : For God has almost every where united some to us and to our Spirits.

“ EVEN this Day, being the first of the Year 1669, (which we desire may be “ happy) we met before Day-Light, to explain the 6th, 7th, &c. Verses of the fifth “ Chapter of the first Epistle to the Corinthians, and are fully bent on casting off “ the old Leaven from us and our Congregation, &c.”

NOTWITHSTANDING the Oppositions which Labadie met with, several Persons of Note embraced his Reformation ; and if we believe the Author of the *Religion^o of the Dutch*, this *Ex-Jesuit, Ex-Carmelite Fryar*, and since his Deposition both *Ex-Minister* and *Excommunicate* desired to be protected, he and his Adherents, by the States of *Holland* : The Answer to his Petition was, “ that if he pretended to be “ a Member of the *Wallcon* Church, he must conform to their Orders and Disci- “ pline ; but if he formed a new Sect, he should enjoy the Protection given by the

¹ A small Collection of Tracts printed at *Leyden* in 1669, gives us a Letter against Labadie, in which he is accused of “ being guilty, wherever he preached, of despising his Colleagues, and sowing Divisions “ betwixt the People and their Superiors, both ecclesiastical and political, &c..... of being a publick Enemy “ to the good Order of the Church, disturbing its Peace by his wild Imaginations, which he maintains as “ heavenly revealed Truths.”

“ In the Title of the same Collection he is called *Arch-Quaker*, and the above-cited Letter calls his Disciples *Quakers*, and gives a long Account of his schismatical Behaviour in a Church of which he took Possession by Fraud on a Communion-Day. April 14. 1669. making use of the Bread and Wine paid by and prepared for others, inventing new Forms of Administring the Lord's Supper, disobeying the repeated Orders of the Magistrate, signified to him by proper Officers : to remedy which Disorders, the publick Council of *Middleburgh* made an Order on the Day following, forbidding Labadie to hold publicly or privately, at home or abroad, any Assembly, till further Orders ; under the Penalty against him or his Abettors, of being dealt with as guilty of Rebellion and Sedition.

ⁿ See in the same Collection a Letter from Labadie to Mr. Arondel at..... On reforming Churches already reformed.

^o See p. 79.



20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
40	39	38	37	36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21
62	61	60	59	58	57	56	55	54	53	52	51	50	49	48	47	46	45	44	43
84	83	82	81	80	79	78	77	76	75	74	73	72	71	70	69	68	67	66	65
106	105	104	103	102	101	100	99	98	97	96	95	94	93	92	91	90	89	88	87
129	128	127	126	125	124	123	122	121	120	119	118	117	116	115	114	113	112	111	110
107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126



“ Sates to all Religions.” But if this Story, related by a professed Enemy to the *Dutch*, is true, the Policy of the States was then very different from what it now is, since they have lately put a Stop to all the Meetings of a Society which is no ways offensive to Religion, good Manners, or political Government ^p, and has, and does still flourish in *Great Britain*, under the Protection of the greatest Men of that Kingdom, even Princes of the Royal Family. However *Labadie*, according to the same Author, “ did not settle his Sect in *Holland*, lest his female Disciples, several of whom were of the highest Rank, should be taken from him ; but went elsewhere with his Adherents of both Sexes^q.”

MOTHERS and Husbands were chiefly startled and afraid of *Labadie's* Society, upon Account of so many Ladies embracing his Doctrine. It was reported that this Sect, recommended to the Female Sex, so exalted a Spirituality, as to be above all Sensation, and to bear without Emotion, the Practice of the *Mamillarians*, which this new Apostle try'd upon a young Lady ^r, though without the desired Success; she was scandaliz'd at his Impudence, he was ashamed she had made so little Progress in Spirituality. Thus whilst some sincere Persons are dazzled with the glorious Pretences of *Mysticism*, and seriously aim at true Spirituality, others begin with the Spirit to end by the Flesh: This is the *Carnal Quietism*, so justly charged upon some *Mysticks* in *France*, *Italy*, and other Parts; these are its dismal Consequences ; tho' we hope few *Mysticks* practise them. But to return to *Labadie* ; his other Opinions were no less pernicious. He taught, 1. That God did sometimes deceive Men. 2. That Scripture was not necessary, because God immediately inspires some Souls, and whoever reads Scripture ought to be less mindful of the Text, than of the inward Inspiration of the Holy Ghost. 3. That Baptism is to be deferred till the Use of Reason. 4. That the Gospel is only for spiritual Men, and reinstates them in perfect Liberty. 5. That God did not prefer one Day to another ; so a Day of Rest was not absolutely to be kept ; accordingly *Christ* gave leave to work devoutly, &c. All these, and other false Doctrines he held, yet he could, upon Occasion, exclaim against the Corruption of Christian Churches, as loudly as any of those *Quakers*, against whom he wrote a small Book, intitled *Confutatio Quakerismi*.

LABADIE and *Bourignon* were Contemporaries, but their *Spirits* did not unite ; *Labadie* was not spiritual enough to be her Colleague, and too stubborn to become her Disciple: Both were of a hot, fiery, quarrelsome Temper ; how could they have agreed together? The enlightened Woman despised the regenerate Man^s. At last *Labadie* died, in 1674. at *Altena*, in the Arms of his beloved *Schurman*, and left *Peter Yvon* to succeed him, who brought the *Labadists* together, at *Wiwert* in *Friesland*, a Manor belonging to the Family of *Somersdyk*. He had before spread his *Fanaticism* from *Middelburgh* to *Amsterdam* ; he had likewise a small Settlement between *Utrecht* and *Amsterdam*, with a Printing-house ; from thence he went into *Friesland*, *Westphalia*, and at last to *Hamborough*. Every where he made *Proselytes*

^p The Free-Masons who are so well known in *England*, that we need not give our Readers any Account of them: Besides, as it is not a religious Society, it is out of the Sphere of this Work: But the ignorant or curious Reader may consult the Book of their *Constitutions*, and the *Defence of Masonry*, occasioned by a Pamphlet, called *Masonry dissected*. The Prints here annexed represent Free-Masons.

^q Such were four young Ladies *de Somersdyke*; the Princess Palatine *Elizabeth*, who embraced *Labadie's* Reform, by the Persuasion of the illustrious *Anna Maria de Schurman*, so well known amongst the Wits and learned Men of her Time; this last Lady was so favourable to this Sect, that *Groefius*, p. 510. of his *Hist. Quak.* calls her their second Parent.

^r See *Bayle*, at the Word *Mamillaries*. See *Basnage*, p. 52, and following of Tom. 2. *Annal. Prov. Unies.*

^s See *Bayle*, in the Word *Bourignon*.

of both Sexes, till in 1670. one *Antony de la Marque* published his Reasons for leaving his Sect; which, though brought into Disrepute by the Discoveries then made, is not yet extinct, but some of them are still to be found in *Friesland* and *Groningen*: We can only look upon them as a Branch of *Quakerism*.

WE must beg Leave of our Readers to introduce (at the End of all these *Mysticks*, more or less extravagant and fanatical, as their own Temper, or the various Circumstances of Time and Place directed them) a Sect of Men (the *Cocceians* we mean, Disciples and Followers of *Cocceius*, one of the most venerable Divines of *Holland*) who, as *Bayle*[†] informs us, have formed a Party which is generally embraced by the Youth of *Holland*. Some will find the *Cocceian* Notions and Opinions very much tending to *Mysticism*; and the more moderate will, for their own Sakes own, that one *Mystick* widely differs from another: However we shall say nothing but what is borrowed from approved Authors.

To begin, *Stoupe*[‡] speaks of *Voetius*, the Head of the Party opposed to the *Cocceians*, and known amongst the *Dutch* Divines, by the Name of *Voetians*, in these Words. “*Voetius*, says he, held, and still holds, that it is no less a Crime than “*Sacrilege*”, to leave Church-Revenues in the Hands of voracious lazy People, who “are useless both to the Church and State; that one ought to exclude from the “*Communion*, those who are called “*Lombards*, the Usurers, because they follow “a Business expressly forbid by the Word of God; that the Day of Rest ought to “be kept religiously, but no other Holy-Days; that speaking of the Apostles, “*&c.* . . . the Name of *Saint* should not be prefix’d; that all Christians ought “to lead a penitential Life, and renounce almost every, even innocent Pleasure. . . .” Another Author[†] says, that *Voetius* loved Piety, and was remarkable for the tender Sentiments of Devotion dispersed through all his Writings, and visible in his Life and Conversation. Such a Man might hold such Opinions. He would not leave off the old Way of teaching Philosophy, either for want of Penetration, or out of Scruple and Tendernefs of Conscience, but, says the same Writer, “Strongly oppos’d the “Opinions of *Descartes* (*Cartesius*) thinking that the Consequences drawn from his “Principles were very pernicious.” This was the Occasion of the Dispute between *Voetius* and the Disciples of *Cocceius*, who had embraced the Cartesian Philosophy, as is pretended[†] for their own Interest; but in a short Time, the whole Difference turned about a new and whimsical (according to the *Voetians*) Method of explaining the Scripture, brought in by *Cocceius*, which has been much followed, “because, say the same *Voetians*, it helps to teach and preach, “without Labour, “Trouble, or even Attention, strange Things, which the Vulgar think sublime, “for want of understanding them, and look upon them as deep Mysteries, because

[†] See Article *Witichius*.

[‡] *Religion of the Dutch*. p. 34. and following.

[‡] *Voetius* was then alive.

[†] Some rigid Christians with the Churchmen were like Levites, in the old Law, without Lands: As *Sulpicius Severus* relates Lib. 1. Hist. *Levitis . . . nulla Portio data quo liberius servirent Deo*. But at present the Church has as much Right to its Possession, as any Man to his Estate: All that can be desired is, that Churchmen would avoid Avarice, which that Historian blames in them. *In hiatis possessionibus . . . auro incubatis . . . quæstui per omnia studeatis*, &c.

[‡] The *Lombards* were the first Usurers, from them the Name is derived to all those who follow the Practice.

[‡] *Entretiens sur les Differentes Methode . . . des Voetiens, & des Cocceiens*. p. 405. This Author says that *Voetius* applied himself more to Morality, and to inspire Christian-Virtue, than to display a vain Reading and a vast Learning.

[†] *Entretiens*, &c. as above, p. 19. give the Reasons which moved *Cocceius* to embrace the Cartesian System.

[†] The same p. 238.

“ they are obscure This singular Method is reduced to four ^v or five Heads.
 “ 1. The seven periodical Changes in the Church, of the new Testament, which
 “ they find in every Text. 2. Types and Figures without ^w End or Measure, drawn
 “ from the ancient History and Worship. 3. An everlasting Affectation of applying
 “ to Christ and the Gospel those Texts of the old Testament, where before
 “ *Cocceius*, no body guessed that they were meant. 4. Discovering late and modern
 “ Facts ^x in the ancient Prophecies. 5. One may reckon, says the same Author,
 “ as a fifth, the numberless and exaggerated Distinctions, betwixt the Faithful un-
 “ der the Mosaical Dispensation, and the Christians. In a Word, *Voetius* ^y is always
 “ mindful of Morality and Practice, *Cocceius* only of the Theory. Yet it must
 “ be owned speculative Divinity is of great Use, and deserves to be cultivated by
 “ Clergymen:” It gives at least an Appearance of Erudition to Discourse, and helps
 to make Sermons longer, so that an Author ^z says, *the Cocceians are learned Men*,
 but *the Voetians are ignorant*: Moreover these Types and Mysteries amuse the Hear-
 ers, and please them by their sparkling Wit; whereas Morality often proves tire-
 some, and even is apt to bring a Terror upon them; nevertheless this Method is also
 liable to some Defects; the Figures are easily mistaken for true Learning, and serve
 only to increase the Pride of both the Preacher and his Audience. After all, we are
 not to commend or condemn one Side or the other; only we must, according to the
 Design of this Work, take Notice, that the *Cocceians* maintain, that the Com-
 mand given to the *Jews* to keep one Day of Rest, is Part of the Ceremonial Law,
 from the Observance of which *Christ* has freed us; that *Christ* will reign temporally
 upon Earth, after the Destruction of *Antichrist*, and that the *Jews* are to be con-
 verted, at that glorious Time of the Church of Christ upon Earth.

We shall now entertain our Readers with the Account given us by the same Au-
 thor ^a, of the *Antinomies* and *Hebraicks*. “ They says he, retire into private
 “ Places, and have their Meetings together and all the publick or particular
 “ Complaints made of their holding scandalous Opinions, have not hitherto been
 “ able to draw from them an open Profession of their Doctrine: Some bestow
 “ upon them the Appellation of *Antinomies*; others say they are a spurious Branch
 “ of the *Cocceians*, with whom they glory in having the same Origin, *same Name*,
 “ and Marks of Distinction: But the *Cocceians* disown them Be that as it will,
 “ these *Hebraicks* have left the publick Assemblies, and meet in particular Conven-
 “ ticles, without publishing any Profession of Faith: They are therefore looked up-
 “ on only as *Antinomies*: We have no more to do, than to collect what has been
 “ said of the *Antinomies*, and what is known of the *Hebraicks* in general Here-
 “ ticks of that Denomination have appeared in the World at three different Periods
 “ of Time. 1. Towards the End of the fourth Age. 2. At the Beginning of the
 “ Reformation^b. 3. In our Days Their chief Errors consist in a Dislike, not to

^a The same p. 48.

^w The same Writer furnishes us with strange Instances of such Types and Figures as explained by the *Cocceians*. p. 80. Blew, is Grace; Crimson, Humility; p. 174. The Gold of the Ark, is the Divinity of Christ; the Cedar-Wood, Part of it, is his human Nature; see likewise p. 109, 184. concerning the Bells which hung at the High Priest's Garment, and the Finns and Scales of the Fish, which the *Jews* are allowed to eat. We shall leave for our Readers, the Pleasure of finding out, if they can, what Explications are given by the *Cocceians* to those Texts.

^x The same p. 342. and following says, that *Cocceius* finds the Council of *Trent*, in the 7th Chapter of the *Canticle* of *Solomon*: *Charles* the fifth in *Isaiah*. 23. and the Universities of *Praga*, and *Heidelberg*, given to the *Jesuits* in *Ezech*. Chapt. 39.

^y The same p. 406.

^z See *Entretiens*, &c. p. 30.

^a The same *Entret.* &c. and following.

^b See above in the Dissertation on the *Anabaptists*.

“ say Hatred of Sermons about Morality, which they look upon as unseasonable: For
 “ as St. *Paul* often mentions, that the Law is abolished, and its Opposition to the
 “ Gospel, they pretend, that preaching up Duty and Obedience, the Justice of
 “ God and his Rights, the Awe in which we ought to stand, of him and his
 “ Judgments.... which are relative to the Law, is the same as giving a new Life....
 “ to the Spirit of Slavery, by Reproaches and Threats contrary to the Gospel.....
 “ which breathes..... only Sweetness and Grace.... They say, that *Christ* dying for
 “ us, has not only taken upon him the Punishment due to our Sins, but our very
 “ Sins likewise, and draw from thence Consequences..... against the Necessity and
 “ Use of Penance.... (such Doctrine renders good Works wholly useless, if not
 “ pernicious, which ^b no *Libertin* has yet had the Assurance to say). Our Author
 “ goes on, and says, that it appears by the Writings of *Witſius*, on the Paradoxical
 “ Opinions and Expressions of these *Antinomies*, that they esteem the doing good
 “ Works, as an Endeavour to be justified, which is injurious to the Death of *Christ*.
 “ These Endeavours, say they, are used, these Works are carefully multiply’d, only
 “ upon Account of ^c some Merit to be acquired by them.... (This evidently proves,
 “ that they affect to exalt Faith, without any Dependence on good Works; which
 “ Faith, if it was to be defined according to their Notions, would only appear
 “ to come after Justification).... *Faith*, according to the *Hebraicks*, is a strong
 “ Persuasion which one has, of being elect.... This is a compendious Method, a short
 “ Way, which leads straight to our Aim, Salvation, the Consequence of Election,
 “ without the Trouble of examining so many Points, which practical Divines in-
 “ clude in Faith.... Try but your own Belief, and you may know whether you
 “ are elect....” Our Author closes this Account, with some Remarks on the
 Contempt, with which he taxes the *Cocceians* of Morality, and those who preach-
 ed it.

To conclude this Dissertation, we must observe, that the ancient Heathen Philo-
 sophy contains many strong Foot-steps of *Mysticism* and *Quietism*; but without run-
 ning so far back, we shall only set before our Readers a short Parallel, betwixt Asi-
 atick and European *Quietists*. The *Siameſe* say, that ^d the first *Quietude* is in God,
 who is in an eternal Rest, and all true Sanctity amongst them, consists in the Imita-
 tion of that Repose. Christian *Quietists* also make it their chief and only Study,
 to contemplate and admire, without any Action, the everlasting Tranquillity of the
 supreme Being. Again some *Chinese* maintain, that the more one is idle, insensible
 and motion-less, like a Log of Wood or a Stone, the more he approaches the divine
 Perfections: Travellers call them the *Idle Sect*, which Name we may justly bestow
 on our perfect *Quietists*, who recommend Insensibility, and so great renouncing our-
 selves, as to be *Nothing* before God. The Eastern *Quietists* represent God as so
 mysterious and incomprehensible, that no Idea can be framed of him: And their
 Doctors are so wild, and full of Contradiction in their Descriptions of God, that
 all Travellers deem them to be Atheists: the *Quietists* of the West are also of
 Opinion, that in a true Contemplation, in renouncing ourselves, &c. the Soul of
 the Faithful cannot frame to itself an *Idæa* of God, but loves him such as he is,
 without diving into his Attributes, so far as to wish what is contrary to his Perfecti-
 ons; for Instance, *to be annihilated, struck out of the Book of Life, &c.* “ Love,

^b Yet such singular Notions may be the Effect of *Libertinism*.

^c See in *Entret.* &c. p. 421. a Letter from one of the same Principles, in which he says, of good Works
All I can say is, that I do not condemn you.

^d Tom. 2. of this Work on Idolat.

“ says *Molinos*, in his *Spiritual Guide*, must go before the Understanding the
 “ Soul must love God as he is, not as she conceives him to be love him with-
 “ out knowing him, under the dark Veil of Faith, &c.” And our *Myſticks* have
 given such false and dangerous Descriptions of God, that their Adversaries made no
 Difficulty of calling them *Spinoſiſts*, or even perfect Atheists. Some Eastern Sects
 have thought human Nature so *essentially corrupt*, that no Grace of God can raise
 it from that State : And our mystical Writer *Taulerus*^a says the same. This Paral-
 lel might be carried on further, ^b but we shall only take Notice, that as the Asiatick
Quietists prescribe several Purgations which purify the Soul, and bring it to an abso-
 lute *Apathy*, or Insensibility which she can never lose : Our Europeans affirm like-
 wise, that the Soul passes from the *Purgative Way to the Illuminative*, which, even
 in this World brings them to the *Unitive*, where *Apathy* begins, since, according to
Eschius, a Soul must live ^c without any Creature, any Sin, or any Pleasure.

^a See *Tauter*. Chap. 34. *Exercit. de Vita Christi*, where he says, *Deus cum Universis donis & charisma-
 tibus suis cum non posset extollere*, &c. Indeed he adds a saving Clause; but still these Words are too
 strong.

^b We may mention in the Sequel of this Volume, the *Quietism* of some Mahometan Sectaries.

^c See *Nicol. Eschius*, *Exercit. Spirit. xi. absque omni Creatura, peccato et Delectatione*.

A DISSERTATION

On the Discipline^a of the *Polish*^b Brethren, known by the Names of *Unitarians*, *Anti-Trinitarians*,^c *Socinians*, &c.

THE Origin of *Socinianism* in the sixteenth Age, the astonishing Progress it has made through *Europe*; the subtile Arguments and Objections proposed from Age to Age against the *Eternal Generation of Christ from the Substance of God the Father*, and his *Divinity equal to his Father*, which that Sect has renewed, are Subjects so well known, so odious and even dangerous, so foreign to the main Drift of this Work, which is only to give an Account of *Customs and Ceremonies* that we need not entertain our Readers with the Particulars of those Transactions. We even mention *Socinus and Socinianism* with Reluctance, and shall give a short Abstract, with Fear and Trembling, of the Doctrine of that Heresy. The Orthodox burn the Professors of it in some Countries; in others they only condemn them to Hell-fire. But Christians of all Denominations (except the *Socinians* themselves) would cheerfully commit to the Flames the Books published against the Divinity of Christ, his being equal, co-existing and consubstantial to the Father and to the Holy Ghost. They would use all possible Endeavours to bury in Oblivion the very Names of those who have dared to attack these fundamental Points, and degrade him from his Godhead. A learned Author^d has compared them to the *Mahometans*: This may seem too honourable a Parallel; we ourselves might also be condemned for giving any Account of the Doctrine and Discipline of the *Socinians*, if a very orthodox^e Controvertist had not set us the Example.

THEY insist upon it, that the Doctrine of the Trinity destroys the Unity of God, and the perfect Simplicity of the supreme Being; adding withal, that if there may be three Persons, there may be more, and that at all Events the Godhead must in Consequence be multiplied. They pretend likewise, that the Texts made use of to prove the Divinity of Christ are not convincing, and ought to be understood in a different Sense; that many other Texts are point blank against it, that the Expressions employed to explain this Mystery are not scriptural, or to be met with in Holy Writ; that if Protestants endeavour to supply this Silence of Scripture by^f Tradition, this is a way of deciding Controversies to which they themselves have no regard in their Disputes against the Catholics.

^a It is contained in a Manuscript wrote in 1642, by *Peter Morfcovy*, intitled *Politia Ecclesiastica*, &c. from which part of this Dissertation is borrowed.

^b They are called *Polish*, because the Sect began in *Poland*, but have Churches in several Parts of *Europe*.

^c So called from *Socinus*, who died in the Year 1604.

^d See *La Cr.... Dissertations*, printed at *Rotterdam* in 1704. We believe our Readers will not concern themselves in that Dispute, which indeed is of no Use or Consequence.

^e *Maresius* published three large Volumes in 4to, under the Title of *Hydra Socinianis*. against *Volkefius*, whose Book *de vera Religione*, *Maresius* printed with his own, to refute it Page by Page.

^f We must take notice here, that the *Unitarians* and *Antitrinitarians* pretend, that the Fathers of the three first Ages, and before *Arius*, are silent about the Divinity of Christ. Dr. *Bull* has evidently proved the contrary: Both *Arians* and *Socinians* deny the Trinity; but the *Socinians* speak of Christ with much more Indignity than the *Arians* ever did.

As to the Incarnation of Christ^s, and his two Natures, the *Socinians* think that Doctrine useless to the Salvation of Mankind, and maintain that it cannot be proved by Scripture: For, say they, had it been necessary for obtaining eternal Happiness to believe the Mystery of the Incarnation, the Bible would have mentioned it as clearly and distinctly as the other Truths which we are obliged to profess openly. But we must not dwell too long on such dangerous Blasphemies. The other Opinions of the *Socinians* are in short as follows.

MAN was of his own Nature mortal, even before the Fall, and was never endowed with *original or primitive Justice*: The Light of Nature alone is not sufficient to lead us to the Knowledge of a supreme Being: There is no such thing as original Sin: We have a free Power to do good Actions, and our Reason, whilst sound, freely determines itself to them: ^b God knows not before-hand contingent and free Actions: The Cause of Predestination is not in God, but in Man: God predestinates no one in particular to be saved: He might have forgiven the Sins of Mankind, and reconciled Men with Divine Justice, and pardoned them, without the Satisfaction of Christ; for as he is Lord and Master, and disposes the whole Universe as he pleases, he may likewise forego and yield up his Right. Christ suffered Death in obedience to the Will of God, to comply with the Mortality and Weakness of human Nature, as being Man: God cannot die. The Death of Christ shews also his Love for his *Brethren*, and the Love of God for Mankind; it is a Confirmation of the Christian Doctrine, it has renewed the Alliance and Reconciliation of God with Men, &c. God the Father alone ⁱ is God, he has given or communicated his Divinity to ^k Christ; and that is the Name *above every Name* which has been given to Christ: Baptism is not to be despised, neither is it in itself of an indispensable Necessity, &c. Eternal Death is only a Continuation of Death, a kind of Annihilation with which God threatned *Adam* when he said to him, *Thou art Dust, and shalt return into Dust*: In like manner the Fire called eternal, is an eternal Destruction, named in the *Apocalypse*, or *Revelation*, the *second Death*, an Annihilation of both the Body and Soul of ^l the Wicked; and this is in Truth ^m the infinite Punishment due to Sin, by which the infinite Majesty is offended: Creation also they explain away; to create or produce out of nothingⁿ, says a fiery *Antitrinitarian* Zealot, is to bring it out of a shapeless Matter, &c. We omit the dreadful Consequences drawn from these Principles, and the sophistical Arguments by which the above-cited bold *Socinian* endeavours to prove ^o, that Trinity is an Invention.... &c. We now hasten from such Blasphemies to give an Account of their Discipline.

THOSE who are acquainted with *Socinianism* and all other Heresies only by Hear-say, may likely wonder at our mentioning any Order amongst such Atheistical Sectaries: Let them remember, that as *Cicero* himself observes, even Thieves and Rob-

^a *Volkelius de vera Rel.* lib. 5. chap. xi.

^b *Volkelius* in the same Place.

ⁱ The same, in the first whole Chapter of the third Book.

^k The same, Book 5. Chap. 29.

^l See *Protest. Pacif.* part 2. p. 73. "As the Life of the Body is quite destroyed by a Man who kills another, so God utterly destroys the Life of the Souls.

^m The last-mentioned Author in the same Place argues thus, "Sin deserves that God should take from the Sinner what he had given him: Now God has not given us in this Life eternal and infinite Pleasures; why then should he inflict eternal and infinite Punishments? &c.

ⁿ *Deus ex nihilo omnia fecisse dicitur, quia ea creavit ex materia informi, &c.* So says *Volkelius*, lib. 2. cap. 4. See also lib. 2. cap. 1.

^o *Volkelius*, lib. 5. cap. 9. *Veterator iste Satanas.... ex sacris voluminibus ea dogmata elicit quæ partim gloriæ divinæ partim humanæ salutis non parum officiant, atque huc primum pertinent errores, &c.*

bers must have some Rules: But, to be serious, they have a Discipline which is worth Notice.

IN the Preamble of their Discipline, they give a Definition of the Christian Religion; it is, they say, a *rational Worship*, God being the eternal Reason can require nothing unreasonable or absurd, *paid to God through Jesus Christ*, there being no other Name by which Men are saved, *in Spirit* to exclude Ceremonies, *and in Truth* to reject the Types and Shadows of the *Mosaical Law*, *with (or grounded upon) the Hope of an immortal Life*; because such a Worship must inspire us with a steady Trust in God's Goodness, and Expectation of Immortality in consideration of our faithful Compliance with it. But for this end two things are required, first to admit no Doctrine but that of the Gospel, and to own no Teacher but Christ; the other to raise no Building but upon the Foundation of Christianity; that is, the true Doctrine of Christ, who is and ought to be the only Head of all those who profess it. Christ being gone to Heaven, it became necessary that in his Absence this Doctrine should be preserved, and the Faithful governed by wise, pious, learned Persons, who should not be the Masters, Fathers, Princes of the Church; there is one only Father and Sovereign, which is God; one only Master, which is Christ; but keep the Deposit of Faith, and deliver it to others as they received it. Our Dependence is not on them, but on Christ; we do not obey them, but Christ. They ought not to exalt themselves above others, neither ought the Faithful to prefer the one to the other out of a Prædilection and Prevention in favour of a particular Person, to the Detriment of, and Injury offered to, another: such Behaviour would be a pernicious Occasion of Ambition in the Church. *Obey those who are set over you*; that is, shew them due Respect, as being the Dispensers of Truth; submit to this same Doctrine which they preach as from Christ. In a word, the Church is a Monarchy, and Christ is its only Monarch.

AFTER this Introduction, which we have abridged, Discipline or Ecclesiastical Policy is defined, *A Mean, or an Order by which the Church is exteriorly governed, according to which, as much as is possible, both the Governors, and those who are governed, comply with their respective Duties*. This Definition says, that Discipline is for the *Exterior* Government of the Church, that is, for the Customs and outward Ceremonies. The interior Government belongs to Christ, the only Monarch; into whose Secrets whoever has dived, may be acquainted with the Nature of his Government: But we are persuaded, say the *Socinians*, that with the Help of the Holy Ghost, he imprints his Laws on the Hearts of the true Faithful, and that ^p *setting out on a Voyage in a far distant Country, he has called his Servants, and has given ten Talents to one, five to another, to trade with*, that is to instruct the Faithful, &c. As to the Laws which regard the governing of the Church, Christ has not settled any immutable and fixed for ever, as *Moses* did with the *Israelites*, whom by God's Appointment he loaded with minute and circumstantial yet inviolable Ordinances. Christians then not being slavishly bound to any particular Policy, they bring great Mischiefs on the Church, who for every trivial outward Custom, are ready to make a Schism. Sooner than break Communion with *the Brethren* on such Occasions, it would be better and more becoming a good Christian to follow the Ceremonies and Customs of those who are scandalised at ours, with this only Caution, not to swerve from the Religion of Christ. It is lawful for any one *to build upon the Foundation of*

^p They are the Words of the Gospel used by our Author.

Christianity, provided, first, that he is mindful, and shews a Respect for Truth, and secondly, that he observes Decency, and preserves the Honour of Religion. Such is the general Character of these *Antitrinitarians* Discipline. The Particulars are delivered by the Author whom we copy.

“ WE divide, says he, the whole Church into six Parts, of which four are to take care of the Ecclesiastical Policy, *viz.* 1. ^a The Patrons or Protectors of the Church. 2. The Pastors. 3. The Elders. 4. The Deacons. The last mentioned and the Patrons or Protectors are to provide for the bodily Wants; the Pastors and Elders are to take care of the spiritual Wants..... We call *Patrons or Protectors of the Churches* those who either build them or keep them in Repair at their own Expence: whether they are the first Founders, or only carry on the Work begun by others: Those also who provide a Maintenance for the Pastors, or raise charitable Contributions for the Poor belonging to a particular Assembly or Church..... We name them first only because they with the Pastors and Elders are the Props and Pillars of the Churches as to what regards their Ecclesiastical Policy, &c. We detest Anarchy, as the Root of great Evils, but we do not allow any to usurp the supreme Authority, which belongs only to Christ. The *Protectors* and *Pastors* ought mutually to support and pay a Deference to each other, and all unanimously to concur with joint Endeavours to promote the Glory of God, and the Cause of Religion.... Pastors are the Ministers of Christ, and Dispensers of the Mysteries of God: they hold the Rudder of the Ecclesiastical Commonwealth^c, and watch for the Safety of the Church, they and the Elders, with all the Members of the Ecclesiastical Senate..... The Pastors are all equal, their Age and Labours may draw Respect and Veneration, but do not give them an arbitrary Authority..... The young ones must pay great Regard to those who are more advanced in Years; but these ought not to take occasion from thence to behave haughtily towards their younger Brethren, &c. Age and Experience must have some Weight, when it promotes the true Interest of the Church, but the Advice of the younger must not be despised, when by common Consent these Counsels are found more profitable and advantageous to the Church.”

THE Elders are described as Persons of known Probity and great Experience, who are *jointly commissioned* to govern the Church: Age or Riches are not considered in that Choice, but Virtue and Abilities.

THE Function of Deacons is well known, they are the Treasurers of their respective Churches, are to give an exact Account of what they receive for the Maintenance of Widows, Orphans, and other Poor.

THESE are the Duties of the four Orders who govern the Church Policy: The other two Parts of the Faithful *governed* are, 1. Children, or Beginners not yet initiated. 2. Those of ripe Years, well instructed in their Religion, and truly pious. They are called *Brethren*.

THE chusing or ordaining of Pastors belongs to the Synod or Assembly of Pastors and Elders met by the Authority of the Church, in order to be its *Representative* on that important Occasion: Elders and Deacons are chosen in the same Manner: A good Life and sound Judgment are the chief Qualifications required in Elders preferably to Learning: Their Piety is a tacit Condemnation of Vice, and hinders its

^a *Patroni Ecclesiarum.*

^b *Nullum ordinem in Ecclesia vim dominii, quod ipse Christi est, usurpare patimur:*

^c *Clavum Reipublicæ Ecclesiasticæ tenent, &c.*

Progress; a solid Understanding helps them in giving Advice, and composing Differences: Deacons likewise may perform their Duties without Learning; good Sense, a good Conscience and tried Fidelity are the only necessary Dispositions to that Office.

WHEN a Pastor has a Call, his Election and Ordination are performed in the following Manner, “ Whether this be done in a general Convocation of the Faithful, or in private and before a small Assembly, Prayers, a Sermon, singing Psalms or Canticles are requisite as in the Sunday Office. They begin with Singing and Prayer, the Faithful are warned and disposed, by an Exhortation, to the Ceremony. The Sermon is concerning the Duties of a Pastor, which being ended, three Pastors rise from their Seat and go to the Person who is to be elected (or consecrated) who is kneeling. They lay their Hands upon him, and hold them on the Head of their new Brother till they end the Prayers, which he is to say likewise with an extraordinary Fervour and Zeal, and aloud (that the Faithful may hear him) in the Name of God the Father and *his only Son* (because he is to represent them in his Ministerial Functions) with the Help of the Holy Ghost (to bear the Weight of that important Office) &c. These Prayers being finished, and the new Elect still kneeling, one of the three Pastors desires the Faithful to pray for him, &c. Then all kneel, and conclude the Ceremony with singing a Canticle suitable to the Occasion.”

THE Sermon includes the mutual Duties of Pastors and their Flock, the Union and Peace between them, the Submission of the Faithful, which yet is not to be a blind Obedience nor slavish, the Pastors ruling like Fathers, with Patience, forbearance and Charity, &c. yet without weakning by too much Remissness the Power and Authority of the Gospel; their Obligation to prefer the Interest and Welfare of the Flock to all private Considerations; serving the Church with Joy and Freedom, not as mercenary hired Servants; giving good Example, in order to enforce their Instructions; and avoiding to be concerned in temporal Affairs and worldly Cases, lest their more essential Duties should be neglected.

PASTORAL Functions consist in preaching, administering the Sacraments, visiting, exhorting, and praying for the Faithful. Preaching is, in the *Socinian* Discipline, the chief Duty of a Pastor, in order to instruct the Faithful, and feed their Souls by the Word of God. Prayers, Psalms, or Canticles, which are said before or after Sermon, raise the Hearts to God, and inflame the devout with Zeal. The Instructions are to be 1. Without any Shew of Erudition, wholly tending to Edification. 2. Without Disputes, and nothing to be mentioned in them but what is necessary to Salvation. 3. Without Eloquence and its Flowers, or any choice Expressions. 4. Without Confusion, clear and methodical, the Arguments conclusive, earnestly moving Sinners to Repentance. 5. Without enlarging much upon common Topicks. These are the Rules prescribed in the Author of the Book we cite.

“ As to Baptism, says the same Writer, it is ordered that the Pastors only should administer the Sacraments; they only therefore are allowed to baptize. We call Sacraments *those exteriour Actions by which a Christian * either consecrates himself* (or (*) *is consecrated by others*) *to God and to his Son, in the Holy Ghost, and under-*

* *Ad summum tres.* Never more than three.

* *Facta quædam exteriura, quibus aliquis se Deo filioque, ejus in Spiritu sancto, aut alicui propter Deum obligatum esse quoad vixerit contestatur.*

* This is upon Account of Infants.

“ *takes to be devoted to them all his Life:* But as this cannot be done without Witnesses and some Solemnity ; therefore our Author goes on and says, *the said Christian enters into an Engagement with somebody* (meaning the Pastor) *for the Love of God and of his Son.*”

The Socinians, like other Protestants, admit but two Sacraments, but before Baptism they lay their Hands upon Children^y, to testify, that “ from the Cradle* “ Infants, even before they are fit for Baptism, ought to be consecrated to God, and “ to Christ, which Ceremony is also to serve as an Admonition to their Parents, to “ take upon them a solemn Engagement, to breed them up according to the Will of “ God.” This Imposition of Hands, seems to be a new Invention of the Socinians, but they bring this Reason for it, That Infants, not being capable to give an Account of their Faith, or, by Consequence, to reap any Benefit, from the Things signified by Baptism, it must be owned they cannot engage themselves to Christ; so the Pastor’s Blessing, (which accompanies the Imposition of Hands) and the Exhortation which they make to the Parent of the Infant, supply the Defect of Capacity, till coming to the Use of Reason, they may be sensible of the Obligation contracted by Baptism. Such is the Ground of that Custom, which is performed by the Antitrinitarians, as follows. A Pastor goes to the House where the Child is, says a Prayer, which, if Time and Place allow of it, is often accompanied by singing a Canticle : Then he makes an Exhortation to the Childrens Parents, lays his Hands upon the Infant, naming him, and blessing him in the Name of God, and desiring his Grace and Protection for him, chiefly † to fit him for taking the Obligation of serving God and Christ in Baptism. This is followed by another Prayer, to give God Thanks for the Child’s Birth, to beg his Forgiveness for the Sins of all present, and his Grace for that Child, and all other Children of the Faithful, and for the Parents, &c. A general Blessing concludes this devout Ceremony.

We may easily conclude from hence, that the Socinians have the same Notions about Baptism, as the Anabaptists, and that they think no one can receive it, unless he is able to know the Difference betwixt Truth and Falshood, to know God, and embrace the Christian Doctrine by Choice: Besides which, they require Piety and Devotion, an humble Sentiment of their Unworthiness, all which the Minister is to inquire into. Baptism itself is conferred, by Immersion, in a clear running Water*: The Minister, those who are to be baptised, with their Friends and Relations as Witnesses meet. The Pastor explains the Effects, Excellency and Dignity of Baptism, makes an Exhortation to the Candidates, and desires God will baptise them with his Holy Spirit, &c. When all the present Witnesses have said *Amen*, the Pastor goes into the Water, and those who are to be baptised go in likewise, and kneel. The Minister says, *I baptise thee with Water, in the Name of the Father, &c. may the Lord Jesus baptise thee with his Holy Spirit.* Whilst he pronounces these Words, he puts one Hand on the Head, the other on the Chin of the Baptis’d, and thus dips them. He then comes out of the Water, a Canticle is sung, and the whole concludes with a Prayer.

^y *Baptismi aquæ prodromus est manuum parvulis Impositio.*

* *Manus parvulis recens natis eos in imponuntur ut per Benedictionem Pastoris, & admonitionem parentum, illi quidem initiuntur hi vero ad illos secundum voluntatem Dei educandos obligentur.*

† *Vovens ... ut ad Sacramentum Deo Christoque ejus dicendum adulescere possit, &c.*

^z *Convenient in locum (qui est aquæ limpidæ) Baptismi.*

By this Baptism all these faithful become, and are owned as perfect Members of the Christian Antitrinitarian Church : The Day after they receive the Communion, with suitable Exhortations, and Acts of Devotion. We now must introduce the Ceremonies used by those Sectaries, in the Administration of the Eucharist, (which Word ^a they prefer to those of *Christ's Body, or the Lord's Supper*. With them, as with some other Protestants, the visible, sensible, and real Matter, is Bread and Wine, which are Signs, Types, and Figures, of the Body and Blood of Christ : This Sacrament, as that of Baptism, is to be given only to those who are instructed, and can give an Account of their Faith, &c. These Brethren cannot approve, that the Communion should be carried to the Sick^b: But their Discipline allows, that *in a long Distemper, when the infirm Person earnestly desires to pay Homage to Christ by this Ceremony^c, an Assembly may be held at his House*. Except that one Case, wherein Decency is highly recommended, and all possible Caution, the only Place of Communion is the Church, the most proper Time Sunday-Morning, it being a Day set apart for Piety and Prayer, in brotherly Union, the rest of the Day may be employed in Meditations on, and Thanksgiving for, the Benefits which God is pleased to bestow upon us: They think it sufficient to receive once a Year, at Easter, and like all other Christians exclude from the Eucharist those who are under Sentence of Excommunication.

THEIR Manner of celebrating the Eucharist, is like the Custom of the Calvinists : They sit round a Table covered with a clean Cloth, on which is placed some Bread, cut into small Pieces, and an empty Chalice, into which the Deacon pours Wine, at a convenient Time ; all this is decently covered till the Hour of the Communion-Service. The Pastor stands at the Table, and having administered the Communion to the others, he takes it himself sitting. Exhortation, Prayer, and the singing a Canticle accompany this Ceremony, which ends with a general Blessing.

SACRAMENT, say they, *is an Oath, an Engagement*, two are made to God, Baptism and the Eucharist, *there remains another Sacrament, which is called Marriage^d*, which is a mutual Engagement between a Man and a Woman. The Ceremonies of it are much the same amongst the *Polish Brethren*, as with other Protestants. All Christians agree, that Marriage is a strict Obligation, contracted between the Parties, for Life, instituted, and ordained by God, in order to people the World in a regular Manner ; before Witnesses, with the intervening Help or Blessing of a Churchman, who is invested with a Power from Heaven on that Occasion, all which Conditions are so requisite, and ought to be publicly known, that without them Children are not lawfully begot. Our Sectaries disallow Marriages with Infidels, or within the Degrees prohibited, ^e by the Laws and Customs of the Countries in which they reside : They forbid all Immodesty, Excess, and Vanity, in the Preliminary, or subsequent Ceremonies. The contracting Parties stand in the Church before the Pastor, who reads to them ^f a Text, concerning the Duties of

^a *Nos malimus antiquam Eucharistiæ vocem retinere, &c.*

^b *Ægrotis solis Eucharistiam domi eorum administrandi morem, ut superstitiosum, minimè laudamus.*

^c *Nisi longo detineatur morbo æger, & hoc ritu Dominum . . . honorare aveat . . . tum poterunt fratres ad eum convocari, &c.*

^d *Restat Sacramentum quod non ipsi Deo Christo immediatè dicitur, sed quod alter alteri dicit propter Deum & Christum; vocaturque Conjugium, &c.*

^e *Eos qui aut præter Dei præscriptum, aut præter legum dictamen, morem denique inter eos inter quos vivunt receptum, matrimonium inire volunt pastor copulare cavebit.*

^f *Stantibus omnibus textum ad officia conjugii pertinentem legit.*

that State, and explains it in a Christian Discourse, which is like a Sermon to them, and to all present; then they solemnly, and before Witnesses, Friends, and Relations, make to each other the usual Promises, which are too often forgot, the Pastor joins their right Hands, and holding his Hand upon theirs, pronounces the Blessing, after which they exchange Rings. They are, says our Author, *made of the purest Gold, no Joints or Separations appear in them, and their round Figure admits of no beginning or ending.* Excellent Types of the Union and Constancy of the married Couple! ————— Dancing, Singing, Musicians and Fiddles, are strictly prohibited at Weddings; as being only Incentives to Uncleanness.

In the Order for visiting the Sick, their Discipline prescribes no particular Ceremony: The Pastor is indispensably obliged to visit the Sick, to comfort and exhort them, and to pray for them and his whole Flock: We therefore shall give now an Account of their Funeral-Service. The chief Benefit and Comfort, which a Pastor ought to reap by the Death of the Faithful, is to see them depart with an edifying Repentance, and Submission to the Will of God: The Ceremonies used by most Protestants are not many; if now and then they obtain large Legacies, and lead, as one may say, the Testator's Hands to their own Profit; this is neither so common as in some other Countries, nor does the Substance so left, turn to the enriching whole Communities: However the Discipline prescribes as to the Place, "that it be left to Choice, though they do not condemn those who bury in Church-yards." The Body of the Deceased is placed in its Coffin, at the Door, or in a Ground Room of the House, till the Time of Burial. The Pastor begins a Psalm, and sings it with the Faithful present, pronounces a Sermon, to exhort and comfort them for the Loss; on the short Duration and Uncertainty of Life, the Sins of the dead Person, and of those who are still living; the Virtues, good Qualities, and Faults of the deceased *Brother*, &c. Then Prayers are said, to obtain Mercy, and Forgiveness of Sins; which being over, the Assembly goes out, and the Pastor standing at the Door takes leave of the Company, in the Name of the deceased^h. Before the Body is put into the Ground, another Exhortation is made, accompany'd with a short Praise of the dead Person, according to his Merit, but rather over than under. The Ceremony is concluded by eating and drinking; Wine in plenty is given to those who honour it with their Presence, to drown Sorrow, as is the Custom in the Northern Countries.

The Elders and Deacons are called the Pastor's Handsⁱ, being like Instruments which he makes Use of; their Functions are well known, as to the Manner of chusing them, it is the same with the *Polish Brethren*, as with other Protestants.

In order to keep the Flock to its Duty, Pastoral Inspection, Correction, and Censure are employed; either in private or in publick: The first is not any ways frightful, but then it seldom mends the Guilty; the publick, as in process of Time it becomes an Anthem, or Excommunication, the very Name of it is dreadful in all Communions; it generally breeds a Hatred against those who incur that Censure, which is not easily overcome, the excommunicated Person being looked upon as the Object of God's immediate Punishment. And in such Circumstances natural Pride decides in our Favour, as if our Sins were more pardonable, because either

^e *Annuli . . . ex solido & ab omni fæce depurato auro constantes, ita sunt compacti, ut nulla in iis partium scissura, nullæ commissiões appareant . . . ob orbicularem suam figuram, nec principium sui nec finem obtinent.*

^h *Pastor . . . nomine mortui viventibus valedicit, &c.*

ⁱ *Pastorum velut manus, quibus tanquam instrumentis . . . utuntur, &c.*

Chance, or the Indulgence of others in our Regard, has hindred them from being made publick. However, the Aim of truly Christian Pastors, in such Censures, is only to mend a guilty Brother, and to bring him, by this saving Shame, to Repentance: In which Case, he must make some Reparation to the Church, which directs the Duties of each Christian; on some Occasions, a Confession made to a Pastor, with Signs of Amendment, sets all to Rights.

The *Socinian* Discipline requires, that Pastors be watchful over the Devotion of their Flock; that they take Notice when, and how often the Faithful come to Church, to hear the Word of God, whether they do it with due Attention and Respect; what are the Occasions of their Neglect, in a Word, that they enquire diligently^k into every the least Report, of ill Conduct, of Scandal or Disorder, &c.

THEIR Customs about Synods, or ecclesiastical Assemblies, Consultations, collecting Money for charitable Uses, and publick yearly Fasts, to atone for the Faults committed in the Course of the Year elapsed, and to beg the Continuance of God's Favour, &c. are no ways singular; so setting aside what is controversial, we shall not trouble our Readers with further Extracts from that Discipline, in which we cannot help commending, at least, their Moderation, and seemingly charitable Condescension.

The *Socinians* followed these Ordinances, till the Year 1658, when they were banished out of *Poland*; which proved a considerable Loss to, but not the entire Ruin of this Heresy; on the contrary it spread itself the more, and without ever obtaining such Toleration, to preach and meet together as the Anabaptists, Quakers, &c. have done: This Sect has cunningly insinuated itself, in most Christian Communions, even in those which seem the most opposite to their Doctrine; inso-much, that if the Hearts of many pretended Orthodox could be laid open^l, more *Anti-Trinitarians* would be found out, than can be imagined; and 'tis to be fear'd the Church of God would be dispeopled, and reduced to a small Number of Elect; by the unexpected Discovery of such a Number of hidden and invisible Hereticks.

The *Socinians* are taxed with measuring their Faith by the narrow Bounds of their Reason, God, say they^m, *never commanded that Man should believe what cannot be comprehended we are created with an Understanding fit to conceive and to deny what is impossible*: They are likewise accused of being useless to Governments, because, like the Anabaptists, they are against War, and the Functions of Magistrates. All Christians who admit a Revelation, know that Reason has its Bounds; but how far they reach is the Question, which is not a proper Subject for this Work. As to the other Accusation, we are inclined to believe, that if ever they meet with a publick Toleration, they will alter their Mind, and not refuse their Share of either Civil or Military Offices: Some might even be brought to accept of rich Church-Livings.

WE shall say nothing of what is called modern Arianism, chiefly in *England*, because these Disputes are well known to our Countrymen; and after all, though there are but too many wedded to such Principles, yet they have not made any Schism or Sect apart. All we need take Notice of in this Place is, that now a-days every Opi-

^l *Etiam ad rumores de illorum vita aures arriget.*

¹ The *History of Socinianism*, printed in 4to. at *Paris*, says, that *Socinianism* appears boldly in most Protestant States, and in the Books of several Protestant Doctors; and cites even *Furieu*.

^m *Deus nunquam voluit, aut jussit debere hominem credere id quod non potest intelligi, nec percipi . . . : hominis intellectum fecit aptum . . . ad negandum quod impossibile est . . .*

nion is taxed with *Arianism* and *Socinianism*, if it deviates in the least from the common orthodox Expressions about *one God and three Persons*. 2. That few are qualified either by their learning or reading Ecclesiastical Authors, or even by a fair way of handling Controversy, to settle the just Bounds to *Arianism* or *Socinianism*. 3. That the Variety of Systems, frequent Disputes, and endeavours during fourteen Ages to clear up Difficulties, have had no other Success than to throw a darker Veil on the Understanding. 4. That all those who have entertained the Publick with new Notions, have been branded with the Names of Hereticks and false Doctors. But if our Readers are over-fond or curious to read such Books, they may find Employment by perusing Dr. Clarke's *Scripture Doctrine of the Trinity*, printed at London in 1712, as also Toland's *Christianity not mysterious*, published in 1696. And in order to proceed fairly, they must likewise take the Trouble to read with equal Attention, the Writers on the other side of the Question, a long laborious Task! which when they have gone through, they will probably be convinced at last, that Authority must and ought to prevail, that it is necessary not only to govern common People, in whom it supplies the Want of Sense; but even to direct the greatest Wits in their Enquiries, by which without this help, they are often misled from Doubt to Incredulity, from Incredulity to Atheism.

WE shall conclude this Dissertation with *Arminianism*; so called from *Arminius*^o, who headed that Party, which in 1609 presented to the States of *Holland* a *Roman-france*, from which they had the Name of *Remonstrants*. In that Writing all their Doctrine was reduced to five Points.

THE first was about Election and Reprobation, the Faith and Perseverance of the Faithful, and the Incredulity and final Impenitence of those who are damned: They widely differed from the Doctrine of the Reformed Churches.

THE second maintained that Christ died for all Men without Exception.

THE third owned that the Grace of God is necessary to do good Works. But

THE fourth denied that Grace operates in us with an *irresistible* Power.

THE fifth insisted that one cannot positively affirm that the *Regenerate* cannot loose Grace entirely: An Opinion of such Importance, said the *Arminians*, ought to be weighed, and well considered over and over. (It was in the Synod of *Dordrecht*, where the *old Orthodoxy* of *Calvin* got the better: We call it *old Orthodoxy*, because of late *Arminianism* is in great Vogue, and a modish Religion in several Protestant Countries.)

BESIDES the above-mentioned Articles, the *Arminians* are against original Sin, and deny the Imputation of the Justice of Christ; they likewise raise some Disputes about the Satisfaction of Christ; in a word, all the particular Tenets of *Arminianism* are to be found in the said Synod of *Dordrecht*, which condemned them^p. The Divines, as is usual in such Disputes, grew warm^q, and at last an open Schism en-

^o The Work may be abridged by a serious Perusal of a Book intitled, *An Answer to Dr. Clarke and Mr. Whiston, &c.* printed in London in the Year 1729.

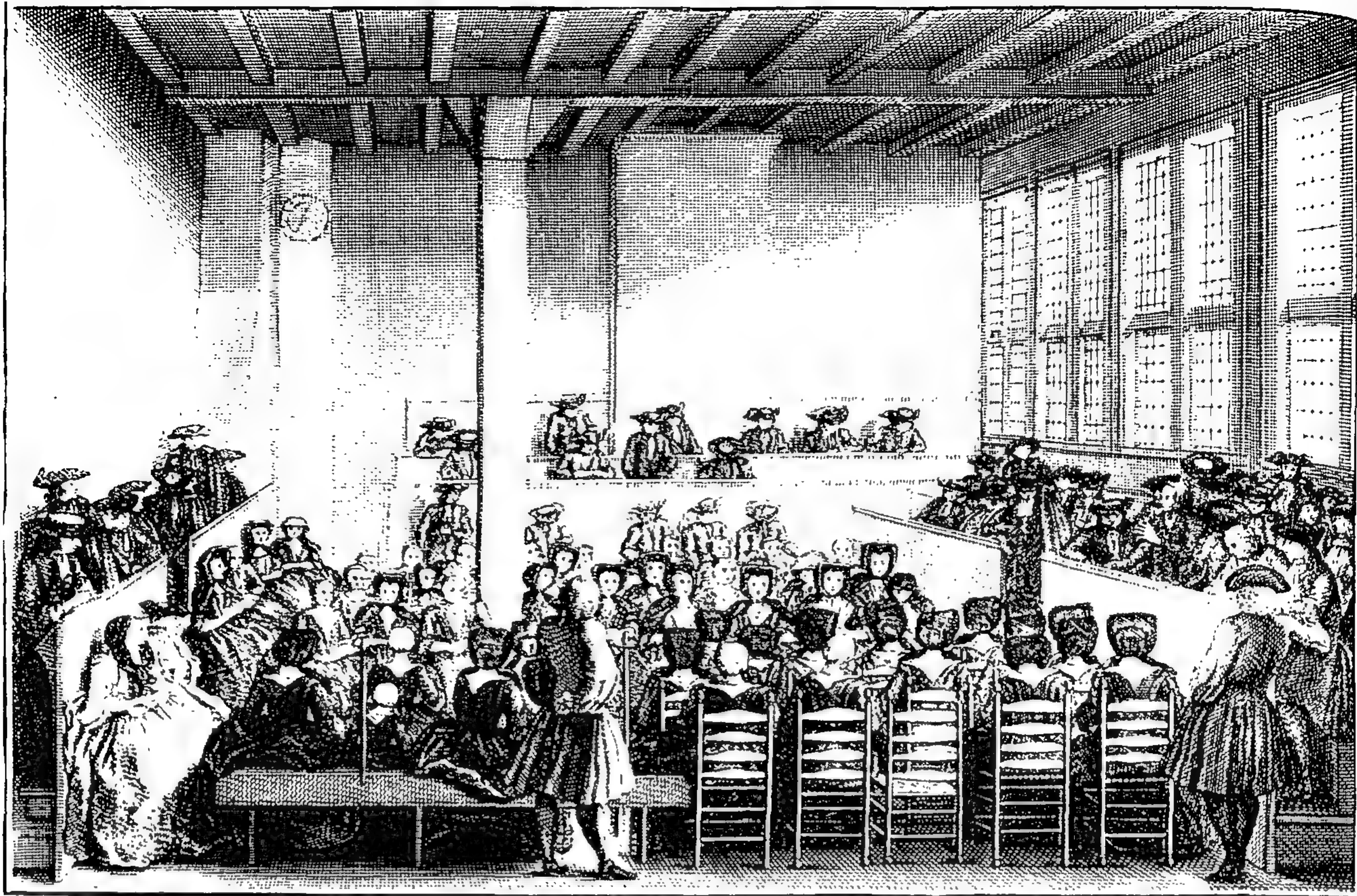
^p The History of *Arminius* is well known. He undertook to answer a Book which had been published against (Calvinistical) Predestination: he weighed all the Reasons on which his Adversary grounded his Opinion; was convinced by the Force of those Arguments; embraced the Sentiments of his Adversary, and maintained them even better than his Book had done. This is the first beginning of *Arminianism*: Such Accidents have happened more than once. See in the *Colomesiana* the Story of the two Brothers *Reynolds*, one a *Roman* Catholick the other a Protestant; they so disputed one against the other that each changed Sides.

^q See *Epist. Eccles. & Theol.* Ep. 317. p. 527.

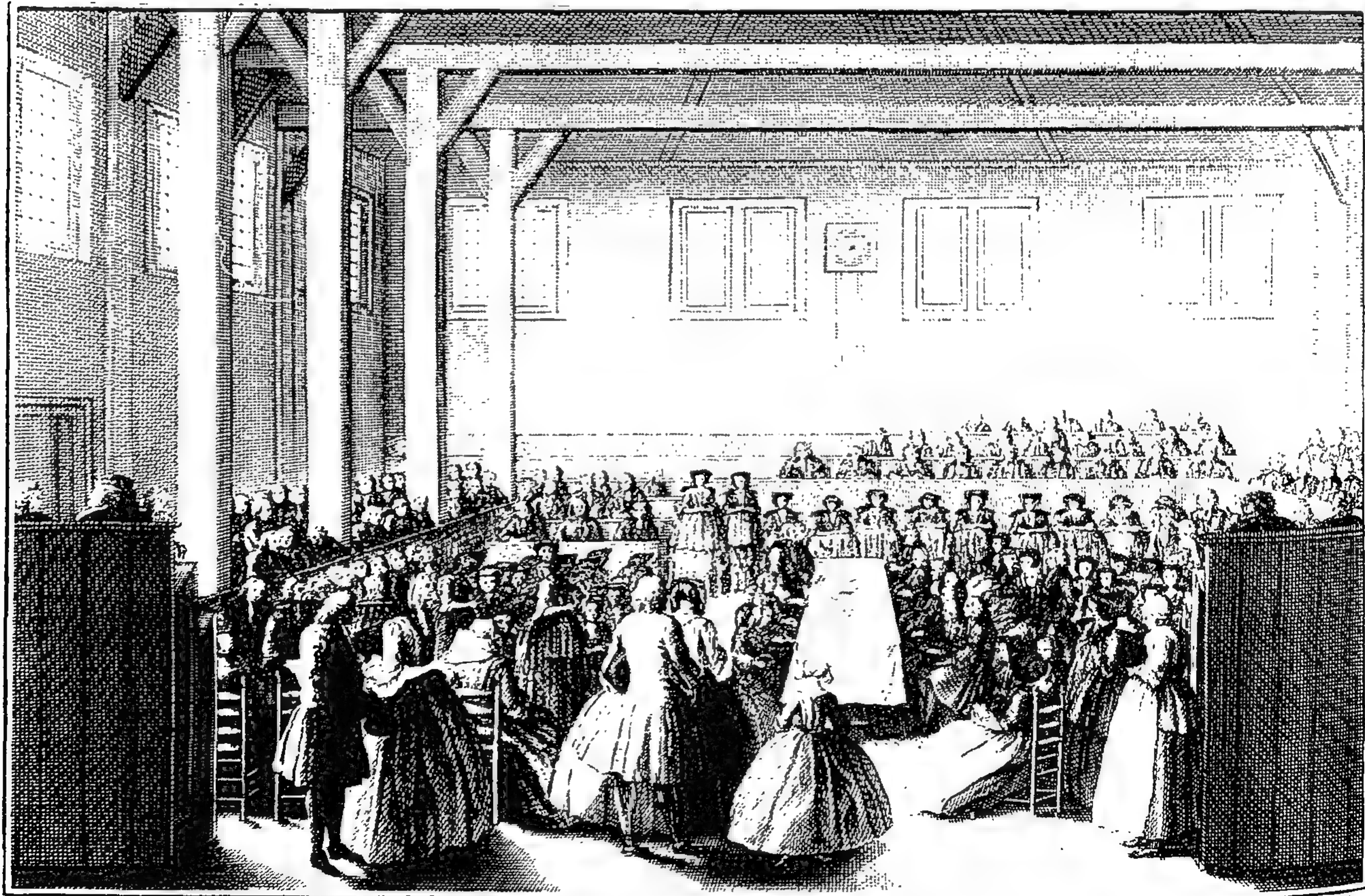
^r *Jurieu* and *Gomar*.

sued. The *Arminians* were accused before the civil Magistrates as ' Factious and Rebels : they have likewise been often branded as Abettors of *Socinianism* and *Libertinism*, and suspected of worse Crimes. But we need not enter into those Disputes which were occasioned by the *Arminians*, shewing as much Inclination to *Toleration*, as their Opponents did a bitter Zeal for Persecution. At present the *Arminians* have their own Churches, in which they quietly perform their Devotions, as other Reformed Sects.

' The famous Dutch *Cato*, *Barneveldt*, lost his Life partly on that Account or Pretence.



ASSEMBLÉE de ceux qu'on appelle COLLEGIANS à Amsterdam.



Leur CÈNE à Rensburg.

A DISSERTATION

On the Customs, &c. of those who are called in *Holland*
Collegianten, and *Rhynsburgers*.

THEY have been settled at *Rhynsburg* * above a Hundred Years, and meet twice in every Year: This is known in the Country; but as they seldom hold their Assemblies, it is not much to be wondered, that Foreigners should not so much as be acquainted with their Names: The following Account is authentick, the Author being one of the chief Members of that Society.

WE must first take Notice, that they are much mistaken, who take it for granted, that *Collegianten* and *Rhynsburgers* are the same; but to set them right, we must put them in mind, that the *Collegianten* own their Name, to the Manner in which their small Societies were formed; The Nature of these *religious Meetings* cannot be better described, than by comparing them to the friendly Societies, which we call *Clubs*, and the *Dutch Collegeen*. They likewise bear some Resemblance with the *Mystical Schools*, which we have mentioned, when speaking of the *Pietists*. However, we shall call them *Clubs*.

IN these *Clubs* therefore, every Man may, and has a Right, to speak what Religion soever he may outwardly profess, what System soever he may follow, and let his Notions be ever so much out of the common Way of thinking: On this one only Condition, that he owns Scripture to have been divinely inspired. Churchman or Layman, every one explains that Text as he sees fit, and freely may utter whatsoever he thinks about Religion, either in general, or in regard to any particular Sect. Women are not allowed the same Privilege, as amongst *Quakers*, for they must hold their Tongues. And indeed these *Clubs* have nothing to do with the *Spirit within* of these Enthusiasts, nor with its Impulses: What any of the *Club* says, is the Produce of his Studies, and Meditations on the Bible, or of his own ingenious Discoveries. Moreover (and most People of a bold and free Spirit will approve this Part of their Rules) the *Club* is not to be kept under Subjection by any one Doctor, or by three or four, who, as is done in other Assemblies, keep all the Discourse to themselves. Besides the *Club* of *Rhynsburg*, from which they derive the Appellation of *Rhynsburgers*, there are many others, in several Towns and Villages of *Holland*, *Friesland*, and *West Friesland*; at *Amsterdam*^b, *Rotterdam*, *Harlem*, *Leyden*, *Groningen*, *Lewarden*, &c. what need we mention any more Towns? As to Villages, the most noted *Club* meets at *Sardam*, and is remarkable for being composed of Members who belong various Sects. For, lest our Readers should forget it, we must once more put them in Mind, that in these *Clubs* only one essential Point is agreed on, to wit, the divine Inspiration of Scripture: They are at full Liberty to explain it as they think fit, and to build any System they please upon that Foundation.

* *Rhynsbergh* is a Village near *Leyden*.

^b The Print here annexed represents one of these Clubs.

THEIR devout Exercise begins by reading a Canticle and a Psalm, which is afterwards sung, then a Prayer is proposed, which being ended, the Text appointed for the Subject of their Christian-Entertainment, or sometimes any other Text is read, the Brethren present are invited, to make Use of the Freedom of those *Clubs*, in objecting what Difficulties, making what Remarks, or giving what Admonitions and Exhortations they please. If no one rises to speak, then those who were appointed to handle that Subject speak to it, (for lest the *Club* should separate without any Discourse, two are always appointed to speak;) when they have done, Silence is kept for a considerable Time, that any one may make what Objections, &c. he thinks fit, to what has been said. The whole Ceremony concludes with a suitable Application and Prayer.

No Register is kept of the Names of the Members belonging to the *Clubs*, and in Reality, they are but a *Body composed of such Members as are borrowed from all Sorts of Sects, in order to meet twice every Week, (Sundays, and Wednesdays.)* If this Definition does not please some, they must, however, be forced to look upon them as a Society of Christians, brought up in divers Systems of Religion, *Arminians, Menonites, Unitarians, Mysticks, &c.* Each of which keeping to his own Religion, frequents the *Clubs*, to utter with Freedom his Thoughts about the Sense, the Doctrine, and the Instructions contained in holy Writ, and by that Means acquire greater and surer Knowledge, and give Edification one to the other, &c. If the divine Authority of holy Writ is owned, no-body is looked upon as a Heretick, though their Way of explaining it, or arguing upon it, is ever so bold. Those who lead disorderly Lives, or blindly follow their Passions are, they say, the only Hereticks, for God will shew more Mercy to false Notions and Errors of the Understanding, than to the Sins against Morality, which are committed willfully and knowingly, against the Dictates of Reason and Conscience.

THESE *Clubs* were begun about 1619, and owe their Beginning to the Spirit of Persecution, which then reigned in *Holland*, which has occasioned the Members of them to run into the other Extream: Three Brothers, called *Vander Codde* (in Latin *Coddeus*, who had a fourth Brother Professor of *Hebrew* at *Leyden*) were the first Founders of these Meetings. All three were *Arminians*, and lived in three different Villages, one of them was an Elder in his Parish, and lived at *Rhynsburgh*: They were not inspired as the Apostles, but resembled them in their low State of Life, being either Husband-men, or Tanners; moreover they were well versed in Scripture, which they read and meditated upon with great Assiduity, and lead a moral, sober Life. *Arminianism* was then at a very low Ebb, both because it had lately been condemned in the Synod of *Dordrecht*, and upon political Accounts; so far, that *Arminians*, when found out, were dealt with as Enemies to God, and civil Society. The Ministers of the *Remonstrants* were forbid preaching, and even banished, if they refused to sign the Act of Exclusion and Suspension from the Ministry; which was drawn up against *Arminianism*, after the Victory obtained in the said Synod of *Dordrecht*, by the *Calvinistical Orthodox*. Others, who would not sign the said Act, were fined, and Rewards promised to those, who should discover and denounce a *Remonstrant Minister* to the Magistrates. We cannot affirm positively, that the Hopes of Gain brought on many such Discoveries of these new *Palagians*^c, but we are fully assured, that the Gospel does not appoint such self-interested Ways of finding out *Hereticks*; and that whoever made Use of them,

^c This Name is also given to the *Arminians*.

probably were not *predestinated to Salvation by the eternal Decree*. However by these Proceedings the Remonstrants were deprived of their Pastors and Teachers. Then the above-mentioned three Brothers, to the End that all Exercise of Devotion might not be laid aside, proposed to set up a *Religious Club*, into which, besides *Remonstrants*, People of all Sects were admitted in Process of Time, all as *equal Brethren*, for their mutual Edification.

THE first of these *Clubs* was established at *Warmand*, a Village where one of the *Vander Codde* lived. A great Number of *Remonstrants*, who could not then meet either openly or privately as *Arminians* for fear of severe Fines, were over-joyed at this Opportunity of assembling together as Friends under a Name of Society, very common in the Country, and in which Religion is never supposed to be concerned. When the Heat of Persecution abated, several Ministers of the *Remonstrants* returned into their own Country, and offered their Services as Pastors; but were told by *Vander Codde*, that their new Institution, being on the Model prescribed by *St. Paul*, 1 *Cor. chap. 14. verse 26* and following, did admit or require Pastoral Functions.

THIS *Club* was soon removed to *Rhynsburgh*, where it increased considerably, and was joined by two famous^d Pastors of the *Remonstrants*, who were received as *Brethren* only. Several other Places of *Holland* followed this Example, and had also their Clubs, which at first were strictly enquired into, but at last connived at.

THIS is the best Account we could get of the Institution of those *Clubs*; others pretend it to be of an older Date, tho' established on the same Plan, governed by the same Rules, and grounded on the same Exposition of *St. Paul's* Words. This Dispute may be reconciled by owning that the oldest were only made up of *Anabaptists* and other Fanatics; and that after all, such Meetings may have been held in all Persecutions, as we see Conventicles and clandestine Assemblies are to this Day in *England*; but let us not dispute about Words.

IT is likewise reported, that *Grindal* Archbishop of *Canterbury* held some such Meetings in the Reign of Queen *Elizabeth*; but as they were kept openly in the Church, and under the Protection and Direction of the Diocesan Bishop; they cannot be ranked amongst *Clubs* and clandestine Assemblies. Nevertheless as it concerns *England*, we shall give a short Account of them. The Time of their Meeting was once a Month, sometimes twice; only Churchmen were allowed to speak; the Subject, and the Persons who were to handle it, were appointed before-hand; the youngest of those Preachers began, and the others followed according to their Age; so that the oldest spoke last, recapitulated what the others had said, praised what deserved it, corrected their Faults with Mildness; their whole Discourse was in order to compare the Text in hand with others, to settle its true and genuine Sense, the sacred Writer's Aim, the exact Significancy of the Words, the various Translations, the Consequences which flowed from it, and to expose the wrong Explications of Hereticks and false Doctors. If we consider the Circumstances of those Days, and that every Preacher was allowed to publish his Opinions freely, it must be owned the Variety of Systems and Opinions could not but produce warm Debates; but the grave Divines who presided in those Assemblies by Order of the Bishop, moderated their Heat, and helped to keep good Order. This lasted two or three Hours; yet such was the Variety of Matter treated on, and of Opinions concerning it, that the Hearers were never tired: The whole began and ended with a Prayer,

^d *Camphusius*, and *Gesleranus*.

and then they went together to a *Brotherly Dinner*. The Queen expressed her Dislike of those Assemblies, the Archbishop was strenuous for them, and wrote a Book in their Defence; but to no purpose, *Elizabeth* discountenanced them.

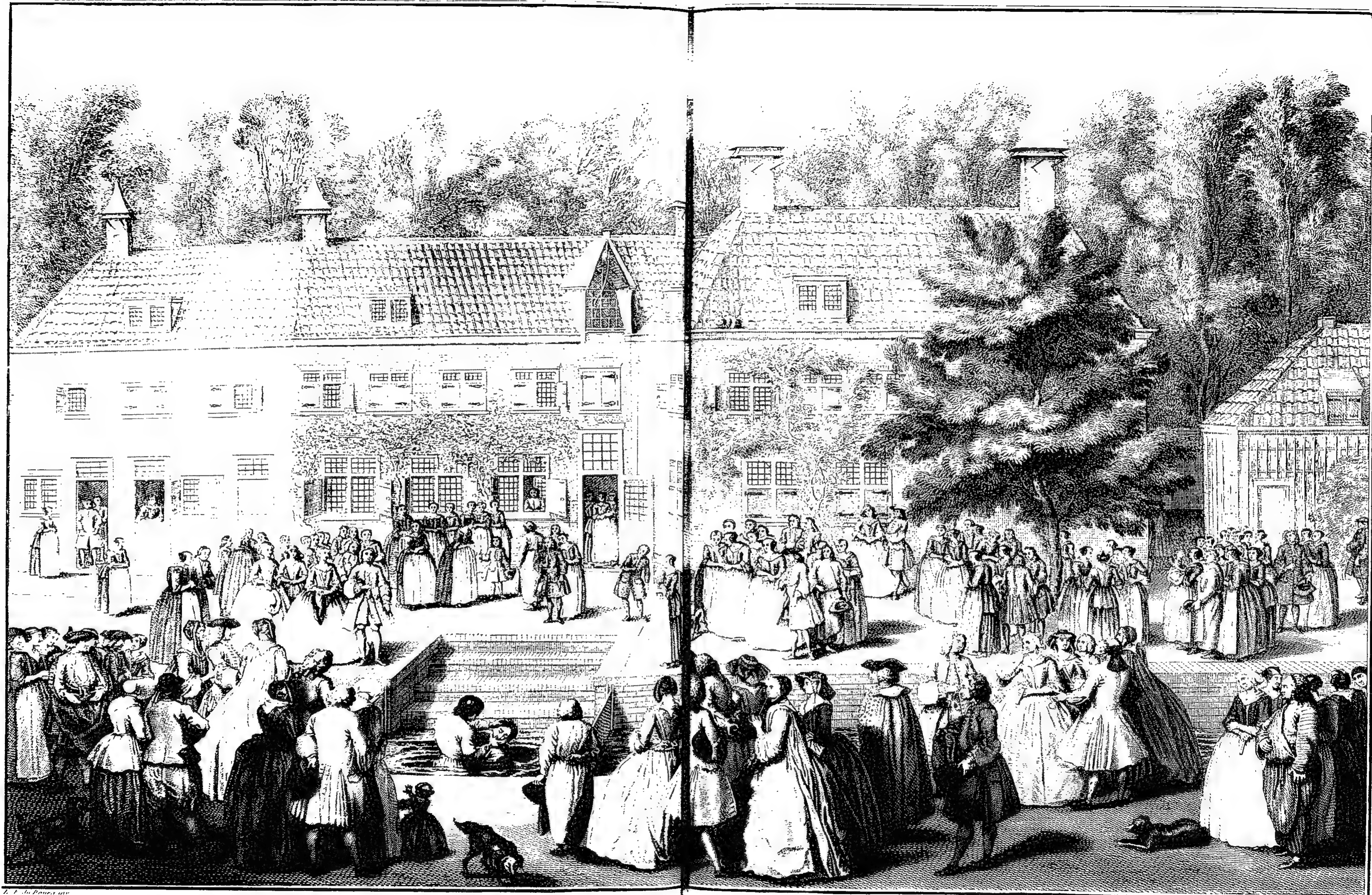
AFTER this short Digression, we now return to the Dutch Clubs; they made an open Profession of Toleration, so far that in 1677, and in 1680, most of those Clubs in *Holland* contributed largely to the Erecting and Endowing at *Amsterdam* the College of *Orange*, which is founded also for the Maintenance of Orphans, not only of their own Sect, but of others; and the same has been done in other Places of *Holland*: A glorious Effect of that human Disposition which ought to influence all Men notwithstanding the Disputes about Religion!

As to the *Rhynsburgers*, they are made up of *Mennonites*, *Remonstrants*, *Unitarians*, *Calvinists*, *Lutherans*, &c. who from all Parts meet at *Rhynsburgh*, as the Jews heretofore at ^d *Jerusalem*. They assemble only twice a Year, at Pentecost and on the last Sunday in *August*, to partake of the Lord's Supper, and whoever leads a regular Life, according to the Scripture Precepts, may be admitted, whatever Opinion he may otherwise entertain even about the Essence and Nature of this Sacrament. The Eve of the Communion Day is to be employed in a Review of their Sins, and disposing their Hearts. Two Discourses are pronounced before they receive, the first on the Lord's Supper in general, and the Death of Christ in particular, the other explains the Motives of their Meeting in that Village, to unite themselves like Christians and Brethren without Distinction of Parties, without declaring themselves *some for Paul others for Apollo*, as the Jews celebrated their Solemnities together in the Temple, not minding the Disputes betwixt the *Pharisees* and *Sadduces*. They deplore the Evils which flow from Schisms; "Is it not much better, says a *Rhynsburgian* Teacher, to admit every Christian who believes the Scripture, and endeavours to live up to its Rules, according to the Law of Christ? We therefore invite them all to take the Communion with us, without minding the odious Appellations with which they are bespattered, and without giving any Room in our Souls, to that *Gall of Bitterness* which most Men look upon as a Proof of their Zeal for the Doctrine of Christ." These and such Discourses being ended, they perform the Communion ^e Service, in the same manner as the *Calvinists*. The Alms collected from the Faithful are deposited in the Hands of the Secretary of that Village, who gives a Receipt for it, and distributes it to the Poor of *Rhynsburgh*. This Solemnity is concluded with a Discourse by way of Thanksgiving to God; and next Morning they take leave of one another, with mutual Exhortations to Perseverance in the true Religion, and faithful Service of God. All may speak, teach, or administer the Communion; yet these Functions are generally performed by People who beforehand are prepared, and sometimes appointed to do it. *Rhynsburgh* being at a great Distance, the *Friesland*ers of that Sect meet yearly at *Lewarden* to partake of the Lord's Supper, as is done at *Rhynsburgh*: "An evident Proof, say they, that we are not guilty of the Superstition imputed to us, of having a particular Devotion for the Village of *Rhynsburgh*."

NEXT to the Lord's Supper, the only remarkable Ceremony of these Sectaries, is their Baptism; of which, one of their own Members gives the following Account: The Candidate for Baptism, makes publicly his Profession of Faith on a *Saturday*

^e They do not look on *Rhynsburgh* as a more holy Place than other Towns; which the Jews did in relation to *Jerusalem*, and *Roman* Catholics to the consecrated Churches, but have only regard to their own way of baptizing in a running Water.

^f The Prints here annexed represent their *Baptism* and Communion.



L. F. du Roure, inv.

LE BAPTÊME À RHINSBOURG.

J. Bernaerts, del.

in the Morning, before an Assembly of *Rhynsburgers*, held for that Purpose: A Discourse is pronounced, on the Excellency and Nature of Baptism: The Minister and Candidate go together to a Pond, behind a House belonging to the Sect; (we might call it an Hospital, since they receive for nothing, those who have not wherewithal to pay their Reckoning at the Inns.) In that Pond the *Neophyte*, *Catechumen*, or *Candidate* is baptised by Immersion, if a Man, he has a Wastecoa and Drawers, if a Woman, a Boddice and Petticoat, with Leads at the Bottom, for the Sake of Decency. The Minister, in the same Dress as the Men wear, is also in the Water, and plunges them in it, pronouncing, at the same Time, the Form used by most Christian-Communities. This being over they put on their Cloaths, go back to the Meeting, hear an Exhortation to Perseverance, in complying with the Precepts of Christ. A publick Prayer is said, and some Canticles or Psalms sung.

THESE are the most singular Customs, of those who are called in *Holland* *Collegianten* and *Rhynsburgers*: 'Tis said, that this Sect, and that of the *Unitarians*, who are mixed with them, with the *Quakers*, and with the *Anabaptists*, is very much diminished: Others pretend, that all Sectaries have learnt to dissemble, more than their Predecessors, and that this Disguise makes some over-credulous, but devoutly inclined Persons, flatter themselves with the Hopes, that Heresy and Libertinism lose Ground. But probably they are most in the Right, who think that the Religion of *Mammon* does get a Superiority over all others. We must be contented to suspend our Judgment, and desire that the Grace of God may be granted to all Mankind.

An quidquam nobis tali sit munere majus!

A

DISSERTATION

On the singular Doctrine of a Sect which is accused of
Libertinism and *Deism*.

THE generality of Mankind know no Difference betwixt *Deists* and *Atheists*, yet they are widely different; not to say 'tis hard, even next to an Impossibility, that there should be any real *Atheists*. The Existence of a supreme Being is so evidently proved, the distinguishing Characters of Good and Evil, and their Consequences, are so deeply ingraved in the Conscience of every Man, that they cannot entirely throw off the Notion of a God. Accordingly we find that the most unpolished and barbarous Nations have always entertained some Belief of a God-head, and cannot be looked upon as Atheists: The same must be said of the *Chinese*, of the Inhabitants of *Japan*, and of all Idolaters: for tho' *Tertullian* says truly that *there is no God, if he is not one*; yet it does not follow that all those who worshipped more than one, thought that there was none.

ATHEISM then is a *Chimera*, but *Deism* is not so; to own the Being of one God, to worship him, yet so as to embrace, out of Policy, what Religion soever is most in vogue, and favoured by the Government, is as natural to the general Bent of Mankind, as to live under that Government as long as our Affairs require it, or our Inclination leads us. As for those, if there be any such, whose Principles are destructive of publick Society, they might be thought to go beyond *Deism*; but either they are not serious in their lawless Schemes, which if successful, would prove their own Ruin, as well as of the rest of Mankind; or rather they act against their own Knowledge, to acquire an empty Reputation of senseless Wit.

ON the other Side, both in civil and ecclesiastical Societies, several are accused of *Deism*, who are no ways guilty of it: and the more they complain of such Usage, all their Protestations serve only to strengthen the Prejudice-conceived against them. Thus an Indifferency as to the various Opinions which divide Christendom, too extensive a Toleration of all Sects, Errors of divers kinds, such as those of the *Anabaptists*, *Socinians*, *Remonstrants*, &c. Even too much Freedom in censuring the Faults of Churchmen, and the Quibbles of the Schools, are looked upon as the worst sort of *Deism* by fiery Zealots or over-scrupulous Christians.

BUT the Sect we are now giving an Account of, is of a *mixt Deism*, as is evident by their Tenets. The Founders of it were *Pontian of Hattem*, and another *Dutchman* named *Woutelaer*, who, they say, added some of their own Notions to the System of *Spinoza*, and interlarded the whole with some *mystical* Opinions of the *Pietists*. This Sect of *Hattem* still meets, but with so much Privacy, that no one is admitted to their Assemblies, unless he can give evident Proofs of his being a trusty Member of their Society. This Precaution is necessary to avoid the grievous Penalties inflicted

* *Deus si non unus est; non est; quia dignius credimus non esse, quodcunque non fuerit ut esse debeat.*
This seems to favour *Bayle's* Problem, in his *Thoughts on Comets*.

upon them by an Edict of the States of *Holland* and *West Friesland*, which orders, that they shall be banished or cast into Prison, and severely punished as Enemies to Virtue, to Divine Worship, and Disturbers of the publick Peace; that their Books shall be suppressed, and the Authors, Printers and Publishers proceeded against as directed in the Edict about *Spinofism*.

OUR curious Readers may find a full Account of *Baruch* or *Benedict Spinofa* in *Bayle's Dictionary*, to which may be added his *Life*, published by *Maximilian Lucas*, one of his Disciples; he was born at *Amsterdam*, Son of a *Portuguese Jew*: His bold Explications of Scripture occasioned his being excommunicated, and cast out of the Synagogue; to avoid their Persecutions, after they had obtained his Banishment, he retired to *Rhynsburgh*, then to *Voorburgh*, and lastly to the *Hague*, where he died. *Lucas* praises much his Morals, as to his forgiving Injuries, outward Neatness, and Disinterestedness. His System is wholly included in this Verse of *Lucan*:

Jupiter est quodcumque vides quocumque moveris.

Meaning that there is but one Substance in the Universe, by the different Modifications of which all Nature is formed. He seems likewise, by a Conversation which *Lucas* relates, to have been of opinion, that God had a Body, and that there are no Substances merely spiritual.

PONTIAN of *Hattem* had been a Minister of *Zealand*, in the foggy Air of which Country he invented the System afterwards published by his Disciple *Wootelaer*, who lived at *Amsterdam* beyond the Age^b of thirty four, and vented his Doctrine, whilst he sold Linnen: In the clandestine Assemblies which he held, he entertained his Audience with the following unintelligible Paradoxes.

1. EVERY criminal Thought, Word, or Action, is the Effect of Sin; Sin is a Privation of God, of Soul, of Life, 'tis the Death of the Soul; whoever is sorry for a bad Thought or Desire, is not sorry that he is a Sinner, but that his Sins are discovered, and that God has made him know the State in which he is.

2. OWNING criminal Thoughts, Words, or Actions, is not a Confession of Sins; on the contrary, 'tis a Denial of being a Sinner, since it is a Denial of being dead; for to be dead and to be a Sinner is one and the same thing.

3. ALL Sinners are equally dead, being all equally Sinners; Sin may shew itself in one more than in another; but it is essential to Man, whoever is a Sinner this Day, shall not be more so to Morrow: The Action of Man is not to be called Sin, that Appellation belongs only to his State of Death.

4. ACTION's therefore do not make the Sinner; but they are Sins only, because he was a Sinner first; Sin is the Death of Man, the Actions are only his Corruption, such Corruption as manifests itself when Bodies are naturally dead.

5. WORKS good or bad do not change a Man, they only shew whether he be good or bad, as Fruits change not the Tree.

6. GOD is immutable, and suffers no Change in regard to us, not even by our most criminal Actions: *He is not angry at Man because he has sinned, but Man sinned because God was angry with him* Satan says, *Man has sinned, let him be punished*; God says, *Man is a Sinner*, that is, *he is dead, I must raise him to Life*. No Man can be pleasing to God, till after this Renunciation.

7. FROM thence he concludes, that *they who condemn their Brethren are like the Devil, and those who . . . are merciful to them resemble God*. Man is dead by Sin, Actions

^b See also a Pamphlet called *Korte Aanzmerkinge*, that is, *Short Remarks*, &c.

which are bad are the Corruption flowing essentially from Death : to be angry ^{at} bad Actions is as extravagant, as to be angry at a dead Corps for stinking.

8. HE calls Christ *Peacemaker*. 'Tis foolish to enquire what Faith a Man professes ; there is but one Faith. " Whoever thinks himself just is quiet, he rests, " and works no more ; his Repose is the Effect of his Faith. Those who do not " enjoy Rest, and go on with Works, and do not think themselves just yet, but " endeavour it, those divide themselves into Sects..... as *Catholicks, Mennonites, " Socinians, Arminians, &c.* they even belong to Religions intirely opposite to " Christianity, as *Judaism, Mahometism, and Paganism* yet all these Divisions " make no Difference amongst them ; they are all alike, says *Hattem*, they con- " demn Christ, *crucify him over again*, and make him a Liar and an Impostor."

9. THREE Persons are one God, who denies one, denies all three. Jews, Mahometans, Socinians deny the Son, who is the second Person of the Trinity ; therefore they reject God, therefore they are Atheists. Catholicks, Mennonites and Arminians are Atheists, says *Hattem*, because they are not at Rest in *Quiet*, but take Pains to give God Glory, and to do his Will.

10. GOD alone can do his own Will, Man worships him and does his Will only *passively*, by receiving his Impressions, &c. Then all Religion is only *passive*.

11. WHOEVER pretends to any other but this *passive* Religion is an *Atheist*, by calling *the Will of God* any other Will but that of the Creator.

12. *All those who believe that God has within himself a Law which Men are required by God and obliged to fulfil, are Atheists and Idolaters* ; because all Religion consisting in this *being passive*, it must be a wild and vain Imagination, to pretend that religious Worship consists in obeying Laws, supposed to flow from God.

13. THEN he concludes no one can believe in God unless he is insensible, immovable, and has no Desires.

14. THEY have no Faith in God, who are displeased at any thing that happens ; who are not satisfied either with their own Conduct, or that of others ; who think they can do more, be more holy and happy, and enjoy a more desirable State.

15. So that whoever desires to be *any thing else than what he is*, does not believe in God, even tho' he should wish a sick Person to recover, or a Drunkard to leave off Drunkenness : Censures and Punishments, Repentance, Desires and Endeavours of Amendment are useless ; Men by such Sentiments resist the Will of God, and become inflexible to it, and consequently are without true Faith and Atheists.

16. THIS Indifferency ought, according to *Hattem*, to make a true Faithful equally satisfied whether Virtue or Vice is predominant in himself or others : *Passiveness and Quiet* will be his only Virtues, these will keep him *even from knowing Evil, and render him pleasing to God the Creator*, whom by the first Article of the Creed we are to believe.

17. The Actions of Men are their Fruits, and are such as those who do them : good Fruits cannot be expected from bad Trees, Men are essentially bad ; 'tis therefore a wicked Opposition to the Will of God, to require good Fruits (good Actions) from Men.

18. THE Son is the Word of God and his Wisdom.... our Prophet and Doctor, &c. all the Expressions of Scripture teach us, that believing in him consists in receiving his Testimony as infallible..... Now the Testimony of the Son of God is that *the Will of God is not in Precepts, that our Actions are not the Obedience we owe him : We*

obey by Faith, and the Will of God is his eternal Decree. We are neither better nor worse by our Actions.

19. THE Corruption of Man is according to God's Will, *Man is naturally dead, naturally wicked, naturally damned, &c.* yet our Works are the Works of the Son of God, by which we know we are Sinners, dead, without Soul, without God, in a Word perfect Atheists, &c.

20. But a true Faithful is not sorry for his Sins, he owns them, humbles himself in the Sight of God, acknowledges that he is dead, and that as such he can only spread Infection (commit Sins) and this is all the *Repentance* and *Confession* required: so says *Hattem*, and adds, "That no one believes in the Son of God, but owns " that he rejects the Divinity: to own a God is to deny that one is dead." Who can understand this Nonsense? and what dreadful Consequences flow from such Principles?

21. THE Love of God and of our Neighbour does not consist in Actions. This would be a Denial of God's Justice; and prove only as a Disguise of our hating the supreme Being.

22. THE Love of God consists in Faith, and that is shewed by being pleased with the Punishments he inflicts, and those are our bad Actions. Probaby *Hattem* himself did not understand his own Expressions.

23. THE Faithful alone are filled, glad, and content, &c. All is the Work of God, therefore every thing pleases them: they are always perfect, because they are such as God thought fit they should be. Their Works are their Punishment, they own it and thus are justified: they alone are the regenerate Children of God, his Heirs, and are intimately united to him by the most tender Affection; which *Hattem* and most *Myssicks* express after the Model of *Solomon's* Canticle by the most endearing Words employed in Love Affairs.

THESE are the chief Tenets of *Hattem*, a strange Jumble of *Quietism* and other Heresies, with which, no doubt, our Readers are sufficiently tired: These Sectaries were accused of *Atheism* and *Libertinism*, and no Wonder; they supposed every Body else to be *Atheists*, and by Retaliation the same was objected to them: again, it was reported^a that they enlisted Men in the Devil's Name, and made them swallow in a Glas of Wine a Paper with the Word *Devil* wrote upon it; that their Teachers were Wizards, and used Conjurations: which Calumnies (if we believe this their Apologist) had the desired Success in reducing the *Hattemites* to fly their Country, or to abscond. We must not omit letting our Readers know that *Pontian of Hattem*^b had frequented the *Cocceian* Schools.

SOME pretended Wits who have lately renewed in *Holland* the System of the Soul of the^c World and the Eternity of both^d might with Justice be reckoned *Spinofists* and *Deists* more than *Hattem*. One of them indeed pretends to be far from a *Spinofist*, by establishing some Difference^e betwixt God and Nature. The same Writer maintains also, that the Trinity is only three Modifications of the su-

^a See *Buitendyk's* Letters to *Davervelt*, Letter third.

^b See Letter fourth to *Davervelt* towards the End.

^c This Soul is said by ancient Philosophers to be united to Matter, as our Souls are to our Bodies, and is the Life of Matter, as the Soul is the Life of the Body: But tho' inseparably united as our Soul is not our Body, so God is not Matter. Others have been of Opinion, that Matter is coeternal with God, as a Shadow is coeval with the Body.

^d This Author and his Disciples, as much as can be guessed from his Reasons, seem to think that Matter flows from God, as Light does from the Sun.

^e See a *Dutch* Book entitled, *Imaginary Chaos*, &c.

preme Being; that Extension is essential to God, and is the second Person; that Creation is from all Eternity, &c. He and some others, namely one *Deurhof*, have had some Followers, and held as they do still some small Assemblies, in a very private Manner, to avoid the Prosecutions which the Magistrates might make against them ^a.

THE ancient and modern *Wits* have always endeavoured to bring into Contempt the Religions settled in every Country: But never thought fit to break Society upon that Account with the rest of Mankind. And after all their Arguments, have been forced at last to own the Necessity of some Religion, not only to keep Men in Awe, and out of Fear ^b, but because they were convinced of the Being of a God by Dint of Demonstration; when forced so far, they have denied *Revelation*, yet could not avoid acknowledging that God might reveal himself by some Means or other, that being so much above our Reach of Understanding, his Authority must overcome all Objections; thus these Libertines, Deists, pretended Wits, with their bold Inquiries, are reduced to own the Weakness of their boasted Reasonings, and to *humble themselves under the powerful Hand of God*.

THEY ought likewise to be reckoned as *Deists*, who believe that all Religions are equally agreeable to God, provided they are not opposite to the Laws of Nature: *God they say loves Variety in Religious Worship*. But if he has revealed any Religion, that only can be agreeable to him, which he has prescribed; and how can Man know, without Revelation, what exterior Worship is acceptable to the supreme Being? They also must be deemed *Deists*, who, as *Toland* and *Woolston*, under Pretence of crying down Superstition, have attacked Religion itself, as being loaded ^c with *ancient Errors, ancient Frauds, ancient Lies, which by Length of Time ^d have been taken for Truths, and which the old Heathenish Romans highly prized, and I wish, says Toland, I might not be forced to say Christians do likewise ^e*. Superstition is no doubt a great Evil, Fables and Stories have brought Religion into Disrepute, and cannot be countenanced by any rational Man, unless actuated by Avarice, Ambition, Ignorance, or an over credulous Fear: We must then conclude, that a truly religious Man *renders to God what is due to him*, submits himself, and the whole Extent of Reason, to his infallible Word; adores him in Spirit and Truth; loves him, without servile Fear, out of Gratitude and Duty; expects all Good from his bountiful Hand, despises the Terrors of Death, and rejects all the false Notions of an inexorable Fate ^f.

^a Such Meetings are still held in several Towns, in retired Places, and under inoffensive Pretences, such as mutual Visits, smoaking a Pipe, or drinking Tea, which is followed with Talking of Religion, &c.

^b *Primus in orbe Deos fecit Timor.*

^c *Antiqui errores, antiquæ fraudes, antiqua mendacia.* *Adeisdæmon*, p. 31.

^d *In rebus tam antiquis si quæ similia veri sunt, pro veris habeantur satis habeam,* *Livy.*

^e *Maximi certe talia fecerat Romanum vulgus, utinam & Christianum dicere non possem!* *Adeisdæmon*, p. 34.

^f *Felix! qui potuit rerum cognoscere causas,
Atque metus omnes & inexorabile fatum
Subiecit pedibus, &c.* *Virg. Georg. lib. 2.*

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THE
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AND
RELIGIOUS CUSTOMS
OF THE
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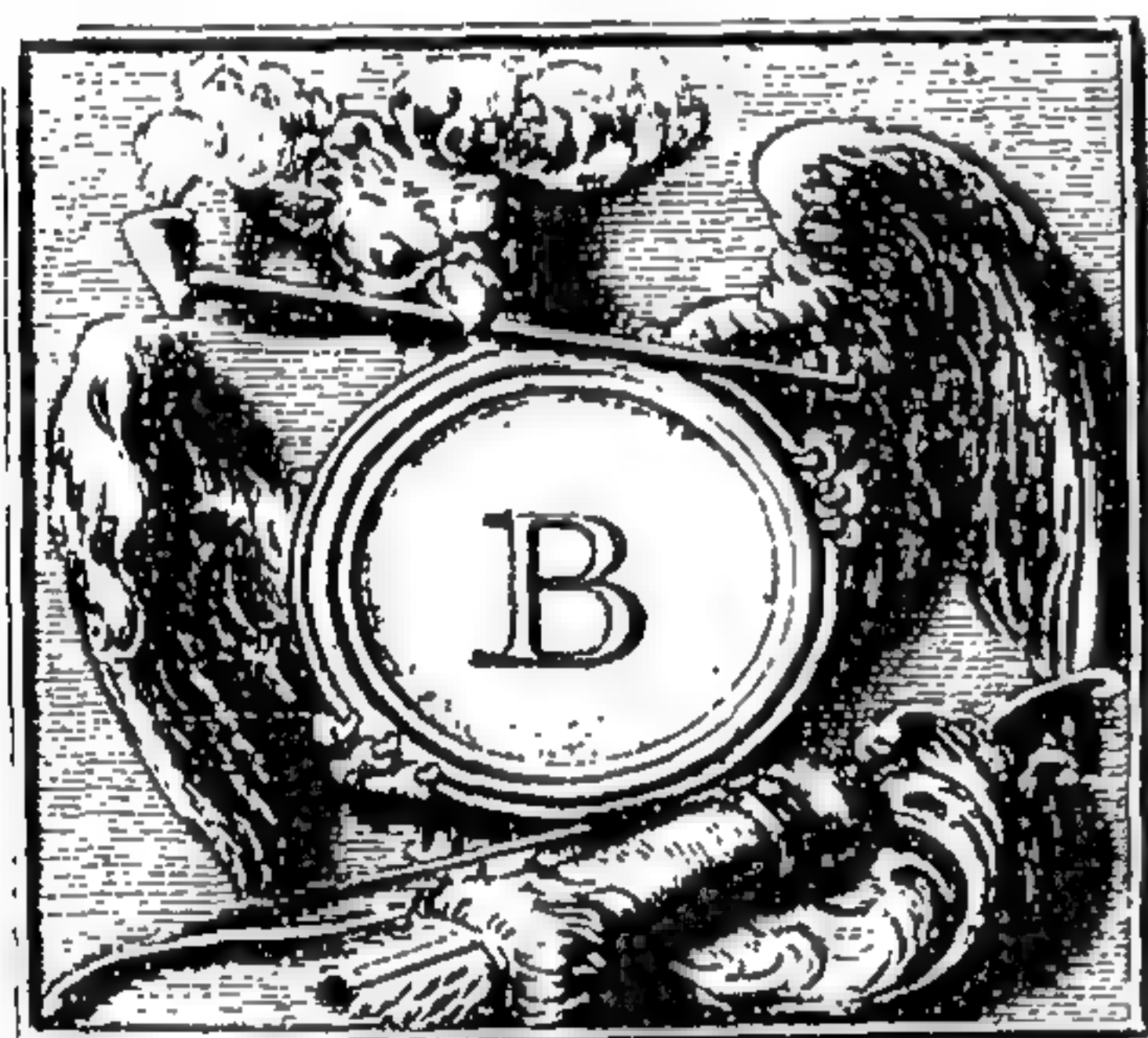


The Night of the Decree

INTRODUCTION

TO THE

HISTORY of MAHOMETISM.



BEFORE we enter into a particular Description of *Mahometism*, it seems necessary to give some Idea of the Nation which gave Birth to *Mahomet*. We shall borrow this Introduction from two or three Authors whom ^a we shall often copy, and we frankly own they have a Right to claim it as their own. This Acknowledgment is due both to the said Authors and to the Publick, lest we should become guilty of Plagiarism; a Crime so common in the Republick of Letters, that few Authors are

exempt from it, and most Booksellers ready to receive and conceal those Thefts.

Arabia derives its Name from a small District of the Province of *Tehama*, called *Araba*, from *Yarab* Son of *Kahtan*, and Father of the antient *Arabians*. Others are of Opinion this large Country has been so called from its Deserts, or from its different Inhabitants, &c. Antient Christian Authors generally give to all the People of *Arabia* the Name of *Saracens*, which Word signifies *the East*, or, according to *Bochart*, *Plunder*. This Etymology, as we shall see hereafter, does not please *M. Gagnier*.

^a The Discourse published by Mr. *Sale* in 4to at *London* in 1734, before the *English* Version of the *Coran*. The two last Lives of *Mahomet*, one by Mr. *Gagnier* still living, the other a Posthumous Work of Mr. *Bouhainvilliers*.

I. Origin of the ARABIANS.

The Historians of that Nation reckon three sorts of *Arabians*.

I. The *Primitive* or *Antient Arabians*; who were the first Inhabitants of *Arabia* after the Flood, and their Posterity is either lost, or blended with those who came in after them.

II. The *pure* and *unmix'd Arabians*, that is the Children of *Kathan* or *Yöflan*, who after the Confusion of Languages settled in that Part of *Arabia* called *Yemen*, or *Arabia Felix*. *Kathan* had two Sons, *Yarab* and *Giorham*. *Yarab* founded the Kingdom of *Yemen*; *Giorham* that of *Heyaz* or *Hegias*.

III. The *Mostarabians*, who became *Arabians* either by settling amongst them, or by contracting Alliances with the *pure Arabians*. These *Mostarabians* are the Offspring of *Ishmael* Son of *Ibrahim* or *Abraham*, from whom *Mahomet* pretended to draw his Pedigree in a direct Line. We must say something of the two first sorts of *Arabians*; tho' no more than is necessary to give us a competent Knowledge of the Origin of *Mahometism*.

Mr. *Gagnier* is of Opinion, that “ the first of the PRIMITIVE or ANTIENT
“ ARABIANS, who settled in *Arabia* immediately after the Flood, was the said *Giorham*
“ called the First, to distinguish him from another of the same Name. He was
“ of the Posterity of *Seth*, *Adam's* Son, and saved in *Noah's* Ark: for though eight
“ only are mentioned in Scripture to have been saved in it, yet the *Arabian* Histo-
“ rians, says *Gagnier*, pretend there were eighty Persons so saved. Coming out of the
“ Ark he went and dwelt in *Arabia*, and there his History ends; not the least
“ Footstep of his Offspring remains.” Those who are inclined to give Credit to
Facts without any Proofs or authentick Records, may believe this Account. Such
are also the first pretended Histories of the *Chinese*, *Swedes*, &c.

There are also four Tribes, which made so many Nations comprehended under the Name of the *Primitive* or *Antient Arabians*, viz. *Adits*, *Thamudits*, *Giadits*, and *Tasmits*. All of them Children of *Sem* Son of *Noah*: for which Reason *Sem* is called the Father of the *Arabians*. As the *Coran* mentions these four Nations to have been dreadful Examples of God's avenging Justice, we must give a short Account of them.

1. *Ad*, Father of the *Adits*, was Son of *Aws* called in Scripture *Uz*, Son of *Aram*, Son of *Sem*, Son of *Noah*. After the Confusion of Languages, he went to the South Part of *Arabia* called *Hadramawt* in a District named *Al-Alcaf*, that is, *moving Sands*, which reaches from the *Yemen* to the Country of *Oman*.

Schedad, Son of *Ad*, was the first Ruler or King of the *Adits*. He governed, according to the *Eastern* Authors, with much State and Splendor, and was so proud as to flatter himself that his Subjects would honour him as a God. They are as lavish of fabulous Stories concerning this *Schedad* as the *Grecians* concerning their Heroes; but the Particulars are useless here. We know nothing of *Schedad's* Successors: But the *Coran* relates, that the *Adits* being fallen into Idolatry, God sent their Brother *Hud* (whom they pretend to have been *Heber*) to preach to them the Unity of the supreme Being. *Abulfeda* gives the following Account of this Mission. *Hud*, or as most think *Heber*, looked upon by the Jews also as a great Prophet, was sent by God to the *Adits* who adored three Idols. These People, as likewise the
Thamudits,

Thamudits, were Giants of an immoderate Size, to which the *Coran* alludes in these Words: *Remember the Time in which God made you to succeed the People of Noah, when he enlarged your Stature*^a.

Hud preach'd to the *Adits*; they rejected him, persevered in Wickedness; and God punish'd their Incredulity, by sending against them a choaking Wind seven Nights and eight Days successively. This Wind^b was so scorching and pernicious, that the breathing of it entirely consumed their Bodies. So all those Unbelievers were destroyed, except *Hud* himself, and those who believed his Prophecies. *Hud* lived many Years after, and his Tomb is in the Country of *Hadramaut*, or at *Heg'r*, in the Territory of *Mecca*.

The same Tradition relates, that amongst the *Adits* lived a great Man called *Locman* (different from the Philosopher of that Name, who was Contemporary to the Prophet *David*) who was in so high Esteem for his Sanctity, that his Countrymen, labouring under an excessive Drought, which destroyed both Men and Beasts, were persuaded no one else could by his Prayers appease the Anger of God.

This *Locman*, after the Destruction of the unbelieving *Adits*, remain'd in the holy Territory of *Mecca*. God said to him, *Chuse what you like best, except Immortality, and I will grant it to you*. He answered, *Lord, Grant me to live as long as seven Eagles*. His Petition was heard, he took a young Eagle newly hatch'd, and when that dy'd a second, and so on to the Number of seven. Each liv'd 80 Years, and *Lockman* died with the last of them.

The Vulgar, says *Abulfeda* a Mahometan Historian, roundly believe this Fable. We must own ingenuously, that such simple Credulity may be met with elsewhere. The *Arabian* Poets have also set forth this Fable in their Verses.

Other Writers of the same Nation speak of those *Adits* who remain'd at *Mecca* with *Locman*, and were not then involved in the Destruction of their Countrymen; but met at last with as tragical an End; for God, incensed at their Wickedness, changed them into Monkies. This is found in the *Coran*, and may be look'd upon as an allegorical Fiction according to the Genius of the Eastern Nations. Upon the whole, the *Arabians*, when Mention is made of some old Thing or Story, usually say, by way of Proverb, *This was in the times of Ad*, as the *Grecians* did say heretofore, *such things happened in the time of SATURN and of OYGES*.

2. *Thamud*, Father of the *Thamudits*, Son of *Gether*, Son of *Aram*, Son of *Sem*, Son of *Noah*, after the Confusion of Languages, went to settle in the Country of *Heg'r*, betwixt the Province of *Hegjaz* and *Syria*. His Offspring, like that of *Ad*, fell into Idolatry; and when they heard the *Adits* had been destroy'd by a strong scorching Wind, 'tis said, that, to screen themselves from this dreadful Calamity, they chose to dwell in Rocks and Caves. The *ADITS*, said they impudently, *perished only because their Houses were built without Cement*. God, in order to their Conversion, sent to them their Brother *Saleh*, who, we are told must not be confounded with *Selah*, as *Herbelot* has done^c in his Oriental Library; but might probably be *Phaleg*, according to the Opinion of the learned *Bochart*.

Abulfeda, cited by *Sale* and *Gagnier*, relates the Story thus: God sent *Saleh* to the *Thamudits*. *Saleh* was Son of *Obaid*, Son of *Asaph*, Son of *Mafakh*, Son of another *Obaid*, Son of *Hadder*, Son of *Thamud*. *Saleh* preach'd to them the Unity of God,

^a *GelalPdin* explains those Words thus: *The tallest of them was a hundred Cubits high, and the lowest sixty*.

^b See in *Chardin* and other Travellers the Description of this Wind, and of its bad Effects.

^c Mr. *Sale* is the Author of this Remark.

very few believed, and these were of the lowest Rank : The others desired the Prophet to work a Miracle which might convert them, engaging themselves to believe on that Condition. They required he should bring forth a *she Camel* out of a Rock which they shew'd to him. *Saleb* pray'd and begg'd of God to work this Miracle. Immediately a *she Camel*, which had newly brought forth, came out of the Rock. The incredulous *Thamudits*, instead of believing as they had promis'd, did hamstring the *she Camel*. God being provok'd destroy'd them three Days after, by dreadful Storms, Earthquakes and Thunder, in the midst of which, according to the *Arabian* Tradition, the Voice of the Angel *Gabriel* was heard crying out in a frightful manner, *Perish all of you*. After this *Saleb* retired into *Palestine*, but went back afterwards to settle in *Hegjaz*, and persevered in the Worship of God till he died in the fifty eighth Year of his Age. This Tribe of the *Thamudits* is propos'd, with that of the *Adits* to the *Mahometans*, as an Example of the Consequences of God's Anger against the Wicked and Unbelievers.

3. *Gjadis*, *Thamud's* Brother, and Father of the *Gjadisits*, after the Confusion of Languages, settled in the Country which lies betwixt the two *Keblab's*^a, that is between *Mecca* and *Medina*, and all the flat Country of the Peninsula of *Arabia* called *Al-Yemâm*.

4. *Tajm* Son of *Lud*, Son of *Sem*, Son of *Noah*, Father of the *Tajmits*, inhabited the same Countries as the *Gjadisits* : and those two Tribes were united under the Government of *Tajm*.

Abulfeda gives the following Account of them : “ One of the Posterity of *Tajm*, who was King of the *Tajmits* and *Gjadisits*, a wicked and voluptuous Prince, made a Law to hinder the young Women of the *Gjadisits* from being married, till he had obtained from them what was heretofore called^b the *Right of the Lord of the Manor*^c. This highly provoked the *Gjadisits*, who conspired to rid themselves of that Tyrant : In order to put this Design in Execution, they invited the King and his chief Courtiers to a grand Entertainment, which was prepared in the open Fields. Those Wretches no sooner began to be merry, but the *Gjadisits* who had hid their Swords in the Sands, rushed upon the Tyrant, and killed him, with all those who had been invited : They likewise murdered the *Tajmits*, some of whom having escaped the Slaughter, called upon the King of *Yemen*, or *Arabia Felix*, to come to their Help : He granted their Demand, attacked the *Gjadisits*, and utterly destroyed them, and from that Time there is no Mention made in any History either of the *Gjadisits* or of the *Tajmits*, so far that when any incredible Story is related, it is pass'd into a Proverb, *This is a Story of Tajm*.”

This is all the Account given of those antient *Arabian* Tribes, the Whole of which is uncertain, if not fabulous ; yet serves their Poets and other Authors as a Ground-work for their Poems, Allusions and Proverbs. Even the Historians relate gravely these Fables ; and the *Coran* itself, if literally understood, looks upon them as the Basis and Foundation of the Doctrine of Morality. We now must introduce a more credible and sure History of the *unmixed Arabians*.

This Nation is the Posterity of *Kathan*, Son of *Eber*, Son of *Schalekh*, Son of *Arphaxad*, Son of *Sam*, Son of *Noah*. *Kathan* is the same as *Töctan* Son of *Eber*, Brother to *Phaleg*, mentioned in the Book of *Genesis* : This is so firmly believed by

^a See hereafter the Meaning of that Word.

^b “ These two Notes are only to let us understand, that our Author, out of Modesty, has put these Words instead of those employ'd by *Abulfeda* or his Translator ; and for the same Reason I shall not put the pretended *English* or *Scotch* Word he mentions ; but this barbarous Custom is easily guessed at.

Saadiab Gaon, that, as *Pocock* observes, he has put the Name of *Kabtan* instead of *Yoetan* in his *Arabian Version* of the *Pentateuch*, which Example has been followed by *Elmacin*, a Christian Writer in his History. *Eber*, says he, *had several Sons, and amongst them Kahtan, Father of the Arabians, who is also called Yoetan. Yoetan* having many Children, named three of them to be above the rest, *Saba, Awfar, and Hawila*, they all inhabited the *Yemen*.

Kabtan had two Sons, *Ya'arab*, Father of the *Arabians*, who dwelt in *Yemen*; and *Gjorham* the Second, Father of the *Gjorhamites*, who lived in the Country of *Hegiaz*: *Ishmael*, Son of *Abraham*, allied himself to them by marrying a *Gjorhamite* Woman.

Ya'arab had a Son named *Saba*, mentioned in the *Coran*. In the Book of *Genesis*, *Saba* or *Sheba* is placed amongst the immediate Children of *Yoetan*; but the *Arabian* Historians reckon him only in the third Generation.

Saba was so named, says *Abulfeda*, from the many Captives he took in the Course of his Victories, he was before called *Abdschems*, that is, *Servant of the Sun*. From him came all the *Arabian Tribes* of *Yemen*. His Children were *Hamiar, Cablan, Amru, Asb'ar, and Amelab*; from *Hamiar* descended the *Kodhairs*, by *Kodha'a* King of the Province of *Shagr*, his Tomb is yet seen on the Top of a Mountain of the same Name; from the *Kodhairs* came the *Calbits*, by *Calb*, who settled at *Dawnato'l-Gjandal* at *Tabuc*, and on the Confines of *Syria*. *Zobair* Son of *Habab*, and *Zaid* Son of *Harethba* (who was first a Slave, then set at Liberty, and an adoptive Son of *Mahomet*) were both *Calbits*. The *Marahairs* and *Gjobainits* (a numerous Tribe subdivided into several large Families) who settled in the North of *Hegias* towards the Sea of *Gjodda*. The *Baluts*, likewise the *Tanuchites* and the *Salibites*, were Descendants of *Kodha'a*. The last mentioned lived in the Deserts of *Syria*, and were destroyed by the Kings of *Gassan*. *Kodha'a* was also Father of the *Nabbits* and of the *Odbruits*. The Tribe of the *Shaabanites* descended also from *Hamar* by his Son *Shaaban*.

The Posterity of *Chalan* was very numerous, and made up seven Tribes.

1. *Al-Azd*, from whom were derived the *Gassanites* Kings of *Syria*; the *Awfites*, Inhabitants of *Yathreb*, since called *Medina*; the *Khazregiits*, who dwelt in the same Place; these two Families embraced *Mahometism*, and were *Mahomet's*^a *Ansarians*, or his auxiliary Troops: The *Barekites*, the *Dawrites*, the *Atikites*, the *Gasekites*, the *Khofaites*, so called because they were separated from the other Tribes of the *Yemen* by the great Inundation, which in the *Koran* is called *Sil-Al-Arem*, they were obliged to retire into the *Hegjaz*, and settled at *Batn-Marr* near *Mecca*, where they became so powerful, that they usurped the Temple and Principality of *Mecca*, from the Children of *Ishmael*, who had enjoyed it ever since the Destruction of the *Gjoramites*: They maintained themselves in Possession till *Abu-Gabshan* was cheated out of it by *Cosa*, one of *Mahomet's* Ancestors, at a drunken Bout in the Town of *Alfaiet*. The Poets, says *Abulfeda*, made themselves merry on this Loss of the^b *Ca'aba*, and their Verses, according to *Gagnier*, a Man very well versed in the *Arabian* Language, are ingenious, but would not be agreeable in a Translation; we must take his Word for it. However *Aba-Gabshan's* repenting his Bargain when 'twas too late, became a Proverb: and the *Khazaites* were turned out of *Mecca*, and obliged to retire into their old Quarters at *Batn-Marr*.

^a *Ansar*, Protector or Defender. See *Herbelot*, &c.

^b The Temple of *Mecca* was so called.

2. *Al-Tai*, who settled in *Nag'd*, a Province of the *Hegjaz*, near the Hills *Agja* and *Salma*, since called Mountains of *Tai*, who was also nam'd *Odad*: from him came the Families of *Gjodailab*, *Nabhan*, *Bowlan*, *Salaman*, *Hana*, and *Sodus*.

3. *Madbegi*, from whom sprang the Families of *Kawlan*, *Gjanb*, *Awa*, *Sa'ad* (surnamed *Ab-Al-Afbira*, Father of the numerous Family, because he lived to ride on Horseback at the Head of three hundred Men, all of them his own Children and Grand-Children) *Gjofits*, *Zobaidits*, *Al-Nachaits* and *Anas*, of whose Posterity was *Amar*, *Mahomet's* Companion.

4. *Hamdan*, from whom descended the Family of *Rabia*, who were in high Repute both before and after the Establishment of *Mahometism*.

5. *Kenda* had that Name given him for his ungrateful Behaviour towards his Father *Gofair*; he was before called *Thaw'r*; he settled in the *Yemen* joining the Province of *Hadbramut*; and was killed by *Moawia*: from him sprang the Families of *Sasafec* and *Sacun*.

6. *Morad*, Father of all the *Moradites*, who inhabit the Mountains of the *Yemen* in the Neighbourhood of *Zabid*.

7. *Anmar*, from whom descended the *Bagjalits* and *Cbata'anites*. All these were the Posterity of *Chalan* Son of *Saba*, from whose other Children came *Lachm* and *Gjodham*, Children of *Amru*: the *Ashaarites*, from *Ashaar*; and the *Amelits*, from *Amela*; these last fled to *Syria* about *Damascus*, into a Mountain called to this Day *Amela*, at the Time of the above-mentioned Inundation, about the Reign of *Alexander* the Great.

All these Tribes had their own Kings for some Ages; *Mahomet* and his Successors brought them over to *Mahometism*, some by Persuasion, others by Force; having first destroyed the Jews, who from the Time of *Jeshua*, or rather from their Dispersion, were grown very powerful, and had gained many Profelytes in *Arabia*: but as seventy Years before one *Joseph Dhu-Nowas*, an *Arabian* Prince and a Jew, had treated the Christians with the utmost Severity; *Mahomet* served the Jews in the like manner, and forced them to retire out of *Arabia*; He was more humane towards the Christians, only laid a Tax upon them, and allowed them the free Exercise of their Religion.

We shall now introduce an Account of the Origin and Progress of the *Most Arabians*, or *Arabians mixt*, such as may be gathered from the Genealogy of *Mahomet*, borrowed from *Gagnier* in his Introduction to the Life of that false Prophet.

The GENEALOGY of MAHOMET.

“ *Mohammed*, or *Mahomet*, who was also called *Abul Kasem*, that is, Father of
 “ *Kasem*”, was Son of *Abd'ollab*, Son of *Hasbem*, Son of *Abd Menaf*, Son of *Cosa*,
 “ Son of *Kelab*, Son of *Morrah*, Son of *Ca'ab*, Son of *Lowa*, Son of *Galeb*, Son
 “ of *Febr*, Son of *Malek*, Son of *Al-Nadbr*, Son of *Kenanab*, Son of *Hozaimah*,
 “ Son of *Modreka*, Son of *Al-Yas*, Son of *Modbar*, Son of *Nazar*, Son of *Ma'ad*,
 “ Son of *Adnan*.

“ So far all the *Arabian* Historians agree; but some pretend there were about
 “ forty Generations betwixt *Adnan* and *Ishmael*, others reckon but seven: *Abulfeda*

‡ The *Arabians* are often called by the Name of their first Son.

“ thinks it more probable that *Adnan* was Son of *Odd*, Son of *Odad*, Son of *Al-Yesa*,
 “ Son of *Al-Homaisa*, Son of *Salaman*, Son of *Nabet*, Son of *Hamal*, Son of *Kidar*,
 “ Son of *Ishmael*, Son of *Ibrahim* (or *Abraham*) : *Ishmael* was also called *Aarako'l*
 “ *Tharam*, which signifies, a *Spring of Water*, from the Fountain which the Angel
 “ shew'd to *Agar* in the Desert^a. This they pretend is the Well now called *Zem-*
 “ *Zem*, near the *Ca'aba*, or famous Temple of *Mecca*.

“ The direct Line of *Mahomet's* Descent from *Ibrahim* is thus related by *Gagnier*,
 “ *Ishmael* was born in the Land of *Canaan*^b, when *Abraham* was eighty six Years old:
 “ His Mother was *Hagar*, Servant Maid to *Ibrahim*; *Ishmael* was circumcised with
 “ his Father at thirteen Years of Age: *Isaac* being born a Year after by *Sara*, the
 “ Wife of *Ibrahim*, *Ishmael* and his Mother were banished to *Mecca*. This
 “ Town was inhabited by the *Gjoramites*. . . . or pure *Arabians*; *Ishmael* entered into
 “ an Alliance with them, and married ^c *Ra'ala* Daughter of *Madbad* King of the
 “ *Gjoramites*, and had by her twelve Sons, from whom sprang all the Most or Mixt
 “ *Arabians*, otherwise called *Ishmaelites* from their Father, or *Hagarenians* from *Ish-*
 “ *mael's* Mother. As to the Word *Saracens*, there is no Reason to think it is de-
 “ rived from *Sarah*, nor from a Word which signifies *Thieving*, a common Vice
 “ amongst the *Arabians*, as *St. Jerome* takes Notice; but, as *Pocock*^d learnedly
 “ proves it, from another which signifies the *East*; so that *Saracens* only mean
 “ Eastern Nations: As to the Words *Arabia* and *Arabian*, the same *Pocock* may be
 “ consulted.

“ *Hagar* died at *Mecca* some time after her Son *Ishmael's* Marriage, and was bu-
 “ ried at a Place called *Hagira*. *Ibrahim* received a Command from God, says *Gagnier*
 “ and the *Arabian* Historians, to build the *Ca'aba*. . . . which he performed with his
 “ Son *Ishmael*, who furnished the Stone, and work'd with *Ibrahim*. This last men-
 “ tioned Patriarch, whilst at Work, stood upon a Stone, which is to this Day called
 “ *Ibrahim's* Footstool, and on which remains the Impression of his Feet. This
 “ Temple subsisted till the *Koraishites* demolished it in the thirty fifth Year of *Ma-*
 “ *homet's* Life, and built a new Temple, about two thousand seven hundred and
 “ ninety Years after the Building of the first. *Ishmael* lived one hundred and thirty
 “ seven Years, died at *Mecca*, and was buried in the Tomb of his Mother *Hagar*.

“ 1. The *Arabian* Historians mention only two of *Ishmael's* twelve Sons. The
 “ eldest was *Nabet*, who succeeded his Father in the Command or Custody of the
 “ Temple. After his Death the *Gjoramites* usurped that Function, and kept it about
 “ three hundred Years, when they were destroyed by Sicknefs, such as the bloody
 “ Flux and other Distempers in Punishment of their Sins, and then the *Ishmaelites*
 “ recovered their antient Right.

2. “ The second Son of *Ishmael* was *Kidar*, the same who is mentioned ^e in several
 “ Places of Scripture, and *Mahomet's* Pedigree from *Ishmael* is continued by him:
 “ This was known by the Prophetick Light which appeared bright on his Face, as
 “ it had done on his Forefathers from *Adam*. . . . *Kidar* married a hundred Wives out
 “ of the Daughters of *Isaac*, but they all proved barren: At last he learnt by a Dream

^a See *Genesis*, ch. xxi. v. 19.

^b See *Abulfeda* in *Mahomet's* Life: The *Coran*, Sur. 37. v. 103, and following, says, that *Ishmael* was
 to have been sacrificed: the Bible says *Isaac*.

^c The Scripture says to the contrary, that he married a Wife out of the Land of *Egypt*.

^d See *Pocock*, p. 33, 34 and 35 in his Notes.

^e See *Genesis*, c. xxv. *Jerem.* c. xlix. 1 *Chron.* c. i. *Ezek.* c. xxvii. *Psal.* cxx, &c.

“ that ^a *Fakhera*, Daughter of the King of the *Gjoramites*, of the Posterity of *Seth*,
 “ was to be his Wife ; he married her, and had a Son, viz.

“ 3. *Hamal*, who was born in the Life-time of *Jacob* He had a Son named

“ 4. *Nabet*.

“ 5. *Salaman*.

“ 6. *Homaisa*.

“ 7. *Al-Yesa*.

“ 8. *Odad*, so called from his strong Voice ; he was, they say, the first of the
 “ *Ishmaelites* who made use of a Reed to write, and excelled in that Art above all
 “ his Contemporaries. His Son ^b was

“ 9. *Od*.

“ 10. *Adnan* who had two Sons, *Acc* Father of the *Accits*, and

“ 11. *Ma'ad*, so named from his Victories and the Spoils he took from his Ene-
 “ mies. *Zohari* relates that *Moses* hearing of the Depredations committed by
 “ *Ma'ad's* Children upon the *Israelites*, called thrice upon God for Help against
 “ them, without receiving any Answer, which wondering at, and complaining of,
 “ he was answered, *that from that People the best of God's Servants was to be born*
 “ (*Mahomet*). We are likewise told that *Bocht-Naser* ^c (*Nebuchadnezzar*) having
 “ resolved to conquer *Arabia*, and to put their Prophets to Death, and destroy
 “ their Temple, ordered *Jeremiah* to seize *Ma'ad* (of whom *Mahomet* was to come)
 “ to bring him into *Syria*, and hinder him from cohabiting with his Wife ; which
 “ being performed by *Jeremy*, yet *Nebuchadnezzar* set *Ma'ad* at Liberty, and sent
 “ him back into the Province of *Tchemab*, in which *Mecca* is situated *Ma'ad*
 “ had a Son out of the Prophet's Genealogy named *Kodba'ab*, Father of the *Kodaites*,
 “ and in the direct Line.

“ 12. *Nazar* who had four Sons *Anmar*, *Ayad*, *Rabiab*, and

“ 13. *Modbar* (in the Pedigree of *Mahomet*) who tho' younger was established
 “ by his Father in the Dignity of Master of the Temple". (*Gagnier* relates a long
 Story about the last Will and Testament of *Nazar*, the Judgment pronounced by
Al-Afa'a, some Particulars of the four Brothers Journey to *Al-Afa'a*, and of their
 Stay with him ; of which *Herbelot* gives likewise an Account with some Variations ;
 which we omit as useless to the Pedigree of *Mahomet*, or of the *Most Arabians*")
 “ *Modbar* in his old Age had a Son

“ 14. Called *Al-Yas*, that is *Despair*, because his Father had lost all Hopes of
 “ having a Son. *Al-Yas* was also named *Habib*, that is, *the Well-beloved* he
 “ brought back the *Ishmaelites* to the Religion of their Forefathers, and gave a
 “ new Lustre to the *Ca'aba* ; for which Reason the *Arabians* compared him to *Loc-*
 “ *man*, called him *the Prince of the People*, and *Lord of his Tribe*. Nothing was
 “ done without him.

“ Out of the Genealogical Line *Modbar* had another Son, called *Kais*, or *Ailan*,
 “ tho' some pretend that *Ailan* was *Modbar's* Horse or Dog, others say *Ailan* was
 “ Brother to *Al-Yas* and Father of *Kais* : However that be, *Kais* became very il-
 “ lustrious by the Number of Tribes and Families sprung from him, viz. the
 “ *Hawaxenites*, amongst whom *Mahomet* was brought up ; the Children of *Kelab*,

^a *Fakhera* signifies *precious*.

^b Out of *Mahomet's* Line *Odad* had another Son, named *Tai*. See *Vita Mahom.* p. 120.

^c Such is the Ignorance of the *Arabian* Historians, they make *Nebuchadnezzar* and *Jeremy* Contemporaries to *Moses*.

“ who were Lords of *Aleppo* and Kings of *Meusel*; the Families of *Amer*, of *Saasaa*,
 “ and of *Ghafagia*, which last mentioned were in *Abulfeda's* Time Lords in the Pro-
 “ vince of *Erak*; the Children of *Rabia*, of *Gjofm*, of *Helal*, of *Thakif*.... of
 “ *Nomeir*, of *Rabela*, of *Mazen*, of *Gatjan*, of *Abas*; the Tribes of *Dhobian* and
 “ of the *Abasits*, with those of *Solaim* and of the *Algjaits*. The *Dhobianits* and
 “ *Abasits* entered into a War which lasted forty Years about two Horses called *Dahes*
 “ and *Cabra*, who had run against two others named *Al-Chara* and *Al-Fana*, du-
 “ ring which *Antara* the *Abasite*, and *Hefu* the *Dhobianite* signalized themselves,
 “ the first by his intrepid Courage, the second by a boundless Liberality. The
 “ Length of this War gave rise to a Proverb about Law-suits not easily decided, which
 “ are said to be like *the War of Dahes and Cabra*. *Adwan*, whose Tribe inhabited
 “ *Taief* before the *Tbakistcs* was likewise a Descendant of *Kais*.

“ 15. But to return to *Mahomet's* Pedigree, *Al-Yas* had a Son called *Amer*, and
 “ surnamed *Modrecab*, that is, the *Pursuer* or *Obtainer*, because all the good Qualities
 “ and Virtues of his Ancestors, (besides the prophetick Light shining in his Face as
 “ it did in all *Mahomet's* direct Line) were re-united in his Person: he was for
 “ many Years without a Wife, but at last he married his Cousin-German, having
 “ been advised in a Dream to do it.

Al-Yas, in the Collateral Line, had another Son named *Tabecba*.... from whom
 were derived the Tribes or Families of *Tamin*, *Rabba*, *Datbah*, and *Mozaina*, all
 of which were called *Kbendafits*, from their Mother *Kbendaff*^a.

“ 16. *Amer* or *Modrecab* had a Son in the direct Line called *Kboxaimab*; and in
 “ the collateral another named *Hodbail*: from him sprang all the *Hodbailits*, and a-
 “ mongst them *Abdo'lla* one of *Mahomet's* Companions, the Poet *Abu-Dhowaid*, &c.

“ 17. *Kboxaimab*, in the prophetick Line, had a Son named *Kenana*, from the
 “ Word *Ken*, which signifies a *Covering*, a *Shade*, because he protected his People:
 “ His other Children were *Hawn* (from whom came the Tribes of *Addabal* and of
 “ his Brother *Al-Daish*) and *Afad* Father of the *Cabelites* and of the *Dowdanites*.

“ 18. *Kenana's* Son *Malek* was surnamed *Al-Nadbr* for his Beauty.... in the
 “ Collateral Line *Kenana* had several other Sons, viz. *Mal-Kân*, *Abd-manab*, *Amrou*
 “ and *Amer*, from each of whom sprang several Tribes.....

“ 19. *Malek's* only Son was *Fehr*, surnamed *Kerajsh*, by Reason of his Boldness
 “ and Courage; others are of Opinion *Al-Nadbr* had that Name given him by
 “ God, upon account of his plain and frank Temper; lastly, some Authors derive
 “ that Word from *Karasha*, which signifies to *assemble* or *gather*, because *Cofa*,
 “ *Ferb's* great Grandson, got together all the Descendants of *Ferb* to obtain by
 “ their Help the Possession of the *Caa'ba*.....

“ 20. *Galeb* was *Ferb's* Son in the direct Line: in the Collateral *Ferb* had two
 “ other Sons, viz. *Mohareb*, Father of a Tribe of the same Name, and *Al-Hareth*,
 “ from whom sprang the Family of *Al-Chologe*, whose Descendant was *Abu-Obaidah*,
 “ one of the ten Martyrs mentioned in the History of *Mahomet*.

“ 21. *Galeb* had a Son in the direct Line called *Lowa*, and one in the collateral
 “ named *Taiem* or *Al-Adram*, that is, *without a Beard*, whose Descendants were
 “ nicknamed *Adramits*.

“ 22. *Lowa* had six Sons, viz. *Caab* in the direct Line, and in the collateral *Al-*
 “ *Hareth*, who died without Issue, *Saad*, *Hofaima*, *Amer* and *Afama*, who were

^a That is *who walks proudly*.

“ Founders of as many Tribes: *Amru* who was killed by *Ali* in the War of the
 “ *Ditch* was of the Posterity of *Amer*. *Ca'ab* enjoyed a great Authority amongst
 “ the *Arabians*, he changed the Name of the sixth Day of the Week from *Arnba*,
 “ which signifies a *Day of Joy and Pleasure* to *Gjama'a*, which means a *Day of*
 “ *Assembly*, and consecrated that Day to divine Worship, calling the People together,
 “ and instructing them in the Law of God, and foretelling the Coming of *Mahomet*,
 “ (if we give any Credit to *Mahometan Legends*).... But after *Ca'ab's* Death, which
 “ happened five hundred and twenty Years before the War of the Elephant^a, at
 “ which Time *Mahomet* was born, all his Instructions and Exhortations were
 “ forgot.

“ 23. *Morra* was in the Prophet's Genealogical Line Son of *Ca'ab*, who had also
 “ two other Sons, *Hofais* (Father of the *Sabamits*, and likewise of the *Gjemachits*,
 “ from whom came the two Brothers *Omaia* and *Obba*, sworn Enemies of *Mahomet*)
 “ and *Ada* Father of the *Adits*, from whom descended *Sa'id* one of the ten Mar-
 “ tyrs, and *Omar* one of the *Califes* who succeeded the Prophet.

“ 24. *Morra* had in the direct Line a Son named *Kelab*, or *Hakim*, or *Adwa*.....
 “ and two more in the collateral, viz. *Taiem* (from whom descended *Talha* one
 “ of the ten Martyrs, and *Abu-Beer* surnamed *Al-Seddick the faithful Witness*, who
 “ was *Mahomet's* Father-in-Law, and his Successor in the Dignity of *Califf*) and
 “ *Tokdba*, from whom sprang the *Makhsumits*.....

“ 25. *Kelab*, in the Collateral Line, had a Son named *Zabra*, Father of the *Zabrits*,
 “ from which Tribe came *Sa'ad* one of the ten Martyrs, and *Amenab* Mother of
 “ *Mahomet*: But in the Genealogy of the Prophet, *Kelab's* Son was *Zaid*, otherwise
 “ called *Kofa*, upon Account of his Beauty, Learning, Love for Truth, and glorious
 “ Achievements.... he married *Haia* Daughter of *Halil*, who besides being Master
 “ of the *Ca'aba*, was also chief Ruler of *Mecca*. *Kofa* found Means to obtain
 “ the spiritual and temporal Government, took upon him the Name of King^b,
 “ and left three Sons, viz.

“ 26. In the direct Line *Abd-Menaf*, or *At-Moghaira*, or *Al-Kamar*, that is, *the*
 “ *Moon*, by Reason of his Beauty, he was declared Prince in his Father's Life-
 “ time.... died at *Mecca*, and was buried in the Hill named *Al-Hagian*, which
 “ became a common Burying-Place. *Kofa's* Sons in the Collateral Line were *Abdo'l-*
 “ *Dar*, (Founder of the Family of *Sbaiba*, from which descended *Al-Nadbre* one of
 “ *Mahomet's* most inveterate Enemies, and put to Death by his Order after the Battle
 “ of *Bedr*) and *Abdo'l-Ozza*, from whom came *Al-Zobair*, one of the ten Martyrs,
 “ and *Khadigja* Wife of the Prophet.

“ 27. *Abdmenaf* had in the Genealogical Line a Son called *Amra*, surnamed
 “ *Al-Ola the Sublime*, by reason of his high Station, or *Hasbem*, that is the *Bread-*
 “ *Breaker*, because in a Time of Dearth he furnished his Subjects with Bread....
 “ he died at *Gaza*. In the collateral Line the other Sons of *Abd-Menaf* were *Abd-*
 “ *shems* (Father of the *Ommiads* by his Son *Ommiah*, from whom descended *Ocka*,
 “ put to a violent Death by *Mahomet*, after the Battle of *Bedr*.) *Al-Motalleb* (Fa-
 “ ther of the *Al-Motallabits*) and *Nawfal* (Father of the *Nawfalites*.)

^a According to this Chronology, *Ca'ab* lived in the first Age of Christianity, before the Destruction of *Jerusalem*.... but the Time of his Birth, or how long he liv'd, is not known.

^b *Gagnier* relates the Story of *Kofa*, his obtaining the Possession of *Mecca* and the *Ca'aba* two different Ways; the Curious may consult him.

“ 28. *Hassem* had only one Son named *Sbaiba Al-Hamd*, that is *Venerable old*
 “ *Age* because he had, when born, Gray-hairs ; he was likewise call'd *Abdo'l-Mo-*
 “ *talleb*, because that having lost his Father in his Childhood, he was brought up
 “ by his Uncle *Al-Motalleb*. He was the first *Arabian* who dy'd his Hair black :
 “ God revealed to him where was the Well of *Zemzem* about five hundred
 “ Years after the *Gjoramites* had thrown into it the Swords and Armour of *Kolaab*,
 “ the two golden *Antelopes*^a, several other precious Things, filled it up, and fled
 “ into *Arabia Felix*. *Abdo'l-Motalleb* went about digging up the Earth, with his
 “ only Son *Al-Hareth* ; the Work was interrupted by the *Koraisbits*, he made a
 “ Vow to God that if he sent him ten Sons more to help him, one of them should
 “ be sacrificed, in the mean while he kept Possession of the Place, and having had
 “ eleven Sons more, he began to dig again in Spight of all Opposition, he found
 “ the above-mentioned Treasure, and at last the Spring of Water^b, of the Swords
 “ and Armour he made an Iron-gate to the *Ca'aba*, and melting down the golden
 “ *Antelopes*, he covered the Gate with gold Plates^c . . .

“ 29. *Abdo'l-Motalleb's* Son in the Genealogical Line of the Prophet was *Ab-*
 “ *do'llah*, the handsomest of all the *Koraisbits* ; all the Women were deeply in
 “ Love with him, infomuch that *Joseph's* History with *Potifar's* Wife was often
 “ renew'd, and the Night in which he consummated his Marriage with
 “ *Amenab*, two hundred *Arabian* Women died (of Grief) without having ever
 “ been married. *Abdo'llah* had twelve Brothers and six Sisters, but four of the
 “ Brothers only, viz. *Abu-Taleb*, *Abdo'l-Ca'abah*, *Haniza* and *Al-Albas*, and one
 “ Sister named *Safia*, lived to the Time of the *Islamism*^d.

“ The Time of *Mahomet's* Birth drawing near, all the *Arabian* Witches spoke
 “ of it ; *Satan's* Throne was destroyd, all the Idols were thrown down, a great
 “ Famine with which the *Koraisbites* had long been afflicted, ceased by a sudden
 “ Fruitfulness of the Earth, and that Year was named *the Year of Liberty and*
 “ *Joy* ; all the *Arabian* Women desired Male Children, in hopes of bringing forth
 “ the so long expected Prophet ; lastly, God^e *destroyed the Masters of the Elephants*
 “ . . . in the following Manner.

“ The *Abyssins* or *Ethiopians*, (having over come the *Hemiarits*, and forced their
 “ last King *Dhu-Nowas*, a Jew and a cruel Persecutor of the Christians, to fling him-
 “ self into the Sea,) were at that Time Masters of the *South Part of Arabia*. One
 “ *Abrahah* sent by *Negus* King of *Ethiopia* to be Governor of that Country, grew
 “ jealous of the Glory of the Temple at *Mecca*, he therefore built a magnificent
 “ Church in *Sana'ab*, the Place of his Residence, and Capital Town of *Arabia*
 “ *Felix*, and ordered all the *Arabians* to come to it in *Pilgrimage* instead of going
 “ to *Mecca*. But an *Arabian* of the Tribe of *Kenan* came privately into the Tem-
 “ ple and did his Occasions in it ; *Abrahah* highly incensed at this Insult and
 “ Prophanation, swore he would revenge that Affront by destroying the Temple
 “ at *Mecca* ; he took the Field with a powerful Army, which was still more
 “ formidable by a prodigiously large Elephant^f, on which *Abrahah* himself was

^a A wild Beast in the *Indies* about the Bigness of a Roe-buck.

^b The same which the Angel shew'd to *Agar*, *Ishmael's* Mother.

^c The first Gold with which the *Ca'aba* was adorned.

^d See hereafter the Establishment of *Mahometism*.

^e See the *Koran*, Sur. 105. v. 2.

^f Some Authors say there were thirteen Elephants in that Army.

“ mounted

“ mounted ; But when he was come within a Day’s Journey of *Mecca* ac-
 “ cording to *Abdo’l-Motaleb*, his Prediction and Prayer The Elephant
 “ would not go towards *Mecca*, but turned his Back to it, all possible Means were
 “ used without Success to make the Beast advance towards *Mecca*; Part of the
 “ Army was drowned by a Torrent which drove them into the Sea, the rest were
 “ killed by an Army of Birds black and white, with a Mixture of green and
 “ yellow, which held in their Claws and Beak three Stones which they darted
 “ upon the Head of the Men, and pierced them through from Top to Bottom ;
 “ *Abraham* was struck with a Distemper which caused his Body to fall in Pieces:
 “ One Man only, *viz. Abu Yaksum* escaped to bring the News to the King of
 “ *Ethiopia*, which he had no sooner done, but he was killed by one of the said
 “ Birds”. Such are the Wonders which, if we credit the *Arabian* Legendary Au-
 thors, God wrought for the Preservation of the Temple of *Mecca*; and were the
 Fore-runners of *Mahomet*’s Birth, who was *Abdollah*’s Son by his Wife *Amena*,
 and was conceived on a *Friday* Night in a Country-house, within the three Days
 on which Sacrifices were offered in the Vale of *Muna*, at the Time precisely when
 the *Arabians* performed the Ceremony of throwing Stones against Satan, in the 881st
 Year of the *Æra* of *Alexander the Great*. We cannot doubt but most of our
 Readers will look upon this Account as fabulous, yet some Facts may be true
 which a Man of *Mahomet*’s Turn of Mind might easily improve into Miracles, as
 others have done, and will appear by the following Dissertations.

A DISSERTATION.

The Life of MAHOMET.

WE shall follow in this and the following Dissertations the same Method of which we have made use in the whole Work. To a faithful Account of what has been related by Historians, we shall now and then subjoin our own Reflections; and as we cannot but condemn this *Impostor*, whose Religion has like a furious Torrent laid waste *Asia*, *Africa*, and a great Part of *Europe*; we shall likewise impartially consider, the artful Proportion of *Mahomet's* bold Undertaking, with the common Notions of Mankind, (chiefly of his Countrymen the *Arabians*) with their predominant Passions and Customs, with the then divided State of *Christendom*; and to what Purpose he has employed Enthusiasm and Miracles.

The foregoing Introduction is a Heap of Fables, or at least of uncertain Facts, to which the *Mussulmen* give Credit, as most other Nations do to the Accounts of their Origin fetched from the most remote and dark Recesses of Antiquity. Our Readers must not expect to meet with exact Truth in this Abstract of *Mahomet's* Life ^a. This new Lawgiver like *Numa* and some others, without any other Miracle, has settled his Religion by a due Regard to the Dispositions, Ignorance, Prejudices, Interest and Policy of the People, helped with no small share of Enthusiasm. Fabulous, uncertain, erroneous Stories, are necessary to a Worship so human and carnal: But that such unwarrantable Means should ever have been used for the Sake of vile Interest and Lucre amongst Christians, is a deplorable Misfortune, no ways to be imputed to our Holy Religion, but to the rapacious Avarice of some Miscreants, and the over credulous Disposition of the People.

Mahomet was born at *Mecca*, in the Year of the Elephant ^b, the 571 of Christ, the 4th of *Justin* the Younger at Break of Day, on a *Monday* the eighth of the first Month *Raby* which answers the ninth of *April* of the said Year 571 ^c, according to *Boulain Villiers*. The Historians who are so exact in setting down the Day and Hour of his Birth, relate several Wonders with which it was accompanied: As a Star notified the Nativity of Christ, they likewise relate that all the Cities and Villages of *Arabia* and the neighbouring Countries, were dazzled with an extraordinary bright Light: The new Prophet was no sooner born, but he knelt down, and raising his Eyes and Hands to Heaven, distinctly pronounced these Words, "God is great, there is no other God, and I am the only Apostle of God": He

^a The *Mussulmen* have invented innumerable Fables to honour their Prophet, and some Christians have imitated them, in order to blacken his Character.

^b See *Gagnier* in the Life of *Mahomet*. See the foregoing Dissertation at the End.

^c See *Mahomet's* Life, p. 194. See also *Bayle* in the Note (a) on the Article of *Mahomet*, about the various Opinions concerning the Year of his Birth.

had no Foreskin, an evident Proof, they say, that he was a true Faithful; Satan and his Angels were cast down into the bottomless Pit, and their Oracles, Divinations, and Witchcraft ceased^a; the sacred Fire kept up by the Wisemen of *Persia* was extinguished; a large Lake dried up, and the Walls of the Palace of *Chosroes* King of *Persia*, were thrown down by a violent Earthquake, which fore-boded the Overthrow of the *Persian* Monarchy by an *Arabian*.

On the seventh Day, his Grandfather *Abdēt Motaleb* gave an Entertainment to the *Koraishtes*, and named him *Mohammed*, or as we pronounce it, *Mahomet*^b. About the same Time the young Prophet's Father died without leaving him any Patrimony; but *Halima* nursed him, and received many signal Favours from God upon that Account, and the whole Country had a Share in those heavenly Blessings. The Babe was endowed with a constant Cleanliness, which other Children never have, and was an Emblem of his religious Purity: This last Virtue he was possessed of in an eminent Degree; and it was bestowed upon him by the Ministry of two Angels, who whilst he kept Flocks in the Country with his Foster-Brother, took hold of him, laid him on the Ground, ripped up his Belly and Breast, from whence they took out a black Spot, washed him all over with Snow-water, filled his Breast with Light, closed it up, and he was healed in an Instant. This Story may be allegorically explained, and the black Spot mean Original Sin, of which the *Coran* makes mention^c, as of a heavy Load which weighed down *Mahomet*'s Back, till he was thus freed from it. However his Companion surprized at this wonderful Event, acquainted his Mother with it:^d She found *Mahomet* standing in the same Place, with his Eyes lifted up to Heaven, and his whole Body darting forth Rays of Light: She told her Husband the whole Story; he took it as a Fit of the Falling-Sickness, and was the first Author of the Report, so much spread since, that the grand Prophet of the *Mussulmen* was afflicted with that Distemper: Others pretend that he was either hypocondriack or possessed; and his Nurse *Halima* parted with him, and gave him back to his Mother; saying, She was afraid *the Devil was in him*. 'Tis more likely that *Mahomet* was an Impostor and an Enthusiast, who knew when and how to counterfeit Inspiration and Prophecy, than that he could himself make use of his Fits at every proper Occasion, or that the *Arabians* were such Fools or Bubbles as to mistake a natural Distemper for a Divine Inspiration. Be that as it will, the Scar of this angelical Wound reached from the Pit of his Stomach, to the Bottom of his Belly, and he had it to his Dying-day, if we believe the *Arabian* Legends.

Mahomet being six Years old lost his Mother, and two Years after his Grandfather, and was under the Tuition of an Uncle^e, who carried him some Years after into *Syria*, where *Bobaira* with another^f wicked Monk named *Sergius* owned him as *God's Apostle*, and entered into a close Confederacy to propagate this new Fanaticism. *Sergius* is supposed to have lent a helping Hand in the Com-

^a The Heathen Oracles have also been said to have ceased when Christ was born.

^b *Mohammed* signifies *praised* or *glorified*. He was the fourth *Ishamite* of that Name.

^c Chap. 94.

^d *Maracci* relates this Story in a different Manner:

^e his Name was *Abu-Taleb*.

^f Some are of Opinion *Sergius* and *Bobaira* were one and the same. See *Boulain Villers*, p. 264, and *Prideaux* in his *Life of Mahomet*.

position of the *Koran* ^a. *Bohaira* pretended that a Cloud shaded the young Prophet from the Sun, that when he sat down, the Trees put on a new Verdure to cover him; and that he had seen the Seal of Prophecy imprinted on his Shoulders: Go back, "said he to *Abu-Taleb*, Uncle and Tutor of the Child, and take Care " he does not fall into the Hands of the Jews, for this Child is to perform great Things " by the Appointment of God." *Abu-Taleb* followed the Advice, and went back to *Mecca*.

Beauty, Wisdom, Modesty, Wit, and a decent Behaviour were the Ornaments of *Mahomet* in his Youth, and acquired him the Name of *Al-Amin*, that is the Faithful. At fourteen Years of Age, others say at twenty, he served under *Abu-Taleb* in the Wars of the *Koraisbites*. When twenty-five Years old, he was Factor or Agent for *Khadigia* a rich Widow of the same Tribe, who drove a great Trade, and he undertook a second Journey into *Syria* to manage her Affairs. At *Bosra* in which Town was *Bohaira's* Convent, he wrought new Miracles before him, and another Monk called *Nestor*; these Monks struck with Amazement, and two more Persons of the same Stamp believed in *Mahomet*, tho' not yet manifested to the World, and became the first *Mussulman*.

Khadigia's Affairs being dispatched, *Mahomet* went back to *Mecca*, guarded by two Angels, who covered him with their Wings; the Widow saw them, and shewed to them her Companions: This wonderful Vision, or rather a Passion which sometimes seizes amorous Widows upon the decline, and makes them see every thing in a different Light from other People, joined to the Beauty and promising Strength of *Mahomet*, and to some other Miracles of which one of his Slaves was Witness, made her court him in plain Terms to marry her, which he did two Months and twenty Days after his Return: So far the new Apostle had only Monks, Slaves, and Women for Witnesses of his pretended Mission.

This Marriage made the Prophet very easy in his Circumstances, for fifteen Years or thereabouts he enjoyed the Leisure which accompanies Riches; his Wife brought him four Boys who died under Age, and four Girls who were afterwards married: He often retired during that time, like *Numa* and other Legislators, into a Cave in the Neighbourhood of *Mecca*, and there framed the System of a Religion, which has spread itself and done infinite Mischief throughout the *East*: At last in the fortieth Year of his Age he became a Prophet, and in that Quality preached to the Red and the Black, that is, to all Nations ^b. He was ordered to establish the Law of God as it is contained in the *Koran*, and to abolish the antient Religions chiefly Paganism. Judaism and Christianity he only intended to reform according to *Gagnier* ^c, tho' for want of having a right Notion of the Trinity, he and his Followers have, and do still, give to Christians the Name of Infidels: On the other side *Boulain Villers* ^d gives such a description of the Christianity of those Times, as makes it highly probable *Mahomet* aimed at the Destruction of it; and *Gagnier* ^e, seems to be of Opinion, that *Boulain Villers* himself preferred *Mahometism* to it: These two Writers may be easily reconciled if we consider the vast Distinction which is betwixt professing Christianity, and living as a Christian ought to do. Be that as

^a See *Boulain-Villiers*, p. 222. who tells a Story which he does not believe himself.

^b See *Gagnier*, in his Life of Mahomet, Book 1. Chap. 7.

^c See *Gagnier* in the same Place.

^d See *Boulain Villers* in his Life of *Mahomet*, p. 237. and following.

^e See *Gagnier* in his Preface to the Life of *Mahomet*.

it will, the new Apostle in his motley spiritual and carnal Religion, has borrowed some few good Things from the Christians, which he blended with many bad ones of his own Invention : But he never allowed the Appellation of *true Believers* to any that did not receive the *Koran*, by which he pretends to have restored the *Ijhlamism*, that is, the Religion of *Abraham* and the Prophets, as it is written in the said *Koran*, Chap. 2. This pretended Prophet received his Mission and the true prophetic Gifts by a Vision which he had in the *Night*, called of the Decree. He retired usually to his Cave in the Month *Ramadhan*, in the Night betwixt the three and four and twentieth of it, which was about the Middle of our *January*, *Gabriel* appeared to *Mahomet* and said to him, ^a *Read*. The Prophet answering, *I cannot read*; the Angel replied, *Read in the Name of God who has made the Posterity of Adam from a little congealed* ^b *Blood, for your Lord deserves infinite Veneration, he has taught Man the use of the Pen, he has taught him what he knew not*. This happened in the Mountain *Hora* ^c, in which was the above-mentioned Cave : Going up to the Middle of the Mountain, a Voice came from Heaven to declare to him that he was the Apostle of God, and that *Gabriel* was the Person who spoke to him. After this Vision *Mahomet* fainted, being unable to bear the Glory of the Angel ^d, to prevent which, he appeared in a human Shape. *Kbadigia* was made acquainted of this Apparition by her Husband, her Love for him made her easily believe it, and spread the News with Joy and Zeal : She told it to *Waraka*, who became a Witness for and a Forerunner of the new Prophet and his Law. God and his Angels conversed familiarly henceforth with *Mahomet*, who having received in the fore-mentioned Vision the Rite and Ceremony of Ablution with Prayer; *Kbadigia* was the first who complied with these religious Customs in the Presence of her dear Prophet.

Profelytes came on apace, *Ali Zaid*, *Mahomet's* Slave, *Abu Becre* and several others mentioned by the Writers of *Mahomet's* Life, were the first. Yet the new Prophet did not publish his Mission till three Years after, either because he was then contriving how to succeed in his Designs, or rather because Historians have concealed several Facts, which if known might have discovered the secret Springs of this now seeming wonderful Revolution : But at the Expiration of that Term, a new Apparition was seen, by which he was so much frightened, ^e that he came hastily down from the Mountain *Hora*, crying out to his Followers, *Wrap me up*. But *Gabriel* stopt him in God's Name, and put into his Hands these Words of the *Koran* ^f.
 “ *You who are wrapped up, rise, go and Preach, give Glory to the Lord, purify your*
 “ *Cloaths, avoid Abomination, (that is Idolatry) hope not to receive much more than*
 “ *you have given, rest in (or trust to) God.*” Hitherto *Mahomet* had only exhorted mildly and as a Friend, but after this Order he preached publicly and with Authority; some of his own Family opposed his Mission, he nevertheless taxed his Countrymen of Idolatry, and threatned them with eternal Damnation; they re-

^a The Angel held the Beginning of the 96th Chapter of the *Koran*.

^b One easily guesses what is this congealed, or rather coagulated Blood. See the Note of *Sale* on the 96th Chapter of his *English* Version of the *Koran*.

^c This seems an Imitation of *Moses* on Mount *Sinai*.

^d In all *Mahomet's* Visions *Gabriel* represents the Holy Ghost, being the Dispenser of the Mysteries of God, and of all his Graces. See *Herbelot* in his *Biblioth. Orient*.

^e See *Boulain Villers*, p. 280.

^f These Words are the Beginning of the 74th Chap. of the *Koran*. See *Sale's* Notes on that and the foregoing Chap. 73.

jected him, declared themselves his Enemies, and persecuted those who paid any Submission to the new Apostle.

This is the Epocha of the first *Hegira* or Flight of the *Mussulmen*, who being persecuted by the *Koraisbites*, fled into *Ethiopia*: *Mahomet* himself staid at *Mecca*, and received in a Vision the 53d Chap. of the *Koran*,^a his Countrymen still took all Opportunities to treat him ill, which obliged him to retire into a House, which is become a Chapel called *the House of the Reed*^b, and held in great Veneration, for having sheltered *Mahomet* and his Disciples, who, besides a small Number gone to *Ethiopia*, were only thirty-nine. In this Retirement he gained over many Profelytes, notwithstanding the daily Affronts put upon him, and his being accused of Witchcraft. This last Imputation is not wonderful in a Country, where the Power of Magick was thought to be very great; yet several Authors have been of Opinion that this Calumny is copied from the History of Christ: But whence comes this Fondness of finding so many Passages of *Mahomet's* Life like unto those of *Moses* or Christ? The Progress of the Christian Religion is owing to Causes so different from the Means used by this Impostor^c, the Religions themselves are so opposite one to the other, the Account given by *Arabian* Legends so over charged with hyperbolical Expressions, so distant from the beautiful and persuasive Simplicity of the sacred Penmen, that it must be owned, the *Arabian* Prophet bears a nearer Resemblance to the *Sybils* and other deceitful Oracles of the *Heathens*, than to Christ, to whom he can be compared but in this one Circumstance, that both being descended from antient and noble Families, were reduced to Poverty: In a Word, Humility, Patience, Long-sufferings, and Preaching, converted the World to Christianity; whereas the Force of Arms proved necessary for the Propagation of *Mahomet's* Doctrine,^d and without it he never could have been a *Prophet in his own Country*. Till then his Religion had but few Followers, he daily suffered new Persecutions, but was comforted by the Promises and Prophecies of *Gabriel*, one of which foretold the Conversion of the *Arabians* and *Barbarians*, amongst whom it is likely he reckoned Part of the *Asiatick Romans*, tho' some time before he greatly rejoiced at a Victory obtained by them over *Cbofroes* King of *Persia*, but his Joy was chiefly occasioned by the Overthrow of the *Persians* and of their Religion; by which Means he hoped to raise his own. Accordingly the Daughter of *Habib*, who was deaf, dumb, blind, and had by a Palsy lost the Use of her Hands and Feet, being cured, or thought to be so, according to a Prophecy of *Mahomet*, which he made at the Time of an Eclipse of the Moon, so many were converted, that they soon became superior to the other *Arabian* Idolaters, *Jews* or *Christians*.

Khadigia died in the tenth Year of *Mahomet's* Mission: He supplied this Loss, by taking more Wives than one; it is also related that he then brought over from Judaism the *Geniuses* of *Nisibis*, who, as the *Arabian* Writers say, are spiritual Beings^e inferior to Angels, superiour to Men, free Agents, capable of Good and Evil, and by consequence may be converted and repent.

In the following Year the *Chasfregites* who were *pure Arabians*, embraced the Religion of *Mahomet*; he gave them the Name of *Ansarians* or Auxiliaries^f, be-

^a *Gabriel* is said to have brought this Chapter from Heaven.

^b This House stands on Mount *Safa*, and is named *Baith Soran*.

^c See *Boulain Villers*, Pag. 145, 176, 243. and in several other Places.

^d God said to *Mahomet*, *I send you with a Sword*. See *Gagnier*, Pag. 241.

^e See *Herbelot* in his *Biblioth. Orient* Article *Gen*. and in other Places.

^f See *Gagnier* in the last Chap. of the first Book of *Mahomet's* Life.

cause they powerfully helpt him to settle his Doctrine. In the twelfth Year he was, as he says in his *Koran*, carried from *Mecca* to *Jerusalem*, and from thence to the highest Heavens in one Night : *Gabriel* accompanied him, holding the Bridle of *Alborack* on which *Mahomet* was mounted ^a. At *Jerusalem* he met *Abraham*, *Moses*, and *Jesus* ; having before that been invited by several Voices to become a *Jew* or a *Christian*, or to give himself up to the vain Amusements of the World : Under the Conduct of *Gabriel* he avoided those Snares. The account of this nocturnal Vision ^b is so interwoven with witty Turns, wild and ridiculous Fancies ^c, and downright fanatical Notions ^d, that we shall not tire our Readers with it. The *Arabian* Authors are not agreed whether this Journey was performed by *Mahomet* in his Body or only in Spirit, we might even take the whole for an Allegory if the new Apostle had not proved himself an Impostor or a Fanatick by endeavouring to convince the incredulous *Arabians* of the Reality of this Voyage ^e.

About the same Time, *Mahomet*, having engaged his Followers by a new Oath of Fidelity to fight for him against the *Black* and *Red*, that is against all the World, was nevertheless obliged by the *Koraiskites*, who endeavoured to kill him, to leave *Mecca* ^f, and fly to *Medina*, where the Inhabitants received him with Respect and Veneration. He built there a *Mosque*, and a House for his Wives, one of whom was but nine Years old ; he established a Confraternity betwixt the *Mobagerians* who fled with him from *Mecca*, and the *Ansarians* or Auxiliaries of *Medina*, who were to look upon and help one the other like true Brethren. Then he began with his Disciples to wage War against the Unbelievers of *Mecca*, without neglecting the spiritual Part and the Ceremonies of his Religion. He settled the *Kebla* ^g, that is, whereas he himself used before to turn towards *Jerusalem* when he prayed, he now ordered his Followers to turn their Faces towards the *Ca'ab* or Temple of *Mecca*. Again he ordered that the Faithful should be called to Prayers with a loud Voice from the Top of the *Mosques*, whereas before he was out of Policy inclined to the Jewish Horn, and had actually made use of the Rattles as Christians did. He likewise ordained the grand Fast of *Ramadhan*, in which Month the *Koran* came from Heaven, and made several Regulations about Alms, things lawful or unlawful, Policy, &c. all which were either inspired or confirmed by Miracles.

A Victory obtained against the *Koraiskites* proved invincibly, in the Opinion of the *Arabians*, the Justice and Truth of *Mahometism*. The Battle was fought on a Friday the 17th of the Month *Ramadhan*, near *Bedre*, a Well on the Confines of *Arabia*. The Prophet, in Imitation of *Moses* ^h, sat in a Lodge made for him, and prayed for those that fought ; towards the End of the Battle, he rushed impetuously out of the Lodge, but *Gabriel* did not let him engage, he led him to a Ditch,

^a *Mahomet's* white Mare was called *Al-brack*, for being swift as *Lightning*.

^b See *Gagnier* in the first twelve Chapters of the second Book.

^c See in Chap. 10. *Mahomet's* Dialogue with God.

^d See in the same tenth Chapter how God disclosed himself to the Prophet, after the Angels had by the Order of God, taken off the Veil of Unity.

^e See what *Gagnier* relates in the 13th Chapter of the said second Book.

^f *Herbelot* in the Article *Hegrah* fixes *Mahomet's* Flight to the 14th Year of his Mission, but Historians differ about the Year of Christ to which it answers ; it happened they say at Noon, in the Month *Moharrem*, (which begins about the Middle of our *July*). See in *Herbelot* the wonderful Circumstances of it, the Plots of Satan, and his conspiring with the Inhabitants of *Mecca* against *Mahomet*. See also *Sale's* English Translation of the *Koran*.

^g *Herbelot* on the Word *Kebla*, which literally signifies that Part of the World towards which we turn our Faces at the Time of Prayer : Whence a *Persian* Poet says a true faithful has no *Kebla*, God being a Spirit.

^h *Exod.* Chap. 17.

where

where finding small Gravel, the Angel ordered him to throw it in the Faces of the *Koraisbites*, saying, *Let their Faces be confounded*. The wonderful Gravel blinded their Eyes, stopped their Breath, put them into Confusion, and the whole Army was destroyed; several Squadrons of Angels with *Gabriel* at their Head joined themselves to the *Mussulmen*, if we believe the credulous and enthusiastick *Arabians*. *Abu-Gjckel* (who commanded the *Koraisbites*, and maintained both the old Religion and the Liberties and Properties of his Countrymen, against the Usurpation of *Mahomet*) was killed in this Battle; want of Success has made him as odious to the *Mahometans*, as *Pharaoh* was to the *Jews* ^a. Those who lost their Lives on *Mahomet's* Side, were looked upon as glorious Martyrs. So it happens generally in all great Revolutions either in the Church or State.

In another Battle between *Medina* and Mount *Obod* ^b, the *Koraisbites* got the better at first, but a panick Fear seized them, and they ran away; after which *Mahomet* pushed on his *temporal* and *spiritual* Conquests. He broke the Alliance contracted betwixt the *Jews* and the *Mussulmen* ^c, and destroyed the *Nadbirites* who professed the Jewish Religion: They had entered into a League with the *Koraisbites*, and renewed the War against *Mahomet*, this is called the War of the Ditch. *Mahomet* prayed again, again Angels fought for him, the Confederate Army broke into Factions, an Easterly Wind with Rain and Hail proved the more likely and natural Cause of their being totally defeated, and accordingly there is a Tradition that *Mahomet* himself said, “ I overcame by the Easterly Wind, and was worsted “ when the Wind blew from the West.” In the Course of this War and of the Destruction of the *Nadbirites*, an Order came from Heaven to forbid casting Lots, (Games of Hazard are comprehended in that Word) and drinking Wine ^d. The last mentioned Law was grounded on the Danger which *Mahomet* had run of losing his Life at a Feast of the *Nadbirite* ^e *Jews*.

Gabriel inspired the *Arabian* Apostle to undertake a new War against the *Koraidbit* *Jews*; the *Mussulmen* were ordered as from God, to pray against them, like the rest of *Mahomet's* Enemies they had Angels to encounter, so the War proved fatal to them, they were defeated and put to Death, as their Forefathers had treated the *Canaanites*: This appears by the Words of the *Koran* ^f, which seem to be copied from *Deuteronomy*, “ You have killed Part of the *Koraidbites* and made the rest “ Slaves, God has given you their Country, &c.” This Expedition was followed by several others, which we omit to hasten to give an Account of the first Attempt made by *Mahomet*, in the sixth Year of the *Hegira* to bring over the Christians to his *Islamism* or Belief, not by Force of Arms, (his fanatical Visions and Revelations could not have supported him against the Power, tho' so much decayed of the Christian Emperors) but by Persuasion. He chose *Abdol-Rahman* for this Mission, and put him in Possession of that Office by these Words, ^g which evidently prove that his Weakness or Policy only, hindered him from making War. “ Go and make a “ holy War in the Name, and for the Voice (that is the Religion) of God; “ whoever shall deny God, you shall fight him; behave not like a perfidious Man,

^a See *Gagnier* in *Mahomet's* Life, Book 3. Chap. 4.

^b *Obod*, so called because it stands *alone* amongst the other Mountains of *Arabia*.

^c See in the above cited Chap. 4. of Book 3. in *Gagnier*, what occasioned this Breach.

^d See Chap. 2, and 5. of the *Koran*.

^e See *Gagnier's* Life of *Mahomet*, Book 3. Chap. 11.

^f Chap. 33.

^g *Gagnier*, Book 4. Chap. 5.

“ kill not young Children for the Time will come when they shall be
 “ obedient, &c.”

Mahomet had resolved to go in Pilgrimage to *Mecca* and encouraged his Followers to undertake it, by a Dream ^a which he contrived for that Purpose ; but the *War* or *sacred Visit of Hodaibia*, a little Town subject to *Mecca*, and distant a Day's Journey from the *Ca'aba*, and some other Events retarded this Pilgrimage. The Prophet being come to *Hodaibia*, appeased the Sedition of his Men, who suffered much by Drought, and procured Water for them out of a Well, into which he ordered an Arrow to be thrown: So many Wonders encreased his Disciples Confidence and respect for him to such a Degree, that they preserved the Water in which he had bathed, the Hair which fell from his Head and Beard, even his Spittle, &c. Such Marks of a profound Veneration and religious Submission struck all the Beholders with Astonishment, and in particular two Deputies of the *Koraishtes*, one of whom named *Ariva*, told his Masters at his Return, “ I have seen *Kesroes* of *Persia*, the
 “ Emperors of *Rome*, *Negus* of *Ethiopia*, in all their Glory ; but nothing comes
 “ up to *Mahomet* amongst his Companions, happen what will, his People will never
 “ leave him, so look to yourselves.” These Reports spread far and near, lost nothing in the telling, brought many Profelytes over to the new Religion, and prepared the Hearts and Minds of those whom the force of Arms had not yet subdued to that *blind Faith* which is so conspicuous amongst the *Mahometans*. *Mahomet* and his Followers bound themselves to stick together by a mutual Oath, this is called by the *Arabian* Historians the *Voluntary Inauguration*, and was done near a Tree called *Hodba*, from which *Hodaibia* took its Name: A Peace soon followed, occasioned by the generously sending back to the *Koraishtes* eighty of their Men who had been taken Prisoners. The Conditions were, that the Prophet should defer his Pilgrimage a whole Year, after which he and his might perform this Act of Devotion, but should not stay above three Days in the Town, and have no Arms but their Swords in the Scabbard. The Discontent of the *Mussulmen* at these Articles, might have proved fatal to *Mahomet*, had not some new Wonders and Revelations reconciled them to him, chiefly ^b the Chapter of the Conquest or Victory by which he promised them the Possession of *Mecca*, which however they did not obtain till two Years after. In the Interim many Women ran over to *Mahomet*, and he did not send them back to the *Koraishtes* as had been stipulated in the Treaty, under Pretence that they were not specified by Name. A Recruit of Women was very useful in these hot Countries, in a Religion which admits Plurality of Wives, and under a Leader naturally addicted to Women; and all Antient and Modern History informs us that they have many Wiles to win over to, and retain Men in their Party. Yet the new Apostle took Care to try their Vocation, and not to trust blindly to such Conversions ; he therefore made them abjure solemnly the old Religion, and swear that they left it to embrace the new, merely out of a Principle of Conscience : This being done, he parted the Woman now become faithful, from her unfaithful Husband, and gave her Leave to marry another.

A new Profelyte left the *Koraishtes* ^c, became a Leader of *Mussulmen*, with whom he pillaged the Country : No doubt he was privately encouraged by the Prophet, who

^a The same, Book 5. Chap. 1.

^b Chap. 48. of the *Koran*. He speaks as Prophets often do, as if it had already happened.

^c See *Gagnier* in his *Life of Mahomet*, Book 5. Chap. 3.

got his Ends by it, and obtained that Clause to be revoked, by which he was obliged to send back the *Koraisbites* who should come over to him, and he was allowed to keep them.

In the seventh Year of the *Hegira*, *Mahomet* in one of his Sermons acquainted his Disciples with the Resolution he had taken to send Ambassadors to foreign Princes, in order to invite them in a solemn Manner to become *Mussulmen*. These Words *Mahomet Apostle of God* were ingraven on the Seal of those Letters. The first was sent to *Kosroes* King of *Persia*, who tore the Letter without reading it, and ordered his Viceroy of *Arabia* to bring *Mahomet* to his Senses, or to put him to Death : *Mahomet* prophesied, they say, ^a *That God would tear to Pieces the Kingdom of Kosroes as he had torn the Letter* ; the Viceroy became himself a *Mussulman* being convinced, by the Accomplishment of the Prophet's Predictions, ^b that his Mission was from God. They pretend likewise, that he wrote to the Sultan of *Egypt*, to *Negus* King of *Ethiopia*, to the Sultan of that Part of *Arabia* which bordered upon *Syria*, to three or four petty *Arabian* Princes, and even to the Emperor *Heraclius* ; and that the last mentioned Prince received his Letter with Respect and embraced the new Religion.

The Historians of *Mahomet's* Life mention his *being bewitched* by the Jews ; at least this was made the Pretence of a new War against them, called the *War of Khaibar* ^c, in which *Ali* and other *Mussulmen* Heroes did such Wonders as served for a Pattern to the Romances of subsequent Ages, and were according to all Appearances but made up Stories. We are likewise told, that the Prophet had like to have been poisoned by a Jewish Woman, who gave him some roasted Mutton : The prophetick Instinct ^d was of no use to him, tho' it helpt him so far as not to eat much of it, yet he tasted it, and felt the Effects of it the three Years which he lived after it.

Much about the same Time, tho' he was not young, he had many Wives, and expressly prohibited Fornication in his *Koran*, yet he committed that Crime, and instead of shewing any Marks of Repentance, he pretended a Revelation which dispensed him from that Law : This may be seen in the 24th and 66th Chapter of the *Koran* ^e, and no doubt his Example like that of the Heathen Gods and Goddeses ^f made deeper Impressions than all the Laws against that Vice.

At last in the seventh Year of the *Hegira*, the Year stipulated in the above mentioned Treaty being elapsed, *Mahomet* and his Followers made the *Al-Kadba* or his *Visit of Consummation* or *Accomplishment*, and Pilgrimage of *Mecca*. At the Distance of six Miles from that Town, they all took an Oath to perform religiously all the Ceremonies and Rites prescribed in that Visit : Being come nearer they left their Arms and Baggage, and entered the holy City in Triumph ; devoutly kissed and embraced the black Stone of the *Ka'aba*, and went seven Times round the Temple : “ The three first Rounds they made ^g running, jumping, and shaking their Shoulders, to shew their Vigour after the Fatigue of the Journey ; the other four, walking gravely, not to over tire themselves, and this Custom is kept up to this Day.”

^a See *Boulain Villers*, Pag. 354. This Prophecy is in the 30th Chapter of the *Koran*, called the *Greeks* or the *Romans*. *Boulain Villers* owns at last, this was only a Consequence of *Mahomet's* sagacious and penetrating Genius. See likewise *Sale* in his *English Translation* of the *Koran*.

^b *Mahomet* they say, told the Viceroy that *Siroes* had killed *Kosroes* a few Hours after it happened.

^c See *Gagnier*, Book 5. Chap. 6. and following.

^d The Sheep tho' roasted spoke, according to an *Arabian* Legend.

^e See likewise *Gagnier*, Book 5. Chap. 9.

^f See *Terentius* in *Eunuch*, Act 3. Scene 5. *Virgo* in *Conclavi*, &c.

^g *Gagnier*, Book 5. Chap. 10.

Then Prayer was proclaimed, and the Prophet mounted on a Camel, ran seven Times between two Hills, on which were to be seen at that Time two Idols of the *Koraishtes* : The *Mussulmen* were shocked at it, but their Scruples were laid by a Passage of the *Koran* ^a sent from Heaven, in which God declared that those two Hills were a Memorial of him, and that the Pilgrims who should visit them, ought not to be looked upon as guilty of any Sin. This same Custom ^b is still in Use amongst the *Arabians*, who pretend it is as antient as their Patriarch *Ishmael*, and look upon it as Part of the religious Worship practised by *Abraham* : The Whole concluded with a Sacrifice of seventy Camels, and the *Mussulmen* shaved themselves. *Mahomet* complied in the same Place with another Sort of Devotion, which was familiar to him, by consummating Marriage with a new Wife, who was so devoted to him that, as the *Arabians* say, She ordered her Corpse to be buried at the Root of the Tree, under which the Deed was done.

Historians place in the eighth Year of the *Hegira*, the first War of the *Mussulmen* against the *Romans*, by which then were meant all the Nations subject to the *Grecian* Empire; the Destruction of which was then begun by the *Mussulmen*, who from that Time raised themselves upon its Ruins. A Battle was fought near *Muta*, a Town in *Syria*; Victory at last declared itself for the *Mahometans*. Their next *Exploit* was against the *Koraishtes* : The Prophet foresaw, it seems, that they would soon break the Peace, and sent Troops towards the Sea, to beat Hand to surprise and carry off the Caravans. This amongst us would be looked upon as the first Step to a Rupture; yet we are told that the Allies of the *Koraishtes* began it. *Mahomet* would not receive their Submission, being glad of the Opportunity of becoming Master of the holy Place, under the specious Pretence of revenging the Injury offered to his Allies. Accordingly he advanced towards *Mecca*, found all in Consternation, increased his Army with those who daily flocked in to him; by Force, Threats, or Persuasions, he brought over to his Party many Profelytes of Note, who were likely to procure the Conversion of others. . . . Then he attacked the *Koraishtes*, not like an Apostle, but as a Conqueror, and gave the Signal saying, " This is a Day of Slaughter, in which the most sacred Place of Refuge may be " violated if requisite". His Orders were obeyed, they entered *Mecca* Sword in Hand, and killed all the *Koraishtes* they could find; but *Mahomet* pretended this barbarous Execution was made against ^c his Intentions.

The Apostle made his publick Entry next Morning at Sun-rising, repeating aloud, with an affected Humility, the Chapter of the *Koran* called ^d *Victory*, which came down from Heaven at *Hodaibia*; he went directly to the *Ca'aba*, and without alighting from his Camel, devoutly performed the seven Rounds, and touched the black Stone with his Staff; then he dismounted, went in, and pulled down all the Statues, amongst others that of *Ibrahim* or *Abraham*, in the Hands of which were the Arrows or Rods used by *Arabian* Idolaters in their Divinations by casting Lots : At going in he often repeated the Words, *God is great*, &c. turning to every Side of the Temple, he said Prayers with various Bowings, and fixed the *Kebla*; the 360 Idols which were round the *Ca'aba*, and that which was on the Top, underwent the same Fate in a wonderful Manner, according to *Arabian* Writers; *Mahomet* only

^a See Chap. 2. of the *Koran*.

^b See *Herbelot* in the Article *Hagge* or Pilgrimage of his *Biblioth. Orient.* in which he relates the various Ways of performing it, and the Rules prescribed by the *Mahometan* Doctors concerning it.

^c *Gagnier's* Life of *Mahomet*, Book 6. Chap. 1.

^d Chap. 48. of the *Koran*. See *Saie's* Note on that Chapter.

touched

touched them with his Cane, saying, *Truth is come, let Falshood disappear, Lying is mere Vanity*, and down they fell: He went in and preached in a Pulpit ^a, made for that Purpose, which the *Kalifs*, who succeeded him, used likewise. The seven Rounds were repeated, after which he went to the Well of *Zem-zem* ^b, made a Stop at *Ibrahim's* Foot-step, drank large Draughts of that sacred Water, washed himself, and the *Mussulmen* followed his Example.

Mahomet made a Speech to the Inhabitants of *Mecca*, on the Favour which God bestowed upon them by his Means in freeing them from Idolatry; he let them know they were become his Slaves, but restored to them that Liberty, which by the Right of Conquest they had lost.

Many Wonders and heavenly Oracles accompanied this Ceremony, the Apostle disposed of the several Offices of the Temple, renewed the Oath to the Believers, and they mutually took an Oath to bind themselves to him: The other Idols throughout *Arabia* were likewise destroyed by his Officers. Thus most of the *Arabian* Tribes left Idolatry, but probably might have as easily relapsed into it, had the remaining Idolaters won the Battle of *Honaim*, of which the *Mahometan* Historians ^c, according to their Custom, give a wonderful Account.

The Fame of *Mahomet's* Victories and of his Clemency, made such an Impression upon his Neighbours, that several of them on their own Accord embraced the new Religion; such is the Effect of Prosperity! The ninth Year of the *Higira* is remarkable, by being called the *Year of Embassies*: Many Deputations were sent to pay Homage to him in *Medina*, the Place of his Birth. As he had overcome the *Koraishtes*, who were the chief of the *Arabians*, being Masters of *Mecca*, of the Temple, and the holy Territory, the genuine Posterity of *Ishmael*, and by Consequence were also esteemed the most learned; the rest easily perceived that *Mahometism* would get the Mastery, and prove the best to follow. The Proclamation of the holy War against the *Romans* is of the same Date, tho' no actual Rupture ensued, for Reasons unknown; yet the *Mussulmen* Historians call it the War of *Tabuc* ^d: This was followed by the Conversion of the *Tbakisits*, a People bordering upon *Arabia*. At first they desired to keep their Idol, and to be exempt from Prayer, but *Mahomet* rejected this Proposal, and said these remarkable Words concerning Prayer: *Nothing can be good in a Religion, which does not prescribe Prayer*. So much Prosperity emboldened the Prophet to repeal in the same Year, all the Privileges enjoyed by Idolaters; this he did by a pretended Order from Heaven, contained in the *Koran* ^e; but the Truth is, he thought himself strong enough to use Force instead of Reason: He therefore threatened all Infidels, meaning Christians as well as Heathens, with approaching Destruction, in these Words: "When the sacred Months, (which were in Number four) are elapsed kill Idolaters wherever you find them, besiege them, and lay all Sorts of Snares to entrap them". This Order was publicly read at *Mecca*, in the Time of the holy Pilgrimage, to which all the *Arabian* Tribes were met, and *Ali* declared that no Infidel should ever be admitted to *Paradise*; all

^a Gagnier, Book 5. Chap. 11.

^b See *Herbelot* in the Article *Zem-zem*, of *Biblioth. Orient.* it is also called *the Well of Mecca*. See likewise the foregoing Dissertation. This Well is said by the *Arabians*, to be the same which the Angel shewed to *Hagar* for *Ishmael*, and that its Water restores Health, strengthens the Memory, blots out Sins, &c. for this Reason *Mahomet* paid Respect to it, to draw in the People.

^c See the Account of this Battle in *Gagnier*, Book 6. Chap. 5.

^d *Tabuc* is half way between *Medina* and *Damascus*.

^e Chap. 9. which is intitled of Immunity.

such were forbid *to approach or visit the holy Temple, the House of God, being unworthy of it*: Hence is derived the Custom of putting to Death every Infidel, that is every one, who not being a *Mabometan*, dares come to the *Ca'aba*.

The tenth Year of the *Hegira* produced likewise many such other Embassies and Conversions. *Ali* was invested with the Dignity of a Missionary, the Prophet gave him a Standard, put a Turbant upon his Head, and sent him to *Yemen* or *Arabia Felix*. *Ali* went at the Head of three hundred Men, defeated the Idolaters, and by Consequence made Converts of them. History informs us that he preached to them, but the same Writers own that his Sword was more persuasive than his Sermons.

We have already acquainted our Readers that the Pilgrimage to *Mecca* is looked upon by the *Mussulmen* to be of such Importance, that whoever is able to do it, and does not perform it once, at least, in his Life-time, is reputed an Infidel. This Custom was complied with long before *Mabomet*, and the *Arabians* say it is as ancient as the Patriarchal Age. *Mabomet* had visited the *Ca'aba* twice before, as we have related it; ^a but in this Year he vowed ^b and performed it in a magnificent Manner: A hundred thousand Men accompanied him, all his Wives followed him in *Litters*, many Camels crowned with Flowers, and adorned with Ribbands, were led for the Sacrifice. During the Journey he often said Prayers with the usual Bowings. He entered the holy City at the same Place as when he took it, the religious Ceremonies were the same; as to going seven Times round the *Ca'aba* and kissing the black Stone twice: He from a neighbouring Hill pronounced this Form of the Profession of the Unity of God. *God is great, there is no God but he only, he has no Companion, the Power of governing belongs to him, Praise be given to him alone, he is powerful above all, he only strong.* The Sun being near setting, he instructed the People, and taught them the Rites to be observed in the Pilgrimage, and stood till the Close of the Day; said Vespers or Evening Prayers . . . lay on the Ground, slept till the Time of the Aurora, said Morning Prayers a few Minutes before the rising of the Sun. He ran through the Valley of *Mohasser* to that of *Mina*, in which are the Pebble-stones, took up seven of them, and threw them one by one against Satan, repeating each Time the said Form of Unity. At the Place of Sacrifice he made a Discourse to let the People know the Ceremonies of it; He killed with his own Hands and offered sixty three Camels, as many as he was Years old; *Ali* killed thirty-seven to make up the hundred. Then these Words, which are the Ratification of the *Koran*, were heard from Heaven: "*Wo*
"*be this Day to those who have denied your Religion, I have this Day brought*
"*it to its Perfection, and have fulfilled my Grace upon you . . . 'Tis my good*
"*Will and Pleasure, that Islamism be henceforth your Religion.*" The *Mussulmen* Doctors say, that the Word *Religion* comprehends all the Decisions, Statutes, and Precepts of the Law; and that since that Time, no positive or negative Command is come down from Heaven. This being over, *Mabomet* shaved his Head, the right Side first, then the left, threw away his Hair, of which *Khaled* one of his Officers tied part to his Turbant, and was powerfully helped by those precious Relicks in all the Battles in which he was afterwards engaged. The Whole concluded with a holy Repast, in which they eat what remained of the sacrificed Camels; the Prophet said a Prayer, drank some *Zem-zem* Water, and once more made the

^a See above. See likewise *Herbelot*, &c.

^b See *Gagnier*, Book 6. Chap. 16.

seven Rounds. Within a Mile of *Mecca*, is Mount *Araa*, a Place much respected by the *Mussulmen*, because, as they would have us believe, *Adam* and *Eve* after their Sin, were condemned to a Separation for one hundred and twenty Years, which being expired, they met by God's Appointment, on the Top of this Hill, and complied with the so long interrupted conjugal Duty. In Memory of which, the Place is dedicated to Penance and Retirement, of both which Duties *Mahomet* acquitted himself; prayed for his own Sins, and for those of his Followers, and recommended the same Acts of Devotion in the *Koran* ^a.

The Prophet on this Occasion of the said Pilgrimages, undertook to reform the *Arabian* Calender. Before his Time, the *Arabians*, to bring their twelve Lunar Months to an Equality with the Solar Year, added every third Year a thirteenth Month: This they had learnt of the Jews, and made use of this Intercalation, chiefly with an Intent of fixing the Pilgrimage to the Autumn Season, in which the Weather is temperate, and the Fruits of the Earth in full Maturity. But *Mahomet* abolished this Custom, ordered there should never be but twelve Lunar Months in the Year, so that to this Day, as Father *Maracci* observes, their *Rhamadan* or Fast, their *Dbul-Hagija* or Pilgrimage falls successively in every Season of the Year. He likewise altered another of their Customs: Four Months called *Moharran*, *Regjeb*, *Dbil-Ka'ada*, and *Dhu'l-Hagija*, were to be kept holy by the *Arabians*: They were forbid fighting or committing any Acts of Hostility at that Time; but in Case of a War, they eluded the Precept by transferring the sanctifying of one Month to the next, this they called *Al-Nafa* or a Delay: The Apostle forbid such Translations; but to avoid the fatal Consequence of too scrupulous and nice observing the said Law of not fighting, he gave the *Mussulmen* Leave to defend themselves in those sacred Months. "Fight, says he in the *Koran*, against the Infidels all the Months of the Year, since they do not scruple fighting against you, even in the holy Months."

We are now come to the last Period of *Mahomet's* Life, the last Embassy he received was from the *Arabians* of *Yemen* in the Month of *Moharram*, the eleventh Year of the *Hegira*; and the last Expedition which he ordered, was in the following Month of *Safar*. Two Days after he fell into a Sickness occasioned by the Poison he had taken three Years before. He called his Wives together, entertained them, chiefly the most beloved of them, and his Daughter *Fatima* with such Discourses as shewed his fanatical Enthusiasm, or were the Result of the senseless Fancies of a distempered Brain by the Violence of the Fever. But to be able to speak more sensibly to his Followers, he ordered a prodigious Quantity of cold Water ^b to be thrown upon him, to recall his wandering Spirits: Then being carried to the *Mosque* and set in the Pulpit, he recited aloud the above-mentioned Form of Unity, begged God's Pardon, profered to make a publick Reparation for all the Injuries he might have done to any Body, and actually paid to a particular Person the Principal and Interest of a small Sum of Money which he pretended was due to him; Saying at the same Time, "It is much more easy to bear Shame in this World than in the next." A truly Christian Sentiment! He then said the Prayers for Noon; he likewise prayed for the Dead, according to the Agreement and Communion which subsists between the Living and the Dead. These and other devout Actions he perform-

^a Chap. 2. See Mr. Sale's Note on that Passage.

^b Seven large Skins or Measures full of Water. See *Gagnier*, Book 6. Chap. 18.

ed as long as he had any Strength left. The *Mussulmen* religiously observe as part of his last Will, some Orders he gave in the Height of his Sickness; as 1°. *Drive Idolaters out of Arabia*; accordingly no other Religion is tolerated there. 2°. *Let the Profelytes enjoy the Privileges I have granted to them*; in Consequence of which, Renegadoes are employed by them, and sometimes raised to the highest Posts in their Empire, yet they are not much esteemed by them; Reason and Experience teaches them, that Prejudices of Education, and Habits contracted, are scarce ever rooted out; and that most Renegadoes often become such, by the Motive of Interest, or to gratify vicious^a Inclinations. 3°. *Be constant and assiduous in Prayer*; this Exercise is so highly valued by the *Mussulmen*, that they do not esteem as a true faithful any one, who does not pray at the Times appointed, and even in those Actions of Life, which seem most opposite to Prayer. This may have been borrowed from the Christian Religion, which strongly enforces that Duty. St. Paul after the Example of Christ, bids us pray without Intermission. The new Apostle gave a last Testimony of the Hatred he bore to the Jews. “*May God, said he, Curse the Jews, for they have made Temples of the Sepulchres of their Prophets*,” after which he constantly prayed the whole Time of his Agony. A surprizing Change in such an Impostor! But a Man in his Death-bed sees Things in a different Light, and neither thinks nor acts, as he did, when he expected to live twenty or thirty Years longer.

We shall only mention the *Mahometan* Fables concerning *Gabriel's* being often sent by God to enquire how the Prophet did, his introducing the Angel of Death to the Apostle, having first obtained his Leave, the pious Discourses of all three. At last *Mahomet* died on a *Monday* the twelfth of the Month called *Rabbi the first*, in the eleventh Year of the *Hegira*; being about sixty three Years old. Historians take Notice that he was born on a *Monday*, began his Apostolical Functions, fled from *Mecca*, made his Entry into *Medina*, took *Mecca*, and at last died likewise on a *Monday*. His Death was thought so extraordinary, that it was called an *Assumption*. Some said, *he is not dead, he is only taken up, or like Jesus in an Extasy*. Others said, *He is gone to his Lord, as Moses who left his People for forty Days and came again*. And they disputed with Warmth about his being dead or not: But *Abu-Beker* who succeeded him, put an End to those Quarrels; he gave a final Sentence that *Mahomet* was dead, as all other Apostles and Prophets, &c. This Decision being unanimously received, his Body was washed and perfumed, specially those Parts which touched the Ground at the Adoration paid to God, viz. the Feet, the Hands, the Knees, and the Forehead: The Ablution called^b *Wodhu*, was also performed on the Face, the Arms, the Palms of the Hands and Soles of the Feet. Lastly, the whole Body was embalmed by *Ali*, whom *Mahomet* had ordered to do it; those who helped him, were hoodwinked, because the Prophet had foretold that Blindness would be the Fate of any other who should see him naked. Strange Wonders and sweet Odours, accompanied this Ceremony, at least the *Mussulmen* Writers have borrowed such Stories from Christian Legends. *Ali* dipped some Cloths in the Water, with which he had been washed; they imbibed the Virtues of it, and *Ali* who kept them and wore them, became a Parta-

^a *England and Holland* are full of such Profelytes who leave their Religion, and take up no other; and whose Moral, Civil, or Religious Behaviour, is a Shame to whatever they profess.

^b We shall hereafter speak more at large of the *Wodhu*, in the Sequel of this Work.

ker of them : His Memory and penetrating Wit had already been increased by the Ablutions. Prayers were said for him and his Family by all the Faithful in Order ; then his Body was put in a Grave, and not hung up in an Iron Chest, ^a as is generally reported.

The Sorrow and doleful Complaints of the *Mussulmen* on this Occasion, were no doubt very great ; but we shall omit the Enthusiastick Description of them given by *Arabian* Historians, to give the true Character of this Prophet, or rather Impostor. As to his Person and outward Appearance, he was of a middle Stature, neither endow'd with extraordinary Beauty, nor any ways deformed, except that the prophetick Light, which descended lineally from *Adam* to him, made his Face as bright as the Sun, according to the *Arabian* Writers. We must not forget what they say of his Spittle, *viz.* that it was so sweet and of so good a Taste, that Children might have been fed with it. A Wen which he had between his Shoulders, and which disappeared at his Death was, they say, the *Seal of Prophecy*, to which they add that Flies and other Insects were never troublesome to him, and that by Consequence his Skin was always soft and shining.

Those Authors are as extravagant in their Description of his Mind ; but what may be credited is, that he was far more ingenious than his Countrymen, upon whom he prevailed by his subtle Devices, a natural Eloquence, and much Affability, yet not without a Mixture of Severity. He affected to be thought a great Lover of Justice and Truth. He was so liberal to the Poor, as to be called their Father, never refused to give Alms to them, and maintained constantly forty at his own Charge ; and tho' he was Master of an immense Estate, he often had nothing left but what was absolutely necessary for the Support of his Family. He was very sparing in his Diet, eat only some Dates, and drank nothing but Water for several Months of the Year ; he took his Meals standing, or in an uneasy Situation, with his Servant, made his own Shoes, his Clothes, swept the House, and prepared himself Victuals for his Men. So far the Austerity of his Life seemed to imitate the Severity of the *Anachorets* and *Solitaries* of *Egypt*, and in the Neighbourhood of *Arabia*, in order to dazzle the common People, and inspire them with the highest Opinion of, and Veneration for his Sanctity.

But with all these Hardships, he indulged himself in a Seraglio of eleven, some say fifteen, seventeen, twenty-one ^b, or even twenty-five Wives : *Women* it seems, to use his own Expression, *rejoiced his Sight, and raised his Fervour at his Prayers*. Too great an Abstinence may, according to some, cause Obstructions ; these are apt to raise Vapours, which disturb the Imagination, hinder due Attention, &c. The *Mahometan* Doctors ^c excuse their Prophet with a much more grave and serious Air.

Such was the Life, such the Death, such the Character of *Mahomet*, a strange motly Mixture of Good and Bad, of penitential Works and carnal Pleasures, craftily adapted to Seduction : if he had even Cunning enough to persuade his Followers that Fits of his Distempers, and of the Falling-sickness were heavenly Trances, during which his new fangled Religion was revealed to him : However,

we

^a See *Gagnier* in his *Life of Mahomet*, Book 6. Chap. 20.

^b See *Boulain Villers*, Pag. 257. Five of these Wives died before him ; six he was divorced from, and ten remained in the State of Widow-hood after the Prophet's Death.

^c See *Boulain Villers*, Pag. 261. They gravely tell *Mahomet's* Inclination to Women was a Gift of God, both for his Comfort in the Persecutions he underwent, and to discountenance Adultery and Fornication,

we have endeavoured to do him Justice, as is daily done by Historians to the Heathen Princes or Philosophers.

At the Time of his Death he had with him one hundred and twenty thousand *Mussulmen*, divided into several 'Classes' ^a, of which the most remarkable were the *Affessors*, poor Strangers who having no Relations or Place of Habitation of their own, were protected by *Mahomet*, and subsisted by him; the Appellation of *Affessors* was given them, because they sat upon Benches round his *Mosque*, and at his Table, unless their Number happened to be too great, in which Case he recommended them to be taken Care of by some of his Companions or Officers. The *Arabian* Historians mention also the *Tabeits*, who embraced his Religion without following him in his Expeditions, or helping him as Friends : They had never seen or conversed with him, but corresponded by Letters, and were highly valued upon that Account, as having such precious Remains of the new Apostle. The same Sentiment of Respect and Veneration, which the Generality of Mankind conceive for every Thing belonging to great and holy Men, has engaged the *Mussulmen* Writers to give us a long *Detail* of *Mahomet* his Servants, the Names of his Mules, Horses, Asses, Camels, with the Particulars of their Age and Death, not even forgetting his white Cock, who sung every Morning a Hymn to the Creator. His wonderful Armory has not escaped their over nice exact Description, particularly a Sword which had been used by *Goliath* and King *David*. The Jews had preserved it with the utmost Care, but *Mahomet* defeated them, and took it as Part of the Spoils ^b.

The wonderful Privileges granted to *Mahomet* and his Followers, have been sufficiently taken Notice of in this Abstract of his Life ; but his *Biographers* have mentioned two which this *carnal Prophet* had reserved for himself. The one was to kiss Women even on a Fasting-day, and to proceed to further Liberties, if the Occasion was pressing. The second was, that he not only might have more Wives than four ; which Number the *Mussulmen* themselves say, was as much as former Prophets could well manage ; but our new Apostle had another Prerogative, which intitled him to cast amorous Glances at other Women, and to be with them in private. All this he was allowed to do, not only without Sin, but without the least Detriment to his Angelical Purity. And accordingly his Body, they say, did not corrupt; the Prophet still lives in his Tomb, an Angel keeps it, and lets him know what Prayers his faithful Disciples say for him, as likewise what Faults they commit, that he may intercede for them, and obtain their Pardon.

The mention of these Particulars, naturally introduces the Account of the Visit of *Mahomet's* Tomb, with which we shall conclude this Dissertation. All *Mussulmen* look upon it as one of the chief Duties of their Religion. The *Arabian* Doctors allow that *Mahomet* enjoined it, and 'tis well known that superstitious Religions lay a great Stress upon such outward Ceremonies. Whoever undertakes to perform it, even upon the Road, must often turn himself towards *Medina* to pray ; as soon as he sees the Tops of the Trees about the Town, he ought to renew his Devotion, and repeat without Intermission the appointed Form of Prayers, to beg of God that

as also, as they call it, the Superstition of those Christians who lived in Celibacy, and did not people the World. Yet there are Adulterers, Fornicators, and worse among the *Mahometans*, and great Numbers who pretend to live chaste.

^a See *Gagnier's* Life of *Mahomet*, Book 7. Chap. 5.

^b See *Gagnier's* Life of *Mahomet*, Book 7. Chap. 8.

this Visit to the *Holy Sanctuary of the Prophet* may be acceptable, and deliver him from Hell. Before he enters the City, he is enjoined to wash himself, to use Perfumes, put on his best Apparel, and give Alms. When entered he says a Prayer, another when he comes into the *Mosque*; this last is for *Mahomet* and his Family. The Pilgrim then goes towards the Tomb, makes some Stay at the Place where the Prophet prayed, and at some others as his Devotion suggests to him: Being at last arrived near the holy Place, he first prostrates himself on the Ground, pays his Adoration to God, gives him Thanks for having conducted him safe thither; then standing up with his Face turned towards *Mecca* he prays for the Prophet and his two Successors, *Abu-Beker* and *Omar*; he does not even lean against the Wall which encloses the Monument, that would be undecent and a Profanation: But says *Gagnier* ², “The Pilgrim looking on the Ground, and there fixing his Eyes salutes the Prophet, with the utmost Veneration and Respect, withdrawing his Thoughts and Affections from all worldly Concern, as becomes one who is in the Presence of God and his Apostle, &c.” The *Friday* following he goes to a Church-yard called *Al-Baki*, where several of *Mahomet*’s Companions lie interred, visits the Tombs of the chief Ladies and others of his Family, Servants, or Successors; as of *Fatima* his Daughter, *Ibrahim* his Son, and the *Mussulmen Martyrs* Then he washes himself in, and drinks some of the Water of the Well called *Aris*, into which the Prophet did spit and performs several Stations at other *Mosques*, Oratories, and Wells of *Medina*, &c. *Mahomet* himself having said that *one Prayer in his own Mosque, is better than a thousand any where else*, and that he would intercede for all those who die at *Medina*.

² Life of *Mahomet*, Book 7. Chap. 19.

A DISSERTATION.

*On the Rise of Mahometism, and the Causes of its
Progress.*

THE foregoing Abstract of the Life of *Mahomet* has furnished our Readers with several Occasions of taking Notice, that the Rise and Progress of his new modelled religious System was favoured and forwarded by the Circumstances of the Times. One of these very much insisted upon by many Authors, is the Corruption of Christians, who having got the Superiority over the *Pagans*, but being still desirous of enticing the rest, adapted some of their superstitious Customs into the Christian Ceremonies, not without great danger ^a of countenancing Abuses. Moreover Disputes ran very high among Christians, about Controversies which were carried on with all the Rancor and Animosity, with all the sophistical Subtilties, so deservedly condemned in Heathen Philosophers; these were not backward in recriminating, and censuring those Excesses ^b.

A late Writer, as much distinguished by his Wit, as by his high Birth, ^c has given us such lively Descriptions of these Disorders, that he has been accused of Irreligion even by Protestants. Mr. *Salé* ^d likewise says, the Worship of Saints and Images surpassed then what is now practised by Catholics: Both these Authors mention a Custom then in Vogue, of presenting Officers of Note with an Image, to preserve them from Dangers, and direct them in the Discharge of the Trust reposed in them: Be that as it will, the Heresy of the *Collyridians*, (so named from a *Cake* ^e, which they offered in Sacrifice to the blessed Virgin *Mary* as to a Goddess) some Remains of which might still subsist in *Arabia*, or the neighbouring Countries: The *Tritheists*, who believed three Gods, probably gave *Mahomet* a Pretence to introduce his Religion and abolish the Belief of the Trinity ^f, by inveighing against Idolatry, and preaching up the Unity of God.

The Spirit of Persecution which began to rule amongst Christians proved likewise a favourable Circumstance for the Advancement of *Mahometism*. Some Years before *Mahomet* ^g, *Justinian* persecuted Hereticks, and destroyed the *Samaritans* in *Palestine*, and probably their Posterity embraced the new Religion, out of Hatred to Christians, whose Yoke they resolved to cast off, and free themselves from the

^a See Ep. 71. Lib. 9. in *operibus*, *S. Greg. Magni*. he forbids offering Oxen to Devils, but gives the *English* Leave to eat them. Well he might. What is an Idol?

^b See *Claudian's* Epigram. *per Cineres Pauli*, &c. See likewise *Ammian. Marcellin.* towards the End of Book 21.

^c See *Boulain Villers* from Pag. 224. to 244.

^d In the Dissert. before his Translation of the *Koran*. Sect. 2: Pag. 33.

^e Called *Collyris* or *Collyra* in Greek.

^f In the *Koran*. Chap. 6.

^g In the sixth Age.

Mahometism, and the Causes of its Progress, 31

Hardships they were daily exposed to, on Account of the severe Edicts published against them by the Emperors. And we have seen that *Mahomet* borrowed some of their Tenets, and inserted them in his System.

All these Occurrences might still have been useless, if *Mahomet* had not broached his new Religion, at a Time when both the *Roman* or *Grecian*, and the *Persian* Monarchies were upon the Decline ; had those two Empires retained their former Glory and Power, *Mahometism* must inevitably have been destroyed in its Cradle : Tho' supported by pretended Miracles and Revelations, tho' its Moral Precepts appeared grounded on specious Arguments, yet it was evident nothing but superior Force could introduce it, and the Sword only could be the most prevailing Argument for it. The Weakness of the *Persians* contributed most to the new Prophet's wonderful Success, and the first Conquests of the *Mussulmen* were over *Persia*. The Overthrow of that Empire seems owing to the intestine Broils occasioned by the Doctrine of *Manes* or *Manicheus*, and of one *Mazdac* ^a, to which if we add the frequent dethroning of their Kings, by the Rebellion and Parricides of Children who imbrued their Hand in the Blood of their Parents ; it will not appear so strange that a contemptible Agent of a Widow should, by reuniting the *Arabians*, Occasion the intire Ruin of the most powerful Kingdom of the *East*. This Re-union proved the more fatal to *Persia*, because even before it was brought about, their flourishing Condition ^b drew the Respect of their Neighbours ; they were accustomed to a hard laborious Life, exempt from, and averse to, the Luxury and Softness of the *Grecians* and *Persians*, temperate in their Diet, they drank no Wine ; besides their being a populous Nation, they were still become more numerous by the Refugees from *Greece* and *Persia*, whom Persecution had drove out of their own Country ; thus they were qualified to overcome and conquer a great Part of the World !

Mahomet had Wit and Luck to turn all these favourable Opportunities to his own Advantage ; even the Division of the *Arabians* into so many Tribes proved useful to him : This enabled him to overcome them all, and his Enemies became the Instruments of his Greatness. The Heat of Imagination, so common in that warm Climate, some Sentiments of Piety and Zeal against Disorders, with a proper Mixture of Enthusiasm and Fanaticism, prompted him to undertake the Restoration of the Faith of *Abraham* and all the Prophets, even ^c of Jesus Christ, and to become the Reformer of all Abuses ; Ambition, and a Desire to be at the Head of Affairs both spiritual and temporal, might also egg him on ; but it must be owned, there appears so much Art and Prudence in the Execution of his Projects, that we cannot persuade ourselves, that they were only Consequences of an hypochondriacal Distemper, of Convulsions, &c. Neither can we embrace the Opinion of a late Author who seems to insinuate, that *Mahomet* ^d wanted only some acquired Learning, and a thorough Insight into the Grounds of Christianity, to be an excellent Reformer. On the contrary he is looked upon as the chief Enemy of the Christian Religion next to the Devil : The dreadful Devastation of the Oriental Churches,

^a This *Mazdac* under Pretence that Men are all Brethren and Children of one Father, and to put a Stop to the Divisions caused by Women and Riches, preached a Community of both ; he had many Followers, and amongst them *Cabades* King of *Persia*, who profered his own Wife to *Mazdac* as an Earnest of his Conversion. After the Death of *Cabades* all Children so born were made Slaves, and this Edict was the cause of new Broils. See *Sale's* Dissertation Pag. 36. and *Pocock's* Specimen, Pag. 10.

^b *Sale* in his Dissertation, Sect. 2. Pag. 37.

^c The same on the second Chap. of the *Koran*.

^d The same in his Dissertation, Sect. 2. Pag. 40.

the Usurpation of the most sacred Monuments of our holy Profession, render him odious ; but on the other side the Christians themselves were guilty of introducing the *Mahometans* into *Spain* and *France* either to revenge private Quarrels, or upon other Motives as opposite to the Gospel of Christ. However, as we hinted before even the Persecutions of his own Countrymen helped to advance him ; they forced him to take up Arms, to fly and seek a Refuge and Protection against those who endeavoured to oppress him : This succeeded beyond Expectation ; he fought in his own Defence, he beat his Enemies, his Party increased, and in a few Years he was at the Head of a powerful Army, able to make farther Conquests. Thus Opposition and Contradiction becomes a Nursery of Heroes and great Men ! Thus *Mahomet* rose to the Dignity of a Prophet, a Legislator, a General and a Conqueror ! Having once gained the Applause of his Friends, and Admiration of his Enemies, all his Actions were looked upon as mysterious and supernatural. If he retired in private, he then received, they thought, new Revelations or Inspirations from God : Enquiries were made into antient Oracles and Prophecies, which foretold his coming. To this Purpose they searched the Psalms^a, and found him in the Word^b Crown of Glory ; a Passage of *Deuteronomy* in which 'tis said that God came from Mount *Sinai*, that he rose from *Seir*, and manifested himself in *Pharan*, was construed in the same Sense : These three Apparitions signify, according to the *Mahometan* Doctors, the Law of *Moses*, the Gospel of Christ, and the *Koran* revealed to *Mahomet*. They likewise pretend he is the *Paraclet*^c whom Christ promised to his Disciples. 'Tis also highly probable, that the *Prophetick Light*^d, often mentioned to have shone on his Ancestors, tho' in a much inferior Degree, is a mere Fiction of his Disciples to distinguish him from, and raise him above all other Prophets : Lastly not content to justify his Vices and Defects, they have even transformed them^e into Virtues.

We have sufficiently enlarged in the foregoing Dissertation, on the Character of *Mahomet*, to conclude that his Fanaticism was voluntary, and did not proceed from Epileptick Convulsions. He began gradually to propagate his Religion in his own Family, first by the Conversion of his Wife and of those who were most in his Interest : Then *Abu-Becre* a powerful Man in *Mecca* came over to his Party ; he gained afterwards *Ali* a near Relation of his, a young Man of a bold, presumptuous, and enterprising Genius ; and by the heat of his Temper fit for undertaking and promoting Novelties in Religion : When *Mahomet* published his pretended Apostleship to his Kindred, desiring their Concurrence, the others remaining silent, *Ali* alone accepted to be his Second, he rose up, and promised to assist him on all Occasions, threatening at the same Time to destroy all Opposers : Having thus secured some trusty Friends upon whom he could rely and depend, he made use of several other Means, which are evident Proofs of his political Capacity.

Divinations and Astrology were always highly esteemed by the Nations of the *East*. This Weakness he improved to his own Advantage, he prevailed upon an

^a Ps. 50. See *Pecock's* Note on *Abulphar. de Orig. Arab.* Pag. 183. and following.

^b *Corona Laudata*, which in the *Syriack* Language is *Mahmud*.

^c *Comforter*. See *Herbelot* in the Article *Parachitha*.

^d This *prophetick Light* seems to be the Light of Reason, which before Christ supplied the want of Revelation amongst the *Gentiles*. See *Boulain Villers*, Pag. 201.

^e Witness his Polygamy, which they pretend was in order to people the World with true Believers. See on this Subject *Sale*, Pag. 40, 41. and *Boulain Villers*, Pag. 168. and following.

Arabian ^a Astrologer to foretel that great Revolutions were to happen, and a new Religion be established : This disposed the People to receive *Mahomet*, and prepared their Minds to look upon his System as the Accomplishment of the Prophecy.

The *Koraishtes* entered into a League against this new Apostle, the Deed and Ratification of this Treaty was deposited in the *Ca'aba*, to render it more solemn, and make it more respected: The Worms, (or some of *Mahomet's* Emissaries) destroyed every Letter of this Writing, except the Name of God : *Mahomet* could not be supposed to know this Accident; he told it to his Uncle *Abu-Taleb*, (or heard it from him) *Abu-Taleb* published this as an evident Token of *Mahomet* being a Prophet, and of the Displeasure of God against this Treaty. Upon Enquiry the Deed was found to be in the fore-mentioned Condition. Thus an Agreement, which might have been fatal to *Mahomet's* Designs, was broke by this pious Fraud or political Trick.

The pretended Order from God of defending themselves and attacking their Enemies, was not published by *Mahomet* to his Followers, till he had by repeated mutual Oaths of Allegiance and Protection bound them to himself; and this he did in such Circumstances as made it absolutely necessary to put his *Mussulmen* to that Trial, and when he himself knew 'twas too late to draw back, being too far engaged, and likely to succeed and prosper : Then Revelation came in a proper Juncture to authorise his taking up Arms against his idolatrous Countrymen, and all Infidels, amongst whom he reckoned also the Christians, as every body knows. He carefully avoided being looked upon as a Persecutor, especially by the last mentioned, tho' their daily persecuting one another might justify him in following the Example they set him, his Reformation being about Matters of the highest Importance, such as Idolatry and Morality. Therefore as *Ricault* relates it, ^b he made with them a Treaty, the Original of which was found ^c in the Monastery of the Monks of Mount *Carmel*, near Mount *Libanus*: It bears Date the last Day of the Moon of the fourth Month, in the fourth Year of the *Hegira*, and was signed at *Medina*. But the said Writer who gives us the whole Treaty at Length, takes Notice that the *Islamism* was then in its Infancy, " *Mahomet* was then at War with the *Arabians*, " and was afraid the Christians might otherwise have declared openly against him." For as *Salé* judiciously observes, ^d the Patience and Humility of this new Apostle decreased in Proportion as his Power increased; well knowing that such Undertakings as his never succeeded but by the Sword, without which their Advances are but flow and precarious, and the Whole in a continual Danger of miscarrying: To which Purpose the famous *Machiavel* says, *Armed Prophets* as *Theseus*, *Cyrus*, *Romulus*, &c. have brought their Designs to a good Issue, whereas those who did not back their Prophecies by the Force of Arms are disappointed ^e.

Mahomet after his second Flight to *Medina*, built a Temple in that Town, for the publick Worship of his new Religion, probably not so much out of Piety; but with a political View, not unlike what the Scripture mentions of *Jeroboam*; with this Difference, that *Mahomet* pretending a Mission from God to restore the Reli-

^a Bayle in his *Thoughts on Comets*, Article 81. mentions this Fact.

^b See *Ricault* in his *State of the Ottoman Empire*, Book 2. Pag. 306. of the Edition of *Roan* in *Normandy* 1677.

^c The *Turks* disown this Treaty, and we are inclined to believe it spurious, because *Mahomet* seems to be over tender and careful of Monasteries, Chapels, and in general of the temporal Interest of the Clergy.

^d See *Salé*, Pag. 49.

^e Except Christ, and this is a strong Proof of his divine Mission and Authority.

gion of the antient Patriarchs, could not avoid aiming at the Conquest of *Mecca*, and the *Ca'aba*, which was the most antient Monument of the *Islamism*: Neither can it be questioned that *Jeroboam*, had he been able, would likewise have made himself Master of *Jerusalem* and *Solomon's Temple*, which was as much held in Veneration by the *Jews*, as *Mecca* and the *Ca'aba* was by the antient *Arabians*, and is to this Day by all *Mussulmen* ^a.

We shall not defer any longer entertaining our Readers with the Description of this famous Temple of *Mecca*; several Authors call it the *Square House*, the *Arabians* always give it the Name of *Ca'aba*, and the *Mussulmen* that of ^b *Mezged Al-Haram*, the sacred House, or *Beit-Allah*, the House of God; to distinguish it from the above-mentioned Temple at *Medina* built by *Mahomet*, which is called *Mezged-Al-Nabi*, or the House of the Prophet, and is always visited by the truly devout Pilgrims after the *Ca'aba*. This, according to the *Arabian* Tradition, has from Time immemorial been the Place appointed for Sacrifices, Prayers, and the most solemn Ceremonies of the antient and modern *Islamism*; and was built by *Abraham* and *Ishmael*: Could this be proved, it would be of an older Date than all the remaining Monuments of Antiquity, even the *Egyptian* Pyramids. However we shall now introduce the Description of this Temple, as delivered by a modern ^c Writer.

“ We are indebted, says he, to a *Swedish* Missionary ^d, who by his curious
 “ Enquiries and Observations in his Travels through *Egypt* and *Arabia*, has brought
 “ from thence an exact Plan of this famous Temple, which no Christian ever
 “ entered; *Reland* published it in *Latin*, with a Print to represent it. On the
 “ South Part of *Mecca*, towards the bottom of a Hill, a large Spot of Ground
 “ is enclosed by Porticoes, which on the Outside appear only like a Wall of white
 “ unpolished Marble, about fifteen or twenty Feet high; each Stone is two
 “ Cubits square, two of them make up the Thickness of the Wall to be four Cu-
 “ bits: Within the Porticoes the Marble is polished; the Entablature of this Wall
 “ is only the Quarter of a Circle, a Cubit and a half thick, on which rest the
 “ gilt *Cupola's* which are on the Top, and cover all the Porticoes within. The
 “ Space enclosed is a perfect Square of eighty Fathom on each Side, yet in the
 “ Inside each Side is but seventy-five Fathom; but at each Corner there is a Build-
 “ ing like a Steeple raised to the Height of three Stories, with a Balcony in each, to
 “ which a Stair-case, contrived within, does lead. The use of these Steeples is to
 “ call the People to Prayers at set Times of Day or Night.

“ Each of these Steeples has a Spire two hundred Feet high, gilt at the Top,
 “ and adorned with a Half-moon like unto our Weather-cocks. In the Night-
 “ time there are always Lamps lighted in the Balconies, both for Decency, and in
 “ Favour of the Pilgrims who may arrive then. In the Middle of each Side of
 “ the Out-wall, a square Basin twelve Fathom long and broad, and some Feet
 “ in Depth is kept full of Water for the various Ablutions used by *Mussulmen* in
 “ their Prayers. *Kalif-Moktader*, the eighteenth Emperor of the Race of *Abassi-*

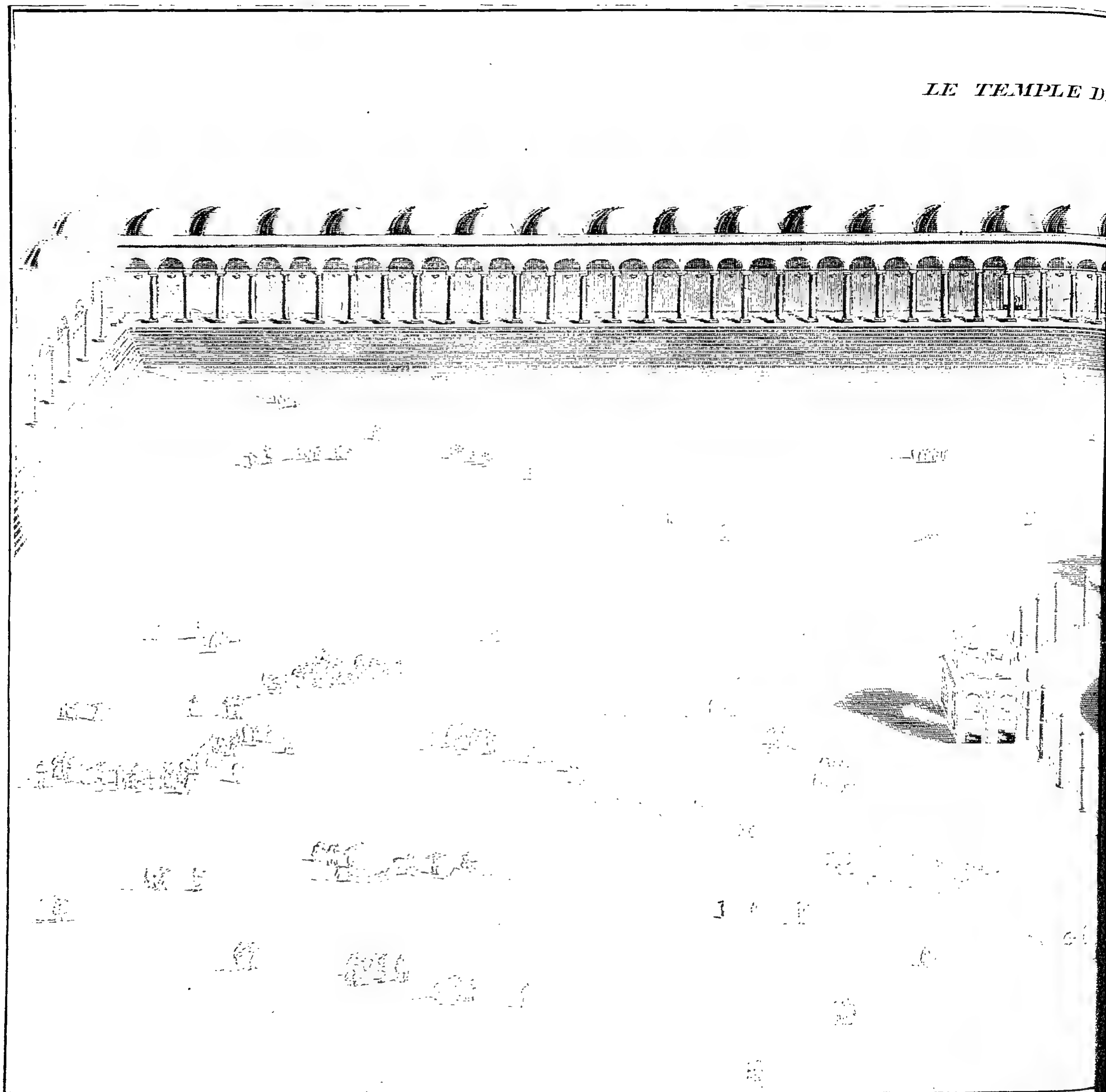
^a See *Herbelot* in his *Biblioth. Orient.* Article *Ca'aba*, where he mentions two other Temples built, one out of Envy in *Yemen*, the other in *Chorasan* out of a Principle of Superstition.

^b *Mezged*, from which is derived the *Italian* Word *Mesquita*, the *French* *Mosquee*, and our *English* *Mosque*, for a *Turkish* Church.

^c *Boulain Villers*, Pag. 59. and following: The Print here joined is a Representation of the *Ca'aba* from what *Reland* has published.

^d *Michael Eneman* who taught at *Upsal*.

LE TEMPLE D.

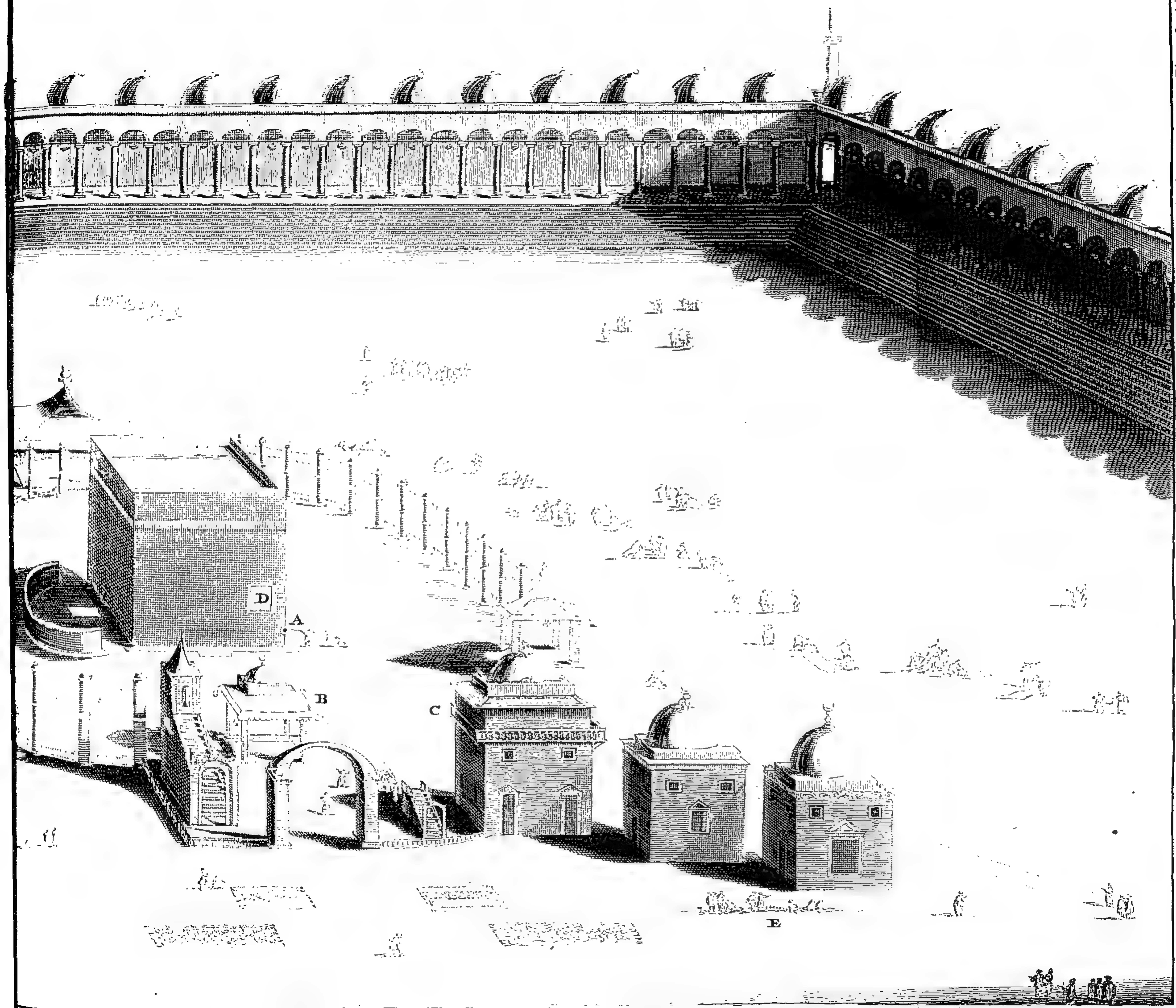


A. La pierre noire enchassée dans le mur de la Cuaba.

B. Endroit où l'on montre des vestiges des piés d'Abraham.

C. Bâtiment qui renferme le p.

LA MECQUE



de Zemzem .

D . Porte de la Caaba.

E. Endroit où l'on donne de l'eau du puits de Zemzem aux Pelerins .

“ *des*, conveyed Water to these Basins by an Aqueduct, from a *Snow-water-house*
 “ made in the Mountain of *Gassouan*: Each Facing of the Wall has three Gates
 “ leading to the Porticoes, one in the Middle, the other two at the End close to
 “ the Steeples; the Folding-doors are of Brass or Copper, of an immense Weight,
 “ adorned with various Sorts of Leaves, from which each Door has its Name. These
 “ Gates are open or shut at set Times, yet so as to leave one always opened on
 “ each Side, that Sinners may come at all Times, and from all Parts of the
 “ World to this universal Place of Refuge, and as they call it, the Seat or Bosom
 “ of Mercy. From the Porticoes a hollow square Place is seen of twelve hundred
 “ Fathom in its Superficies; they go down into it by sixteen large and easy Steps
 “ of Marble, all round the Porticoes.

“ In the Middle of this Space a square Building is raised, the Walls of which
 “ are entirely covered with Black; the Top of it is flat, and covered with massy
 “ Gold This is the so much famed Edifice, valued above all the costly
 “ Palaces raised by the Masters of the World: This the lowly and humble House
 “ of *Abraham*, the Friend of God, built in the Time of his being persecuted, a
 “ Pilgrim wandering on the Earth; God revealed to him, that he had from all
 “ Eternity made choice of that Place to bestow his Blessings, to receive the
 “ Vows, and hear the Prayers of all those, who should own and worship his
 “ supreme Being, and ask of him what is necessary for their everlasting Happiness.
 “ This same House *Ishmael* received of his Father as his Inheritance, and the
 “ Portion due to his Eldership, in which he lived to his Dying-day, and near
 “ which he chose to repose till the general Resurrection in his Tomb, which is still
 “ to be seen, and has suffered no Change through so many Ages. This is the
 “ holy House towards which not only the *Arabians*, but all the Nations of
 “ the World, who own the Existence and Unity of God, turn themselves and
 “ direct their Intention at the Time of their most fervent Prayers. . . . The *Ca'aba*
 “ is only built with the Stones of that Country put together, and cemented
 “ with Mortar made of a red Earth, which is hardened by Length of Time: It is
 “ situate exactly to the four cardinal Points of the Globe; the Height of it is
 “ twenty-four Cubits, besides the Rails on the Top; from *North* to *South* it is
 “ also twenty-four Cubits, and only twenty-three from *East* to *West*; four Cubits
 “ are supposed to be the Height of a Man of an ordinary Size. The Covering
 “ of the House is of flat Stones, over which is laid massy Gold, with a Spout of
 “ the same Metal to throw off the Water towards the *North*, directly upon the
 “ Stone which is over the Tomb of *Ishmael*. The Rails about this Terras are of
 “ massy Gold likewise, and three Cubits high, a vast Load for any Wall to bear,
 “ if less strong than this.

“ On the *East* Side of this House, at three Cubits Distance from the *South-*
 “ *East* Corner, is an Opening like a Door, through which alone Light can come
 “ in, raised four or five Cubits from the Level of the Ground; the Floor is like-
 “ wise raised to that Height according to antient Architecture, in order to render
 “ the Dwelling more wholesome. This Door has two Leaves of massy Gold fixed
 “ to the Wall with Hinges, and Supporters of the same Metal, but the Threshold
 “ is one single natural Stone, before which all the Pilgrims bow their Heads and
 “ kiss it with Veneration. The Eastern Monarchs complied heretofore with this

^a What follows is according to the Opinion of the *Mussulmen*.

“ Ceremony, and the other Customs used by ordinary Pilgrims, but of late they
 “ send others to perform it in their Stead. *Haron* who was Contemporary with
 “ *Charles Magne*, is the last *Kalif* who did it in Person eight Times: But some
 “ great Princes have visited this House since, the chief of which is *Bajazet* the
 “ Second, in 1483, and in his Journey received the Account of the Death of his
 “ Father *Mahomet* the Second. The Door of the *Ca'aba* is seldom opened, because
 “ it contains nothing that can raise the Pilgrims Devotion; nothing is to be seen
 “ there but the Gold which covers the Floor, the Ceiling, and the Walls: The
 “ *Arabians* had placed some of their Idols in this holy Place, but since *Mahomet* no
 “ such Profanation has happened in the Temple of *Mecca*, tho' otherwise defiled
 “ in the Civil Wars.

“ The Outside of the Building is hid by a black Silk Covering, which is re-
 “ newed every Year at the Feast of *Beiram*, and the greatest Monarchs of that
 “ Persuasion furnish that Expence each in his Turn: But the golden Rails at the
 “ Top are not covered, in order to strike the Pilgrims with Admiration; for which
 “ Reason likewise, all the Space within six Foot under the Rails is covered quite
 “ round the Building with gold Tissue, of exquisite Richness and Workmanship.
 “ The above-mentioned black Colour, furnished *Mahomet* with a Pretence to change
 “ the Colour of his Standards, which was white before he took *Mecca*; and the
 “ *Kalifs* his Successors in Imitation of that black Cover, put some of the same Stuff
 “ at the chief Entrance into their Palaces; it reached from the Top to the Bot-
 “ tom, and covered the Threshold of the Door, which all *Mussulmen*, even Kings
 “ and Princes, were obliged to touch with their Foreheads before they could be ad-
 “ mitted into the Presence of the *Kalifs*.

“ *Reland's* Description of this House informs us farther, that all round it is a
 “ narrow Pavement of Marble, near which about the South-wall, towards the
 “ South East Corner, lies a huge black Stone, which seems to be unhewed and
 “ unpolished black Marble, and is called the *Holy Stone*; but in the *Arabian*
 “ Language it is named *Brachtan*, that is, *shining, bright, or white*, for they sup-
 “ pose it lost that Quality upon Account of the Sins of Men. 'Tis very likely
 “ this is only a Remnant of some Idol, kept there out of Superstition by the an-
 “ tient Inhabitants of *Arabia*; for both Scripture and prophane History shew that
 “ some Idols were without any Shape: Some are of Opinion this was consecrated
 “ to Saturn, who is called *Remphan*, and was honoured to avoid the Evils of which
 “ he was supposed to be the Author. Others pretend it was dedicated to *Venus*,
 “ who was always highly worshipped in the *East*; not that *Venus* whom the *Greeks*
 “ and the *Latins* honoured, but the bright Star which goes either before, or fol-
 “ lows the Sun, and is called by that Name. Be it as it will, *Mahomet* spared this
 “ Idol when he destroyed the rest, being afraid of offending the People, but he
 “ gave another religious Turn to their Imagination; assuring his Followers, that it
 “ had lost its primitive Colour for the Sins of Men, and should not recover it till
 “ all Nature was purified by the last Judgment.

“ Over-against the middle Part of the same East-side, at the Distance of three
 “ Cubits, stands another square Building ten Cubits long, broad and high; the
 “ Roof of it is supported by four Pillars, one at each Corner; it has three Stories,
 “ the last of which has a small Cupola, ending in a Half-moon of Silver double
 “ gilt, which looks like pure Gold; and was given by one of the *Kalifs* as a Cover

“ to the famous Stone highly honoured there, which they pretend was made soft
 “ by a Miracle, to receive the Impression of *Abraham's* Feet, still to be seen at this
 “ Day, as a standing Proof that God has made choice of this Temple to hear the
 “ Prayers of his Servants. On the North Part of this Building stands another, in-
 “ to which they enter by a large Door, a Stair-case of eighteen Steps leads to a co-
 “ vered Gallery, over which is a Pyramid. The *Imans* or Priests of that Temple,
 “ preach from thence to the People, and to the Pilgrims ; *Mahomet* published from
 “ this Place the greatest Part of the *Koran*: At a small Distance from this Gallery
 “ or Pulpit towards the *North*, ends the magnificent Row of Pillars which forms
 “ the inmost Enclosure of the *Ca'aba*, which we shall mention shortly, and at the
 “ same Place begins a Wall Breast high, made of Marble, as all the rest is, which
 “ makes an oblong Square, and encloses the fore-mentioned Gallery, *Abraham's*
 “ Monument, and a wooden Stair-case upon Wheels, by which they go up to
 “ the Door of the *Ca'aba* when some zealous Pilgrims are desirous of seeing the In-
 “ side of it. In the Middle of this Square facing the East-side of the *Ca'aba*,
 “ stands an old Gate supported by two thick and massy Posts about fifteen Cubits
 “ high, ending in a Vault made Archwise, but so thin in the Middle, that it is not
 “ half a Cubit thick : This is called the old Gate, and was heretofore the only En-
 “ trance to the holy House. *Mahomet* caused all his Civil and Religious Edicts to be
 “ posted up there, and the Key of it was in the Custody of the ^a *Koraisbites* : It
 “ had thick Copper Foldings, which *Kalif Moktadir* took away to make a Coffin
 “ for himself, and instead of it, gave the gilt Silver, which covers the Monument
 “ of *Abraham*.

“ On the left of this Gate, at thirty Cubits Distance from it, still joined by the
 “ said Breast-high Wall, is a large square Building, the Corner of which is opposite
 “ to the South-East Angle of the *Ca'aba* : Each Side is adorned with two Doors,
 “ and two Windows, being a foreign Architecture, in Imitation of the *Grecian*.
 “ The Roof of it is gilt, and has a Cupola and a Half-moon on the Top : It covers
 “ the chief Opening to the Well called *Zem-zem*, which *Mussulmen* pretend is the
 “ same which the Angel shewed to *Agar*, Mother of *Isbmael*, in the Desert. There
 “ are two more such Buildings turned the same Way, which cover the Openings
 “ to the same Well, contrived for the Use and Convenience of the many Pilgrims
 “ who come thither from all Parts : Each of these Buildings are of an equal Height,
 “ and their Roof according to the Model of the first ; all are of white Marble. On
 “ the North-side a Marble Wall six Cubits high, is raised in a semicircular Form,
 “ so as to exceed the Breadth of the *Ca'aba* three Cubits on each Side. Within
 “ this Wall is the Tomb of *Isbmael*, being a Marble Stone laid flat on the Ground
 “ without any Inscription. This is all on the East and North-side of the holy
 “ House, nothing is to be seen on the West and South-sides.

“ The Beholder's Admiration and Attention are chiefly raised by the magnificent
 “ Row of Pillars, ranged about the *Ca'aba*, yet not so as to enclose it quite ; it
 “ begins at the South-east Point over-against the black Stone, and ends at the North-
 “ east near the above-mentioned Gallery or Pulpit, so that it only fills up three
 “ Quarters of the Circle, and is 780 Cubits, or 1365 Feet long. In this Space

^a *Mahomet* was of that Tribe, but they persecuted him, and obliged him to fly from *Mecca*, yet when he took that City and Temple, he restored the Key to them, and refused his Son-in-law who desired to have it, Saying, *Justice and Truth must be the Support of my Family, not Acts of Violence and mere Force.*

“ are set up fifty two Pillars of white Marble twenty Cubits high, without Proportion of Chapiters or Bases, having only a Turbant at the Top, and being joined by a Set of Rails, in which they are mortised ; on these Rails two thousand Silver Lamps are set to burn in the Night : The said Pillars are also joined at the Top by strong Silver-bars, on each of which hang by golden Chains more Lamps, which being lighted also, make a glorious Illumination, besides the Lights about the Monument of *Abraham*, and the other Buildings of this Sanctuary.

“ Three other Edifices are raised on the Outside of this Row of Pillars ; they are square, open, supported by Pillars, and their Roofs are of a different Form. They are the *Mosques* belonging to the three orthodox Sects of *Mahometism*. The first is that of the ^a *Hambalites*, a plain Building on the South-side where the Row of Pillars ends, and leaves an empty Space to the Well of *Zem-zem*, The second is for the *Malekites*, it stands West, and is supported by eight Pillars. The third has two Stories, adorned with Pillars above and below ; it stands North, over-against *Ishmael's* Tomb, and belongs to the Disciples of *Kanifah*. Beyond this is a large empty Space paved with Marble, where People meet to pray : Slaves bring in Carpets for the Ease of the Faithful, who come into it without Shoes or any fine Clothes, keep a deep Silence, and are so neat, that though *Mussulmen* are famous for a decent religious Behaviour in their *Mosques*, one may easily perceive that they have a particular Veneration for this, as being the chief Object of their Faith.

“ The Porticoes through which People enter, serve also to go out ; First, they ascend a Flight of large fine Steps, which leads to them ; then on each Side fifty five Pillars distant eighteen Feet from one another, and as high to the Arches which they support : The Galleries are likewise eighteen Feet broad, but the Roof and the Arches are too low, according to the modern Notion of Architecture. This Defect is in some Measure supplied by the Cupola's above : They are only of Lead gilt, and each of them covers two Arches, and ends with a Half-moon of three Feet. There are twenty-seven of them on each Side, so that the whole Height from the Bottom of the Steps is twelve Fathom : The Beauty of the Prospect is raised by Bars of gilt Metal, which cross every Arch, and support Lamps of the same Kind with several Matches in them, both to give Light to the Galleries, and answer the Illumination about the *Ca'aba*. All these are lighted when the first Star appears in the Evening, and are kept burning till Day-light eclipse them. Two hundred and twenty Pillars form two hundred and sixteen Arches covered by one hundred and eight Cupola's, besides the four high Spires. This is *Reland's* Description of this famous Temple ; no Christian was ever admitted into it. The *Turks* are not able to give us a compleat Representation of it, being intirely ignorant of the Art of Painting or Drawing, so that this is only what an ingenious *Swede* could gather from his Conversation with several Pilgrims, during the Time of a long Residence he made at *Cairo*.

We have mentioned before the Opinion of the *Arabians* concerning the Antiquity of it ; its Enclosure at first was only a strong Wall of a small Extent, with one only Gate. *Kalif Omar* the First enlarged it, upon Account of the Increase of the Number of Pilgrims in Proportion to the Progress of *Mahometism*. He did not employ any Part of his immense Riches in adorning it ; being per-

^a We shall mention these Sects in the Sequel of this Work.

“suaded (such were his simple and plain Notions of Religion) that God’s Honour
“could not be promoted by adding new Embellishments to this old Building, more
“than by leaving it in the Form which he had for so many Ages approved.”

Mahomet has every where recommended to his Followers to look upon this Temple as being the Center of his Religion, to prize and value it, as the *Jews* did *Jerusalem*, and to repair thither: He has annexed many Privileges in Favour of those who should perform this Pilgrimage, both temporal^a and spiritual Blessings are plentifully bestowed in that holy Temple. The wonderful deep and lasting Impression of *Abraham’s* Feet in a hard Stone^b, is highly extolled; every Thing is mysterious even in the Road which leads to it^c. The very seeing this Temple is according to some *Mahometan* Doctors, equally meritorious in the Sight of God, as if they had complied with all the inferior Duties of Religion. The black Stone is a standing Proof of the Hainousness of Sin, Mount *Arafat* in the meeting of *Adam* and *Eve*, is a Representation of Man’s being reconciled to God. The *Ca’aba* itself, (but not the Porticoes) is a Place of Refuge to all Criminals^d; and exemplary Punishments have overtaken the wicked Violaters of the sacred Asylum, and this is a lively Emblem of the Pardon obtained from God in any Part of this holy Place. The Birds of the Air^e have a Respect for the Roof of this Sanctuary; the Hearts of all *Mussulmen* have a natural Bent and Affection for it. A devout *Mahometan* melts into Tears of Joy or Compunction at the Thought of, or looking towards it. The Prophets and Patriarchs go thither in invisible Processions; Angels guard and protect it. Lastly, every *Mussulman* who performs this Visit, or is born during his Mother’s Journey thither, is intitled to the Privilege of wearing a green^f Turbant. After all, the *Mahometans* themselves own, that this Pilgrimage is often accompanied with various Disorders and criminal Excesses; and seldom followed by real and sincere Conversions^g. The Manner of performing it has been related in the foregoing Dissertation; we shall therefore conclude this with the Opinion of *Hallage*^h. He was so bold as to pretend, that those whose Circumstances did not allow to go to *Mecca*, might represent the sacred Temple in any Part of his House consecrated to that Use, keep it very clean, perform in it privately all the Ceremonies prescribed by their Law in the Pilgrimage. Take thirty poor Orphans, give them Victuals and Clothes, and some Money: This, *Hallage* pretended, was of equal Merit as to perform the Pilgrimage, and much more agreeable to God, than pretending as some Men do, to meet in a Place to hear the Word of God, and forget his Orders the Moment they go out.

^a See *Herbelot* in his *Biblioth. Orient.*

^b See the same Author in the same Work.

^c See *Boulain Villers*, Pag. 87.

^d See *Herbelot* as above.

^e Chiefly Pigeons descended lineally, says *Gabriel* of *Sion* and some other Christian Authors, from the Pigeon who spoke to *Mahomet* in the Ear; but whatever may be the Origin of that Story, it is certain that Pigeons are often used as Messengers.

^f This Privilege belongs also to all those who are, or pretend to be Descendants from *Mahomet*.

^g See *Herbelot* in the Article *Hagge*, so the Pilgrimage is called.

^h See *Herbelot’s* Article *Hallage*. This Man lived in the eleventh Age of Christianity; he was put to Death for these Opinions. Some think he was a Christian.

A DISSERTATION

*On the false Notions generally entertained concerning
Mahometism.*

S E C T. I.

*Most Religions have been misrepresented by Adversaries, first the
Jewish.*

AL L antient and modern Religions have had the common Misfortune of being first ill understood, not well explained, and then persecuted, with an additional Weight of Injustice and Calumny from their respective Enemies. The *Jews*, who had received all their Laws and Customs from God, the Author and Fountain of all Justice and Holiness, underwent the same Fate, and though they might glory that their Worship was not unworthy of the supreme Being ; yet Lies were told, and Calumnies spread against them by their Enemies ; who, in other Respects, were Persons of Merit and Worth.

Tacitus was an Historian of Penetration and Judgment ; he had frequent Opportunities of being rightly informed by the *Jews* themselves : He nevertheless is guilty of gross Mistakes in the Account he gives of them. He says they were called in Latin, *Judæi* instead of ^b *Idæi*, from Mount *Ida* ^c. He pretends they were expelled out of *Egypt* by reason of a loathsome Distemper to which ^d they were subject. He affirms that in Remembrance and out of Gratitude towards ^e an Ass, who had shewed them both where they might have Water to drink, and the right Road through the Desert in which they had lost their Way ; they erected a Temple, and paid religious Worship to that Animal, &c.

Plutarch did not take more Care to be rightly informed in his *Table Talk*, he ventures to affirm that the *Jews* adored a Boar, as being the Inventor of Husbandry and Tillage ; that their *Feast of Tabernacles* was kept by them in Honour ^f of *Bacchus*, as likewise the *Sabbath*. The *Heathens* in general made a Laughing-stock of the pretended Idleness of the *Jews* on that Day, and of several other harmless Customs

^a This Dissertation is only an Abstract of *Reland's* Preface to his *Latin Treatise of Mahometism* : We hope it will give Content to our Readers.

^b Hist. Book 5. Chap. 2.

^c A Mountain in the Island of *Creta*.

^d The severe Laws published by *Moses* against Lepers, are a Proof that many *Jews* were infected with that Distemper.

^e *Effigiem animalis, quo monstrante, errorem sitimque depulerant, sacrare.* Ibid. Chap. 4.

^f This was occasioned by the Feast of Tabernacles which happened about that Time.

of that Nation, which they thought frivolous. The Poet *Rutilius* ^a in particular jeers them for lighting no Fires on the ſaid Day, to comply literally with a Paſſage in the Book of *Exodus* ^b: He reproaches them with their *cold Sabbathſ*, their *colder Hearts*, and pretends their Repoſe is a Figure of a God tired with Labour. He did not know or was wilfully ignorant of the true Reaſon of that Inſtitution, which was not for Idleneſs, but to be free from all worldly Cares, in order to ſerve the Creator who made the World in fix Days.

S E C T. II.

Chriſtian Religion has not been more ſpared than the Jewiſh.

When the Primitive Chriſtians ſeparated themſelves from the *Jews*, from whom they drew their Origin, *Heathens* loaded them with infinite Calumnies, and entertained the loweſt and moſt deſpicable Notions of them. They never would make any Diſtinction between the two Religions, and reproached both alike with the ſame Crimes: The Chriſtians moreover were upbraided for the Follies and baſe Lewdneſs of the Doctrines and Practice of the *Gnoſticks* and other Hereticks of the firſt Ages. It was reported that their God had *a Hoof like an Aſs* ^c; that they paid a ſhameful Homage to the Privy-parts of their Priests; that they did eat the Fleſh of a Child covered over with Paſte ^d, and after that deteſtable Meal, put out the Lights, and promiſcuouſly knew one another criminally, without Diſtinction of Age or Sex; and that they ^e threatned the World with Fire and Deſtruction. The Apologiſts for the Chriſtian Religion complain of theſe and ſuch like Calumnies, grounded only on the Ignorance of the true Doctrine and Ceremonies of Penance, Eucharift, and concerning the Day of Judgment, as then taught and performed. This Miſrepresentation was carried to ſuch a Height, that even the Belief of the Unity of the Godhead was made a Pretence to accuſe Chriſtians of being Atheiſts, and the Form uſed in the Pagan Sacrifices was levelled againſt them ^f. This Ill-treatment is pathetically complained of by *Tertullian* ^g, “ We are, ſays he, looked upon as
“ Murderers, inceſtuous, ſacrilegious Perſons, as the Scum and Plague of Mankind,
“ wicked to the higheſt Degree, and guilty of all Sorts of Crimes, Enemies to
“ the Gods, to the Emperors, to all good Morals, to the whole Frame of Nature,
“ ſo far that the very Name of Chriſtian is odious and become criminal.” *Pliny* ^h, who was a Man of the greateſt Probity in his Age, gave to the Emperor *Trajan* a different Account of the Chriſtians; ſome few others had ſo much Moderation as not to vilify the Chriſtians and their Myſteries, but gave a tolerable Deſcription of them, and ſomewhat approaching the Truth. But how ſmall is their Number,

*a Reddimus obſcenæ convicia debita Genti,
..... Cui frigida Sabbata Cordi,
Sed cor frigidius Relligione ſua eſt.
Septima quæque dies turpi damnata veterno
Tanquam laſſati mollis imago dei, &c.*

^b Chap. 35. Ver. 3. *Ye ſhall kindle no Fire upon the Sabbath-day.*

^c *Ononychites.*

^d This ſhews that the Primitive Chriſtians expreſſed their Belief of the Eucharift in different Terms from thoſe uſed by the late Reformers.

^e A wrong Notion drawn from the Doctrine of the laſt Judgment, which the Chriſtians thought would happen ſoon.

^f *Expel the Atheiſts.*

^g In his *Apology* towards the Beginning.

^h *Pliny* the younger in the tenth Book of his Letters. Letter 97.

when compared to those who have delighted in casting the most odious Colours upon Christian Doctrine !

S E C T. III.

The same Misrepresentations still practised.

If we now consider what has been done in the unhappy Divisions of Christians within two Centuries, and what is still practised by some fiery Controvertists, we shall meet with the same Complaints on all Sides, and not without some Ground. Protestants accuse *Genebrardus*, ^a *Saunders*, ^b *Maracci*, ^c and several others of throwing Dirt, and charging them wrongfully with blasphemous Opinions, as being Consequences of their Principles, tho' flatly denied by them. But above all, they are highly affronted at being called the *Descendants of Mahomet*. One *Vivaldo* ^d a Dominican Friar, has diverted himself with drawing a Parellel betwixt the *Mahometans* and *Protestants*, and another betwixt the *Mahometans* and the *Catholicks* ; as if every Opinion or Custom of *Mahometism* was to be condemned ; *Mussulmen* have spoke of some of the divine Perfections and Attributes conformably to Truth ^e and right Reason : Must those Truths be rejected because uttered by *Mahometans* ? 'Twould be Madness. But *Catholicks* recriminate also against *Protestants* for misrepresenting their Tenets, calling them idolatrous, &c. ^f The Truth is, ancient and modern, sacred and prophane Histories furnish us with innumerable Instances of wilful or involuntary Ignorance of ones own Religion, and much more of the Tenets of other People ; so that it is not surprizing we should find that the *Mahometan* Religion has undergone the same Fate.

S E C T. IV.

The Reasons why Mahometism is so much misrepresented.

The chief Cause of this Injustice proceeds from not understanding the *Arabick* Language, without which it is impossible to have a true Notion, and by Consequence to judge rightly of that Religion : Yet few, if any of those who have wrote on that Subject, were acquainted with the *Arabick*. Moreover the Genius of the *Mahometans* is averse from talking to Strangers of, or disputing with them about Religion ^g. These two Reasons have concurred to the Misrepresentations, Contempt, and infamous Character of *Mahometism*. *Mahomet* has been compared to the Devil ^h, and his Religion thought unworthy of being confuted. If any young Student in Divinity is desirous of being thoroughly informed of his Tenets ; instead of advising him to study *Arabick*, to read *Mahomet* in the Original, to be conversant with his Commentators and Apologists, in order to inquire, without trusting to others, into what he must know, before he can be qualified to refute it ; his Ignorance and Laziness are indulged, he is either made to believe that it is downright losing of

^a *Genebrardus* Archbishop of *Aix*, in his *Chronology*, Pag. 107.

^b In his Book *de Schismate*, &c.

^c In his *Predrome* or Preliminaries on the *Koran*. Pag. 70. of the third Part, &c.

^d In his Notes on a Book of *Pedro dela Cevalleria*, intituled, *The Zeal of Christ against the Jews and Saracens*. This Book is not to be met with, and the Loss is not great.

^e See *Herbelot's Biblioth. Orient.*

^f See *Papist represented and misrepresented*, and most Controversy Writers.

^g See *Boyle* in the Article of *Mahomet* concerning his Apologists.

^h *Bibliander*, a Reformer of *Zurich*, is the Author of this Parellel.

Time to confute such absurd Notions, or directed to peruse only some smattering, superficial and blundering Controvertist.

But we must own, that the *Mahometans* are not so foolish and mad as we imagine ; common Sense is of all Countries and Climates ; and their Religion could not have made such astonishing Progress in *Asia*, *Africa*, and *Europe*, if it had been so full of Absurdities, as most Christians suppose it to be. 'Tis bad, 'tis sensual, and therefore the more dangerous. All true Christians ought to detest it as the Bane and Scourge of Christianity, all this is true : The Conclusion we draw from thence is, that our utmost Endeavours are to be used to find out the Wiles of Satan, to sift this Religion to the Bottom, and thus prevent its dangerous Consequences. “ Believe me, says *Maracci*, ^a more Venom lies hid in that Sect, than is generally “ believed How could it otherwise happen, that such a Number of Men, “ not only of the remaining Idolaters, but of *Jews* and *Christians*, and even Religi- “ ous, should fall off to embrace *Mahometism* ; you'll say they are enticed by Li- “ bertinism ; I believe it, but they are farther deceived, by an Appearance of Good- “ ness and Truth. This Superstition has retained every Part of the Christian Reli- “ gion which seems plausible, probable, and agreeable to the Light and Law of “ Nature, and intirely rejects the Mysteries of our Faith, which seem at first “ Sight to be incredible and impossible, and chiefly such as are thought too hard “ for human Nature ^b Reason and Experience have always made me “ believe, that if the *Koran* and the *Gospel* were at the same Time proposed to those “ (idolatrous) Nations, unless they are first well instructed and convinced of the “ Truth of the *Gospel*, and of the Lies and Frauds of the *Koran*, they will con- “ stantly embrace the *Koran* and *Mahometan* Superstition ^c, preferably to the *Gospel* “ and Christian Religion. For the *Koran* proposes such Tenets as are more propor- “ tioned to the Dictates of Nature in this corrupt State ; that there is one God, Al- “ mighty, All-knowing, who has created and governs all Things that fre- “ quent and fervent Prayers are to be addressed to him, Alms given to the Poor, “ Our Bodies mortified by Fasts, Justice observed, Modesty, kind Offices, “ Piety, and other Virtues practised ; that no Man is to be injured, Thefts, Adul- “ teries, Murthers, and other Crimes avoided ; that worldly Goods, as being tran- “ sitory, are to be despised, and good Works performed. Moreover, that all are to “ give an Account to God of their Deeds, the Just to meet in Heaven an eternal “ Happiness in the Enjoyment of what human Nature most earnestly desires, and “ the Wicked to be eternally tormented in Hell If on the other Side a Mini- “ ster of the *Gospel* proposes to a Heathen the Trinity, Incarnation, Poverty, Death “ on a Cross, and Burial of God, the Mystery of the Eucharist, Necessity of the Sa- “ crament, of Penance, Indissolubility of Marriage with one Woman only “ doing good to our Enemies, an everlasting Happiness in the Enjoyment of Goods, “ which neither the Eye has seen, &c. . . . the said Heathen will turn away from “ these and embrace *Mahometism*.

^a In the Preface to his Preliminaries on the *Koran*.

^b The same in the Preface to his Confutation of the *Koran*.

^c See *Bayle's* Article of *Mahomet* in the Note (DD.) why *Mahometans* do gain more Profelytes than Christians.

S E C T. V.

On the Necessity of inquiring into the Tenets of Mahometism.

Some are of Opinion, that as we are at so great Distance from the *Mahometans*, and they are not willing to enter into Dispute, we need not trouble ourselves with inquiring nicely into their Opinions ; or that even in case we should be obliged to confute them, we may easily do it by the Help of several Latin Books, without spending our Time in poring over *Arabick* Characters to no End or Purpose.

We shall examine in the following Paragraphs the Strength of the two last Pretences : As to the first, it must be owned, that some other Christian Nations are nearer to *Mahometans*, than we are. Moreover, it is not here insisted, that Divines ought to go about confuting the Tenets of the *Koran*, preferably to the erroneous Opinions of our own Countrymen, Neighbours, Relations and Friends : This to be sure must be the first Care of Pastors and Doctors ; but it cannot be said with Truth, that we have no Commerce, or Correspondence with *Mahometans* ; we have great Dealings with them at *Constantinople* and other Countries subject to the *Turks*, on the Coasts of *Africa*, in *Syria*, in *Persia*, and in the *East-Indies*, where all the Towns are mostly inhabited by *Mussulmen* : The Seamen are often taken and reduced to Slavery by their Pyrates ; to what Dangers is not their Faith exposed to, unless they are well instructed in the Grounds of our holy Religion, and forewarned of the Errors and Contradictions of the *Koran* ! Besides, if we should maintain that the studying and diving into false Opinions, is to be neglected, how detrimental would this Opinion prove to all Arts and Sciences ? The Knowledge of learned and foreign Languages, of the Manners, Customs, and Religion of antient Nations, or even of the Modern, if at any Distance from our Country, will immediately be censured as useless : Such a Discourse cannot proceed from any Wiseman, whose Life and Actions shew that he sets a just Value upon every Subject, and making an exact Difference between the more or the less important, applies himself to the Study of each, in Proportion to the Advantage which may be reaped from them. If all those who censure such Studies, would themselves mind only what is necessary, if they did not sow Dissentions and encourage Disputes about trivial and useless Questions of the School, Christianity would be restored to its primitive Splendor and Dignity : If they did not use base unworthy Means to obtain Preferments in the Academies, in the Church, in the State, to satisfy their Pride, Avarice or Ambition, they might then discountenance such Studies, and pretend they are not necessary for Salvation ; but they find it an easier Task to blame others, than to mend themselves ; though the latter would be more conducive to their own eternal Happiness.

We are far from thinking, that inquiring into *Mahometism* is of no Advantage ; we rather believe, that it cannot but excite in us deep Sentiments of Gratitude towards Almighty God, when we find, by a strict Examen, that a Religion so full of Superstition, contradictory and absurd Notions, is embraced by so many Millions of Men of bright Genius's, and better Morals than is to be found amongst some, and those not a few, Christians. We ought to be thankful for being delivered from such a Misfortune by the Grace of God ! What are we ? That God should prefer us before them.

S E C T. VI.

Whether Mahometans are allowed to dispute about Religion?

We freely own the *Mahometans* are not inclined to Disputes, and when attacked by Christians, give them generally no other Answer, but that they believe and practise punctually what the *Koran* teaches, esteeming that Book as inspired from God. Therefore 'tis to no Purpose to enter into Particulars with them, since they constantly alledge the *Koran* as a convincing Proof of the Truth of what they hold: The only Way of confuting them is to attack the Authority of that Book, and to demonstrate by the Blasphemies it contains that it cannot proceed from God. For Instance, *Mahomet*^a was so impudent as to make God the Abetter of his Crimes, by pretending he had an immediate Revelation from him, which allowed him to indulge his brutal Appetite, and even to take criminal Liberties with other Men's Wives^b. Again *Mahomet* acknowledges the Truth of the Gospel, which nevertheless the *Koran* contradicts in many Points; one might by Consequence prove to them first, that the Gospel has not been altered,^c but their *Koran* contradicts itself; and then convince them that their Distinction of *Things abrogating* and *abrogated* is absurd, and opens a broad Way to justify every silly, ridiculous, and self-contradicting Book. How few have a sufficient Tincture of *Arabick* Learning, to be able to draw out of the *Mahometan* Books the false, doubtful, or absurd Opinions which they contain, and make a proper Use of them against *Mahometism*?

But on the other Side, if it was absolutely true that *Mussulmen* are quite Strangers to all religious Disputes, how could the Missionaries, sent by the Pope into *Persia* and the *Indies*, bring over so many to the Catholick Faith, as it is undoubted they do? We shall not mention the Acts of *Raimond Lully*, published by *Sollerus*, by which it evidently appears, that he had often disputed against them in *Africa* and other Places: We have a more recent, and less doubtful Authority, the above cited learned *Maracci*, in the Preface to his Translation of the Book of *Mahomet*. “ I know certainly, and all those who are rightly informed are likewise fully convinced, that Christians may dispute with the *Mahometans* even in their own Dominions, provided this be not done publicly, (tho' even that is allowed in some Places) nor with any opprobrious Language against *Mahomet* and the *Koran*, but with Friends and others with whom one is familiarly acquainted. On such Occasions you may propose to them, modestly, and under Colour of informing yourself, many Points concerning their Law, and their Sect, which they have taken from our holy Scripture in a wrong Sense; inquire into the Reason of it, object without wrangling what may confute them; answer with Prudence what they may say against our Religion; explain and prove the Truth of our religious Mysteries. This our Missionaries perform daily, with Impunity and good Success. This is not all, Christians not only dispute by Word of Mouth, but even write Books of Controversy. One of them had published a Book in Favour of the Catholick Doctrine, under the Title of *A Looking-glass which shews the Truth*.

^a See the 33d Chapter of the *Koran*.

^b See the Notes of *Sale* on the said 33d Chapter.

^c See *Bayle's* Article on *Mahomet*; wherein he cites a Passage from *Pocock*, Pag. 186. of his Specimen.

“ A noble *Persian* named *Abmed*, Son of *Zin Alabedin*, surprized at the Title and
 “ Doctrine of the Book ^a, wrote against it, and called the Book which con-
 “ tained his Objections, *The Polisher of the Looking-glass*, endeavouring to overthrow
 “ the Catholick Doctrine, chiefly about the Trinity and Divinity of Christ, and to
 “ establish the Errors of *Mahomet*.”

In this whole Question we must take Notice of the Time, the Place, and the Method of such Disputes. The Freedom has heretofore been greater than it now is, as appears evidently by *Abbé Renaudot's History of the Patriarchs of Alexandria*. This learned and judicious Writer, Pag. 377. says, “ The Christians of the *East* were formerly allowed to speak and write openly in Defence of their Religion, as may plainly be proved by the Controversies of those Days still extant in Manuscript. Such are the Disputes of *Abraham of Tirbane* with *Abdel Rakman*, of two Monks with a Jew named *Amram*; of *Elias* Metropolitan of *Nisibis*, in the *Diarbekir*, with the Vizir *Abulkacem*, Son of *Huccin* the *Megrobite*; of *Isa*, Son of *Zaraa*, with *Abulbacer* the *Balchite*; of *Abuccra* or *Abucaras*, by way of an apologetical Conference in Favour of Christianity, held in the Presence of the *Kalif Almanion*; another Conference at *Cairo* in the 639th Year of the *Hegira*, of Christ 1270, about Trinity and Incarnation besides many other Writings of which we might give a long List.” This Liberty has been enjoyed in former Times, and they may obtain it again, tho' at present, throughout the *Ottoman Empire*, Christians are strictly forbid speaking against *Mahometism*. But, 2. as to Place, Christians are not used in all Places with the same Severity: For Instance, they are allowed more Liberty in *Persia* than in *Turky*, both as to Religion and every other Concerns, of Life: Besides, our Merchants traffick with the *Mahometans* in several Parts of the *East-Indies*, where the latter are not so powerful, and cannot do much Harm: In such Places no doubt religious Controversies might be carried on successfully and without Fear. 3. As to the Manner of disputing, *Maracci* has advised Modesty, Prudence, Secrecy; he has excluded all injurious Language, all Spirit of Contention; he has mentioned an insinuating Behaviour, seeming only to desire to be instructed; if, to all this, we add the Motives of Credibility of the Christian Religion, the convincing Proofs of the Scriptures being divinely inspired; it might not be impossible to convince, and with God's Help to convert those seduced Nations.

But, we must own it, the greatest Obstacles to this glorious Work, are first the Ignorance (a sure and infallible Consequence of Slavery) of the Christians of the *East*: They are not acquainted with the true Grounds of Christianity, how then can it be expected they should speak or write well in its Defence, or confute the *Mahometans*? Secondly, the *European* Christians who travel or settle in the *East*, are induced to it chiefly by Curiosity or Interest, Salvation of Souls is the least in their Thoughts; neither are they endowed with any of the Qualifications which are requisite for such an Undertaking: And after all the bad Example, the criminal, lewd, and disorderly Lives of the Christians; their Lies, Cheats, and other shameful Practices, are the greatest Impediment to their being the happy Instruments of this good and holy Work. This casts a Blemish upon the Religion, and has occasioned an invincible Aversion for embracing it, and for its Professors: It has given Birth

^a These are the Words of *Guadagnoli* who wrote an Apology, printed at *Rome*, in which he confutes the noble *Persian's* Book.

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to a common Saying, When a *Mussulman* is suspected of any Lie, Cheat, or other shameful Action, *What*, says he, with Anger and Disdain, *Do you take me for a Christian !* We cannot but blush that such Things are said, and cannot be confuted^a.

S E C T. VII.

Most of the Latin and other Books against Mahometism are not sufficient to give us a true Notion of it.

'Tis confidently asserted, that we have Books enough wrote in *Latin*, or in modern Languages, by which we may both know exactly, and powerfully defeat *Mahometism* : This is a groundless Surmise, most of those pretended *Confutors* have rather attacked the Shadow of that Religion, than the Reality of it. Some of them labour to prove that God is a pure Spirit without any Mixture of Matter, others that Devils are not God's Friends, but his Enemies. Many have endeavoured to demonstrate, that bodily Ablutions and Purifications are no ways conducive to the Holiness of the Soul : Several such Opinions have been learnedly confuted in long elaborate Treatises, the Authors of which have applauded themselves, as if they had obtained a full Victory over *Mahomet* and his Doctrine : Whereas these Tenets never were any Part of the *Mussulmen's* Belief. And after all, such Writers are guilty of that Sort of Sophistry which is called *the Ignorance of the Question*^b, and instead of destroying real Errors, have only fought against the senseless Fictions of their own Brains.

S E C T. VIII.

On the Usefulness of the Arabick Language.

'Tis often alledged that the Advantage which may be reaped from the Oriental Languages and the *Arabick* in particular, is not worth the Trouble and Time spent in, and required to learn them, unless for those who intend to settle amongst the *Arabians* or other *Mahometans* : The Lives of several Christians having been endangered upon Account of their not pronouncing well some *Arabick* Words : This is only a Subterfuge to favour Ignorance, and flatter the Laziness of young Students. What useful Discoveries have not learned Men made by their Knowledge of those Languages ? *Pocock*, *Bochart*, *Erpenius*, *Goliush*, *Catellus*, *Hottinger*, and several others, have found out by that Means the genuine Sense of several Words and Sentences, which the *Jewish* Doctors themselves did not understand, as being to be met with only once in the Scripture, in the Book of *Job* for Instance, or in some Prophecy. Dictionaries may supply that Defect, if we credit these Advocates for Ignorance ; but such Books often differ one from the other, according to the different Parties which the Compilers of them have embraced, and by Consequence we are as much at a Loss as before we had Recourse to them. As to the *Jewish* Dictionaries, all we can learn from them is, that such a Word is expressed and understood in such a Sense in the *Targum*, that the Signification of it has some

^a Some body said wittily that Christians intended to convince the *Turks*, that our Religion is divine, since it subsists in Spite of all our Impiety and Wickedness.

^b *Ignorantia Elenchi*, that is proving or disproving what is not the Question:

Affinity with another Word, and differs from it only by the Transposition of a Letter, &c. But if we understand the antient *Greek* Versions, if we are versed in the Oriental Languages or Dialects, the *Samaritan*, *Syriack*, *Arabick*, if a Word is not found in the *Hebrew*, we look for it in the other Dialects: As even now we are often obliged to have recourse to the *French* and *Saxon*, and even *Welsh* Languages to find out the true Meaning and Origin of some *English* Words.

To this our Adversaries object, that the same Word has different Significations in the same Language, and much more in the various Dialects. We must own this does happen sometimes, but for one such Word there are hundreds which have not altered their first Signification, and this may be evidently proved by the other Parts of the Discourse, at least so far as is consistent with such Enquiries which are not susceptible of mathematical Demonstration. But say they, all these grammatical or critical Remarks, the *Affinity* of some *Hebrew* Words with their Dialects, by which we pretend to clear up the Difficulties which occur in the Scripture, are already set down in the Works of the Learned; we have correct and approved Versions of the sacred Writings, we may without farther Trouble find there what we have occasion for. We answer first, that 'tis more satisfactory to see with one's own Eyes, than to trust to the Eyes of others. Besides, we ourselves may make new Discoveries, all is not done, there are still many difficult Words and Sentences not clearly explained; and to trust blindly to others in such Matters, is the ready Way to fall back into that State of Ignorance from which the Enquiries of the Learned have rescued us in these latter Ages. So much we thought fit to say about the *Arabick* Language, which is the *holy Language* of the *Mahometans*.

But to conclude this Dissertation, we must take Notice, that the Study of all polite Learning, of antient Authors, *Greek*, *Latin*, and others, of History, Chronology, Geography, Medals, &c. has been, and will ever be useful to, if not necessary for the Religion we profess: Ignorance is the chief Support of *Mahometism*, whereas Truth will always shine the brighter, the more it is exposed to the Light. How many Fables and Superstitions, how many supposititious Facts and Books, have not been expelled by the Help of Learning? Chronology has fixed the Time of the Prophecies concerning Christ being accomplished, the same may be said of other Sciences^a, but this is not to our present Purpose.

We from the bottom of our Hearts detest the Superstition of *Mahomet*, so we hope our Readers will do us the Justice to think, that when we give the Title of Prophet to *Mahomet*, we only mean he pretended to be so, as likewise some of his Followers, *Salich Dulkebel* and others. Upon the Whole, we shall neither charge that Religion with Errors which it does not teach, nor palliate the Venom of his Doctrine. Impartiality is what we profess, and shall do our utmost to preserve that amiable Character.

^a See *Vaillant's* Dissertation on the Year of the Birth of Christ, found out by *Medals* in the *History of the Royal Academy of Inscriptions*, &c. Tom. 2. Pag. 532. of the *Paris* Edition, or Tom. 4. Pag. 181. of the *Amsterdam* Edit. of 1719.

A

DISSERTATION

On the K O R A N.

THE *Mahometans* ^a have as great a Veneration for the *Koran*, as Christians profess for the *Bible*. Both these Words equally signify ^b *the Book* by way of Preference to any other. *Alforcan*, which signifies *Distinction*, is another Name of the *Koran*, because it distinguishes, as they pretend, Truth from Falshood, and what is just from unjust : Or rather in the same Sense as *Jews* employ the Word *Perek* or *Pirka*, to signify a Part of holy Writ. It is likewise called *Kitab* and *Al-Moshaf*, the Book, the Volume, or Code, by Excellence; *Abu-Becre* ^c who gathered the scattered Leaves of it, as they say, and re-united them into one Book, gave it that Appellation. Lastly, it is also named *Al-Dhikr*, that is an *Exhortation* or a *Remembrance*, and *Tanzil* ^d which signifies a Present from Heaven ; upon which Account it is writ on the *Koran* in gold Letters : “ Let none but those who are “ pure be so bold as to touch this Book ; ’tis a Gift from Heaven sent from the “ King of all Ages.” These are but so many Epithets or Encomiums of the *Koran*, not unlike the various Names which we use in speaking of Scripture ; in which Sense they bestow upon it the Words *Kelam Scherif*, a noble Word, and *Ketab-Afiz*, a precious Book : This we learn from *Herbelot*, who assures us in the same Place, “ That when the *Mussulmen* cite the *Koran* in their Writings, they “ put in large or red Letters, *God says*.”

One hundred and fourteen Chapters, some longer, some shorter, make up the whole Book, these are called by the *French* *Surates*, from the *Arabick* Word *Sura*, in the Plural *Sowar*, which signifies *Order*, or a *Series* or a *File*, and answers to what the *Jews* call *Seder*, of which they reckon fifty three in the *Pentateuch*. Each Chapter of the *Koran* has a particular Denomination taken from the Subject of which it treats, or from some Person mentioned in it ; but oftner ^e from the first Word which those who have put it in Order have thought worthy of Notice, tho’ it occurs sometimes only towards the End of the Chapter. This may have happened,

^a This Dissertation is chiefly copied from *Sale’s* Preliminary Discourse on the *Koran*, and from *Herbelot’s* *Biblioth. Orient.*

^b *Koran* comes from the *Hebrew* Word *Cara*, to read ; *Al* signifies *the*, and *Koran Reading*, so the *Jews* call the *Bible Micra*. Other *Arabian* Doctors say it is derived from *Caraa*, to gather, because having been given by Portions, it was put into one. This is against the Opinion of those who think the *Koran* was forged all at once, which seems to be the Sentiment of *Maracci* in his Preliminaries on the *Koran*. After all it may have been forged all at once, and published only by Parcels.

^c *Abu-Becre* was the immediate Successor of *Mahomet* :

^d See *Herbelot’s* *Biblioth. Orient.* in the Article *Alcoran*.

^e This confutes those who think it Madness to give to the Chapters of the *Koran* the Names of a Cow, a Camel, or a Fig, &c.

says *Salé*,^a by reason of that Part being first published, tho' the Connexion has since required that other Verses should be placed before it ; which is also the Reason of several Chapters having more than one Title ; or it may be occasioned by the differing Manuscript Copies. Some of the Chapters were published at *Mecca*, some at *Medina*, others partly in one of these Towns, partly in the other ; and accordingly either *Mecca* or *Medina*, or both, are mentioned in the Title. Moreover, each of the Verses is looked upon as a Sign or Repository of Graces and Wonders, and is called by a Name^b which in *Arabick* and *Hebrew* answers to our Word *Sign*, and like the Chapter has its own particular Appellation.

The Commentators of the *Koran* mention seven chief Editions^c of it, two made at *Medina*, the third at *Mecca*, the fourth at *Cufa*, the fifth at *Besra*, the sixth in *Syria*, the seventh is called the *Fulgate*. They differ in the Number of Verses, but all agree in the Number of Words and Letters. For the *Mussulmen* have been as nice in the Supputation of the Words and Letters of the *Koran*, as the *Jews* about the *Old Testament*, and some *Christians*^d about the *New* : They have even computed how often particular Letters occur in the *Koran*. Thus Excess of Respect turns to Superstition and Trifles, as an over fiery Zeal turns to Cruelty and Persecution.

The *Koran* is also divided into sixty equal Parts, each of which is sub-divided into four, in Imitation of the *Jews*. These sixty Portions, says *Herbelot*, are a Kind of publick Service performed in the *Mosques*, on various Occasions, by Persons hired for that Purpose. *Salé* informs us, that the Persons so appointed and hired, are called *Mocris*. That there are thirty of them in every *Mosque* or neighbouring Chapels in which Princes and great Men are buried. Each of these *Mocris* reads one of the thirty Portions, into which, he says, the *Koran* is most commonly divided, so that the whole Book is read every Day in all the Chapels. This reading they pretend is beneficial to the Souls departed : It is performed at *Medina* even at *Mahomet's* Tomb, and the *Mocris* pray for him as for other *Mussulmen*. Another of their Functions is to teach in what Manner the *Koran* is to be read. Every Chapter (except the ninth) has these Words at the Beginning. *In the Name of the most merciful God*. This Form of Words is called by the *Mussulmen* *Bismillah*, and used by them as a publick Profession of their Religion in all their publick and private Deeds or Writings. It answers to the *Jews* Expression, *In the Name of God*, &c. to the *Christians* Saying, *In the Name of the Father, and of the Son, and of the Holy Ghost*, and to a common Custom in *Spain* and *Italy*, in putting the Sign of the Cross, and the Words *Jesus Maria*, at the Top even of their private Letters about Trade and Commerce. The above-mentioned *Salé* is of Opinion, that *Mahomet* borrowed this Expression from the *Magi* of *Persia*. 'Tis certain however, that he made no Difficulty of taking from other Religions what he thought might contribute to perfect his own System. Such Particulars may seem to be of little Importance, but this Work is an Account of religious Ceremonies and Customs ; they may seem to us inconsiderable, and are so, yet some *Mahometans*, and most Commentators of the *Koran* pretend this Form of Words, the Titles of the Chapters and Verses, were immediately revealed by God : The *Jewish* Rabbins have also said that God himself was the Author of the

^a In the third Section of his *Preliminary Discourse*, &c.

^b *Ayat* in *Arabick* ; *Ototh* in *Hebrew*.

^c Or seven chief Manuscript Copies.

^d See *Leusden's* Supputations in his *Co:pend. N. T.*

Points, Accents, and other Divisions of the *Old Testament* : But the most rational *Jews* and *Mahometans* own them to be of human Institution.

Twenty-nine Chapters of the *Koran* begin with the same Letter : This the *Musfulmen* looked upon as mysterious, they racked their Brains to find out the Meaning; the wisest soon gave over the Pursuit, owning the Secret impenetrable to any but *Mahomet* himself. Some either more proud, or more curious, or more zealous, and following the Example of *Jewish Cabalists*, have discovered some Name, Attribute, Work, or Ordinance and Decree of God in those, and every other Letter of that Book ; by which Means not only the Chapters and Verses, but the Letters are become *Signs*. One Instance of these witty Conjectures may divert our Readers, and give them a Notion of these mysterious Methods, which they may apply to what is taught by some *Jewish* or *Christian* Divines. There are five Chapters in the *Koran* which begin with these three Letters, *A. L. M.* They have several Expositions of this Wonder. 1. They are the Initials of three *Arabick* Words, which signify *God is favourable or merciful, or praise worthy*. 2. They mean *to me, and from me*, in which Case God is supposed to speak. 3. *I am the most wise God* ^a. 4. Some find in those Letters *God, Gabriel, and Mahomet*. *A*, is *Allah* God : *M*, may very well be *Mahomet* : But how *L*. can be *Gabriel* our Author does not explain: We must suppose they had in View the last Letter of the Name *Gabriel*. 5. *A*, they say, is the Beginning of Speech, and is pronounced in the Throat: *L*, is the Middle, being pronounced by Help of the Roof of the Mouth: *M*, is the End, being a *Labial* Letter. Now who can be so stupid, as not to find out, that this is a Representation of God, the Author, Preserver, and End of all Beings ; for whose Glory we ought to begin, continue, and end all our Actions? 6. *Mahomet's* Secretary who wrote them put the initial Letters of three *Hebrew* Words ^b, *Mahomet ordered him* ; if so, this Scribe might probably be a *Jew*, and this Accident have given Rise to the Report spread since, that a *Jew* helped *Mahomet* in the Composition of the *Koran*.

The *Musfulmen* know no Bounds in the Praises which they bestow on this Book ; it is written with the greatest Elegancy of Style, in the purest *Arabick* Dialect used by the *Koraishtes*, intermixed now and then with other Dialects, as is seen in *Homer* ; which was not an Effect of Neglect, or of a lazy Disposition, as some rash Criticks have said it was in that Poet ; but in order to give the Discourse a greater and more lively Strength of Expression, or to make it more harmonious : For all those who are versed in the *Arabick* Language unanimously agree, that the *Koran* cannot be the Production of an idle and lazy Author : Though it is written in Prose, the Energy and Harmony of its Style must have cost the Writer greater Labour and Industry ; and raises the Work to the *sublime* Character of Poetry : Yet the Difficulty of finding out those witty Turns, often interrupts the Thread of the Discourse, and by Consequence renders it obscure, which has obliged *Mahomet* not to be so concise and short, but to use frequent Repetitions. His Figures are bold in the Oriental Taste, his Expression strong and pithy ; the Turn of his Phrases, in Imitation of the Prophets of the *Old Testament*, is full of Interruptions ; and it appears throughout the Whole, that all the Art and Eloquence of which *Mahomet* was Master, has been employed in the most proper Places : The mention of God,

^a *Ana Allah Alem*, in which Words regard is to be had to the first Letter of the first Word, the middle Letter of the second, and the last of the third, *A. L. M.*

^b *Amar li Mohammed*.

the Description of his Attributes is always lofty and majestic: Oracles are pronounced with a raised and elevated Style, proportioned to the Dignity of the Subject. To be short, the *Arabians* ^a are so charmed with the Beauties of the *Koran*, that in all their Writings they endeavour to copy that perfect Original; and without a competent Knowledge of this one Book, all the others become unintelligible.

Besides all these Perfections of the *Koran*, which make the *Mussulmen* look upon it with the utmost Veneration, those who are called *Sonnits* or Orthodox maintain that the *Koran* is eternal and uncreated, ^b existing in God as the essential Part of his Decrees, &c. Others are of Opinion ^c 'tis an Abstract of those Decrees, made as soon as the World was created, deposited in Heaven, from whence it was brought down to *Mahomet*, &c. All his Followers esteem it as a standing Miracle, greater than raising the Dead, above all human Understanding, and stamped with the undeniable Characters of divine Authority. *Mahomet* himself brought it as a Proof of his Mission from God, and bid Defiance to all the Wits of *Arabia*, to compose any Thing that might deserve to be compared to any one Chapter of the *Koran*. *Labid* a Poet answered this Challenge, and fixed to the Gate of the Temple of *Mecca* a Poem of his Composition: *Mahomet* opposed it by the second Chapter of his *Koran*. *Labid*, on reading a few Verses of it, owned himself overcome, and that such sublime Expressions, could not but be inspired from Heaven; he embraced *Mahometism*, and was one of the most zealous Assertors of it. This eloquent and noble Style, says ^d our Author, who searched the Springs of all these Particulars, was the chief Cause of the Progress of this new Doctrine; such is the Strength of Rhetorick, even weak Arguments proposed in harmonious Phrases, joined to a melodious Voice, and pronounced with a graceful Deportment or Carriage of the Body, produce in the Hearers Sentiments of Admiration, and obtain a Victory over the Understanding ^e so as to bring about the most unexpected Revolutions.

The Usefulness and Necessity of the *Koran* is sufficiently proved by the foregoing Dissertations, to which we must add, that the Project of *Mahomet* could not succeed without a Law superior to all human Laws, and by Consequence revealed; such a Design might have probably miscarried, if set up in Opposition to the three Religions then the most powerful in *Arabia*. *Mahomet* therefore to win them all ^f, made up his Compound of all the three, which was an easy Task, if we consider that the Professors of those three Religions living together were closely united in several Particulars, and easily imbibed the Notions, Tenets, and erroneous Opinions one of the other. He re-united them all in the Belief of one only God ^g; he allowed to some their most essential Customs, ^h with some outward Marks of

^a See *Sale* above cited.

^b Consult the same Writer.

^c See *Herbelot*.

^d See *Sale* above cited.

^e *Eloquentiam quæ admirationem non habet, nullam Judico.* Cicero in *Epist. to Brutus*.

^f See a Citation in *Sale* much to this Purpose.

^g *The Unity of God and of Religion* is often recommended in the *Koran*, in order to remedy the Disorders introduced by various Worship. God sent *Moses*, *Christ*, and *Mahomet*: *Moses* chiefly promised temporal Goods, Christianity spiritual and everlasting, *Mahometism* both. Because, as *Herbelot* says, "It is most likely . . . that several Bishops, Priests, and Monks, being banished into the Deserts of *Arabia* and *Egypt* for Herefy, . . . some of them were so wicked as to furnish *Mahomet* with corrupted Extracts of the *Old* and *New Testament*; . . . and accordingly the *Koran* is full of the erroneous Opinions of *Nestorians*, *Eutychians*, &c." See likewise *Sale* on the 16th and 25th Chapters of the *Koran*.

^h See *Boulain Villers* in his *Life of Mahomet*, where he shews that Circumcision forbidding some sorts of Meat, and the Use of Baths were practised by the *Arabians* before *Mahomet*: The same Author may also be consulted on the Plurality of Wives.

Respect towards their antient Lawgiver ; others he indulged in the Practice of moral Precepts, ^a with the same Respect for the Author of them : Victory and Force of Arms cemented this Union, as we have seen.

The most artful Contrivance of this subtle Impostor, for the Establishment of his Doctrine, was to pretend that the *Koran* was revealed to him by Piece-meal, every Verse being adapted to the Circumstances of the Time and Place in which it was published. If this Book, formed as they pretend in Heaven, ^b deposited in one of the ^c seven Heavens, instead of being brought Verse by Verse ^d to the Prophet, and communicated thus by him ^e to his Followers, had been produced and published all at once, the unconnected System had infallibly been rejected. Whereas by supposing these various Portions were sent from Heaven, as God himself found it requisite for the Conversion or Instruction of Nations, he screened himself under the Dispensation of Providence, and gave that Answer to the Unbelievers: And if that seemed to contradict the Notion of the *Koran* existing from Eternity, this Objection was solved by the Doctrine of Predestination, by which God is said to predetermine from all Eternity all those Events which occasioned the publishing the various Parcels of the *Koran*. This *Sale* tells us, and we leave it to the Reader's Judgment. But it is highly probable that *Mahomet*, in that Particular, endeavoured to imitate the ancient true Prophets amongst the *Jews*, who did not pronounce all at once their various Predictions, as we have them now collected in the Bible ; they published them as occasion served, in the publick Places, and before Witnesses, &c. but without Connexion. And as they delivered them in the Name of God and by his Authority, *Mahomet* likewise pretended his Inspirations fell from Heaven. The *Heathenish* Oracles affected the same Want of Connexion, as appears by the Prophecies of the *Sybills* : 'Tis a received Opinion, that having been a long while dispersed, they were at last collected at *Rome* ^f, and deposited in the Capitol ^g with several such Books ^h which were looked upon as sacred, and had in equal Veneration with those of the *Sybills*, as being the Fundamentals of Religion, and Prop of the State.

These Words of the eleventh Chapter of the *Koran*, with which God put a Stop to the Deluge, are cited as an Instance of the sublime Style of that Book : *O Earth, swallow up thy Waters, O Heavens, keep up the Rain; immediately the Waters subsided, the Decree was fulfilled, the Ark rested on Mount* ⁱ *Al-Judi, and these Words were heard, Wo to the wicked Nation !* It must be owned this is eloquent, and that Chapter, as likewise the third, seventh and thirteenth, and several others, contain excellent

^a It must be owned the *Koran* enforces many of the strictest Precepts of Christian Morality ; on Charity, forgiving of Injuries, &c.

^b We have observed before that some *Mahometans* pretend the *Koran* is eternal and essential to God, taking it to be the *Word*, which in the Beginning was with God, and was God.

^c A Copy of the *Koran* was brought by *Gabriel* to the lowest Heaven in the Month *Rhamadan* in the Night, called the Night of the Decree. See the 97th Chapter of the *Koran*. See likewise *Herbelot*. Nine Nights of the Month *Rhamadan* are kept solemn in Memory of that Event.

^d This Publication of the *Koran* lasted 23 Years, but *Mahomet*, as they pretend, saw it whole once a Year, and twice in the last of his Life.

^e His Confidants used to write them as *Mahomet* pronounced them ; yet *Abu-Beker* who collected them, had recourse to the Memory of those who conversed more familiarly with the Prophet to make his Collection compleat.

^f The *Romans* delighted in wonderful Stories, as much as any other Nation ; they averred that the Woman who brought to *Tarquin the Elder*, or *the Proud*, the *Sybilline* Books disappeared immediately.

^g *Te quoque magna manent regnis Penetralia nostris.*

Virg. *Æn.* Lib. 6.

^h Such were the Verses of the Nymph *Bagot*, or of the *Erythræan Sybill*, teaching Divination by Lightning, the Oracles of the *Martian Brethren*, the Books of *Tages*, the *Sacra Aruntia*, &c.

ⁱ A Mountain between *Armenia* and *Mesopotamia*.

Rules of Morality: On Patience, Humility, Liberality, Perseverance, and against Usury, &c. in the third; the seventh has these Words; *Forgive easily, command nothing but what is just, dispute not with the Ignorant.* Herbelot informs us, that *Mahomet* received a paraphrastical Exposition of the said Sentence in these Terms: *Seek him who thrusts you away, give to him who takes from you, forgive him who offends you, for it is the Will of God that you should have in your Souls the Seeds of his highest Perfections.* Again in the thirteenth Chapter, a long Enumeration of various Duties is concluded thus; *They who do Good for Evil shall obtain Paradise for their Reward:* Many other such Passages might furnish out some Parallel betwixt the *Christian* and *Mahometan* Religion, as the last mentioned has often been compared to that of the *Heathens*. But the World is full of such Allusions^a.

Notwithstanding all these Encomiums of the *Koran*, “Many *Mussulmen* Doctors, “says our Author^b, have been so bold as to say that other Books may be more “learned and eloquent: They find in it palpable Contradictions not to be solved^c The Copies vary some Laws are annulled by other Laws “this has occasioned so many Commentaries and Expositions of the *Koran*, that “the bare Titles of them would make up a large Volume.” No doubt amongst so various Explications, Paraphrases, Extracts, and subtle Devices, *Mahomet* has been made to say many Things which he never thought of. We shall pass over the Disputes concerning the Eternity of the *Koran*; but we must not omit mentioning a Sect which maintained it to be an animated Being,^d sometimes a Man, sometimes a Beast. The Founder of that Sect was *Al-Jahedh*, but, after all, this Opinion^e seems only an Allegory, to signify that the *Koran* became good or bad according to the true or false Explications given to it; in which Sense the most Orthodox *Mussulmen* often say it has two Faces, of a Man and of a Beast, meaning the literal and spiritual Sense of it.

The *Mahometans* call their Religion *Islamism*, from the Word *Islam*, which signifies^f the Submission of the whole Man to the Service of God, and to his Commandments: The same Word may also be translated^g, *A saving Religion* or *State of Salvation*. It is the Opinion of the *Mussulmen* that all are born in the *Islamism*, but swerve from it by a wrong Education, bad Examples, false Notions, &c. This Opinion they ground on the Plainness of natural Religion, which teaches every one the Unity of God, and common Rules of Morality. In Consequence of this Principle, they own as *Mussulmen*, all those who before *Mahomet* believed the Unity of God and avoided Idolatry; there were such Men from *Adam* to *Noah*, in whose Time their Number was reduced to eighty. At the Death of *Abraham*, two Preachers of *Islamism* remained, *Ishmael* and *Isaac*; and God never permitted the World to be without some such Men. Compare these Tenets, with what some People think of the Perpetuity of the true Church, in the Ages the most noted for a general Corruption.

^a See the *Turkish Spy*, Letter 19 of the second Volume.

^b Herbelot.

^c The *Mussulmen* Doctors in answer to this, say, that God has commanded several Things only for a limited Time, &c. Some Laws are abrogated both as to the Letter and as to the Sense; some only as to the Letter, others as to the Sense, the Letter still remaining. Sale brings Instances of each Sort.

^d See Sale and Herbelot.

^e The *Kalif Al-Whalid* was not a *Jahedite*. See a Story of him in *Pocock*, Pag. 223. of his *Spec. Hist. Arab.*

^f See Herbelot.

^g See Sale.

Islamism has two Parts : The *Iman* which is the Theory of Faith; and the *Din* which prescribes the practical Rules of Morality, and the Ceremonies peculiar to *Mahometism* : Some *Mussulmen* are so punctual in complying with those moral Duties, that we are often forced to say of them what they themselves say of good Christians; 'tis pity they are *Infidels*. They are not always subject to the Yoke of an outward Regularity, but though blinded in their Faith, they soar up now and then to the sublimest Notions of Divinity, ^a and exceed in spiritual Knowledge many Books of Devotion, highly valued amongst common People.

The *Mahometans* look upon their Religion as the last of all Revelations; these were contained, as they pretend, in one hundred and four sacred Books, ten of which were given to *Adam*, fifty to *Seth*, thirty to *Edris*, that is *Enoch*, ten to *Abraham* : The four last are the *Pentateuch* given to *Moses*, the *Psalms* to *David*, the Gospel to *Christ*, and the *Koran* to *Mahomet*, who is the last of all Prophets, after whom no other is to be expected. The first mentioned hundred Books are, they say, quite lost, and no one knows what they contained; except a Fragment of an Apocryphal Book called the *Apocalypse of Enoch*, to which Fragment St. *Jude* gave a Sanction by citing it in his Epistle. As to the Law, the *Psalms* and the Gospel, the *Jews* and *Christians* are accused in the *Koran* of having corrupted them, they still contain some Truths, but very much disfigured : This Opinion of the *Mahometans* seems grounded on the Fables of the *Jewish Rabbins*, and the wilful Corruptions of some Hereticks. However the *Mahometans* Books of Scripture are only an Apocryphal Medley : Their *Pentateuch* is corrupted ^b, their *Arabick* and *Persian* Psalter which they call *Zebour* ^c does not contain the same as ours, only some Extracts of them with a Mixture of other Things quite foreign to *David*; and *Reiland* says they have added to it some Prayers of *Moses*, *Jonas*, and others. They know no other Gospel ^d but that which *Mahomet* made use of in his *Koran*, and bears the Name of St. *Barnaby*; 'tis wrote in *Arabick*, and widely different from ours ^e, but bears a near Resemblance to the false Traditions of which *Mahomet* made use concerning *Christ*, &c.

The *Mahometans* own likewise the Prophets of the *Old Testament*, and cite them, yet do not believe their Authority is from God : They aver that God has sent thousands of them, ^f amongst whom they reckon three hundred and thirteen Apostles appointed to withdraw Mankind from Corruption; six published Laws which were abrogated one after the other, viz. *Adam*, *Noah*, *Abraham*, *Moses*, *Jesus Christ* and *Mahomet*, all the Prophets were exempt from capital Errors or Crimes; and though their Laws and Ceremonies differed, yet all of them made Profession of the *Islamism*.

^a *Lord*, says a *Persian* Poet in the Fervour of his Repentance, *I present you with four Things which are not in your Treasures, Nothing, Poverty, Sin, and Sorrow*. "The *Kebla of Kings*, says another, is their Crown of the Admirers of Beauty, Earth and Corruption of good Men, Prayer the Love of God."

^b Sir *Edward Terry* cited by *Sale*, informs us of this.

^c *Herbelot* Art. *Zebour*.

^d The same *Herbelot's* Art. *Engil*. that is *Gospel*.

^e This Gospel is an *Italian* Manuscript in the Library of Prince *Eugene*, and seems to have been translated from the *Arabick* about the Middle of the fifteenth Century. It says the *Jews* did not take *Christ* in the Garden; that *Christ* was not crucified, but *Judas* instead of him; that *Christ* is not God, nor Son of God; that *Mahomet* was to be sent from God to reveal these Truths : This Translation they pretend was made for the Use of the *Italians*, who should embrace *Mahometism*; but sure such Profelytes must be supposed to know no more of the *Christian Religion*, except making the Sign of the Cross, and saying their Beads.

^f One hundred and twenty-four thousand, or two hundred and twenty-four thousand. See *Sale*.

The *Mussulmen* look upon Religion as a publick Good, without which Society cannot happily subsist, and one of their Poets calls Religion and the State *inseparable Twins*, ^a born together; the Death of the one is destructive of the other; yet another *Turkish* Poet says, *Do not trouble yourselves if the State is undone, if Religion subsists*, but it cannot be said, *Do not mind if Religion is lost, so the State be safe*. Their Doctors say that Reason cannot without the Help of Faith distinguish Error from Truth, they even give it the Name of *Error*, and add that a steady Adherence to its Dictates is the Road to Impiety. Religion is also compared by them to a Palm-tree, the Boughs of which reach to Heaven, to God who is the chief Happiness of Man. Notwithstanding all these Encomiums on Religion, *Mahometism* abounds, as they say, with *Deists* and *Latitudinarians*, who compare the Religion of *Mahomet* to a high Road leading to God, besides which there may be Foot-paths or By-roads on the Right or Left, to the same Place. *Mahomet* himself ^b seems to favour *Libertinism*, since he does not exclude from Salvation those who lead a good Life in the Religion in which they are born and brought up: Yet in other Places he says *Islamism* is the only strait Way or Line to be followed, ^c all others to the Right or Left being bad Roads, and under the Direction of Devils.

Other *Mahometan* Doctors embrace a dangerous *Pyrrhonism*, and say nothing is certain but the two Ends of the Line, meaning the Beginning of our Lives, and Death, in which all the Religion of a spiritual Man consists: But this may be explained in a good Sense, for certainly it is Part of the Duty of a wise and prudent Man to humble himself under, and submit to the Misfortunes consequent to our Birth; and to hope for a happy End of all our Miseries and Uncertainties at our Death.

Lastly, others are accused of disguising wicked Opinions under this noble Description of God's Immenfity. *Lord, we are every where with you, we thought there might be a Road which would lead us elsewhere, but what Road can we take that does not lead to you?* These fine Words to which they add ^d, *that God is a Circle in the Center of which all the various Religions meet*; are said to cover the same Opinions which our *European Deists* or *Spinozists* hold: Yet they are not very different from some Expressions of *David*: ^e and might be interpreted in a favourable Sense, as *St. Paul* did a Passage of the Poet ^f *Aratus*.

The Truth is, they are the wisest who submit human Reason to the eternal Reason of God, when duly manifested to us by the *Motives of Credibility*, and are disposed to forego all temporal Advantages for its Sake, in order to be perfectly at Rest.

^g Flattery, Policy, and Punishments or Rewards, produce the same various Effects about Religion in *Turky*, as in other Places: They hold for a Time Opinions which they afterwards find out to be erroneous, when the Court-party ceases to enforce them: There, as elsewhere, the Religion of the common People is often grounded on Custom ^h, that of the great is meer Hypocrisy. They own, as Christians do,

^a See *Herbelot*, Pag. 296.

^b See the Notes of *Sale* on the second Chapter of the *Koran*.

^c *Biblioth. Orient. of Herbelot*.

^d See the last mentioned Author, Pag. 296.

^e *Psalms* 139.

^f *For we are his Progeny*, Acts 17. Ver. 28. See likewise *Psal.* 104. Ver. 27, 30. *Job* 34. Ver. 14. *Ecclesi.* 3. Ver. 19, 20, 21. and other Places, very like some Expressions rashly censured in other Writers.

^g See *Herbelot*, Pag. 297. Men follow the Religion of their Princes, say the *Arabians*; the *Persians* pretend that the Faults of Princes are Virtues in their Subjects.

^h See an *Italian* Author *Diworz Celest.* Book 1.

that Religion gives Glory to God, and is necessary to Men who otherwise would become Brutes. If one of their Poets says, that *Religion is a Jest to the wicked*^a and *prophane*, another of them says with Reason, that it leads to God wise Men by Obedience, Penitents by Fear, Men truly devout by Desire, and just Men by the Love of God.

We shall conclude this Dissertation, by copying from *Herbelot* the various Distinctions of the Things allowed or forbid by the Law (of *Mahomet* and its Commentators). “^b What is clearly declared in the Word of God (the *Koran*) is called “*Fardh*; and he is an Infidel who rejects it.

“ What is evident by Reason is named *Vageb*, he is an ignorant Wretch who does “ not follow its Dictates, but he is not an Infidel.

“ *Mostehab* is what deserves to be observed, but if neglected, does not deserve “ either Punishment or a Reprimand.

“ *Mobah* is what may be omitted or done, as being indifferent.

“ *Maçtoub* is what no one is praised for abstaining from, nor blamed for using “ it.

“^c *Haram* is what deserves a Reprimand or Punishment, being expressly forbid “ by the Law : It is the opposite of *Halal* which is whatever the Law allows.

“ *Adab*^d is whatever *Mahomet* has done once or twice.

^a The Sense of the *Arabian* Poet is the same with this of *Lucretius*.

Religio peperit scelerata atque impia facta.

^b See *Herbelot*. Art. *Ferbaidh*.

^c *Haram* signifies also a sacred Thing from which Infidels are to abstain, as the Temple of *Mecca* or *Mahomet's* Tomb at *Medina*, &c. also the Women's Apartment or *Seraglio*.

^d See *Herbelot*: Art. *Adab*. that Word signifies Manners, Customs, Methods.

T H E
 MAHOMETAN^a Profession of FAITH;
 O R, A
 T R E A T I S E

*On the Articles which every Mahometan is obliged to
 receive and believe to be a good Mussulman.*

I.

On the Existence of God.

TH E Articles of our Faith, which every good *Mussulman* is obliged to believe and receive with a steady Adherence, are thirteen in Number, the first and chief of which is this.

To believe with the Heart, to confess with the Tongue, and freely, constantly, and willingly to affirm, that there is but one God, Lord and Governor of the World; who has drawn all Things out of nothing, in whom there is no Image or Likeness; who has not begot any Person, as he himself was not begot by any Person; who never was a Son, as he never was a Father. We *Mussulmen* are bound to adore and serve this Master and Sovereign Disposer of all Things. Let no one therefore swerve from this Article, but imprint it deeply in his Heart, as an undoubted Truth.

II.

On the Prophet Mahomet, and his Koran.

The second Article and the chief Inferences from it. We must believe with the Heart, and confess with the Mouth, that the most high God, having revealed himself to Men by his antient Prophets, has at last sent us his own Elect, the blessed *Mahomet*, with the holy and divine Law created^c by his Grace, and contained in the venerable *Koran* which has been delivered to us from him. God has

^a This was translated into *French* by Mr. D * * *, who made likewise the Notes, which we freely own to be his.

^b This is the Title of the *Latin* Manuscript, the Original in *Spanish*, but wrote in *Arabick* Characters: It seems to be the Work of some *Renegado*, made for the Use of his Countrymen: *Reland* often cites it, and uses it with good Success to explain the *Mahometan Catechism*.

^c The *Mahometan Catechism* teaches the *Koran* is *uncreated*.

abrogated by this holy Book all former Laws, and has freed all Nations from their Doubts and Errors, to bring them to a lasting and permanent Bliss. We are therefore bound strictly to observe all its Doctrines, Rites and Ceremonies; and to quit every other Sect or Religion established before or since this last Revelation: This Article is our distinguishing Mark, and keeps us at a Distance from Idolatry, all lying Rhapsody, all false Prophecy, all those Societies, Religions or Sects different from ours, which are either erroneous or abrogated, or exaggerated beyond all Bounds of Faith and Truth: As we may daily see by the various Notions ^a of Unbelievers, who reject the Rules they themselves had established, who change Principles every Moment, and cast a Blemish on their own Ceremonies, by continual Innovations and Reforms ^b, because they are Strangers to the Goodness of God.

III.

On Providence and Predestination.

The third Article and the chief Inferences from it, we must heartily believe and hold it for a certain Truth, that except God himself, who ever was and will be, all Things shall one Day perish, and that the Angel of Death shall take to himself the Souls of Men appointed for a total and universal Destruction, from God our Master and potent Lord, who could and would produce out of nothing, and set in Order this whole World, and its Contents good or bad, sweet or bitter; who likewise could, would, and did, set two Angels, one on the Right, the other on his Left, to keep a Register of all our Works good or bad, to try them and pronounce Sentence upon them at the Day of Judgment. Predestination therefore we must believe, but not speak of it, unless we are well versed in both our written Law the *Koran*, and our oral Law the *Sonna* ^c. But since all Things are to have an End; let us do good Works, and behave ourselves ^d so as to live eternally a real and essential Life, which is to be obtained only by the Practice of Virtue, as the ancient Prophets have preached, before the sacred Volume of the *Koran* was sent to us from Heaven.

IV.

On the Examen of the Grave.

The fourth Article and its Consequences. We must believe with the Heart, and hold as sure and certain, the *Examen* of the Grave, which each of us is to undergo after Death by two Angels on these four chief Questions. Who was our *Lord and God*? Who was our *Prophet*? Which was our *Religion*? And where was our *Kebla*? Whoever can answer that God has been his only Lord, and *Mahomet* his Prophet, shall find his Grave enlightened, and he himself shall rest in Glory: But those who shall not be able to give a good Answer to these Questions, shall be

^a These biting Strokes against the Christians of latter Ages, shew the Author to be a *Renegado*, still angry with those whom he had left.

^b This is another Proof of the same Opinion.

^c See more hereafter. The Author is very reserved on Predestination, but his Morality and preaching at the End of every Article betrays him to have been some *Renegado Spanish* Friar.

^d This is plainly borrowed from 2 *Pet.* Chap. 3. Ver. 8. to the End.

wrapped up in Darkneſs till the Day of Judgment. Let us fear this dreadful Lot, which will be without Help or Comfort : Let us look upon it as an Effect of God's Goodneſs, that all Things are thus diſpoſed for the Comfort of the Juſt, and the Dread of Sinners ; for if we carefully examine ourſelves in this Life, God will give us his Grace after Death till the Day of Judgment ^a.

V.

On the future Annihilation of all Things.

The fifth Article and its Conſequences. We muſt believe with the Heart, and hold it for certain, that all Things ſhall be deſtroyed and annihilated, Angels, Men, Devils, &c. at the End of the World, when the Angel *Iſrafil* ſhall ſound the Trumpet, ſo that except the ſupreme God, no living Creature ſhall ſubſiſt in the Univerſe after the dreadful Noiſe which ſhall make the Mountains ſhake, the Earth ſink, and turn the Sea into a Blood-colour. *Aſariel* the Angel of Death ſhall periſh laſt in this total Deſtruction, and then the great Power of the moſt high God will be truly manifeſted. Who can forbear trembling at ſo dreadful and unheard of Noiſe and Deſtruction, at ſuch a frightful Solitude ? Who would not endeavour to lead a good Life, to abound in good Works, in Hopes of a juſt and glorious Compensation ^b ? Who can help of the Sun and Moon ? Who will not from this Moment begin to repent of his Sins, and deplore his laſt End, whether it happens by Night or by Day ? Let us entertain ſuch Thoughts, and go on armed with Hope and good Works, beſides which every Thing elſe is only lent us in this tranſitory Life, and renders us guilty of Death and Punishment. Happy ! if we give due Attention to thoſe Truths, all Things will prove favourable and advantageous to us ; Poverty as much as Riches, Bitterneſs equally with Sweetneſs, Adverſity as well as Proſperity ; all will raiſe us, and bring our Souls to the noble Perfection. ^c

VI.

On the Reſurrection to come.

The ſixth Article and its Conſequences. We muſt heartily believe, and hold it as certain, that after the total Deſtruction of the Univerſe, God will firſt raiſe again in Heaven the Angel of Death, then recal all the Souls and re-unite them to the Body which belongs to them, ſome for Glory, ſome for Punishment. The firſt raiſed on Earth will be our bleſſed Prophet *Mahomet* ; the Earth ſhall open itſelf on all Sides, be changed in an Inſtant, and by God's Command, it ſhall be ſet on Fire, which will reach its utmoſt Bounds then God ſhall prepare an even Place fit to contain all Creatures, who will be called upon to give an Account of their paſt Conduct. May this ſolemn, ^d definitive and irrevocable Judgment rouse us

^a This alſo is borrowed from Scripture, and ſhews the Author had been a Chriſtian. St. *Paul* had ſaid before, that if we judge ourſelves, we ſhall not be judged.

^b See on this Compensation the Art. 9. where the Author clearly expreſſes his Meaning.

^c This, the foregoing and ſubſequent Gaps, are in the *Latin* Manuſcript ; the Author ſeems in this Place to mean the Agility of the Soul to croſs the ſharp Bridge, which will be mentioned in the 11th Article.

^d This Morality and many others is copied from Scripture, the Author had ſome Senſe, and before his Apoſtacy had been a tolerable Preacher.

from our lethargick Security, for nothing created shall be spared, every Soul shall be judged by the same Rule, without any Exception of Persons.

VII.

On the Day of Judgment.

The sixth Article and the Inferences from it. We must believe with the Heart, and hold it for certain that a *Day of Judgment* will come, in which God will bring all Nations to a Place appointed, where he will appear in Majesty, and his Sentence be heard by every one in this magnificent Place, all Creatures will meet about Noon-day, then God with his Prophet the blessed *Mahomet*, in the Sight of all Men, will judge all Nations of the Earth in general, and every particular Person, with Justice and Equity. To this End each of us will receive a List of his Works, the Good shall receive and hold it in the Right-hand, the Bad in the Left ^a, That Day will be as long as this Age, a Day of Sighs and Sufferings, of Tribulation and Distress, in which the Cup of Sorrows and Torments must be drunk to the Dregs, chiefly by those who are wicked and of a perverse Disposition; Mourning and Grief will be their constant Attendants, all will become to them Aloes and Bitterness; they shall not have one Moment's Rest, they shall not see any Thing but what is disagreeable, the tormented in Hell hear nothing but what is harsh, the Howlings ^b of Devils, and their frightened Imagination shall represent to them horrible Apparitions and the most cruel Punishments.

VIII.

On the Intercession of Mahomet.

The eighth Article and its Consequences. We must believe with the Heart and hold it for certain, that at the great Day of Account, our venerable Prophet *Mahomet* will intercede and be heard in Favour of his People in this their bitter Affliction and great Distress: He will do it once, and at the second Intercession God will be appeased, and all faithful *Mussulmen* shall be admitted to Glory, whilst no Prayers or Excuses shall avail those of other Nations. As to the guilty amongst us, who have broke the Commandments of the *Koran*, God only knows how great and how long their Sufferings shall be; whether they shall continue longer or shorter Time than the Day of Account and Judgment. 'Tis our Duty to shorten it by good Works, Alms-deeds, and by our utmost Endeavours, calling ourselves to a strict Account, before we are cited for our Crimes before the Tribunal of God; since he preserves us by his Mercy, and gives us that Delay, that we may put ourselves in a Condition of appearing before him by a virtuous Life ^c.

^a The Catechism has added *behind their Back*, their Hands being so tied, and probably this Gap was left for those Words.

^b The *Latin* has *Satanarum*, which proves the Author to be a *Spaniard* and a *Friar*.

^c All these Strokes of Morality are borrowed from Scripture.

IX.

On the Compensation of the last Day.

The ninth Article and its Consequences. We must believe with the Heart, and hold it for certain, that each of us will give an Account to God of all the Good and Bad done in this World. The first called upon to be examined will be the People of *Mahomet*, because they are to be Witnesses against all other Nations. On that Day God will take good Works from the Scale of him who has been injured in his Reputation ; and if he finds no good Works in the Detractor, he shall take off Punishments from the Person defamed, and add them to the Detractor's Account, this will be a convincing Proof of God's infinite * Justice. We must therefore carefully avoid doing Wrong to others in their Goods or Reputation, under Pain of bearing that dreadful Compensation. For we may depend upon it, that if we wrong our Brethren, so much will be taken from our good Works, or so much added to our Debts, which must be liquidated at the Time of the last Affliction, when to quench our Thirst or even cool our Tongue, we should be glad if possible to part with the most beautiful or richest Things we ever saw in this Life.

X.

On the Scale and Purgatory.

The tenth Article and its Consequences. We must believe with the Heart, and confess with the Mouth, that all our Actions, good or bad, will be weighed one against the other in the Scale ; those whose good Works shall out-weigh the bad, will enter Heaven, and on the contrary they whose good Works shall be out-weighed by the bad, shall be condemned to the Flames of Hell ; as to those whose Scale shall be even, the good being equal to the bad, they shall be detained in a middle Place, where their Merits and Demerits shall meet with due Reward, they being deprived of the Glory of the Just, without enduring any other Pain, except this Detention. But all *Mussulmen* of that Rank shall be delivered from their Captivity, and introduced into Heaven ; at the second Intercession of the blessed Prophet *Mahomet*, whose Piety will gloriously shine in engaging the Power and Mercy of God to relieve us, after his Justice has been fully satisfied by the long Confinement of the Guilty. We ought therefore to weigh our good Works in this Life, and constantly endeavour to render them more heavy than, and victorious over the bad, lest we should after Examination be excluded from the Seat of Bliss. Let us not which is the Height of our Souls Happiness, lest we should be obliged to shed Tears and lament in that Day of Darkness. Once more, we ought rather to adorn our Souls now with the attractive Beauty of Virtue, whilst we are allowed Time to do it, whilst we may avoid future Punishments, and have in our Hands, as we may say, all convenient Helps and Succours. For after this Life it will be too late to free ourselves from Perdition, Repentance will not then take Place, and we shall find no one to answer for us, till we have made full Satisfaction for our Sins.

* This is but a Fiction, yet the Morality of it includes a bright Thought, and some new Discovery to entertain the Reader.

XI.

On the sharp Bridge which must be passed over.

The eleventh Article and the chief Inferences from it. We must heartily believe and hold it for certain, that all Mankind must go over the sharp Bridge, which is as long as the Earth, no broader than a Thread of a Spider's Web, and of a Height proportioned to its Length. The Just shall pass it like Lightning, but the Wicked for want of good Works, will be an Age in performing that Task: They will fall, and precipitate themselves into Hell-fire, with Blasphemers and Infidels, with Men of little Faith and bad Conscience, with those who have not had Virtue enough to give Alms. Yet some just Persons will go over it quicker than others, who will now and then be tried upon the Commands which they shall not have duly observed in this Life^a. Good God! How dreadful will this Bridge appear to us? What Virtue, what inward Grace of the most High will be required to get over it? How earnestly shall we look for that Favour? What Defarts, what venomous Creatures shall we not find on our Road? What Hunger, Drought, and Weariness shall we endure? What Anxiety, Grief, and Pain shall attend those who do not think of this dangerous Passage. Let us beg of God to grant us with bodily Health, the Grace not to go out of this Life loaded with Debts; for the *Arabians*^b often say, and with good Reason, *That no Obstacle is so hidden, as that which we cannot overcome by any Expedient or artificial Contrivance whatsoever.*

XII.

On Heaven.

The twelfth Article and its chief Consequences. We must heartily believe, and hold it for certain, that there is with God a Heaven prepared for the Blessed amongst the Faithful; that is, to the Professors of the true Religion and Followers of our holy Prophet *Mahomet*: In which they shall be with him, enjoying perpetual Light and all heavenly Pleasures,^c always beautiful, in their full Strength and Vigour, brighter than the Sun, and thought worthy to see Face to Face the most high God, and to adore him. The Sinners and Transgressors detained in the Torments of Hell, who yet have believed in one only God, shall be freed at the second Intercession of the Prophet, who will immediately wash them in the sacred Font, from which coming out whiter than Snow, and brighter than the Sun, they shall be placed in Heaven, to enjoy with other blessed Men all the Glory they can desire: This will be the State of our earthly Bodies, but who can describe the Happiness of the Soul, in eternally beholding the Light and Splendor of the Divine Majesty. Let us then daily keep in our Hearts the Idea of . . . and being steady in Faith, apply ourselves to such Works, that we need not fear Hell-fire, which is so quick and piercing, that no Torment of Heat or Cold can be compared to it. Let us, I say, apply our-

^a See more of this Bridge in a Note on the 5th Chapter of the *Mahometan Catechism*.

^b Our Author then is not an *Arabian* himself, but probably an *European* Renegado.

^c He mentions here no sensual Pleasures, in order to draw in Christians, having probably been one himself.

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selves to good Works, and exactly observe to the best of our Power the Fast of our venerable Month *Ramadan*^a, the Prayers and Ceremonies prescribed, and not defraud the Poor of the Tenths of our Goods; we know what our sacred Volume^b says on that Subject, “ Prepare for thyself future Joys from thy Riches, Praise from thy Affluence, a safe Prop even from thy Poverty, a constant Strength from thy Weakness, and from thy learning the Salvation of thy Soul.”

XII.

Of Hell.

The thirteenth and last Article, with the chief Inferences drawn from it. We must believe with the Heart, and hold it for certain, that there is a Hell prepared for the Wicked, for the refractory Transgressors of the Divine Law, cursed by God for their evil Deeds, for whom it would have been better never to have been born, or seen the Light. To all such is prepared a Place of Torment, or rather a Fire which will burn them without touching them; a Fire mixed with cold Winds, and Ice full of Worms; Serpents and the venomous Creatures which shall bite them and occasion great Pains. This is the Abode of the Wicked, and of the Devils, in which the last will torment the first without End or Intermision, with all possible Cruelty and Fury: And lest their Torments should diminish, a new Skin will grow instead of that which is burnt, or deadened. We faithful *Mussulmen* ought to conceive, and carefully entertain a just Idea of that horrible and infamous Place, as is the Duty of every good Man. As to other Men who have impugned our Religion, they shall be condemned to the Torments of Hell. Let us all dread this frightful Punishment, strengthen our Faith, and deeply imprint it in our Souls by repeated Acts of Faith in our Hearts, and publick Profession of it with our Mouth.

^a He slightly mentions the Ceremonies of *Mahometism*, not having any great regard for them. See *Tournesfort's Voyage*.

^b The *Koran*.

THE MAHOMETAN CATECHISM;

O R

*An Abstract of the Mahometan Divinity, ^b from the
Latin of Reland.*

C H A P. I.

A general Notion of Religion, as to Theory and Practice.

1. **I**N the Name of the most merciful God.

2. Praise be to God who has brought us to Faith, and appointed it a Seal ^c of our Admittance into Heaven, and a Vail between us and the eternal Mansions of Hell-fire.

3. May the Peace and Favour of God rest upon *Mahomet*! the best of all Men, and the ^d Leader who conducts all his in the right Way; and not only upon him, but on his whole Family, and his glorious ^e Companions, may this Peace be everlasting and increase in all Ages.

4. Here begins the Description of Faith, and the Explanation of it.

First 'tis necessary to know that Faith is the first Foundation of Religion, as *Mahomet* has declared it. May God give him his Grace! and grant him Salvation!

5. The Religion of the *Islamites* ^f contains five chief Principles.

The first is the Confession of the true God, and consists in believing that there is but one true and eternal God, and that *Mahomet* is his Apostle.

The second is a regular Observation of the Prayers ^g as prescribed.

The third is giving Alms.

The fourth is the Fast of the Month *Rhamadan*.

Lastly, the fifth is the Pilgrimage of *Mecca*, from which no *Mussulman* can be dispensed, if able to perform it.

6. Let us begin by the Confession of the true God, which is properly what we call Faith. On this Head every one, at the Age of Discretion, is required to believe.

^a * This was translated into *French* by Mr. D *** with some Notes, we shall add some marked with a Star.

^b * Mr. D *** himself calls it sometimes a Translation, sometimes only an Imitation, however it contains the *Mahometan* Belief, and we shall add Corrections where required.

^c In 1705. *Reland*, instead of *Seal*, had put *Dower*.

^d *Abu-Beker* the fourth Disciple of *Mahomet*, was the first who gave him that Name.

^e *Viz. Abu-Beker, Omar, Othman and Ali, &c.* See Chap. 5. following.

^f * We have before explained what is *Islamism*.

^g The Ablutions are not mentioned, but *Reland* says they are a Part of Prayer.

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- 1°. In God ;
- 2°. His Angels ;
- 3°. His Books ;
- 4°. His Apostles ;
- 5°. The last Day ;
- 6°. Almighty God's immutable Decree about Good and Evil ^a.

Faith consists in a firm Persuasion, and believing from the bottom of the Heart, the Truth of these fundamental Articles, to which must be added a Confession of the Mouth, as a Proof of the inward Consent of Faith.

^a *Koran* Chap. 4. Ver. 135.

C H A P. II.

Of Faith in God ^a.

1. **T**H E Faith in God consists in believing with the Heart, and confessing with the Mouth, that there is one God Almighty supreme, *the true permanent, first and eternal Essential Being*, which had no Beginning, and will have no End.

2. That there is not in him any *Figure* or outward *Form*, nor *Place*, nor *Time*, nor *Motion*, nor *Change*, nor *Transposition*, *Separation*, *Division*, *Fraction*, or *Diminution*, or failing of *Strength*.

3. That he has no *equal* or *like* unto him ^b.

4. That he is perfectly *pure*, that he is the *only Eternal, Living, All-knowing, Almighty and absolute Master of his Will*; that he *bears and sees all Things, speaks, makes, creates, and upholds All*: That he *produces* with an inimitable Art, *gives Life and Kills*, gives a *Beginning* to all Things, and *brings all Men back* when he pleases: That he *judges, decrees, directs, commands, forbids, leads in the right Way, and into Error* ^c, that he *gives the Retribution, the Reward, the Punishment, Goodness and Victory*.

5. All those eternal *Attributes* are contained in his *Essence*, and subsist in him from *Eternity to Eternity*, without *Division* or *Variation*. They are not God himself, yet they are not different from his *Essence*, each of them is connected to the other, as *Life* to *Knowledge*, or *Knowledge* to *Power*, &c.

6. They are therefore, as we said before, *Life, Knowledge, Power, Will, Hearing, Seeing, Eternity*, (having no Beginning or Ending) *Action, Creation, Preservation* ^e, *Production*, an ^f artful ordering, *enlivening, destroying the first Formation* (or rather *Creation*) and calling back to him ^g, *Wisdom, Decrees, directing to Good, and seducing* ^h to *Evil; Retribution, Reward, Punishment, Favour and Victory*.

^a * The *Arabian Allah*, answers the *Hebrew Jehovah*, signifying a necessary Self-existent Being. See *Hutting. Hyl. Orient.* Pag. 389.

^b * Gen. i. *Man is said to be made to the Likeness of God*, yet in another Sense no Creature can be like him.

^c That means the raising from the Dead. See *Koran* Chap. 6. Ver. 30.

^d This is farther explained in Chap. 7. about the *Decree*.

^e * Or *Prolongation*.

^f * *Productio, Artificium*, are two Attributes.

^g * *Reductio* is calling or bring backing.

^h See the Note on Chap. 7. of the *Decree*.

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These are the great and inestimable Perfections of the most high God, by which he is known and adored by all *true Believers*; whoever dares *deny them all*, or *call any one of them in question*, is certainly an Infidel.

O God, keep us from all Infidelity !

C H A P. III.

Of Angels.

1. **O**UR Faith will be perfect concerning Angels if we believe with the Heart, and confess with the Mouth, that the most high God has *Servants* and Ministers, whom we call Angels, who are perfectly *clean* from all Sin, who are always *present* ^a with God, who punctually *execute* his Commands, and never disobey him.

2. We believe Angels to be *subtile* and *pure* Bodies formed of *Light*; they do not *eat, drink, or sleep*, they are not of different *Sexes*, have no *carnal Desires*, no Father or Mother.

3. As they have different Forms, they have different peculiar Functions; some stand before God, others bow down; some sit, others lye prostrate in his Presence. Some sing Praises and Hymns to his Honour, some give him Glory in another Manner, or implore his Mercy on the Sins of Mankind. Some keep a Register of our Actions, some *guard* us, others *support* the Throne of God, or are employed in other Works equally agreeable to God.

4. Though we are ignorant of their Names or various Kinds, yet 'tis *necessary* we should believe them to exist; and another indispensable Duty of Faith, is to *love them* ^b. Whoever hates one of them is an Infidel. Let him also be looked upon as such, whoever dares say that there are Angels indeed, and of different Sexes as we are, or that they are *without any Distinction of Sexes*, but which soever be true, he does not trouble himself much either about believing or loving them.

O God, keep us from Infidelity.

^a See *Job*, Chap. xxxviii. *Psal.* ciii. *Luke* ii. Ver. 13. *Mat.* xviii. Ver. 10. Chap. xxii. Ver. 30. &c.

^b * The *Mahometans* after their Prayers salute the Angels, turning to the Right and Left, and say, *Peace be with you, or Peace and the Mercy of God be with you.*

C H A P. IV.

Of the Sacred or Divine Books.

1. **T**HE Faith due to the Divine Books consists in being heartily persuaded, and outwardly professing, that God has with him Books worthy of Respect, (distinguished by their Origin, &c.) which he has sent from Heaven to his Prophets, which was performed without Creation, and is eternal without Production ^a.

^a *Mahometans* have been at Variance about the Creation of the *Koran*. The Author of this Catechism is against Creation. * See *Herbelot* in the Article *Alcoran*.

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2. These Books contain the *Commandments* of God, and his *Prohibitions*, his *Edicts*, *Promises*, *Threats*, *Declarations* (of what is allowed or forbidden) of what is *Obedience*, what *Rebellion*, and the *Tokens* of Retribution, either Reward or Punishment.

3. All these Books are the *Word itself* of the most high God, openly *read* to the Faithful, *set down* in Books, and kept in the Hearts of Men.

4. But this Word of God, as residing in God, is very distinct from the *Letters* and Words by which it is represented; yet these Letters and Words are, by a common Metaphor, called the Word of God, because they truly convey it to us, as we call those *our Words*, which manifest our *Thought*, as one of our Poets ^a has expressed it.

*The Word in our Hearts has its Being,
The Tongue to Light does only't bring.*

(But this only regards Men) without it God knows the Heart of Man.

These sacred Books are in Number one hundred and four, of which the Almighty gave ten to ^b *Adam*, fifty to *Seth*, thirty to ^c *Idris* or *Enoch*, ten to *Abraham*, one to *Moses*, which is the *Law*, or as we call it the *Pentateuch* ^d, one to *Jesus* which is the *Gospel*, one to *David*, and that is the Book of *Psalms*, one to *Mahomet*, which is the *Koran*.

Whoever *rejects* these Books, or *calls in Question* their Divine Inspiration, either in the Whole or in Part, though but one *Chapter*, one *Versè*, or even one *Word*, is most certainly an Infidel.

Preserve us, O Lord, from Infidelity.

^a This Simile of the *Arabian* Poet is very natural; *Reland* does not inform us who he was.

^b See our foregoing Dissertation on the *Koran*.

^c *Reland* in his Notes proves that *Idris* is the same as *Ouchneuch* or *Enoch*, who was surnamed *Idris* from his Learning. A *Tarich*, (that is a *History* or *Memoirs* or *Annals*) says that *Enoch* lived 365 Years. Some *Mahometans* say he was taken up into Heaven, on the tenth Day of the Month *Moharram*.

^d See our Dissertation on the *Koran*. See likewise *Reland* and also *Toland's Nazarenus*, who thinks the *Mahometan Gospel* is that of the *Ebionites*.

C H A P. V.

Of the Apostles from God.

1. **O**N this Article it is required we should believe with our Hearts, and profess with our Mouths, that the most high God has had his Prophets (that is *extraordinary* Men) faithful and good Men, whom he has chosen from amongst the rest, to send them to Men; they are true in whatever they say, and are to be credited in whatever they *command* or *forbid*, or when they *declare* to us the Orders of Heaven, its Canons and Constitutions, or *reveal* to us hidden Things, as the *Nature*, *Attributes* and *Works of God*, the *Resurrection* or restoring to Life, the *Punishment*, *Interrogation* and *Examination* ^a of the Grave, ^b the *Scale*, the sharp Bridge ^c, the ^d *Fountain*, the ^e *Intercession*, *Heaven* and its Joys, *Hell* and its Torments.

^a The *Sunnites* who are the most orthodox *Mussulmen*, believe that two Angels named *Monkir* and *Nakir*, will give to the Dead a new Life, examine their Faith and Works, and punish the guilty.

^b They believe God will weigh Men's Works in a Scale, and judge them by it.

^c See *Chardin's Travels into Persia*, Tom. 4. of the Quarto Edit. of 1735.

^d *Piscina* a Fountain where the Just are to drink after passing the Bridge, before they enter into Heaven.

^e *Mahomet's* praying for those who are but half virtuous. See Chap. 6.

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2. All these Prophets are exempt from capital *Errors* or *great Sins*, they are of the same Religion, viz. that of *Mahomet*^a or the *Islamism*, though they have had different Customs. They are elect amongst all Creatures, having had the Honour to converse with God, to receive from him Deputations of Angels, their Mission was confirmed by evident Miracles superior, or even contrary to the natural Order of the Creation : Some have^b raised dead People to Life, others have entered into Discourse with, and been saluted by *Beasts*^c, *Trees*^d, and other *inanimate Beings*. I omit many other^e *Prerogatives*, to which ordinary Men cannot pretend.

3. They are *subordinate* to one another, those who have been sent by God, are above those who had not that Honour, those who have made new Regulations^f are superior to those who did not.

4. *Adam* is the first Prophet, the last and most excellent is *Mahomet*, to whom God be merciful, and grant him his Blessing, and to all his Predecessors.

5. The best of Creatures (that is of *Mahomet's* first Disciples) and the nearest to a Prophet, is *Abu-Beker*,^g and after him *Omar*, *Othman* and *Ali*.

6. Next come the six venerable Companions of *Mahomet* : *Talcha Alzobeir*, *Saad*, *Scio*, *Abdorrachman*, and *Abu-Obeida*, and some other who likewise deserve to be reckoned amongst his Companions.

7. These are followed by the People to whom the Prophet was sent, (and who obeyed him) God bless the Prophet, and may his Grace protect them all.

8. Lastly, we reckon all those who do *good Works*, we call them wise, *because their Life is conformable to their Discourses*^h.

9. One Tradition reckons two hundred and twenty-four thousand Prophets, another only one hundred and twenty-four thousand ; amongst whom three hundred and thirteen were Apostles, and six only brought *new Laws*,ⁱ *Adam*, *Noah*, *Abraham*, *Moses*, *Jesus* and^k *Mahomet*.

10. God be merciful to them all, and bestow upon them his Favours !

11. 'Tis not *absolutely necessary* to know precisely *the Number* of those extraordinary Men, but we must *love* them, and whoever *loves them not*, or *hates* them, or even *one* of them, or rejects or *questions* the Truth of the Prophecy of one only, is to be thought an Infidel.

O God, our God, keep us from Infidelity !

^a See the *Koran*, Surat or Chapter 2. All Prophets were *Mahometans*.

^b See the *Koran*, Chap. 5. Ver. 110. Christ raised the Dead ; *Dulkephel* a Prophet before Christ raised 30,000, *Mahomet* raised the Daughter of a chief Shepherd.

^c *Solomon* knew the Language of Beasts, *Mahomet* heard a Camel's Complaints. * See above the Story of the poison'd Shoulder of Mutton.

^d See the *Koran*, Chap. 24.

^e See *Reland's* Notes about one *Salieh*.

^f The *Mahometans* are of Opinion, that some Prophets were not Apostles ; that of these, some had Books from Heaven, yet made no new Constitutions, as may be seen by what has before been said of the sacred Books, and now of those who brought *new Laws* ; that is only *new Additions*, for they think all the Prophets were *Islamites*.

^g This is the Order of most *Mahometans*, but the *Persians* and *Indians* reckon *Ali* first ; these are called *Schiites*, the other *Sonnites*.

^h These Words are added as being the Definition which they give of wise Men, amongst whom they reckon one *Algazali*.

ⁱ *Mahomet* was not the first who said *Adam* was a Prophet. See *Epiph. Hær.* Pag. 6. * *Reland* also names many others who are accounted Prophets by the *Mussulmen*.

^k See *Reland* concerning the fabulous Account given by the *Mahometans* of *Jesus Christ*.

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C H A P. VI.

On the Last Day.

1. **F**AITH on this Article obliges us to believe with our Souls, and profess with our Hearts, that there will be a Last Day, the Day of *Resurrection*, in which Almighty God will destroy this World, and kill ^a all Creatures except a few which shall be preserved, as the Throne of his Glory, the royal ^b Seat on which this Throne is placed, the ministring ^c Spirit, the Table of his Decrees with the Pen with which ^d they are written, Heaven and Hell with what they contain.

2. After this, God will *bring back* all Creatures, which he had annihilated, he will *awake* them with the Sound of the Angel's Trumpet, *raise* ^e them again, *give them a new Life*, ^f *assemble* them all ^g in one Place, *examin* them, and *take a strict Account* of what they have done ^h.

3. Each shall receive a Book ⁱ of their good and bad Actions, of the good in the Right-hand, of the bad in the Left behind their Back: Then the most high God will judge them with Justice and Equity, *weigh* ^k all their Actions, good or bad, in the Scale, and *reward* every Soul of them, *according* to their Works.

4. His Goodness and Mercy, will admit some into Heaven, whilst others go to *Hell*. No Believer will remain eternally in Hell-fire; but shall enter into *Heaven* after undergoing Punishments *proportioned* to their Sins. Thus the *Faithful* shall remain for ever in Heaven, and the Unbelievers when once cast into *Hell*, shall never come out.

5. To render the Belief of the Resurrection *profitable*, we must reflect upon it with *Fear and Trembling*: Whoever, lives in Security, denies the Resurrection, doubts of it, or says, "I fear not the *Resurrection*, I am in no Concern about *Hell*, and "care not for *Heaven*," is an Infidel.

O God, keep us from Infidelity! ^l

C H A P.

^a See *Reland*, and what we have said on that Article in the Confession of the *Mahometan* Faith. * Not only Christians, but *Jews*, *Sabeans*, and even *Heathens*, have had a Notion of the World's End, or Last Day.

^b See *Reland's* Note, who proves from the *Talmud*, that the *Jews* reckoned the Throne of God as one of the seven Things created before the World, *Mahomet* borrowed this from the *Jews*.

^c This Angel carried the Throne upon the Waters, and has Wings innumerable. See *Reland*, likewise the first Chapter of *Genesis*, with the *Jewish* Interpreters.

^d The Table is a Pearl immensely big, the Pen Diamonds, the Slit of it diffuses Light instead of Ink: As the *Jews* say the Tables of the Decalogue were of Sapphire, created before Heaven and Earth. See *Ovid's Metam.* Book xv. V. 109.

^e See the Profession of *Mahometan* Faith. See *Mat.* xxiv. 31. also *1 Thes.* iv. The *Mussulmen* think all Beasts, Fowls, or Fishes, are to rise again to be judged and destroyed, and that the As of *Esdra*, and Camel of *Mahomet*, are to be admitted into Heaven.

^f To *raise again* and *give a new Life*, seem the same Thing, yet our Author by using both Expressions, may be understood, so as *raising again* will be a Re-union of the Parts of the Body, and *giving a new Life* will be re-uniting the Souls to their proper Bodies.

^g * In *Syria* (according to some *Mussulmen*) there to be kept (may be for several Ages) by Angels appointed for that Purpose to see that none of them escape: The Wicked will then begin to undergo the eternal Torments.

^h Beginning with the *Mahometans*, seventy thousand of which will be saved without giving any Account, to which *Reland* adds that they shall undergo a much milder Examination, who shall have read attentively the sixty-ninth Chapter of the *Koran*, the Title of which is, *The infallible*. This Epithet is also given to the Day of Judgment. See *Salé*.

ⁱ See what has been said in the Profession of Faith of *Mussulmen*.

^k The good Works of the Pious shall outweigh the bad, and they go to Heaven; the bad Works of the Wicked shall outweigh the good, and they shall be cast into Hell; those whose good and bad Works are found equal, shall be in a middle Place, till by *Mahomet's* Intercession they shall at last be admitted into Heaven. Some *Mahometans* do not believe Punishments to be eternal, as contrary to the Goodness of God. See *Chardin's Travels*, Tom. iv. Pag. 24. Edit. of 1735. 4to.

A Farther EXPLANATION of this CHAPTER VI.

* The *Mahometans* think, that when the Body is in the Grave, two Angels examine it, if the Answers

C H A P. VII.

On the Decrees of God.

1. **T**H E Faith about the Decree of God, obliges us to believe with our Hearts, and confess with our Mouth, that the most high God, has not only ordered all Things, but their Manner of Being, so that nothing happens in the World, either as to the Situation or Operations of Things, Good or Evil, Obedience or Disobedience, Faith or Infidelity, Health or Sickness, Riches or Poverty, Life or Death, but what is in the *Decree of God*, according to the Order of his Providence, and proceeds from his Will and Judgment ^a.

2. But we must not forget, that the Decree of God, about Good, Obedience, and Faith, is such, that those Things must remain in the Order settled, and are absolutely subject to his Will, his saving Direction, his Approbation and Command; whereas Evil, Disobedience, Infidelity, is willed, ordained, resolved, and fixed, if we may use that Expression, by a meer Privation of God's saving Direction, Approbation and Command. Men fall into those Crimes by a *Seduction* ^b which they have deserved, without God's saving Direction, Approbation, or Command.

3. Whoever therefore is so bold as to say, that *God delights in the Good done by Men, and in their Faith*; or that *he does not hate Evil and Infidelity*, or that *Good and Evil come from God, so as to be both fixed and willed by him with an equal Approbation*; he is most certainly an Infidel. For it is true, that God orders the Good, yet so that *he always approves it*; and is true likewise, that he orders Evil, yet so as always to hate it.

O good God, direct us constantly in the right Way ^c.

are good, they let him lye down to rest, if not, they punish him. See Chap. 8. and 47. of the *Koran*. This is borrowed from the *Jewish Rabbits*. See Buxtorf in his Judaical Synagogue. Chap. 49. Both answer as well as they can to the Objection of the Bodies burnt, devoured by wild Beasts, or otherwise destroyed.

As to the Souls, they are in a State of Separation called *Al-Berzakh*. See Sale on the 23d Chapter of the *Koran*. The Prophets go to Heaven directly, the Martyrs are in the Throats of Birds, who live only upon the Fruits of Paradise; the Souls of the common Faithful either are about the Graves, or in the Well *Zemzem*, or with Adam in the lowest Heaven, the Wicked are cast into the *Barhut*, a noisome Place in Arabia, or under Satan's Jaw, where they undergo grievous Torments till the Last Day.

As to the Resurrection, some think it only spiritual, most believe also the raising of the Body from the Bone called *Al-Ajb* in Latin *Coccyx*, they mention Signs Forerunners of the Last Day. See *Koran*. Chap. 32. and 70. and 81. Sale in his Preliminary Discourse, and in his Notes. See also Maracci's Refutation of Chap. 32. of *Koran*.

^a * Reland cites here some Arabick Verses, to maintain the Certainty and Necessity of the Divine Decree, &c. they conclude by condemning Astrology.

^b The Words which they have deserved are added, because the Author seems by the whole Context to have been of that Opinion, though it must be owned his Expressions are very obscure: After all it is certain likewise that St. Paul, *Rom. i.* teaches, that God withdraws his Grace from those who have abused it, and permits them to fall into great Sins, in Punishment of former Transgressions.

EXPLANATION.

^c * The *Mussulmen* are divided in their Account of this Article of their Belief: However they own generally, that whatever happens, without Exception, proceeds wholly from the Will of God, and is irrevocably decreed; which Predestination, they pretend, reaches to the minutest Objects, and can by no Means be avoided. See the *Koran*, Chap. 3. and in other Places. Mahomet is taxed with teaching this out of Policy, to make his Followers fight desperately. But the Mahometan Teachers have invented many Solutions to soften this Doctrine. See Herbelot in his *Biblioth. Orient.* Article *Cadha*, and in other Places.

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C H A P. VIII.

Of Ablutions and Purifications.

1. **A**S to the *Purifications* prescribed, it must be known that seven different Sorts of Water may be used in them : Rain-water, Sea, River, Well, Spring, Snow and Hail-water.

We admit three Sorts of Ablutions and Purifications.

The first we call Gass, 'tis a kind of Immersion. The second named Wodou, concerns particularly the Hands and Feet. The third is made with Earth or Gravel, instead of Water.

I. Of the Ablution called G A S S.

2. Three Rules are to be observed in this Ablution of the Body. 1°. Those who do it must resolve to please ^a God. 2°. All the Dirt of the Body must be washed off. 3°. The Water must touch the whole Skin, and all the Hair of the Body.

3. Our *Senna* (which is our ^b *Oral Law*) requires five Things more. 1°. That the usual Form *in the Name of God*, &c. be recited. 2°. That we should wash the Palms of our Hands before the Jugs are emptied into the washing Place. 3°. That before the Prayers, some Expiation (*Lustration*) should be made with peculiar Ceremonies. 4°. That to take off all Dirt, the Skin should be rubbed with the Hand. 5°. That all this be continued to the End of the Ablution.

4. This Ablution becomes necessary upon six Accounts ^c : Three of which are common to both Sexes, 1°. unlawful Embraces in Thoughts, &c. without other Consequences ^d. 2°. The voluntary or involuntary Consequences of unlawful Embraces. (*Fluxus Seminis*) 3°. Death : The other three are peculiar to Women, 1°. Their Courses, 2°. The Flowing of Blood after being brought to Bed, 3°. The being brought to Bed.

II.

Of the Purification called Wodou, which chiefly belongs to the Hands and Feet.

1. Six Things are to be considered in this Kind of Purification. 1°. It must be performed with an Intention to please God. 2°. The whole Face is to be washed :

^a This is strongly recommended to *Mussulmen* by their Poets. See *Reland*, he cites a *Persian* Author who says that *the Actions of a Man, without the Love of God in his Heart, are like Wind*. *Chardin* likewise owns that their Behaviour at Prayers are a severe Censure of the want of Devotion so common in Christian Churches.

^b The *Senna* is the *Mahometan* Tradition, and with the *Koran* makes up their Civil and Canon Law. It means also Works of *Perfection*, rewarded when done, not punished when omitted.

^c The *Persians* reckon six principal Reasons as follow. 1. Every Uncleaness whatever. 2. Women's Courses. 3. Lying-inn. 4. Loss of Blood after it, 5°. touching a dead Corpse. 6. Death. But besides these, their *Senna* prescribes forty more.

1. Every *Friday* for celebrating their Sabbath. 2. Every odd Night of the Month *Rhamadan*, first, third, &c. 3. The Night before the Feast of the same Month. 4. The Feast of Offerings. 5. The 14th Night of the Month *Rasseb*. 6. And the 27th Day of the same Month. 7. The 14th Night of the Month *Sabaan*. 8. The 17th Day of the Month *Rebia* the first, being the Birth-day of *Mahomet*. 9. the 28. of the Month *Dilhaja*. 10 and the 24th, 11. the 25th of the Month *Dilkaada*, the others are most of them already mentioned in the Pilgrimage to *Mecca* and *Medina*. * But we must not forget that the *Turks* neglect some Ablutions practised by the *Persians*, and these omit some performed by the *Turks*.

The *Latin* has *sine Emissione Seminis*, which cannot be translated, Modesty and the Purity of our Language forbids it; another Occasion of Ablution was Circumcision, which our Author after *Gal. Lib. 15. De usu Partium*, and others, informs us was done to Girls also about 14. The *Arabians* have a particular Name for the Matrons employed to circumcise the Girls.

3°. The Hands and Arms up to the Elbow. 4°. Some Parts of the Head are to be rubbed. 5°. The Feet and Heels are to be made clean. 6°. The Ceremonies prescribed must be exactly complied with.

2. Besides which, the ten Institutions of the *Sonna* must be followed. 1°. The Form in the Name of God, &c. must be used. 2°. The Palm of the Hands washed before the Jugs are emptied into the washing Place. 3°. The Face cleaned, 4°. Some of the Water drawn up the Nostrils. 5°. The whole Head and Ears rubbed. 6°. Thick and long Beards must be parted, to be better cleaned. 7°. The Toes washed one after the other, each singly. 8°. The Right-hand and Foot to be washed before the Left. 9°. All these Things must be repeated thrice. 10°. There must be no Intermiſſion in this Performance.

3. This Kind of Purification becomes necessary on five Occasions. 1. When any Excrement is voided (*excepto Semine*). 2. After a profound Sleep. ^a 3. When any one has lost the Use of Reason by drinking Wine ^b, or by Sickneſs or any other Way. 4. After touching the naked Skin of an unclean Woman. 5. Or touching one's ſelf immodeſtly.

4. Moreover it is alſo preſcribed to clean one's ſelf after voiding Excrements, and this is to be done with the Left-hand, little Stones are uſed ^c for that Purpoſe, after which Water is uſed to compleat the Work, till the Colour, Taſte, and Smell of the Water ^d ſhews all is clean.

III. Of the Purification with Earth or Gravel.

1. Four Rules are preſcribed in this Purification ^e 1. It muſt be performed with an Intention to pleaſe God. 2. The Face ought to be well rubbed. 3. The ſame is to be done to the Hands and Arms, and Elbows, and to the Feet. 4°. The ſaid Order muſt be exactly kept.

2. Add to this the Precepts of the *Sonna*. 1. The Form in the Name of God, &c. muſt be recited. 2. The Right-hand muſt be rubbed before the Left, and ſo of the Feet. 3. There muſt be no Intermiſſion in this Rite.

^a Because it is ſuppoſed that in a profound Sleep, ſome Uncleanneſs may have been contracted and forgot.

^b The *Koran*, Chap. 2, and 5 forbids Wine, but ſeveral *Mahometans* drink it, and ſome of their Doctōrs pretend *Mahomet* has only forbid Drunkenneſs. Policy may encourage that Liberty to draw off their Attention from ſerious Affairs. And Experience teaches that the Meetings of ſober diſcontented People are more dangerous than thoſe of Drunkards.

^c This Cuſtom of uſing little Stones is proved by the *Plutus* of *Ariſtophanes*, in which one of the Actors complains *there was ſuch a Scarcity of Pebbles, that they were forced to uſe Garlick Skins*. Reland cites alſo *Florent. Chriſtian*. The *Mahometans* never uſe Paper, becauſe it may have been, or may be uſed to write holy Things upon it.

^d Rich or Poor, all uſe Water; Reland derives the Latin Word *Latrina*, from *Lavatrina*, if ſo, the Romans uſed Water likewiſe to clean their Poſteriors. An Arabian Author tells us gravely, that an Angel taught *Adam* and *Eve* how to uſe Pebbles and Water for that Purpoſe.

^e This is uſed only when Water is wanting, or a ſick Perſon cannot bear it, Mineral Earth may be uſed. The *Jews* in *Gemara Beracoth*, Fol. 15. admit it; and ſome Chriſtians in *Africa* for Baptiſm. See *Cedrenus*, Pag. 250.

C H A P. IX.

On Prayers.

1. **T**HIRTEEN Rules are prescribed concerning Prayers. 1. The ^a Intention. 2. The Greatness of the Names of God. 3. The Form of the Unity of God, *God is great*, &c. 4. The right or streight Position of the ^b Body. 5. Reading the first Chapter of the *Koran* ^c. 6. Bowing the Body towards the Earth ^d. 7. Raising from that first Bowing. 8. A second Adoration or prostrating with the Face to the Ground ^e. 9. Sitting down ^f. 10. A second sitting down. 11. The second Form about *Mahomet*, the first was about God himself. 12. The Words of it, which are to be repeated. 13. The observing punctually each of these in their Order.

2. The *Senna* requires four Things more, 1. That the People be invited to Prayers ^g. 2. That this Invitation be repeated with a Form ^h not much different. 3. The first Confession about God. 4. The Words or Form of Prayer of that Confession.

3. Five Dispositions are necessary for Prayer. 1. The Body must be entirely clean. 2. It must be decently clad ⁱ. 3. In a clean Place ^k so as to contract no Uncleannefs. 4. At the exact Time appointed. 5. Not forgetting the *Kibla*, which is turning towards *Mecca*.

4. There are also five Sorts of Prayers to be said daily ^l. At Noon with four Inclinations of the Body. 2. In the Afternoon with four also. 3. In the Evening with three. 4. In the Night with four. 5. In the Morning with two only. In all seventeen ^m for the whole Day.

^a See *Chardin's Travels into Persia*, Pag. 120. Tom. 4. Edit. in 4to. of 1735. where he gives great Encomiums to the Devotion of the *Mahometans*.

^b See the Print here annexed : The Body standing is to be streight without Motion, the Feet close together, the Hands raised up to the Head, or joined and laid upon the Breast, or each apart on the Knees bending the Body, or without bending it as in the Print. The Adoration is made with the Face to the Ground. They sit with their Hands on their Thighs; saying, *Lord accept of our standing, bending, adoring and sitting*.

This Chapter is highly valued by *Mussulmen*, as the *Lord's-Prayer* by Christians. *Maracci* and *Sal-* command it likewise.

^c Those who by Sickness are hindered from bending, only look down or up, or raise their Head, or squeeze their Lips, as a Sign of Humiliation.

^d Both Knees, both Hands, both Feet, and Forehead touch the Ground at the Adoration.

^e To be more recollected in Meditation, they sit on their right Heel.

^f * They are called to Prayers from the Top of their *Meyques* as we said before.

^g * Some make an Adoration betwixt the first and second sitting.

The Men hide what is betwixt the Belly and Knees, the Women show only the Hands and Feet, (not the Face, as *Roland* says by a Mistake) they also put off gaudy Apparel; for Prayer requires Humility in God's Presence.

^h They use a Mat or Carpet to pray upon.

ⁱ They look on these Prayers as of Divine Institution, but they have five more. 1. Those of the *Plumation*. 2. To avert God's Anger and Punishment. 3. In the Time of an Eclipse. 4. To ask for Rain. 5. At a Funeral. Moreover, *Friday* is kept by them, as an Order given by *Adam*, because on that Day the Angels prostrated themselves before *Adam* by God's Order.

^k Travellers may without Sin reduce them to eleven

C H A P. X.

On A L M S.

“ **S**OME Alms are left to the free Choice of every Particular, others are prescribed by the Law: This Chapter treats of these last mentioned.”

1. Alms are given out of five Sorts of Goods ^b. 1. Of Cattle, Camels, Oxen, Sheep. 2. Of Money. 3. Of Corn. 4. Of other Fruits of the Earth. 5. Of Goods in Trade.

2. Six Conditions are required in the Giver. 1. He must be a *Mussulman*, that is, a true Believer. 2. A Freeman. 3. Lawful Possessor of what he is to give away ^c. 4. His Patrimony must be encreased ^d. 5. He must have been in Possession about a Year ^e. 6. He must not give his working Cattle, but one of those who are at Grass ^f.

3. The same Conditions are required for Alms, of Money, Corn, other Fruits of the Earth, &c. only about Corn and Fruits it is to be observed, 1. That they must grow from our Labour, as sowing, &c. 2. They must have been laid up in our Store Rooms or Barns. 3. There must be a convenient Quantity left, so that the Giver may not be reduced to Want.

4. But we must chiefly take Notice, that in the aforesaid Alms given by those who are easy in their Circumstances; and in other Alms (if that Name can be given to a Tax annually levied by a Capitation at the End of the Fast of *Rhamadan*, ^g) the first and best Principle ought to be the Intention of giving this or that Alm as a Debt we pay ^h.

^a This is supplied from a Note of *Reland*, who cites an *Arabian* Author, averring that a Serpent is to bite the Hands of those who did not give Alms, &c.

^b Others reckon eight Sorts of Goods, but there is no Difference in the Main.

^c 'Tis an Injustice, and not Charity, to give what does not belong to us.

^d As Riches increase, Alms should increase at two and a half *per Cent.* those who have not twenty Pieces of Gold, or two hundred in Silver, or five Camels, or thirty Oxen, or thirty Sheep, are not obliged, they think, to give Alms.

^e At least eleven Months without pawning it.

^f Because Alms are to be out of what is not necessary.

^g Every one whether they fast or no, pays in Money or in Goods the Value of a small Piece of Silver.

^h See *Herbelot's Art. Ferraiddh.* that is an indispensable Duty: Whereas the Precepts of the *Sonna* are not so strictly obligatory. The *Mahometans* call Alms *Zakat*, which signifies *Increase*, because it draws God's Blessing. *Zaka* is also the Name of a *Dervis*, who gives Water by way of Alms. See the Print. *Uhardin, Ricault, Thevenot*, and all Travellers, give great Encomiums to the *Mahometans* upon Account of their Alms.

C H A P. XI.

Of F A S T S.

1. **T**HREE Things are required in the Person who fasts ^a, to make it acceptable to God. 1. He must be a *Mussulman*. 2. At an Age of Ripeness, (fourteen in Men, twelve in Women.) 3. In their right Senses.

^a Their chief Fast is that of *Rhamadan*, (which Travellers may put off to another Time:) After it, is kept the Feast of the *Great Beiram*. The *Little Beiram* is kept on the tenth of the Month *Dilhazja*, in Memory of *Abraham's* Sacrifice. Those are the chief Feasts of the *Mahometans*.

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2. The Conditions of the Fast are five. 1. An Intention of the Heart to please God. 2. Eat nothing in the Day ^a. 3. Drink nothing of any Sort. 4. Have no Commerce with Women, not even by Kisses, &c. 5. Not throw up what has been eaten, which supposes both that the Stomach is good and that no Excess is committed, or at least nothing taken which may give a Disgust.

3. Ten Defects break the Fast, and render it useless. 1. When any Thing is taken back willfully into the Head or Stomach ^b. 2. Taking a Glister, &c. 3. Or some such Thing before, &c. ^c Wilfully throwing up any Thing by the Mouth. 5. Having Commerce with a Woman ^d. 6. Or a worse Crime against Chastity. 7. The Courses in Women. 8. Loss of Blood after Lying-in. 9. Madness. 10. Apostasy.

^a From Sun-rising to Sun-set, at which Time a Signal is given to take their Meal. Some are very scrupulous, some not so precise, others spend the whole Night in Riot.

^b They are not allowed to swallow their Spittle, or to smell Flowers or Perfumes, &c. nor to wash their Faces, or go into the Water to cool themselves.

^c The *Latin* has *Simile quid anteriori parti applicitum*.

^d The *Latin* Word is *concubitus*. *Chardin*, Pag. 162. of Tom. 4. of his *Travels in Persia*, intimates that the *Persians* are of Opinion that only Sod . . . cal Practices are forbid on Fasting-days. The *Turks* and *Persians*, &c. are very much addicted to that detestable Crime.

C H A P. XII.

On the Pilgrimage of Mecca.

I N performing this devout Ceremony, five Things are commanded by Divine Institution. 1. The Intention and religious Vow of going to *Mecca*. 2. Spending a Day on Mount *Arafat*. ^a 3. Shaving ^b the Head in the Valley of *Mina* ^c. 4. To go seven Times round the *Ca'aba*, ^d that is the square Enclosure in the Temple of *Mecca*. 5. Run seven Times between ^e *Safa* and *Merva*, two holy Places, one hundred and eighty Cubits distant one from the other.

^a This is done on the ninth Day of the Month.

^b The Men shave themselves, the Women cut their Hair close to the Head.

^c They throw seven Stones one after the other in the Valley of *Mina*, after which the Men (not the Women) offer Sheep, Goats, Oxen, or Camels in Sacrifice; then shave and pare their Nails: The Hair and Parings are buried in that Valley.

^d They pretend this is the most holy Place of the Temple, built by *Abraham* himself. It is square twenty-seven Cubits high, twenty-four in Length, and twenty-three in Breadth. The Grand Signior sends every Year a black Covering for it. The *Arabians* and *Persians* call it the *House of God*. Some Patriarch of *Ismael's* Family may probably have lived there; but we have mentioned this before.

^e At first they walk slow, then run faster between two Pillars; then walk again, looking on all Sides as if seeking something lost. This is to represent the Anxiety of *Agar*, when she endeavoured to find Water in the Desert for her Son *Ismael*. All these Ceremonies were in use long before *Mahomet*, who made them an Essential Part of his Religion, both in order to draw in the superstitious Inhabitants, and to make his Law seem venerable for its Antiquity.

E X P L A-

EXPLANATION OF THE MAHOMETAN RELIGION.

SECT. I.

The Drift of this Treatise.

SINCE the Religion of *Mahomet* has spread itself and infected a great Part of the known World, several Authors have endeavoured to refute and stop the Progress of this pernicious Doctrine ^a *fatal to Christianity, and at the same Time very apt to make Impression on the Minds and Hearts of Mankind naturally averse from any Mortification*; such an Undertaking was necessary to prevent the Growth of Error from the Ignorance of the People, but it was not of an easy Execution.

The Knowledge of the *Arabick* Language was and is still requisite in those who would confute *Mahometism*; for as the Impostor wrote in that Tongue, his Religion cannot be thoroughly known without being Master of it. Yet most of those who have attacked his System, were intirely deprived of that Help, and ignorant of it: This has led them into numberless Mistakes, and made them charge boldly the *Mahometans* with Opinions which they never held, and which could not come into the Head of any sensible Man. Thus the imprudent Zeal of some *Greeks* ^b has made them reproach *Mahometism* with several Tenets which it expressly rejects: A melancholy, but too common Effect of Prejudices and Heat of Disputes! We intend therefore to examine and inquire into the Grounds of such Mistakes, lest Christians should be still fighting against Chimeras, or deceived by a false Account of the *Mahometan* Belief. This is the Drift of this Treatise, in which we shall explain forty Articles laid falsely to their Charge. We shall cite those who accuse them wrongfully, and then produce our Vouchers for what we affirm; hoping that *Christians* will learn by it, to judge with more Equity one of the other, and of their Enemies, and not be misled by false Representations.

SECT. II.

Whether Mahometans believe that every one may be saved in his Religion, if he leads a moral good Life?

The common Opinion taxes *Mahomet* and his Followers, with maintaining that every one may be saved in his Religion, if he leads a moral good Life. Cardinal Cusa^c,

^a This is an Addition of Mr. D***, so we use a different Letter.

^b *Fervor imprudens Græculorum*, are the Words of the Original.

^c In *Cribratione Alcorani*, Lib. 3. Cap. 2.

Hoornbeck^a, *Voetius*^b, *Selden*^c, *Hornius*^d, *Vigenerius*^e, *Artus Thomas*^f, Cardinal *Bellarmin*^g, *Gualterius*^h, *Thomas of Jesus*ⁱ, the Author of the second Discourse^k against *Mahomet*, and several others, flatly accuse *Mahomet* of having held and taught that Latitudinarian Principle. Moreover a Writer^l who lived fifteen Years in *Asia*, and had great Opportunities of learning the Oriental Languages, and was a great Proficient in that Study, as appears by the *Persian Dictionary* which he published in the Year 1684, says likewise that the *Koran* in the Chapter of the Cow, promises that *all those who shall have believed, and lived piously, whether Christians or Sabaites, and shall believe in God, and a Day of Judgment, and perform good Works, shall receive the Reward from the Lord their God, and at the Day of Resurrection, no Fear or Affliction shall fall upon them.*

It must be owned that the second Chapter of the *Koran*, Ver. 59. and the fifth Chapter, Ver. 73. contain such a Promise; We likewise acknowledge that some *Mahometans*, especially in *Persia*^m, are of Opinion that *Mahomet* intended at first to admit into Heaven all those who should lead moral Lives; but then, say they, he soon altered his Mind, and abrogated those two Verses, by others brought to him from Heaven, in which it is clearly decided, that *the Gates of Heaven are shut to all Sects except his own.* Even this shews that it is not a Point of the *Mahometan* Belief, that every one may be saved in his Religion; and that *Mahomet* might only have contradicted himself.

'Tis highly probable after all, that the forementioned Authors mistook *Mahomet's* Meaning, which was no other, than that every *Mussulman* who should join the Practice of good Works to his Belief in God and of the Day of Judgment, would receive his Reward from the Lord; and as to other Sects, even the Idolaters of *Arabia*, they need not despair of Salvation, there being a Way to Heaven opened for them, which is to become *Mussulmen*, and believe the two chief Articles of *Mahometism*, the Unity of God, and a Day of Judgment, and practise the Ceremonies and Customs of that Sect, which they take to be good Works. The *Jews*, *Christians*, and *Gentiles*, cannot be saved as long as they remain in Infidelity and Idolatry, of which last they accuse the *Christians*ⁿ. This appears by the 64th Chapter of the *Koran*, Ver. 9. and 10. *God, says Mahomet, will forgive all the Sins of those who believe in God and do good Works; but all those who remain in their Incredulity and disown the Truth of my Miracles, they shall be cast into Hell.* Who but a *Mahometan* believes *Mahomet's* Miracles? The second, fifth, and ninth Chapters openly declare that a Believer is one who embraces the *Mahometan* Religion and practises

^a *Summa Controvers.* Pag. 188.

^b *Disputat. Theolog.* Part 2. Pag. 665.

^c *De jure Nat. & Gent.* Lib. 6. Cap. 2.

^d *In Hist. Eccles.*

^e In his *French Notes on Hist. Byzantin.* Pag. 505.

^f In his *Triumph of the Cross.* Pag. 24.

^g *Tom. 2. Controv.* Pag. 294.

^h In his *Chronology.* Pag. 547.

ⁱ In his Book of the *Conversion of Gentiles*, Pag. 644. and 677.

^k *Bibliander* published the *Koran* in 1550. with some Discourses against *Mahomet*. See Pag. 321.

^l *Angel, a. s. Joseph, or La Bresse.* See his *Persian Dict.* printed at *Amsterdam* in Fol. 1684. Pag. 365. See also *Repub. of Letters for March.* 1684. Pag. 66. It is called *Al-Bakar*.

^m *Chardin* mentions such *Mahometans* in the 4th Vol. of his *Travels*, Edit. of 1735. in 4to.

ⁿ See the Chapter of the *Den*, which is the 8th. *There is no Contradiction in this Book, (literally) nothing crooked or perverse; it teaches the right Way, it preaches to the Wicked that they shall suffer great Torments, it powerfully exhorts those who say that God has begot a Son . . . unless they believe the Koran they shall repent it.* See the Translation of *Sale*, and the *Latin* of *Maracci*.

^o * Mr. D*** says, but against common Sense, that this might be translated *Standards*.

its Customs and Ceremonies; Faith and *Islamism* are two Words which signify the same Thing among *Mussulmen*, and believing in God, is not only believing that he exists, but that he is such as described by *Mahomet*. Hence it is that in Chap. 5. Ver. 74. we read, *If Jews and Christians believe, they shall be admitted into Paradise. Mahomet* could not but know that the first Article of both the *Jewish* and *Christian* Faith is the Belief of a God; and their first Rule of Morality is to do Good; therefore when he mentions their believing, he means their embracing the *Mahometan* Faith and Practice.

This becomes still more evident by comparing the various Passages of the *Koran* on this Subject. In the second Chap. Ver. 15. *Those to whom we have given this Book, says Mahomet, and shall not believe it, they shall perish.* Again in the third Chapter, Ver. 84. *Whoever shall have professed any Religion except Islamism, his Belief shall not be acceptable to God, and in the Life to come; he shall receive Damage by it; that is, he shall have no share in Happiness.* We have before cited the 74th Verse of the fifth Chapter. Who can believe that *Mahomet* should teach Latitudinarian Principles in the 73d Verse of the fifth Chapter, and in the fifty-ninth Verse of the second? *Hinckelman*^a is of that Opinion, but we must say *Mahomet* was never looked upon as a Fool, void of common Sense, so far as to be guilty of such palpable Contradictions, and within so few Lines.

. *Credat Judæus Apella, non ego.*

Moreover *Mahomet* foretells that his Followers will be divided into seventy-three different Sects, of which he declares^b that one only shall be saved. Is it probable that he would damn seventy-two Sects of his own Disciples, and open the Gates of Heaven to all Religions? How could he so earnestly recommend his own Religion, without exposing himself to be a Laughing-stock to all Nations; if at the same Time he had allowed Salvation to every good Liver in any Religion? This is enough to convince any rational Man, that this Latitudinarianism is wrongfully imputed to *Mahomet*, by a Mistake grounded on a false Interpretation of a Passage, in which he says no more concerning his new System of Religion, than *St. Peter* had said before of^c *Christianity*, that *in every Nation he that fears (God) and works Righteousness, is accepted with him.* God forbid we should conclude from thence, that every one may be saved in his Religion^d!

S E C T. III.

Whether Mahometans believe that God is corporeal?

They are accused of holding this erroneous Opinion by Pope *Pius II.* in his Letter to *Morbisane*, Prince of the *Turks*, (or as it is in the Manuscript and the first

^a In *Præf. ad Alcor.* Fol. Edit. Col. 2.

^b See *Maracci* in the Pref. of his *Preliminaries* to the Refutation of the *Koran*, Pag. 2.

^c *Acts of the Apostles*, Chap. x. Ver. 35.

^d We must not omit mentioning in this Place the four chief Sects of *Mahometans* (mentioned in an *Arabian* Manuscript) of which the Saying of *Mahomet* that *one only should be saved* is not to be understood to be meant: They are the *Hanifeans*, *Schafeans*, *Malikeans* and *Hambelites*. The *Persians*, the *Indians* of *Golconda*, of the Coast of *Coromandel*, &c. are *Schafeans*, holding that *Ali*, Son-in-law to *Mahomet*, should have been his immediate Successor, and are called by Derision *Schiits*, that is, *factious* and *jeudicious*. The *Turks*, *Moguls*, *Arabian* and *African Mahometans* are *Hanifeans*, hold the contrary, and are called *Sonnits*, that is, *Traditionary*.

Edition of it ^a. To the illustrious Mahomet, Prince of the Turks) the Christians and the Turks, says he, differ in many Articles concerning the Godhead: For Instance, you say that God is Corporeal, we say he has not a Body. And again, the Sarrafins describe God as having a Body, a Head, Hands, &c. we hold him to be a pure Spirit, immortal, eternal, and incomprehensible. Thomas of Jesus ^b, Gualterius ^c, Arthur Thomas ^d, Lipsius ^e, and Enthymius Zigabenus (a Grecian Monk who lived in the twelfth Century) have also imputed to Mahomet the same Absurdity. The last mentioned Author speaks thus of Mahomet. ^f “ He has been so bold as to say, that “ God is Spherical; now ’tis well known that a Sphere is a thick condensed Body ; “ from which it follows that God cannot see or hear ^g.”

This Accusation also is grounded upon a Mistake. True it is, the Arabick Word employed by Mahomet in the hundred and twelfth Chapter of the *Koran*, does signify a spherical solid Body ; but it means ^h also eternal, and in that Sense can be applied only to God ⁱ. This is evident by the Persian Paraphrastical Version of the *Koran*, in which the Explanation of that Word is, that God wants nothing, and is Self-sufficient : Again an Abstract of their Divinity ^k has these Words, “ certainly “ God is not a corporeal Being, has no Figure, his Substance is not finite, and can- “ not be measured, neither can he be compared to any Body whatsoever, because “ all Bodies may be measured or divided, which cannot be said of God.” That Part of their Divinity, in which they demonstrate that the Nature of God cannot be corporeal, is by them called the Sanctification of God. The Author of the *Abstract of the Mahometan Religion* excludes from the Idea or Definition of God all Figure, Colour, Place, Time, Likeness, Equality, Image, Change, Motion, Absence, Division, Labour or Fatigue. Those who have not Leisure or Opportunity of consulting Arabick Manuscripts, may have recourse to a Latin Book published at Paris in 1641. the Title of it is *Synopsis Propositionum sapientiae Arabum Philosophorum*, that is, *An Abridgment of the Propositions of the Wisdom of the Arabian Philosophers*. The Author of it, the famous Abraham Echellensis a Maronite, represents their Opinion in these Words : ^l “ Whatever is, exists either necessarily and “ of himself, and is God ; or has not its Being from himself, and does not exist “ necessarily, and is of two Sorts, Substance and Accidents again Substances “ are of two Kinds ; Abstract, as all Spirits and Intellectual Beings, or Concrete, as “ Matter and Form.” This single Passage proves evidently that the Mahometan Notions are not so confused, as is said by those who so slightly tax them with confounding God with Matter.

To conclude, the Jews have dealt with the Mahometans more equitably than the above cited Christians : In a Book highly valued by the Rabbins ^m, a Mahometan

^a This Edition is in the publick Library of the Academy at Utrecht.

^b *De Conversion. Gentil.* Lib. 10.

^c In his *Chronology*, Pag. 539.

^d In his *Triumph of the Cross*, Pag. 22.

^e In his *Monit. & Exemp. Politic.* Chap. 3. Pag. 141.

^f In his *Panoplia Dogmatica*, in the great *Biblioth. Patr.*

^g This good Monk and the Authors here cited, might have known that such Expressions are metaphorical, and not to be understood literally, but explained as we do several Scripture Phrases.

^h Mr. Reland calls it *Scidum*, or as Pliny has it, *Hist. Nat. Lib. 33. Cap. 4. Holosphyraton, id est nulla inanitate*, not hollow or empty.

ⁱ See Reland's *Latin Dissertation on the Mahometan Belief*, Sect. 36.

^k Reland had it in Manuscript, and gave a Copy of it to his Friend, Sike.

^l *Synopsis*, &c. Pag. 5.

^m *Cosmi*, Pag. 12.

is introduced giving this Account of his Faith, the more to be regarded in this Point, as it is a Testimony for them given by their Enemies.

“ We Disciples of *Mahomet*, firmly believe the Unity and Eternity of the supreme Being ; that the World has had a Beginning, and all Men proceed from *Adam* : We exclude from God all kind of Body or corporeal Modality ; if we drop any Expression which might give Occasion to suspect the contrary, we explain it immediately, and take Notice ’tis only a Metaphor, made use of to proportion the Majesty of the infinite Being to our narrow human Conception.” The rest does not touch this present Enquiry, and is only a Repetition of what has been said before. How different is this Exposition of the *Mahometan* Belief, from the Notion so many Christians have hitherto entertained of it ?

S E C T. IV.

Whether God is the Author of Sin according to the Mahometan Doctrine ?

This Blasphemy is laid to their Charge by *Cedrenus*^a, *Evodius*^b, *Damasceus*^c, an anonymous Author in the *Saraceniana* of *Sylburgh*^d, *Arthur Thomas*^e, *Gualterius*^f, and besides many others of the above-mentioned *Grecian* Monk^g, who alledges for a Proof these Words of the *Koran*. *He whom God directs is led in the right Way, but he whom he leads into Error, is forsaken.*

We own frankly these Words are in the *Koran* ; but shall we infer from thence that *Mahomet* made God the Author of Sin ? By no Means. It is said in his Favour, that this is only an *Eastern* Expression, to signify that the Divine Providence^h governs Good and Evil ; that in many Places the holy Scripture says that God creates Evil, Hardness, Sinners, &c.ⁱ Our Divines explain those Passages in a Sense agreeable to the Divine Majesty and Sanctity ; they maintain that both Physical and Moral Evils are under the Direction of Providence, that unless we deny, as some have done, the^k All-knowing, and All-foreseeing Science of God ; we must own that from all Eternity God has foreseen the Character, Time, Place, Circumstances and Sins of all Men, which by Consequence will certainly happen, tho’ freely on their Part. This is sound Christian Doctrine, this does not make God the Author of Moral Evil, yet some Doctors accuse those Divines of teaching *Mahometan* Doctrine, as if the Unity and Eternity of God were not Divine Attributes, because the *Arabian* Doctors teach them ! We ought from such Examples to learn more Equity and Candour in representing the Doctrine even of *Mahomet*.

An *Arabick* Manuscript calls God the *Creator of Good and Evil*, meaning Physical Evil, for a few Lines after he says of God, that he is the *Creator of Heaven*

^a In *Histor. Compendio*, Pag. 348.

^b In his *Acts of the forty-two Martyrs* inserted in the sixth Vol. of *Art.* 55.

^c In his Book of *Heresies*.

^d Pag. 67.

^e In his *Triumph of the Cross*, Pag. 11. and 22.

^f In his *Chronology*, Pag. 539.

^g *Euthymius Zigabenus*, in his *Panoplia Dogmatica*.

^h *Hic loquendi modus notat Providentiam Dei versari circa mala & bona.*

ⁱ See *Isa.* Chap. xlv. Ver. 7. *Amos* Chap. iii. Ver. 6. *Rom.* Chap. ix. *Jerem.* Chap. iv. Ver. 10. *Psal.* xxxi. Ver. 13.

^k *Omniscientiam.*

and Hell. We must do the *Mahometans* this Piece of Justice: They highly praise the Holiness of God, they exclude from him every the least Defect or Imperfection: They never own him to be the Author of Evil or Sin, which they say is displeasing to him, though subject to the Order of his Providence; in a Word, amongst the adorable Perfections of God, they expressly require his infinite Sanctity should be owned: This is their known constant Doctrine, by which it is plain they are unjustly accused of making God the Author of Sin.

S E C T. V.

Whether the Mahometans pay Adoration to Venus?

There is at *Mecca* a black Stone fixt in the Wall of the *Ca'aba*, about two Cubits and a Quarter from the Ground; it is as big as a Man's Head; to this Day all those who go in Pilgrimage to the Temple at *Mecca* kiss this Stone, and hold it in great Veneration as a sacred Thing. This Ceremony has probably given a Handle to this Accusation, which was so far credited, that in the Abjuration of the *Mahometans* who became *Christians*, it was heretofore required they should say, "I anathematise those, who adore the Morning Star or *Venus*, who in *Arabick* is called *Chabar*, that is the Great." The learned Princess *Ann Comnene* who lived in the twelfth Century, mentions the same Goddess^a by the Name of *Chobar*, and says that the *Saracens* adored *Astarte*, that is the Moon; which she inferred from the Crescents in their Colours^b or Standards: *Glycas* likewise in his *Annals*^c relates the same, and says that the *Mahometans* adore *Venus* in private. This he endeavours to prove from their pronouncing these Words in their Prayers, *Alla, Alla, Oua cubar Alla*. Another Writer published by *Le Moine* in his *Varia Sacra*,^d says also that they adore *Venus* or the *Phosphorus*, which they call *Oua*: (This Word in *Hebrew* denotes the true God, but the poor *Grecians* did not know that.) Besides *Venus*, the Centuriators of *Magdeburgh*^e mention an Idol, and give a long Description of it. The so often cited *Euthymius* avers, that the *Arabians* pay a great Respect to the Morning Star, and is followed in that by *Selden*^f, who endeavours to prove that the *Mahometans* adore *Urania* (which is another Name of *Venus* at *Tyre* and at *Carthage*) by the same Form of Prayer alledged by *Glycas*: In these Words *Selden* pretends to discover a great or a powerful Goddess.

But the *Mahometans* have certainly no Gods nor Goddesses; the Words *Allah* and *Cubar* are of the *Masculine Gender*, and cannot be adapted to Goddesses: But our learned *Selden* was misled by an incorrect Writer of the eleventh Century^g, who gives this Interpretation of the said Form: *Alla*, says he, signifies God, *Oua* great, *Cubar* great Moon or *Venus*, so the whole put together, signifies *God is the great God, and the great Venus is the great Goddess*. A strange and impertinent Interpreter! The Truth is, *St. John Damascene* informs us, that the antient *Arabians* adored openly^h

^a In the *Alexiad*, Pag. 284.

^b The *Mahometans*, says she, have Images of the Moon.

^c Part fourth, Pag. 277.

^d Pag. 444.

^e Cent. viii. Pag. 511.

^f In his *Syntag. de diis Syris*, Pag. 116, and 212.

^g *Cedrenus*, Comp. Histor. Pag. 245.

^h *Relind* thinks that by this *openly*, *St. John Damascene* means that they adored it openly before *Mahomet*, and privately since.

Lucifer or the Morning Star, named *Chabar*, till the Reign of the Emperor *Heraclius* : And St. *Ferome* had related the same long before *Damascene* ^a. However, 'tis beyond Dispute, a certain and notorious Fact, that *Mahomet* destroyed all Idols : A publick Writing sent to Pope *Gregory IX.* in the thirteenth Century, and mentioned by *Matthew Paris* ^b in his History of *Henry III.* King of *England*, expressly says that the Mahometans have learnt of Mahomet to detest all Idols.

To this it is objected, that the Crescent in the Standards of the *Mahometans* seems to be the Remains of some idolatrous Worship paid to the Planets : But they took up this Custom from the Time of *Mahomet's* Flight from *Mecca*, which was at the first or last Quarter of the Moon, from which Flight (called *Hegira*) they compute the Time of their History. Some have been of Opinion that they put a Crescent in their Colours after the taking of *Constantinople*, the antient Medals of that City being stamped with that Figure : But these Authors are mistaken, for it is certain that the *Turks* used it some Ages before, by the Testimony of *Anne Commene* ^c, *James of Vitry* ^d, *Albert of Aix* ^e, who lived in the eleventh Century, and of all the Historians of the Holy Wars or *Crusades*.

As to the Form of Prayer, or Profession of Faith, *Alla Achbar*, &c. which has occasioned so many Mistakes, it means only that God is great. But we must here caution those who intend to settle or travel in the Countries subject to *Mahometans*, not to read or speak aloud any *Arabian* Words which they do not understand, though it should be only in Jest, or by Way of exercising one's self in the Pronunciation of that Language. For should they by chance or unthinkingly pronounce or read aloud in the Presence of some *Turks*, a Form of Prayer or Profession of Faith which only a Believer has a right to pronounce, such as *there is no other God but God, and Mahomet is his Apostle*, or some such, it would cost them their Lives, or they must lose their Religion and embrace *Mahometism*. We are told ^f that the Child of a *Grecian* of *Constantinople*, hearing in the open Street the publick Cryers, who from the Steeples called the People to Prayers, mimicked their Voice as Children are apt to do, and pronounced aloud *Alla achbar*, &c. though a meer Child, he was taken up, and no Choice left him but the *Koran* or Death : He chose the last, and was beheaded.

This Story might persuade our Readers that the *Mahometans* are very tyrannical in religious Concerns, so to prevent such a mistaken Notion, we must inform them, that except the above-mentioned Case, and a few others, such as being too free with a *Mahometan* Woman, entering *Mecca*, or one of their *Mosques*, (in which last Particular they are not equally severe in all Places) no one is forced, not even their own Slaves, to embrace their Religion : Several Villages and Country Towns in *Turky* are inhabited by Christians only. There are above sixty thousand *Jews* in their capital City ^g, besides an infinite Number of Christians of all Denominations. There Prophet *Mahomet* earnestly recommends Toleration, " If it pleased God, " says he, ^h all living Men would believe, (that is become *Mussulmen* :) Why then

^a He lived before *Mahomet*, so speaks only of his own Time. See his Comments on the Prophet *Amos*, Chap. v. Ver. 26.

^b Pag. 411.

^c In the *Alexiad*.

^d In his *Histor. Orient.* Lib. 3. in the Year 1218.

^e In his *Histor. Expedit. Hierosolimitanæ*, Lib. 5. Cap. 43. He was present at it.

^f *Grelot* in his Voyage to *Constantinople*.

^g *Stamboul*, which we call *Constantinople*.

^h In the *Koran*, Chap. 10. Ver. 98.

" should

“ should you, a wretched Mortal, be so foolish as to pretend to force other Men to believe? No, the Soul believes only by the Will of God.” A good Lesson to Christians! not to deprive other Christians of that Liberty, and oblige them by ill Usage to take Sanctuary amongst Infidels, where they meet with better Treatment than from their own Brethren. Yet the *Turks* were guilty in the Severity used against this poor Infant; *Mahomet* declares that God ^a will not punish an Oath uttered by Inadvertency. Why then were they so cruel against a Child who imprudently said, what he should not?

S E C T. VI.

Whether Mahometans adore all Creatures?

This Wickedness is laid to their Charge by *Thomas of Jesus* ^b, who says their thirty-fourth erroneous Practice is the *Invocation of all Creatures*. *Euthymius* ^c, argues upon the same Topick, “ Their Prophet, says he, swears by the Sun, the Moon, the Stars, the Light of the Fire, Beasts, as running Dogs, Plants, and other unknown Things, and by strange barbarous Words, which is a sure Proof that he looks upon these Creatures as Deities; for no one swears but by one greater than himself.” If so, *Jeseph* who swore by the *Life of Pharaoh* ^d, the *Jews* who swore by the Temple, by *Jerusalem*, by their own Head, the Primitive Christians who swore by the *saving of Cæsar* ^e or his Health, may also be thought guilty of Idolatry. ’Tis more likely these Authors were mistaken in their Way of Reasoning.

The same *Euthymius* by a strange Blunder mistakes two Hills near *Mecca* mentioned by *Mahomet* ^f; he says that “ *Safa* and *Merva* are holy Places, where we may give Proofs of our Obedience to God, and therefore every one who goes to the Temple of *Mecca*, or makes any Stay in that Place, will do well to go round them.” Now *Euthymius* says that *Txit-Safa* and *Merva* are two barbarous Words which *Mahomet* orders to be honoured as a chief Point of Religion. Another Writer of the same Stamp ^g tells gravely, that *Safa* and *Merva* are *two Angels in high Favour with God, and to be held in great Veneration by Mussulmen*. A third Author ^h cites an Anathema pronounced by new Converts against *Mahomet’s* Angels, *Arot, Maroth, Safa, and Merva*. The two first are mentioned by *Mahomet*, as being Angels, but the two last are only two Hills near *Mecca*, at seven hundred and fourscore Cubits distance one from the other. What Credit can be given to such Writers?

S E C T. VII.

Whether Mahometans deny Providence?

Pope *Pius* the II^d. in the above-mentioned Letter to the *Turkish* Prince, *You believe, says he to him, that every Thing happens on Earth by Chance, and that God does*

^a In the *Koran*, Chap. 5. Ver. 98.

^b *De Convers. Gentil.* Lib. 10.

^c In his *Panoplia* inserted in the great *Biblioth. Patrum*.

^d *Genes.* Cap. 42. Ver. 15.

^e *Juramus, sicut non per Genios Cæsarum, ita per Salutem eorum, quæ est augustior omnibus Geniis.* *Tertulli.* in *Apologet.* Chap. 32.

^f In the *Koran*, Chap. 11. Ver. 154.

^g Cited by *Silburgh* in his *Saracenic*.

^h *Nicetas* in his *Thesaur. Orthodox.* Lib. 20.

not interfere in any Thing, &c. Thomas of Jesus ^a reckons this as the fourteenth Error of the *Mahometans*. This Accusation has not been often objected to them, being as illgrounded, as it is odious; for if any Thing, the *Mahometans* are rather too rigid on this Article, as may be seen above in the Abstract of their Doctrine, Chap. 7. where every Thing is said to be subject to the Decree of God, Time, Place, Persons, Things, and their Modus; all are directed to the End designed by God. This Article might therefore have been omitted as a plain Calumny.

S E C T. VIII.

Whether the Mahometans hold that God himself prays for Mahomet?

The two Cardinals *Cusa* ^b and *Bellarmino* ^c, pretend that by the *Koran* itself, the God of the *Koran* is *Mahomet's* Servant, since he and his Angels pray for the Prophet. The Author of the second ^d Discourse against the Impostor, *Martin Martinus* ^e, *Abraham Ecbellensis* ^f, tax the *Koran* with that Absurdity, and the last mentioned in particular translates the usual Blessing of the *Mahometans* thus: *May the Prayers of God be upon them.* But they are all mistaken for want of understanding the *Arabick* Language, and trusting to a wretched Version of the *Koran* ^g published above one hundred and eighty Years ago. The same *Arabick* Word applied to God signifies *Blessing*, if to Men *Prayer*. So the Dictionaries of the Oriental Languages inform us, so the *Persians* and *Malaises* ^h have translated it; and *Du Rier*, perceiving the Blunder, put in the Margin of his Version, *bless the Prophet* ⁱ. So necessary is the Knowledge of Languages in Controversy!

S E C T. IX.

Whether the Mahometans deny Hell?

Maccavius ^k a famous Protestant Divine of the *Low Countries*, and some others, say that *Mahomet* does not own any Hell: But there is scarce any Point more insisted on by the *Koran*; it is named *the great Chastisement, the great Punishment of the Life to come, the Torment of Fire, Hell Fire, Prison of Hell, or Rack and Torture itself.* We need but open the *Koran* to be convinced of this Truth, or turn back to the sixth Chapter of the Abstract of the *Mahometan Faith*, where eternal and irrevocable Torments are denounced against Infidels ^l.

^a *De Convers. Gentil.* Lib. x.

^b *De Crib. Alcor.* Lib. iii. Cap. v. Pag. 97.

^c *Controvers.* Tom. 112. Pag. 294.

^d Printed at Zurich with the *Koran*.

^e *Lexicon Etymol.* on the Word *Mahomet*.

^f In the Preface to his Work *de placitis Philos. Arab.* printed at Paris 1641.

^g By Robert. Retencus and Hermann. Dalmat. published by Bilander in the Year 1550.

^h *Indian Mahometans* in the Kingdom of Malacca.

ⁱ *Koran*, Chap. xxxiii. Ver. 56.

^k *Theolog. Polemic.* Pag. 119.

^l The *Jews*, the *Magi*, and *Mahometans* agree as to the Preliminaries of eternal Rewards and Punishments: As to the Scales and the Bridge, see *Salé* in the Preface, and *Herbelot* in the Article *Gebennem*; the seven Gates of Hell mentioned in Chap. 15. of the *Koran*, are an Emblem of the seven deadly Sins, and of their various Punishments, the chief of which is the Privation of seeing God. They also own eight Heavens, or different Degrees of Happiness, the chief is to see God, and the Way to it is to return earnestly to him by Repentance.

S E C T. X.

To what Part do the Mahometans turn their Faces at their Prayers?

Euthymius Zygabenus ^a, and after him *Gualterius* ^b, and *Arthur Thomas* ^c, say that, when at their Prayers, they turn their Faces to the *South*. *Bradwardin* ^d in a Book, otherwise excellent, tells us that the *Mahometans* adore the *Devil*, because he pretends that the *Sun rises between the two Horns of that evil Spirit*. But the eighteenth Chapter of the *Koran*, which is cited to prove this, speaks only of two Hills: Besides, who told him that the *Mahometans* turn themselves to the *East*? The Truth is, *Mahomet* in the second Chapter of the *Koran*, bids his Followers more than once, *in what Part of the World soever they are, to turn towards Mecca*. From whence it follows, that as they are differently situated in respect of *Mecca*, they accordingly turn towards the *East, West, North, or South*. And they chiefly recommend raising one's Thoughts to God, which makes an *Arabian Poet* say, *O God, you are my Kebla in my Prayers*. And it were to be wished, as *Grelot* takes Notice in his *French Account of a Voyage to Constantinople*, Page 312. that Christians would imitate the *Mahometans* in the respect for Places of Worship, the Humility and serious Attention to their Prayers, the Silence, Modesty, inward as well as outward Cleanliness, so contrary to what we see in our Churches.

S E C T. XI.

Whether Mahometans believe that their frequent washing of the Body can blot out Sins?

Several Authors pretend that the Morals of the *Mahometans* are so loose as to think that frequent washing of the Body is enough to remit Sins and Stains of the Soul. *Bartholomew of Edessa* ^e is of that Opinion. Rabbi *David Kimchi*, in his Comment on *Isaiab* ^f, applies on that Account to the *Persians*, (and according to some Copies to the *Islamites*, that is, to the *Arabians*) a Passage of that Prophet, which *Aben Ezra* applies only to the Idolaters about *Palestine*. *Polidore Virgil* ^g, and *John of Spain* ^h, repeat the same Accusation, in which they are followed by Dr. *Hyde* in his Notes on the *Turkish Liturgy* ⁱ, as *Gabriel Sionita* had committed before the same Fault in his Treatise of the Towns and Manners of the Eastern People ^k, which is printed after the Geography of *Nubia*. Lastly, *Du Ryer* in his *French Translation of the Koran*, and Monsieur de St. Olon ^l the French King's Ambassador at *Maroc*, say expressly that the *Mahometans* often wash their Heads and Feet, and Hands, and maintain that by so doing they are purified from all their Sins. *Du Ryer* adds their saying some Prayer, and this is a Proof, that they are not so foolish, as to believe

^a In his *Panoplia*.

^b In his *Chronology*, Pag. 539.

^c In the *Triumph of the Cross*, Pag. 23.

^d *De Causa Dei*, 58.

^e In *Confutat. Hagaren*, Pag. 360.

^f Chap. 66. Ver. 17.

^g *De Inventione Rerum*, Lib. 7. Pag. 475.

^h In his *Sermons*.

ⁱ Pag. 1.

^k Chap. 15.

^l In his *Description of the Kingdom of Maroc*, Chap. 2.

that the washing alone can take away their Sins : This Favour they expect only from God, and therefore after the Ablution, the *Sonna* enjoins the Saying; O God, *cleanse me, and purify my Soul*. Such a Prayer would be uselefs, if they believed the washing alone would do it. Moreover their Books teach them, that *the washing of their Clothes is like washing the inward Shell ; but purifying the Heart, is like washing the Kernel itself, and this purifying the Heart from the Stain of Sin is chiefly to be minded*. This they pray for. No Wonder the Opinion of the *Mahometans* should be misrepresented, since Baptism itself has not escaped the Censure and Scoffs of the *Heathens*.

S E C T. XII.

Whether Mahometans believe that the Devils are Friends of God and of Mahomet ?

“ *Philip Guadagnole* ^a proves that the *Koran* is full of Contradictions, by what it teaches of the Devils. At first, says he, *Mahomet* teaches that they are *Liars*, *Enemies to Men*, and long since delivered up to the eternal Torments of Hell : He adds in the Chapter of Poets, that *they are wicked and deceitful ; that their chief Leader is a declared Enemy to Mankind, and uses his utmost Endeavours to draw us into Hell : That by Consequence we ought to resist and oppose him in all Things, and at all Times, and in all Places*. Yet in the Chapter of Devils, he (*Mahomet*) says, *they have believed the Koran, are become faithful Friends to God and Men, shall be saved, and obtain Happiness and Glory*.” *John Andrew Maurus*, who had been a *Mahometan*, reproaches them with the same Contradiction ^b. But this is an unpardonable Fault in the Profelyte ; for he should have known that this Chapter is by several *Mussulmen* called the Chapter of *Spirits* ; and *Du Rier* owns it, yet was not so candid as to put the Word *Spirit* in the Body of that Chapter. The Fact is thus : *Mahomet* and his Disciples admit three Sorts of created Spirits, (besides the Souls of Men) some called Angels, who are good and confirmed in Grace, others called Devils, who are bad and condemned to eternal Torments in Hell ; and a third Sort of Spirits called *Genius's*, some of whom are good and serve God freely, others as freely become bad. There are three different Words which the *Arabians* use to denote those three Sorts of Spirits ; *Mahomet* never employs one instead of the other, but those who have translated the *Koran*, generally mistake one for the other : In the Title and Body of that Chapter, the Word by which *Genius's* are peculiarly denoted, is made use of. So this Accusation is only grounded on Ignorance, or a malicious Design.

S E C T. XIII.

Whether Mahometans admit Female Angels ?

Euthymius whom we have so often cited, accuses *Mahomet* of teaching this Opinion, but the good *Grecian* Monk only betrays his own Ignorance. The 37th Chapter of the *Koran* ^c which he cites, says quite the contrary : “ The Infidels have

^a In his *Apology for the Christian Religion*, Pag. 291.

^b In his *Confusio Sectæ Mohammedanæ*.

^c Intituled *of Orders*, Ver. 150.

“ enquired whether your Lord has Daughters, as they themselves have Sons ? What
 “ a Question ! Have we created female Angels in the Presence of these Unbelievers,
 “ to make them say such Things ? In Truth they lie whenever they say, that
 “ God has a Son, or Children, or any Posterity : Would God have preferred
 “ Daughters to Sons ? How can you utter such Blasphemies ? Will you never think
 “ and consider that God is alone and without Posterity ? God be praised,
 “ he has neither Son nor Daughter, except good People who adore him and
 “ keep his Commandments.” All the *Mahometan* Doctors have embraced the same
 Opinion, as appears by the preceding Abstract of their Faith^a : And though *Ma-*
homet and his Followers believe that Angels are not pure Spirits, yet they maintain
 that their Bodies are thin, formed of “ Light and perfectly holy, that they neither
 “ eat, drink, nor sleep ; that they are without Father, Mother, Difference of
 “ Sexes, or any carnal Inclinations who ever should be so bold as to admit
 “ in Angels any Difference of Sex, would soon be condemned and looked upon as
 “ an Infidel.” This is the Doctrine held by *Mahometans*, and all *Euthymius’s* En-
 deavours to prove, that Angels are pure Spirits, and cannot be of different Sexes,
 is useless, at least as to the latter Part, which *Mahometans* own, though they are in
 an erroneous Opinion as to the first.

S E C T. XIV.

Whether Mahomet teaches that the blessed Angels can commit Sins ?

Thomas of Jesus taxes *Mahomet* with this Opinion, but ^b he is likewise in a
 Mistake. The Angels are always represented by him, and in the Abstract which
 we have before given of his Religion, as holy, free from Sin, constant Attendants
 on God, ready to put in Execution all his Orders, and never disobeying his Com-
 mands. That pretended Prophet and his Followers have borrowed their Doctrine
 about Angels from the Christians. They own that from the Beginning of the World,
 one Angel headed several others in a Defection from, and Rebellion against God ; to
 wit, *Iblis* who was before that called *Azazel*, and that amongst others, two other
 Angels named *Arot* and *Marot* were his Accomplices. “ Envy, says an *Arabian*
 “ Author, was the first Rebellion against the supreme Being, the first Sickness or
 “ Depravity of the Soul, at least such is the Opinion of a very learned Doctor of
 “ the *Schafean* Sect, who informs us that Envy is the first Crime committed in Hea-
 “ ven against God, and proved the Forerunner of Infidelity and Rebellion. *Iblis*
 “ (that is the desperate, or Devil) envied *Adam* our Father, (to whom God grant
 “ Peace) and refused to adore^c him, as God had ordered all Angels to do, by
 “ which he became unfaithful in three Respects: First he designed to diminish the
 “ Glory of a Prophet^d, which of its own Nature is an Act of Infidelity : Second-
 “ ly, he tacitly condemned God as tyrannical and unwise, in ordering him who was
 “ made of Fire, to adore the first Man who was made of Earth, now said the
 “ Wretch *Iblis*, it is not just that the superior Being should honour the in-
 “ ferior : Therefore, &c. Thirdly, he opposed the general Consent of the Angels,

^a Chapter 3d, which speaks of Angels.

^b *De Conversione Gentil.* Pag. 644.

^c In the *Arabick* to adore, is only to honour or pay Homage. See *Mat.* Chap. 112.

^d *Adam*, who according to the *Mahometans*, is the first Prophet.

“ and ’tis an Act of Infidelity to dissent from those good Spirits. Envy was also
“ the first Sin committed by *Adam’s* Children on Earth. *Kabel* and *Habel*^a offered
“ Sacrifice to God ; the Offerings of *Habel* met with a more favourable Reception ;
“ *Kabel* envied him, and killed him. So Envy occasioned Infidelity in Heaven,
“ and Murther on Earth.”

Now the Difference is plain betwixt saying that the good Angels sin, and holding that at the Beginning of the World some Angels rebelled and sinned against God. No *Mahometan* ever said the first ; the second is maintained both by *Mahometans* and *Christians*, and it is a Truth which he borrowed from Christian Religion and Scripture. We cannot help putting our Readers in Mind of the Contradictions into which the *Mahometans* often fall : They hold *Adam* for a Prophet ; they own that he sinned, and that by his Sin all Mankind was lost ; and yet they maintain that Prophets either commit no Sins, or not grievous Crimes.

S E C T. XV.

Whether the Devils hear?

Robert de Retz, who first translated the *Koran* into *Latin*, and whom *Du Ryer* follows in his *French* Translation ; made a great Blunder in the Version of the 26th Chapter. *Mahomet* proves in that Place, that the Devils could not be Authors of his Book : First, Because their Intent is to pervert the whole World : Secondly, By reason of their own Wickedness : For says he, *They are disobedient to God, and give no Attention to the Word of God*^b. These last Words are render’d by the two above cited Translators, as if the Devils *had no Ears*. Yet they themselves had before taxed *Mahomet* with saying, that the Devils heard the *Koran* read to them, and that some were converted ; whereas in Reality the pretended Prophet did not say either.

S E C T. XVI.

Whether Mahometans are Origenists?

Origen has been accused of teaching, that the Torments of Hell would have an End, and that after some limited Time, the Devils and the Wicked were to be saved. Some learned Men think this Accusation unjust : Be that as it will, *Mahomet* has been taxed with holding the same Error by *Thomas of Jesus*, and several other Writers, chiefly by the Author of the second Discourse before-mentioned^c against *Mahomet*. “ He boldly^e maintains, says this *Disclaimer*, that the Devils themselves will be saved one Day ; and in this undoubtedly he followed the Doctrine
“ of *Origen* : In his new fangled Law, in his *Koran*, we read these Words, *A great
“ Number of Devils, having heard these Things, were ravished with Admiration,
“ highly rejoiced, and those who believed obtained Salvation.* Such a good Opinion of the Devil, his true Son *Mahomet* entertains.” But we have already confuted this Objection^f, and taken Notice that this 72d Chapter of the *Koran* does

^a *Kabel* and *Habel*, that is *Cain* and *Abel*, they strangely disfigure Scripture Names by their Ignorance.

^b *Remotos ab Obedientiâ, & Dei dicto parum audientes.*

^c *Reland* cites amongst others *Pic. Mirandol. & Cælius se.undus Curio.*

^d Pag. 337.

^e *Summâ dicendi Libertate.*

^f See above in Sect. XII.

not treat of Devils, but of *Genius's*, of whom some are faithful, some Unbelievers. We own that out of Policy, and to win over to his Party more People, *Mahomet* has of his own special Favour freed his Disciples and Followers from eternal Torments. But the very Name of *Iblis*, which is given to the chief of those evil Spirits, and which signifies *Despair*, shews that their Salvation cannot be expected; and he says the same of all wicked Men who are not of his Sect, as may be seen in several Chapters of the *Koran*^a.

S E C T. XVII.

Of Mahomet's Paradise, and his Notions about supreme Happiness.

Mahomet and his *Mussulmen* are taxed with proposing no other Happiness in Heaven, but sensual and carnal. *Thomas of Jesus*^b, *Richard le Moine*^c, *Peter Abbot of Clugny*^d, and every one who speaks of the Paradise of *Mahomet*, reproach him; "for admitting corporal Pleasures as the supreme Felicity, like *Cerintus*: "Luxury, they say, is the sole End and Aim of the *Koran*, and of those who follow it: Instead, says a third, of representing Heaven, as the happy Society of "Angels and Saints, as the Possession of the supreme Good which the Eye has not "seen, the Ear has not heard, and has not entered into the Heart of Man: He "only proposes such a Heaven, as Flesh and Blood, or even the basest of Brutes "could wish."

It must be owned, that *Mahomet* perceiving his Countrymen were much given to carnal Pleasures, ^e allowed his Followers the Privilege of having several Wives, and of being divorced from them; and not content with this Indulgence, he made Heaven itself the Seat of such Pleasures, of which, not only the Primitive Christians were ashamed ^f even under the Restrictions of an honourable Wedlock; but even a Heathen Philosopher ^g being asked whether he still used conjugal Liberties, answered, He had for some Years freed himself from the Yoke of that furious and tyrannical Master, and was highly pleased his Iron-fetters were broke: Being sensible that the Imperfections and Slavery of human Nature is conspicuous, even in the lawful and moderate Use of the Marriage-bed, which is a continual Snare to intice us from the Pursuit of true Wisdom. *Mahomet* therefore and his Religion ought to be despised and detested upon that shameful Account by every wise Man.

But we must on the other Side with Cardinal *Cusa*^h do him the Justice to own, that *Mahomet* says in his *Koran*, *The Height of Happiness will consist in seeing God Face to Face; that this Pleasure will be the greatest, and make us forget all the other Pleasures of Paradise, and amongst others, those which are common to Men and Beasts.* These Words are to be found in *Arabick*, amongst *Pocock's* miscellaneous Notesⁱ, where another Passage is cited to the same Purpose: Therefore it is not true, that the

^a Chap. 74. Chap. 43. and Chap. 40. of the *Koran*.

^b In his *Convers. Gentil.* Lib. 10. Pag. 644.

^c In his *Refut. Relig. Mahomet*, Pag. 147.

^d In his *Compend. Mahom.* Pag. 4. before the *Latin Version* of the *Koran* by *Rob. de Rets* at his Request

^e This is attested by the most impartial Historians. *Incredibile est quo ardore apud eos in venerem uterque solvitur Sexus.* Ammian. Marcellin. Lib. 14. Cap. 4.

^f See *Minut. Fel.* in his *Octav.* Chap. 31. *Casto Sermone, corpore castiore plerique inviolati corporis virginitate perpetuâ fruuntur ut nonnullis rubori sit etiam pudica Conjunctio.*

^g *Reland* mentions *Socrates*, but *Cicero's* Passage alludes to the Poet *Sophocles*.

^h In his *Alcor. Confut.* Pag. 87.

ⁱ *Ad Portam Mosis.*

Mahometans propose to themselves no other Pleasures in Heaven, but what are carnal and sensual, as *Herbelot* has judiciously observed in his *Biblioth. Orient.*

Moreover, we think ourselves obliged to inform our Readers, that all the *Mahometans* do not admit of carnal Pleasures in Heaven. “ All those sensual Descriptions of *Mahomet*, says a learned Author, ^a are merely allegorical, and looked upon as such by the most rational *Mahometans* which is so true, that having an Occasion to write to the Ambassador of *Maroc* about a delightful Garden, which I compared to that in Paradise, he gave me a Reprimand, and answered, That Paradise could not be compared to any Thing in this World, but was such a Place as the Eye had not seen, the Ear had not heard, and the Likeness of which never entered into the Thought of Man.” *Herbelot* likewise tells us, that the Union with God, the Sight of his Glory Face to Face, is the only Thing in which *Mahometans* say Paradise consists. The rational Soul, says an Arabian Author, cited by *Echellensis*, ^b which is endowed with these Perfections, Wisdom, Temperance, Fortitude, and Justice, as soon as it leaves the Body, which detained it, will find in itself an infinite Pleasure and immense Satisfaction, and will become like one of those Angels who are nearest to God : And as those Virtues are more or less perfect, the Soul will more or less approach to God, who is the Fountain of all Truth and Perfection

Thus *Mahomet*, as well as *Homer* and *Plato*, ^c has found Commentators, who have softened by witty Allegories, the harsh and gross Expressions of their Author. Some *Mahometans* have allowed sensual Pleasures in the lowest Degree of Happiness in Heaven, others have excluded them entirely from that blessed Mansion. But with Submission to our deceased Author ^d, such licentious Allegories are not to be used, they only raise the Passions of Youth, without letting us into the Secret ; so the Evil is certain, and the Remedy hidden and doubtful : And after all, why should such shameful Passions be made the Subject of these Allegories ? If it should be alleged, that some Places of the *New Testament*, and of the *Apocalypse* in particular, seem to give a Sanction to a figurative Representation of heavenly Happiness, we easily answer, there is not a Word, not one Idea or Representation, which may offend even an angelical Chastity : *St. Paul* says expressly, ^e that God will destroy whatever is sensual ; and *Christ* himself ^f assures us, that we shall be in Heaven like the Angels. But this Subject of licentious Allegories is excellently treated in a Dissertation ^g on *Homer's Iliads*, which is one of the best Performances in Poetry and Literature.

S E C T. XVIII.

Whether Women are to be saved according to the Mahometan Religion.

Hoornbeck ^h gives us to understand that *Women are not to be admitted into Heaven*, but very handsome young Virgins to supply the Place of Women : The Author of

^a *Hyde* in his Notes on the *Turkish Liturgy*, Pag. 21.

^b In his *Synops. Proposit. Sapientiæ Philosophor. Arabum*, Pag. 75.

^c *Aul. Geil.* Lib. 18. Cap. 2. See likewise *Gronovius* on that Passage.

^d *Reland*.

^e See 1 *Cor.* Chap. vi. Ver. 13. *Meat is for the Belly, and the Belly for Meat, but God shall destroy both it and them.* See also Chap. 15.

^f *Mat.* Chap. xxii.

^g Abbot *Terrason* is the Author of that Dissertation.

^h *Summ. Controvers.* Pag. 16.

a *Journey to Constantinople*,^a so curiously written, that *Reland* could never peruse it without conceiving a longing Desire of seeing that great City : This Author, who must have been acquainted with these People, says that, “ The *Mahometans* do not
 “ allow the Women to pray with them in their *Mosques*, nor to be buried in the
 “ same Grave ; no doubt, says he, because ’tis their Belief that *Women shall not be*
 “ *with them in Paradise*, but that instead of them, they shall find young Vir-
 “ gins infinitely more beautiful and accomplished.” This Expression, *Women shall*
not be with them in Paradise, may seem equivocal, being susceptible of this Sense,
 that though not with the Men, yet they may have there some Apartments for them-
 selves. But *Ricault*^b is more plain. “ The Women, says he, are brought up in
 “ Retirement, seldom see any Men, they have no moral Virtue to keep them
 “ modest and chaste, no Principle of Religion to intice them to good Actions by
 “ the Hopes of future Rewards in another Life, or to fright them from doing Evil
 “ by the Dread of future Punishments, they are by Consequence the lewdest Wo-
 “ men in the World.”

But *Reland* maintains that *Mahomet* has not been so unjust as to exclude Women from Heaven. “ As I was, says he, talking to my Friend *Sikes*, who had often
 “ been consulted on that Subject both in *Italy* and elsewhere, and wondered so ab-
 “ surd a Tenet should be laid to their Charge ; he told me, that he had long before
 “ taken Notice of three Passages of the *Koran*, which decides the Question in Fa-
 “ vour of the Women. The first is Chapter xl. *Whoever shall believe and do good*
 “ *Works, whether Man or Woman, shall enter into Paradise*. In the same Chapter
 “ the Angels pray that God would open the Gates of *Eden*, prepared for the Faith-
 “ ful, for their Parents, Wives, and Children. *Sikes*’s two other Passages are in the
 “ Chapter xiii. and in the xvi. to which may be added the Chapter xlviii. and lvii.
 “ in which it is expressly said that the faithful Men and Women shall enter into
 “ heavenly Paradise.” *Chardin*^c likewise, who lived many Years amongst them,
 frees the *Mahometans* from that Aspersions, and avers, that they allow Women a
 Place in Heaven, not with their own Husbands, who will be provided with more
 accomplished Ladies, but in a separate Place, where they shall enjoy perfect Happi-
 ness. The Opinion of some, that Women are not admitted into the *Mosques*, is
 also groundless : There is a Place allotted for them in their Temples, but where
 they cannot be seen by the Men, to preserve both the Purity of the Heart, and the
 Sanctity of the Place of Worship^d.

S E C T. XIX.

Whether the Mahometans go to Mecca, in order to visit the Tomb of Mahomet?

A Crowd of Authors aver, that this is the Design of the Pilgrimage of *Mecca*, which all *Mahometans* are indispensably obliged to perform once in their Lives, unless prevented by insurmountable Difficulties. *Grelot*^e and *Chalcondylas*^f give a long De-

^a *Grelot*, Pag. 275.

^b *Hist. of the present State of the Ottoman Empire*, Lib. 2. Cap. 21.

^c *Voyage to Persia* by *Chardin*. Tom. 4. of the Edit. in 4to.

^d *Sigismund Feyerabendt*, *Histor. Turcic.* Tom. 1. Pag. 87.

^e *Grelot* in his *Voyage to Constantinople*, Pag. 109.

^f *Laonic. Chalcondylas*, *Histor.* Lib. 3. Pag. 66, and 67.

scription of this pretended Tomb, raised by *Kalif Omar* in the middle of the Temple of *Mecca*, and suspended in the Air by the attractive Faculty of a Load-stone placed in the Roof, as the famous Statue in the Temple of *Serapis*; *Suidas*^a, a Writer of the twelfth Century; *Polydore Virgil*^b, who pretends also that *Mecca* is in *Persia*, instead of *Arabia* near the *Red-sea*; *Volaterranus* relates, that *Mahomet* foretold to his Disciples, that he should rise again, and go up into Heaven, which they expected for a considerable Time to no Purpose, and were forced at last by the Stench of his Corpse to bury it at *Mecca*, to which all Mahometans resort, as Christians to Jerusalem. *Orosius*^c, and *Thuanus*^d, otherwise excellent Historians, and *Theodorus Rickius*^e, are all unanimous in the same Story. Yet it is undeniably true by the History of *Mahomet*, of which we have given an Account in this Volume, that *Mahomet* was buried at *Medina*, that the Pilgrimage to *Mecca*, the going seven Times round the *Ca'aba*, the running round the Hills of *Safa* and *Merva*, the throwing small Stones in a certain Manner, and at a set Distance, were Ceremonies older than *Mahomet*, which the *Arabians* performed even, as they pretend, from the Time of *Ismael*. But as we go to Jerusalem to visit the holy Sepulcher of Christ, our Legendaries have fancied the *Mahometans* go to *Mecca* to visit *Mahomet's* Tomb.

S E C T. XX.

Whether the Koran confounds the blessed Virgin Mary, with Mary Sister to Moses?

Mahomet is accused of this gross Ignorance in Chronology, by an anonymous Author amongst the *Saracens* of *Sylburgh*^f, who relates this Form of Abjuration: *I detest the Imposture of Mahomet, who pretends that Jesus Christ our Lord and God, was born of Mary, Sister to Moses and Aaron.* *Euthymius Zygabenus*^g, *John Andrew Maurus*^h, Cardinal *Cusa*ⁱ, *Hornbeck*^k, and many others, reproach *Mahomet* with the same *Anachronism*. This is looked upon as an unanswerable Argument against the Divine Authority of the *Koran*; and it is grounded on a Passage in the 19th Chapter of that Book, where *Mahomet* having given an Account of the Birth of *St. John Baptist*, and of *Jesus Christ*, much the same as we have in *St. Luke*, adds to it several Circumstances, and amongst others, that the Relations of *Mary* met her carrying her Child, and reproached her with it saying, *O Mary, this is a strange Thing, O Sister of Aaron, your Father did not command you to do Evil, and your Mother was not a Prostitute.* *Mary* upon this made a Sign to the Child to answer for her, and he justified her fully from that Accusation: The rest of the Chapter mentions other Prophets, as *Abraham* and his Posterity, *Moses* and his Brother *Aaron*, *Enoch*, *Ismael*, &c.

^a In his *Lexicon* on the Word *Magnetis*.

^b *De Invention. Rerum. Lib. 7.*

^c *Orosius* in the 4th Book of his History.

^d *Thuan. Hist. Lib. 37.*

^e *In Oratione de Gigantibus.*

^f Pag. 61. and 82.

^g In his *Panopl. Dogmat.* above cited.

^h In his *Confus. Sect. Mahomet*, Pag. 51.

ⁱ *Cribrat. Alcor.* Pag. 44.

^k *Summ. Controv.* Pag. 128.

It must be owned, the sacred History mentions no other *Aaron* than the Brother of *Moses*: But then the Blessed Virgin might have a near Relation, such as in those Days were called Brothers of that Name, and the Memory of him reach till the Time of *Mahomet* by Tradition, and be lost since: Might it not be said, as some *Mahometans* do ^a, that *Mary*, Sister of *Moses* and *Aaron* was miraculously preserved to the Time Christ, in order to become his Mother. Moreover *Herbelot* ^b relates “ that the best Interpreters of the *Koran* say, that the blessed Virgin was of the “ Family of *Amram*, Father of *Moses* and *Aaron* by her Mother’s Side, and this “ agrees with the Gospel which attests that her Cousin *Elizabeth* was of the Daugh- “ ters of *Aaron*; that is, of a sacerdotal Family. They add that her Father “ *Amram* was Son of *Mattheus* (or rather ^c *Matthan*) and by Consequence dif- “ ferent from *Amram* Father of *Moses* and *Aaron*; so that in the Opinion of *Mus- “ fulmen*, the second *Amram* is the same Person whom we call *Joachim*, St. *Anne*’s “ Husband and Father of our blessed Lady.” This appears evidently from the fol- lowing Genealogy ^d, in which we find two *Amrams* or *Imram*, the one Father of *Mary*, Sister to *Moses* and *Aaron*, and the other Father of *Mary*, Mother of Christ.

1. <i>Jesus</i> ,	15. <i>Salmon</i> ,	29. <i>Phaleg</i>
2. <i>Mary</i> ,	16. <i>Abuan</i> ,	30. <i>Schaleg</i> ,
3. <i>Imram</i> ,	17. <i>Imram</i> ,	31. <i>Arphaxschad</i> ,
4. <i>Matthan</i> ,	18. <i>Daram</i> ,	32. <i>Sem</i> ,
5. <i>Philicos</i> ,	19. <i>Amrou</i> ,	33. <i>Noach</i> ,
6. <i>Jehosca</i> ,	20. <i>Káz</i> ,	34. <i>Lamech</i> ,
7. <i>Asa</i> ,	21. <i>Jehuda</i> ,	35. <i>Metkuschalah</i> ,
8. <i>Abia</i> ,	22. <i>Jacob</i> ,	36. <i>Idris</i> ,
9. <i>Rehoboam</i> ,	23. <i>Isaac</i> ,	37. <i>Jared</i> ,
10. <i>Salomon</i> ,	24. <i>Ibrahim</i> ,	38. <i>Mabaleil</i> ,
11. <i>David</i> ,	25. <i>Azer</i> ,	39. <i>Kainan</i> ,
12. <i>Esche</i> ,	26. <i>Nachor</i> ,	40. <i>Enos</i> ,
13. <i>Oun</i> ,	27. <i>Serug</i> ,	41. <i>Seth</i> ,
14. <i>Zjabaz</i> ,	28. <i>Argou</i> ,	42. <i>Adam</i> .

S E C T. XXI.

On two other Anachronisms with which Mahomet is reproached.

The first is, that in the 29th Chapter of the *Koran*, he says expressly: *We have destroyed Core, Pharaoh and Haman; Moses preached to them my Commandments, they did despise them, they were proud, but they did not escape the Punishment due to their Crimes.* This Madman, says *Peter Cevalier* ^e, places *Haman* in the Time of *Pharaoh*, which is such a flagrant Proof of his Ignorance, as ought to put him and all his beastly Followers to an eternal Silence. These are hard Words which *Cevalier* and his Commentator *Vivaldo* lavishly bestow on *Mahomet*; but they are not con-

^a See *Guadagnolus* in his *Apolog. pro Relig. Christi. contra Ahmed.* Pag. 279.

^b In his *Biblioth. Orient.* Pag. 583.

^c According to the *Taarich* which *Reland* had seen.

^d This Genealogy is taken Word for Word from the above-mentioned *Taarich*.

^e In his *Zelus Christi contra Saracenos.* Pag. 137.

vincing

vincing Proofs. For how does it appear, that he means here the same *Haman* who is mentioned in the Book of *Hester*? And who can prove that there was not in *Pharaoh's* Time a Man named *Haman*, who gave him bad Advice, Chap. 66. who had Orders to build a high Palace, from whence *Pharaoh* might get to a Place where he should convince of Falshood the God of *Moses*, Chap. 40. who is mentioned also in Chap. 28. as a wicked Minister and Courtier of the Prince, whose History he relates much as *Moses* himself does. Add to this, that all the *Mahometans*, all the Commentators and Translators of the *Koran*, have many Traditions about this *Haman*, and represent him as *Pharaoh's* General. After all, *Mahomet* might miscall this Man, as he gives to *Pharaoh* the Name of *Walid*, and to several other Persons wrong Names. Such Disputes are trifling, and decide nothing in Controversy.

The second *Anachronism* is charged upon *Mahomet* by *Herbelot*^a, because he says, that the Successor of *Ezras* was *Simeon the Just*; now this is not true, says *Herbelot*, since *St. Luke* informs us, that this *Simeon* received *Jesus Christ* in his Arms^b and blessed him. But this learned Man is likewise mistaken, and did not take Notice that the *Jews* themselves give us an Account of a *Simeon* who was High Priest at the Time of *Alexander the Great*.

S E C T. XXII.

Whether Mahomet denied the Death of Christ?

The Modern *Mahometans* are divided in their Opinion on this Subject, as may be seen in *Pocock's* Observations on the History of the *Arabians*^c. But as to *Mahomet* himself, though he does not believe that *Christ* was crucified, or put to Death by the *Jews*^d; yet he plainly asserts that *Christ* died, for in the third Chapter of the *Koran* he introduces *Christ* praying thus; *May the Peace of God be upon me on the Day of my Death, as on the Day of my Birth*; to which God answers, *O Jesus, I shall make you die, and raise you afterwards*. Whatever may be the Sentiments of the modern *Mahometans*, which may be seen in *Maracci*^e, they swerve from the Doctrine of their Prophet if they deny the Death of *Christ*. Yet *Euthymius* and *Gabriel Sionita*, cited by *Reland*, say that *Mahomet* taught that *Christ* was not crucified, and did not die.

S E C T. XXIII.

Whether the blessed Virgin became pregnant by eating Dates?

Bartholomew of Edessa^f reproaches *Mahomet* with this ridiculous Accusation; and in Reality the third Chapter of the *Koran* says, that *Zachary* often found in the blessed Virgin's Oratory or praying Place, several Sorts of Meat, which she said God sent her; and in the nineteenth Chapter of the same Book, "remember, says *Mahomet*, what is written of *Mary* we sent to her our Spirit (or our Angel)

^a In his *Biblioth. Orient.* Pag. 698. and 787.

^b *Luke*, Chap. ii. Ver. 25.

^c *Specimen Hist. Arabum*, Pag. 179.

^d See the 4th Chapter of the *Koran*.

^e In the third Part of his Preliminaries to the *Koran*, Pag. 63, 67.

^f *Bartholom. Edessenus*, Pag. 442. of the *Varia sacra*, published by *Stephan. le Moyne*.

“ in the Shape of a Man ; she was frightened but the Angel said to her,
 “ O *Mary*, I am the Messenger of your Lord and your God, who will give you
 “ an active and prudent Son : She answered, how shall I have a Son without know-
 “ ing any Man ? the Angel replied, God has said it, the Thing shall hap-
 “ pen as I told you, 'tis easy to your Lord, and your Son himself shall be a Proof
 “ of the Almighty Power of God Then she conceived, and retired for some
 “ Time into a lonesome Place and felt the Labour Pains near a Palm-tree But
 “ the Angel said to her, do not afflict yourself, Shake the Foot of this Palm-
 “ Tree, gather the falling Dates, eat them, drink and wash your Eyes, &c.” Now
 'tis probable the above-mentioned ^a *Grecian* Writer took the Meats spoke of in the
 third Chapter for the Dates mentioned in the nineteenth, and after all, neither Pas-
 sage attributes the Pregnancy of the blessed Virgin to those Meats or Dates ; and
 though the Impostor *Mahomet* has falsified the History of *Mary*, yet he constantly
 asserts the miraculous Conception and Birth of Christ, as the Effect of the Almighty
 Power of God, and of the Operation of his Spirit, for which Reason Christ is called
 by him *the Word of God*: And this is also the common Belief of the *Mahometans*.
 See *Warner* ^b, *Hottinger* ^c, and *Sike* in his *Gospel of Childhood* ^d.

S E C T. XXIV.

Whether Mahometans reckon Dogs amongst the clean Beasts.

“ *Mahomet*, says *Euthymius Zigabenus* ^e, abhors only Hogs, and forbids eating
 “ them : But as to Dogs, Wolves, or any other Beasts, he is not so nice, eat,
 “ says he to his Followers, *what is found upon Earth ; for all Things are clean and*
 “ *good.*” *Chalcondylas* ^f and others are of the same Opinion.

But this Accusation is also without Foundation. The *Mahometans* abominate
 Dogs and Hogs, and look upon them as unclean, they are not to touch them, and
 if they do it, though by chance, they are defiled by it. This is proved by an *Arabick*
 Manuscript ^g, in which are these Words, “ Whatever has Life is clean, except a
 “ Dog and a Hog, and what comes from them . . . if either of those Animals
 “ drink out of any Cup or Vessel, it must be scoured seven Times with clean
 “ Sand : Whereas any other defiling is remedied by washing it once.” Another
 Manuscript, which treats of several Points of the *Mahometan* Theology, decides
 that *all Skins of Beasts become clean and may be used when they are tanned, except the*
Skins of Dogs and Hogs. *Busbequius* ^h likewise assures us, in the Account of his
 Embassy to the *Porte*, that *a Dog is an unclean Animal* in the Opinion of *Mussul-*
men, and that for this Reason *they keep none.* *Chardin* who lived so long in *Persia* ⁱ,
 is also a credible Witness of the same. A third Manuscript, wrote in the same
 Language, about *sacred Rites*, observed chiefly in their Churches, relates this saying
 of *Mahomet*, *no Angel comes to any Place where a Dog is.* Indeed some few rich

^a *Barthelm. Edessen.*

^b *Compend. Mohammed. de Christo.*

^c *Hist. Oriental*, Book 1. Chapter 3.

^d In the Notes, Pag. 16.

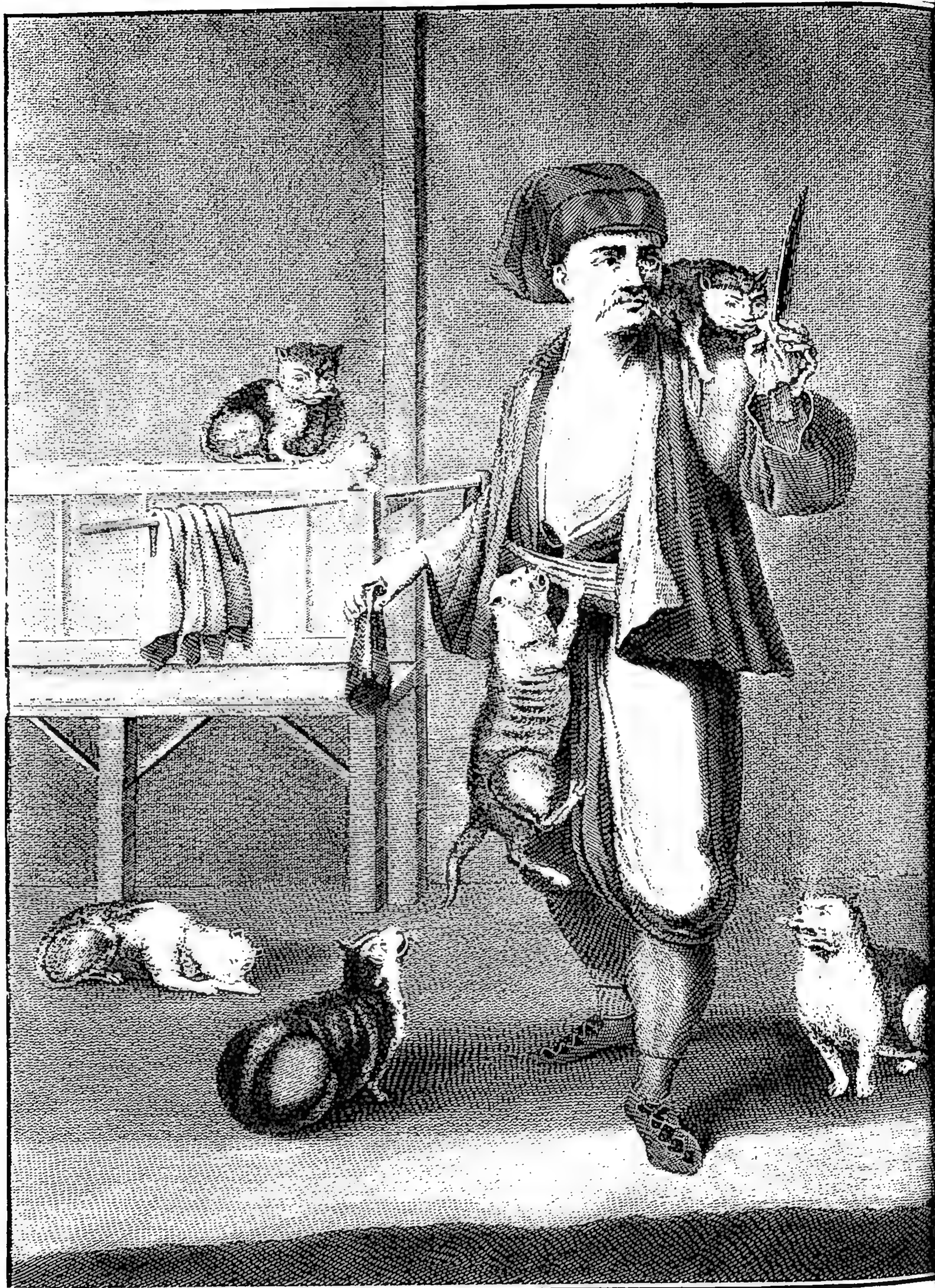
^e *Panopl. Christian.* Pag. 33.

^f *Lasne. Chalcondylas de Rebus Turc.* Book 3. Pag. 65.

^g It is in the Library of *Amsterdam* : *Schaak* lent this and the next mentioned Manuscript to *Reland*.

^h *Gulielm. Busbequius*, in his Epist. 3. *Legationis Turcicæ*, Pag. 178.

ⁱ In his *Travels through Persia*. Tom. 7. Pag. 229. of the Edit. in 12ves.



LE ROI GEORGE TROISIÈME qui porte au Bœuf de la Tour de Londres pour nourrir les écoliers

Men amongst them keep *hunting Dogs*. But they do not eat Hares, Dogs, Cats, Wolves, or any Animal forbid by the *Mosaic Law*; nor amphibious Creatures, amongst which they reckon Lobsters, all other Fish they eat without Scruple. As to Cats, though they do not eat them, they are very careful to preserve them; they carry them about in the Streets, in the publick Places, in their Walks, even into their Churches to keep from Rats and Mice the rich Carpets on which they kneel^a.

S E C T. XXV.

Whether Mahometans believe it as a Point of Faith, that they may lawfully break Treaties made by them with those whom they call Infidels?

Ricault in his *Ottoman Empire*^b assures us, that the *Mahometans* “do not think themselves obliged to keep the Treaties or Alliances made with Christians, and have no Regard to Justice or Injustice, when by breaking them, they can agrandize their Monarchy, and by Consequence spread their Religion They follow, says he, the Example of their Prophet, who did the same at *Mecca*, when he was forced to raise the Siege of it He made Peace with the Inhabitants, promised to keep it faithfully, but he took it the Summer following, whilst they trusted to his Word, and had no Suspicion of his Treachery He gave Leave to all his Followers, in the Book *Kitab Hadaia*, to do the same Breach of Faith was never publickly allowed till *Mahomet* broached that Doctrine.”

But *Bespier*, who published *Ricault* with Remarks and Amendments, has cleared *Mahomet* from that Imputation: And in Reality the *Koran*^c says expressly “as to those with whom you shall make a Truce, who perform what they have stipulated, and protect no one to your Prejudice, do you punctually observe, till the Time limited, the Engagements you have entered into with them.” The same is repeated some Verses after. However we must own, that the *Mahometans* hate the Doctrine and the Persons of those whom they call Infidels; that they are not over scrupulous in performing their Treaties with them: But we may also justly censure the Christians, who so often unjustly infringe the most solemn Treaties, both with other *Christians*, and with the *Turks*. Witness *Uladislaus* King of *Hungary* in the fifteenth Century; who having made Peace with *Amurath* Emperor of the *Turks*, and taken an Oath to keep it faithfully, moreover having given a consecrated Host^d as a Pledge and Hostage for the Performance of the Treaty, broke it at the Instigation of some Christian Princes; but was defeated, and lost both his Kingdom and his Life: And Cardinal *Julian*, who advised him to that perfidious Breach, was killed likewise^e.

^a See in the Print, how the *Mahometans* feed their Cats.

^b In the 22d Chapter of the first Book.

^c Chapter ninth of the *Koran*.

^d *Reland* cites *Leunclavius Pand. Histor. Turcic. Book 1. Sect. 116.* but some Authors deny the giving the Host as a Pledge, though all own that *Amurath* asked it, and that *Uladislaus* took the most sacred Oaths to perform the Treaty.

^e He fled into a Wood, and was murdered, as the Author of all the Mischief. See *Ghron. Turci Tom. 1. Pag. 519. Edit. Wccb. 1584.*

S E C T. XXVI.

Whether the Author of the Koran contradicts himself with regard to the said Koran?

Philip Guadagnole in his *Apology for the Christian Religion*^a, John Andrew Maurus also^b, accuse Mahomet of saying that God gave him the *Alcoran*, and in another Place, that he had before given the *Alforcan* to Moses. But this seeming Contradiction is easily reconciled by observing that the Word *Alforcan* signifies any Book whatever, which gives Rules to distinguish Good from Evil. In that Sense the *Torat*^c or *Pentateuch*, the Gospel and the *Koran*, are all three called *Alforcan*: By Consequence Mahomet might well say^d we have given to Moses (an *Alforcan*) the Book which distinguishes Good from Evil; and give the same Name to his *Koran* as being in his Opinion the last and best Rule given by God, to distinguish Good from Evil.

S E C T. XXVII.

Whether Mahomet has thought that Pharaoh under whom Moses had been brought up, was the same who was drowned in the Red-sea?

Cardinal Cusa^e, and a modern Author of a *French History of the Turkish Religion*^f, tax Mahomet with this Chronological Mistake^g; but they themselves are mistaken by a false Translation of the *Koran*, “Are you not that Moses whom I have brought up in your Infancy?” Whereas it should be, *Are you not that Moses whom we have brought up in our Bosom?* Such figurative Speeches are daily used in common Conversation, and by all antient and modern Writers. Thus we may say, that we beat the *French* at *Agencourt*, though it happened some hundred Years before our Time: Thus the great Lawyer Paulus^h says, *We have seen the three Horatii Senators at Rome*. Thus Ciceroⁱ comparing the *Greeks* and *Romans* says, *We understand better the Rules of Morality*, &c. where it is plain he means the *Romans* in general by the Word *we*, in Opposition to the *Greeks*.

S E C T. XXVIII.

Whether Mahomet placed Mecca in the Country of the Hammonites?

In the fourteenth Chapter of the *Koran*, Abraham begs of God in favour of Mecca to protect it, to make it a safe Place of Refuge for all the World, &c. So Du Ryer and Reland translate it. But as the *Arabick* Word which signifies a safe Refuge, a privileged Place, is *Amin*; the Author of the Version of the *Koran* published in the sixteenth Century, under the Name of Robert of Retz, has ren-

^a Printed at Rome in 1631.

^b *Confus. Sectæ Mahometanæ*:

^c *Torat* is the Name which the *Arabians* give to the Law of Moses.

^d See the *Koran*, Chap. 2.

^e In his *Cribrat. Alcoran*, Pag. 43.

^f Michel Baudier. See his Book, Pag. 499.

^g See *Exod.* Chap. ii. Ver. 23. by which it appears that the *Pharaoh* who brought up Moses was dead.

^h Lib. 3. *De Petitione hæred.*

ⁱ *Tuscul.* Lib. 1. Cap. 1. nam *Mores & Instituta vitæ* . . . nos & melius tuemur & lautius.

dered that Word *Anan* or *Ammon* ; which the Writer of Remarks on that Version has mistaken for the *Country of the Hammonites*, and reproaches *Mahomet* with gross Ignorance of Geography : As if *Mahomet* could possibly mistake the Place of his Birth, where he had lived so long, which he had conquered, from whence he had made so many Incursions against his Neighbours, and where he had published this very Chapter of his *Koran*, for any other Country : What Man of Sense can believe such an Absurdity ?

We must conclude from this, that *Amin* does not mean the Country of the *Hammonites*, but a sure Place of Refuge for all Sorts of Creatures: 'Tis forbid under pain of Death, to kill any Beast, either by hunting or otherwise, even a Worm or Pismire ; fishing is allowed, but amphibious Creatures, such as lay their Eggs on Shore, as Geese, Swans, &c. are not to be molested, or shot at under Pretence that they live in Water. The whole Territory of *Mecca* enjoys this Privilege twelve *English* Miles to the *North*, twenty-eight to the *East*, thirty-six to the *South*, and about forty towards the *Red-sea*. And in order to render this privileged Place more venerable, all *Christians*, *Heathens*, or others, whom soever they look upon as *Infidels*, are not allowed to set their Foot on this Ground, which they pretend *Abraham* designed to be an *Asylum* only for *Mussulmen*.

S E C T. XXIX.

Whether Mahomet contradicts himself in his Koran, by saying sometimes that he could read, and sometimes that he could not ?

Mahomet, either out of an affected Humility, or to cheat his Followers, represents himself in most Places as an Idiot who could not read. Yet in the forty-seventh Chapter, the above-mentioned Version of *Robert of Retz* introduces God as saying to *Mahomet*, *God knows what you do, and what you read* : And the said Writer of Remarks upbraids *Mahomet* with this Contradiction ; *This is the Man*, says he, *who pretends throughout his Koran that he cannot read, and knows not the Letters*. But the whole is a Mistake of the Version, and of the Annotator ; for in the Original *Arabick*, God does not speak to *Mahomet*, but the pretended Prophet speaks to other Men, and repeats to them what he had so often said : *God knows all your Affairs, and all which you do, whether you employ yourself, or take your Rest*. No mention of reading, Who can trust to Translators ?

S E C T. XXX.

Whether Mahomet has said in some Places, that he led Men in the Way of Salvation, and at other Times that he did not know whether he and his Disciples were in it themselves ?

Savanorole ^a says, “ That *Mahomet* contradicts himself grossly, when he declares “ that he knows not whether he and his are in the Way to Salvation, and that no “ Man in the World can understand the *Koran* . . . ”. The Author of the fourth

^a In his Commentaries on the Sect of *Mahomet*.

Discourse prefixed to the *Koran* ^a, Cardinal *Cusa* ^b, and the Annotator on *Robert of Retz's* Version, are unanimous in the same Accusation; and upbraid *Mahomet* with Self-contradiction, Madness, even Blasphemy, upon this Account; they cite for Proof, the third and forty-sixth Chapters, but they mistake the Sense of both Places. In the third Chapter *Mahomet* says, "There is but one living and eternal God. He sent you the Book which contains Truth, and confirms the former Scriptures The *Old Testament* and the Gospel but to you he has sent the *Koran*, which distinguishes Good from Evil; those who will not believe the Law of God, shall be severely punished for it God has sent you this Book, the Precepts of which are most necessary; they are the ground Work and Origin of the Law, of equal Purity, and without Contradiction: Those who are inclined to swerve from Truth, fall into seditious and curious Desires, and would know the true Explication of the *Koran*, which God only is Master of. But those who are truly wise, say we believe in God, all Things proceed from his divine Wisdom." Again, in the forty-sixth Chapter it is written, as *Reland* translates it, "As for my Part, I know not what is to happen either to you or to me: I only follow what God has revealed to me." Moreover, *Mahomet* saith in several Places of the *Koran*, that it is a plain Book which brings to Light hidden Secrets, leads Men in the right Way, and brings Salvation to all those who follow his Ordinances. From all which it evidently follows, that *Mahomet* only owned that he could not foretel what was to happen, and that the *Koran* contained many deep Mysteries known to God only; which too curious and inquisitive Readers endeavoured to fathom, but to no Purpose, or rather to their own Perdition.

S E C T. XXXI.

Whether the Koran mentions an immortal God and Creator?

Bartholomew of Edessa ^c is so impudent as to pretend that he has read the whole *Koran* and all the Books of that Sect, and yet insults *Mahomet* in these Words: *I have not found in thy Koran the Name of the Creator, nor that of a rational and immortal God, only the Morning Star, which was the Divinity of the antient Arabians.* Yet every Page of that Book contains glorious Descriptions of the most essential Perfections of the Godhead, borrowed from our holy Scriptures. He justly blames *Mahomet* for swearing by the Morning Star. But the rest is downright Calumny.

S E C T. XXXII.

Whether Mahometans are allowed by their Religion to keep as many Wives as they can maintain?

Olerius ^d, *Peter Gregory* of *Thoulouse* ^e, and many others, reproach the *Mahometans* with it: *Bayle* ^f and a modern Author ^g say the Number is limited; and the

^a In the Edition published at Zurich by *Bibliander*, Pag. 356.

^b In *Cribratione Alcorani*, Lib. 4. Chap. 2.

^c See *Le Moyne* in his *Varia Sacra*, Pag. 324.

^d In his *Itinerary*.

^e In his *Syntagma Juris*, Lib. 9. Chap. 2. Sect. 22.

^f In his *Diction. Hist. & Crit.* Article *Mahomet*.

^g *Septem Castrensis* in his *Work de Moribus Turc*, Pag. 24.

last mentioned Writer fixes it to a Dozen. The Truth is, the *Koran* says expressly ^a, *receive in Marriage such Women as you like, two Wives, three Wives, or four at most, if you think you cannot maintain them equally, marry one only.* The *Jews*, who think Polygamy no Sin, do the same; when they live amongst Christians or other People who allow but one Wife, they marry but one, and have recourse to other Ways of satisfying their Passions. This is also practised by *Mahometans* in their own Country; most of them have but one Wife, but they buy Slaves whom they use as they please, and who are not so chargeable to them as Wives; who must have a suitable Maintenance, certain Honours and Regards paid them, and the Marriage-contract complied with, which is not the Case of the Slaves.

Mahomet indeed seems by his Example to have authorised unlimited Polygamy; he had, as some say, seventeen Wives, or twenty-one according to others; the least Account gives him fourteen, though not all living together; but the *Mahometans* pretend this was a peculiar Privilege granted to their Prophet, for the Propagation of the Doctrine he received from Heaven, and accordingly every Tribe out of which he took a Wife embraced his Party, and promoted his Interest. Yet he would now and then play the Hypocrite, as *Reland* observes: He was on the Point of taking a new Wife, but her Father assuring him that *she had never been sick: How then said the Impostor, can I believe she is, or can be agreeable to God, since she never felt any Pain?* This Moderation raised their Respect toward him.

But since we are mentioning *Mahomet's* Wives, it may be agreeable to our Readers to mention the six first which he married, in order to clear up a Passage of *Sylburgh*, which is very obscure, if not intirely corrupted. The first was the famous Widow *Chadisja*, who took him as a Servant when he was twenty-four Years old, sent him into *Syria* about her Trade, and married him a Year after: This Woman was the first of his Profelytes, when being forty Years old, and being grown rich, he left off Commerce, and commenced Prophet. The second was *Sawda*, of whom we have no particular Account. The third *Aischa*, Daughter of the famous *Abubeker*, one of his first Disciples. *Mahomet* married her when she was but six Years of Age; but as Historians relate, bedded her only three Years after. The fourth *Chajsa*, *Omar's* Daughter. The fifth *Om*, *Selma's* Daughter. The sixth *Zaineb*, or *Zenobia*, all which had been married before, except the third.

Now the Passage of *Sylburgh* is in his *Saracénica*, and contains an ancient Form of Abjuration pronounced by those who renounced *Mahometism* to embrace Christianity. *I anathematize and detest with all my Heart Zadoza, (it should be Chadisja) and Aize, (Aischa Daughter of Abubeker) and Zaineb and Omeltheim, (Om Daughter of Selma) the first and most execrable Wives of the false Prophets.* Such Abjurations were required, because those Wives and their Tribes had highly advanced the Power of *Mahomet*, and the Propagation of his erroneous Doctrine.

After this short Digression we return to our Subject, the Polygamy of the *Mahometans*: *Ricault* ^b represents these Wives as having no Education, Religion, or Modesty. On the contrary, *Bellon* ^c assures us the Union and good Harmony of all these Wives and Concubines, free or Slaves, Favourites or not, are surprizing: *Wonderful!* says he, *Envy and Quarrels are banished from Turkish Families.*

^a Chap. 4.

^b See the foregoing Sect. 18.

^c In his *Observation*, Lib. 3. Chap. 8. and 16.

As this might indeed seem strange, and not to be credited upon his bare Word ; he alledges several Reasons for it. The first is, That Antiquity and Distinction of Families are not regarded amongst the *Turks* : If a Man should marry first a Duke's Daughter, and afterwards the Daughter of a common Tradesman, both Women are equally treated ; both have the same Regard paid them in the House of their common Husband. Both in Men and Women nothing is considered but their personal Merit. *All the Women in the Seraglio*, says a late Author, *are Slaves, and therefore all the Ottoman Princes are the Children of Slaves*. The same happens in *Persia* ; The *Sophi* does not make any Marriage-contract with the Woman whom he takes to himself, he makes choice of what Woman he likes best, and like the *Grand Seignior* has a Seraglio, which is increased, or thinned, as he pleases. The Antiquity of this Custom in the *East* is evident from the Book of *Hesler*, in which we find that even the chief of those Women, whom they called Queen, and who wore the Crown might be deposed, and another taken in her Stead, without any regard to Country, Family, or Religion, as *Hesler* was. No Wonder then that Women submit quietly and peaceably to so antient and so well settled a Custom. This is the first Reason given by *Bellon*.

The second is, That both the Wives and Slaves are the Men's own Property, purchased with their own Money : The more Daughters a Man has in *Turky*, the richer he is, if they are handsome ; he need not trouble himself to provide Portions for them, on the contrary he receives rich Presents for parting with them. This makes the Wives more submissive, and not try for Mastery, and often get the better.

A third Reason is, That they have nothing to do but to please their Husbands, bring up the Children, and live peaceably together : The Management of the Household, all Money Matters, the Care of providing all Necessaries belongs only to the Husband ; the Women make no Visits abroad, and by Consequence are not exposed to that great Incendiary of all Family Disputes, the Backbiting and idle Stories of their Neighbours ; so different are in all Respects the *Mahometan* Customs from ours !

S E C T. XXXIII.

Whether the Mahometans wash their Faces without proper Precautions ?

Bartolomew of *Edessa* pretends that the *Mahometans* perform five Times a Day the Ablution mentioned above in the eighth Chapter of the *Mahometan's Catechism*, and that immediately after each Time, with the same Finger they wash their Mouth and Face. This is a senseless Calumny ; like other Nations they comply with that animal Function, but when 'tis necessary, and then they carefully wash their Hands from all Filth. As to their Faces, they only wash them before they go to Prayers, publick or private.

* See the two Prints representing an *Agar*, and the *Grand Seignior* as born from them ; to shew that the *Turks* are not displeased at being called *Agareniens*.

S E C T. XXXIV.

Whether Moses is a Reprobate according to the Mahometans ?

This is said by two *Grecian* Controvertists ^a, who pretend that *Mahomet* in his *Koran* placed *Moses* amongst the *Damned* : But whoever has the least Knowledge of the *Koran*, and has read any Part of it, must know that he is mentioned there with great Respect ; and the *Mahometans* look upon him as the greatest of Prophets, next to *Jesus* and *Mahomet*. See in the foregoing Abstract the Article concerning those whom God has sent.

S E C T. XXXV.

Whether the Mahometans own only three Prophets, Moses, Christ, and Mahomet ?

Volaterranus ^b maintains the *Mahometans* own no other Prophet, whereas they are rather to blame for admitting so many thousands as may be seen in the said Abstract concerning those whom God sent. They likewise mention in particular six Legislators, *Adam*, *Noe*, *Abraham*, *Moses*, *Christ*, *Mahomet*.

S E C T. XXXVI.

Whether according to Mahomet Man was made of a Leech ?

Mahomet in the xcvi Chapter of the *Koran* says, that God made Man of some Blood congealed ; so the *French* Version of *Du Rier*, printed in *Holland* in the Years 1649, and 1733, renders the *Arabick* Word, which with a small change signifies also *Semen genitale* and a Leech. But *Euthymius Zigabenus*, not being acquainted with that Language, has accused *Mahomet* of saying that God made the first Man of a Leech. The same Ignorance has betrayed others ^c to say, that according to *Mahomet*, “ A wild Cock and some *Gondies* taught *Solomon* all the Wisdom he was “ Master of.” Whereas the *Arabick* Word signifies Spirits : Yet so that *Solomon* still is said, in the 27th Chapter of the *Koran*, to have received his superior Knowledge from God. Though it must be owned that same Chapter contains many senseless and absurd Notions.

S E C T. XXXVII.

Whether Mahomet denied the Immortality of the Soul ?

Polydore Virgil ^d taxes the *Mahometans* with believing that the Souls do not subsist after Death. But the *Koran* expressly teaches in many Places that the Just and the Wicked shall live for ever ; the first in Heaven, where they shall see and love God,

^a *Euthymius Zygapenus* and an anonymous Author, who wrote *Mahomet's* Life in *Sylburgh's* *Saracen*. Pag. 60.

^b In his *Refutation of Mahometism* at the End of the *Koran* published by *Bibliander* in the Year 1550.

^c See *Evodius* in the Acts of the 42 Martyrs, Vol. 6. of *Acta Sanctorum*.

^d *De Inventionem rerum*, Lib. 7. Chap. 8.

with the utmost Joy and Content, which Dispositions belong only to the Soul, which by Consequence does not die: The Wicked on the contrary shall be tormented in Hell-fire without Intermiſſion. See the 6th Chapter of the *Mahometan's Catechiſm*. However *Polydore* might have heard, that they believe Souls cannot ſubſiſt without Bodies: Which in Reality is their Opinion, but they at the ſame Time teach that after the *Examination of the Grace*, our Souls are received into other Bodies, and kept there till the Day of the Reſurrection, when they are to be re-united to their own Bodies: This Opinion, though falſe, is not ſo abſurd as that of the *Seculians**, who pretend the Souls are in a State of Sleep and Inaction; as if the Soul, which gives Life to the Body, could not think without it.

S E C T. XXXVIII.

Whether Mahomet teaches that whoever kills his Enemy, or is killed by him, is undoubtedly ſaved?

Conſtantine Porphyrogenet, a learned Emperor in the tenth Century, tells us in a Book^c published by *Maurſius* above a hundred Years ago, that *Mahomet* opens the Gate of Heaven to every one of his Followers who ſhall have killed his Enemy, or been killed by him: *Anaſtaſius*^d in the ninth Century ſays the ſame, and the *Chronicle of Theophanes*, who lived in the eighth, contains the ſame Accuſation. The Truth is, *Mahomet*, being attacked by the inhabitants of *Mecca*, who would have deſtroyed him and his Religion, exhorted his Diſciples to defend themſelves, to kill them wherever they found them; and promiſed them that, if they fell in the Way of God^e as Martyrs for his Unity, they ſhould infallibly enter into Heaven. But he never allowed them to fight and quarrel amongſt themſelves: Accordingly we find by *Bellon*^f and *Chardin*^g, that they live friendly and peaceably together, and have moral Precepts about forgiving Injuries, though no Ways to be compared to the Commands which we find in the *New Teſtament*^h.

S E C T. XXXIX.

Whether Mahomet had brought up a Pigeon, to come to his Ear, when in Fits of the Falling-ſickneſs?

The learned Mr. *Ockley*, Profeſſor at *Cambridge*, in his *Introduction to the Oriental Languages*, Remarks, that even the incomparable *Grotius*, in his excellent Work on the Truth of Chriſtian Religion, Book the 6th, which is wholly againſt *Mahometiſm*, relates that *Mahomet* had taught a Pigeon to come to his Ear, in order to perſuade his Followers that he was divinely inſpired: Yet this Story is not mentioned in any Arabian Author, who certainly would not have omitted a Fact ſo much to the Credit of their Prophet. The laborious *Pocock*, who tranſlated the above-

* See *Herbelot* in the Article *Gehennem*.

^b See *Velkellius*, Pag. 501. Edit. *Racov. De Invocat. Sanctor.*

^c *De Adminiſtratione Imperii*, Cap. 14.

^d *Hiſtor. Eccleſiaſt.* Pag. 104.

^e The Way of God, is the Battle againſt the Inhabitants of *Mecca*.

^f *Obſervat. Rerum Memorabil.* in *Græc. Aſia & Ægypto*, &c. Lib. 3. Cap. 18.

^g Tom. 8. Pag. 204. Edit. of 1711.

^h *Mat.* Chap. v. Ver. 44. *Ephes.* Chap. v. &c.

mentioned Work of *Grotius* into *Arabick*, has omitted that Fable : And in his *Essay on the Arabian History*, he tells us, that being in Company with *Grotius*, he enquired of him, *whether he had found that Story in any Arabick Author, or only in the Writings of some Christian Controvertists?* *Grotius* ingeniously owned, *that he had not read any Thing like it in Arabian Authors, but had taken it upon Trust from Christians.* From all which, *Reland* concludes this is only a Fiction to be rejected : So true is this Observation of *Maracci* ^a, “ If I was to write the History of *Mahomet* by the Memoirs furnished by Christians, I should deservedly be laughed at by the *Mahometans*. For their Accounts are so widely different from ours, that no one could imagine they are of the same Person ; so I shall omit, or only slightly touch what our Authors mention, and stick to what his own Disciples relate : Not out of Regard to their Veracity, or as giving any great Credit to them, as to the History ; but because our Design is to convert them if possible, to the Christian Religion, which is more easily and gloriously performed, by using their own Arms, and turning them against themselves. Add to this, that most of the Christian Authors in handling that Subject, have related such ridiculous and ill-grounded Stories about *Mahomet*, which make his Followers laugh, and take Occasion from those childish and unheard of Relations to remain obstinate in their *Superstition*.”

S E C T. XL:

Whether the Mahometans believe a Plurality of Worlds?

Notwithstanding the above cited wise Observation of *Maracci*, that learned Author taxes ^b *Mahomet* with teaching a *Plurality of Worlds*, because he gives to God the Name of *Lord of the Worlds* : Which, says he, is the erroneous Opinion of the Manicheans, of Democritus, of Metrodorus, and some other antient Philosophers. And in another Place ^c he accuses him of multiplying Easts and Wests, which, says he, is an absurd Notion derived from the false Opinion of the Plurality of Worlds.

But this Expression of *Mahomet* is only a peculiar Way of Speech used by the Jews and other Eastern Nations, to signify the various Kinds of Creatures. When they call God the *Creator of Worlds*, they only mean a World of Angels, a World of Bodies, a World of Men : The *Samaritans* use also the same Expressions, as *Reland* has learnedly demonstrated it, in another of his Works. ^d This is farther proved by an *Arabian* Manuscript, which is a Comment on the *Manual of Borbaneddin*, and vouches that one may reasonably distinguish a *World of Angels*, a *World of Men*, a *World of Genius's*. *Maracci* himself tells us, that *Said Almosaieb*, a *Mahometan* Author, said there are six hundred Worlds in the Sea, and four hundred in the Earth; which shews he meant only various Kinds of Creatures: Moreover, the best Versions of the *Koran* into Oriental Languages, such as that in the *Malayan* Tongue, and that of the Island *Java*, translate the said Passages, as *Maracci* has also been forced to do very often, thus *Praise be to God, who is the Lord of all the World, or the Master of the whole Universe*.

^a In his Preface to the *Life of Mahomet*, Pag. 9.

^b In his Preface to the Refutation of the *Koran*, Pag. 76.

^c The same in the same Work, Pag. 121.

^d See his *Dissertat. Miscellan.* Tom. 2. Diss. 7. 13.

S E C T. XLI.

Whether Mahomet borrowed the Circumcision from the Jews of his own Times?

Theophanes in his *Chronicle*, and *Anastasius* who copies him in his *Ecclesiastical History*, relate that the *Jews* fancied *Mahomet* was the *Messiah*, some of their Chiefs embraced his Religion, but seeing him eat the Flesh of a Camel, they conceived such a Detestation of it, that they returned to *Judaism*: And says *Theophanes*, these Jews taught us that Mahomet followed several Customs of the Mosaical Law; as the Circumcision and other Ceremonies. But *Origen*^a assures us, that the *Ishmaelites* who inhabit that Country (Arabia near which he lived) were circumcised at the Age of thirteen. *St. Jerome* likewise, in his Comment on the tenth Chapter of *Jeremiah*, says, Most of the Nations about Palestine were circumcised, chiefly the Egyptians, Idumæans, Ammonites, Moabites, and all the Saracenes who dwell in the Deserts. The learned *Lexin Warner* wrote a Manuscript on the Customs and Manners of the Arabians before *Mahometism*, which has been stoln from the publick Library of *Leyden*: This Book might be of great Use in clearing up the Antiquity of several Rites observed by *Mahometans*, which are thought to be instituted by their Prophet, though they are of a much earlier Date: But since it is lost, our Readers we hope will be pleased with what *Spanheim*^b copied out of it in his *Introduction to the History of the New Testament*, as to what belongs to the seventh Age.

Having consulted the said Manuscript, he there found, 1°. that the wisest amongst the *Arabians*, and in particular the *Koraiskites*, (who called themselves the People of God, as being different from other Nations, and always near the Temple of *Mecca*) adored one only God, held Idols in Detestation, did not eat of the Sacrifices offered to them, and often used this Expression; *Shall I have but one God, or pay my Adoration to a thousand Gods?* 2°. That they had used Circumcision ever since the Time of *Ishmael*. 3°. That many of them believed the raising of the Dead, and a Day of Judgment, in witness whereof they tied a Camel to the Tombs of those they had buried, without giving it any Victuals or Drink; to signify that the deceased should rise again, and ride on a Camel, as the *Arabians* did. 4°. That they earnestly recommended Alms and Works of Charity. 5°. That they often prayed, and constantly turned their Faces toward the Temple of *Mecca*. 6°. That they punctually performed the Pilgrimage of *Mecca*, as they still do. 7°. That they believed the Devils had been changed into Serpents^c and called the Devil the Serpent, which Name, if we mistake not, is also given him in the *Koran*. 8°. That the most religious amongst them drank no Wine. 9°. That their chief Sacrifice was the first born of a Camel. 10°. That they valued most the green Colour: The white being appropriated to God, whom they called white Face, and the King named a *white Porringer*. 11°. That they were very religious in keeping their Oaths^d.

^a In his *Philocalia*, Chap. 23.

^b *Frederick Spanheim* died at *Leyden*, at the Beginning of this Century. He was Professor of Divinity and of Ecclesiastical History, and Library-keeper of that Academy.

^c They might know by Tradition the Means used by the Devil to tempt our first Parents.

^d The List of Manuscripts used by *Reland*, we omit as unnecessary.

A DISSERTATION

*On some Precepts, Duties, and several Customs, directly
or indirectly authorised by the Koran.*

THE foregoing Dissertations are chiefly concerning the Grounds of *Mahometism*. We now enter upon the Manners and Customs in the civil Life, which flow from, or have some Relation to that Religion. We must take Notice that the *Koran* contains some *Negative* Precepts concerning such Things which become evil or scandalous only by the Abuse of them. Such as the forbidding Wine, and other intoxicating Liquors, which seems enforced in several Passages of the *Koran*, for Instance in the second Chapter, where *Mahomet* says exprelly, *that the Sin^b committed by drinking Wine, is much greater, than the Advantage reaped from the Use of it*; and in the fifth Chapter he reckons Wine amongst the *Abominations which are the Works of Satan*. Some have pretended that the Excess only is forbid, but the general Opinion is, that it is not lawful^c to drink any of those Liquors, and that whoever does it, though never so little, commits a Sin. Those who have performed the Pilgrimage of *Mecca*, are the most scrupulous in this Point, and will neither drink any Wine, nor make it, buy or sell it, or what is necessary to make it, in order to live by the Profits of such a Traffick. Yet all the *Mahometans* are not so exact in observing this Law; and when reproached with the Breach of it by Christians, they use Recriminations, and upbraid us with our Violation of the Gospel Precepts.

Some *Mussulmen* have doubted whether Coffee is not comprehended under the general Denomination of intoxicating Liquors: Because they say, it disturbs the Imagination of those who use it. Be that as it will, Coffee, though now universally allowed in *Mahometan* Countries, has been heretofore forbid, and is now a mere Toleration, not a religious Permission; which nevertheless very few abstain from. But the scrupulous *Mahometans*, whom a judicious Traveller^d represents as proud Men and full of Contempt for others, (as are most Bigots of all Religions) are still more averse from Tobacco, both because it has the same Effect as Wine and Brandy, and much more upon Account of a pretended Prophecy of *Mahomet*, that “in the latter Days some shall call themselves *Mussulmen* (*Moslems*, that is *Faithful*) without being really such, who will suck in through a Pipe, and blow out the Smoke of a Plant called *Tobacco*.” This Qualification of *false Brethren* could not but render

^a The first Part of this Dissertation is extracted out of *Sale*’s Preliminary Discourse, which contains many curious Observations.

^b See the *Latin* Translation of the *Koran* by *Maracci*, and that into *English* by *Sale*.

^c See *Chardin*, Tom. 4. Pag. 148. of the 4to. Edit. in 1735. *Thevenot* says the *Turks* think it a Sin to wear Clothes spotted with Wine.

^d *Ricault* in the 25th Chapter of the second Book of his *State of the Ottoman Empire*.

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Tobacco odious to scrupulous People; yet the constant Practice is for Coffee and Tobacco, without which no Treat is thought completely polite in the *East*, and the *Persians* in particular say that Tobacco is to Coffee, as Salt to Meat.

The same *Rigorists* condemn also the Use of *Opium*, or *Heng*,^a or *Treacle*, though nothing is more common. But as we have observed before^b Policy as well as Religion, might induce *Mahomet* to forbid whatever may occasion Drunkenness, or disturb the Brain: The *Koran* does not mention Tobacco, or *Opium*^c, or *Heng*, but as they produce the same Effects as Wine, are apt to cause Quarrels, neglect of their Duty, several Irregularities, and shameful Disorders; all these Reasons prove the Necessity of abstaining from all such Liquors or Drugs. Upon the same Account the *Jews* (from whom, and from the ancient *Arabians*, the *Magi* and the *Christians*, *Mahomet* has borrowed many of his religious Precepts) did not allow the Priests to drink Wine when they were to officiate in their Turn. Not to mention the *Nazarenes*, the *Rechabites*, or even some Christians in the first Ages, who condemned the Use of Wine as sinful.

The second and fifth Chapters of the *Koran* forbid also Games of Hazard, under the general Denomination of *Al Maisair*, which strictly means the Art of *Divination by Arrows*. *Herbelot* in the Article *Acdah*, Sale in his *Preliminary Discourse*, Pag. 124, and 126. and *Pocock* in his *Specimen, Hist. Arab.* Pag. 324. give an Account of this Custom; but not to our present Purpose since it was abolished by *Mahomet*. We must only take Notice that this Kind of Witchcraft is very like *Rhabdomaney*, that is the Art of Divination by Rods, and is mentioned in the Prophecy of *Ezekiel*^d, which is an evident Proof that both the *Arabians* and their Neighbours undertook no Affair of Moment^e without consulting their Arrows. *Mahomet* forbid all these Customs, with an Intent, as he said, to take away all Superstition. But others have come in their Places, as may be seen in^f *Chardin* and *Therrenot*^g, and which are too many to find room in this Work. For the Eastern Nations are still more infatuated than those of *Europe*, by Prodiges, Charms,^h Enchantments, Astrology, Amulets, Talismans, derived from the ancient *Arabians* and *Chaldeans*, and taken up by *Mahometans*. The *Persians* have also a great Veneration for old Treesⁱ, such as we see amongst the ancient *Heathens*, where Oracles were given, and Idolaters met to worship their Gods.

Now to return to the Games of Hazard; they were likewise prohibited under the Name of Superstition, to remove all Occasions of Quarrels and Cheating, which generally accompany those Diversions, and may be thought of more dangerous Consequence in those hot Climates. However the Civil Law enforces the Authority of *Mahomet* and of the *Koran*, infomuch that Games of Hazard are in Disrepute,

^a Some pretend that this *Heng* or *Benge*, or *Benghe*, is *Hen-bane*, or *Hugs-bane*; but the *Arabians* give that Name to *Hemp Leaves* preserved and to *Treacle*, which they use as much as the *Hen-bane*, and are of a stupifying and soporiferous Quality.

^b See above in the *Mahometan Catechism*.

^c In *Persia* and *Arabia*, *Opium* is pronounced *Amphisun*, those who take it, or *Benge* or *Treacle*, are called *Theriaki*, which signifies also a *Debauchee*: A *Mahometan* Preacher inveighed strongly against those Drugs, some of which in the Heat of the Discourse dropt out of his Bosom. The Application is easy.

^d Chap. xxi. Ver. 26.

^e *Pocock* in his *Specimen, Hist. Arab.* Pag. 327.

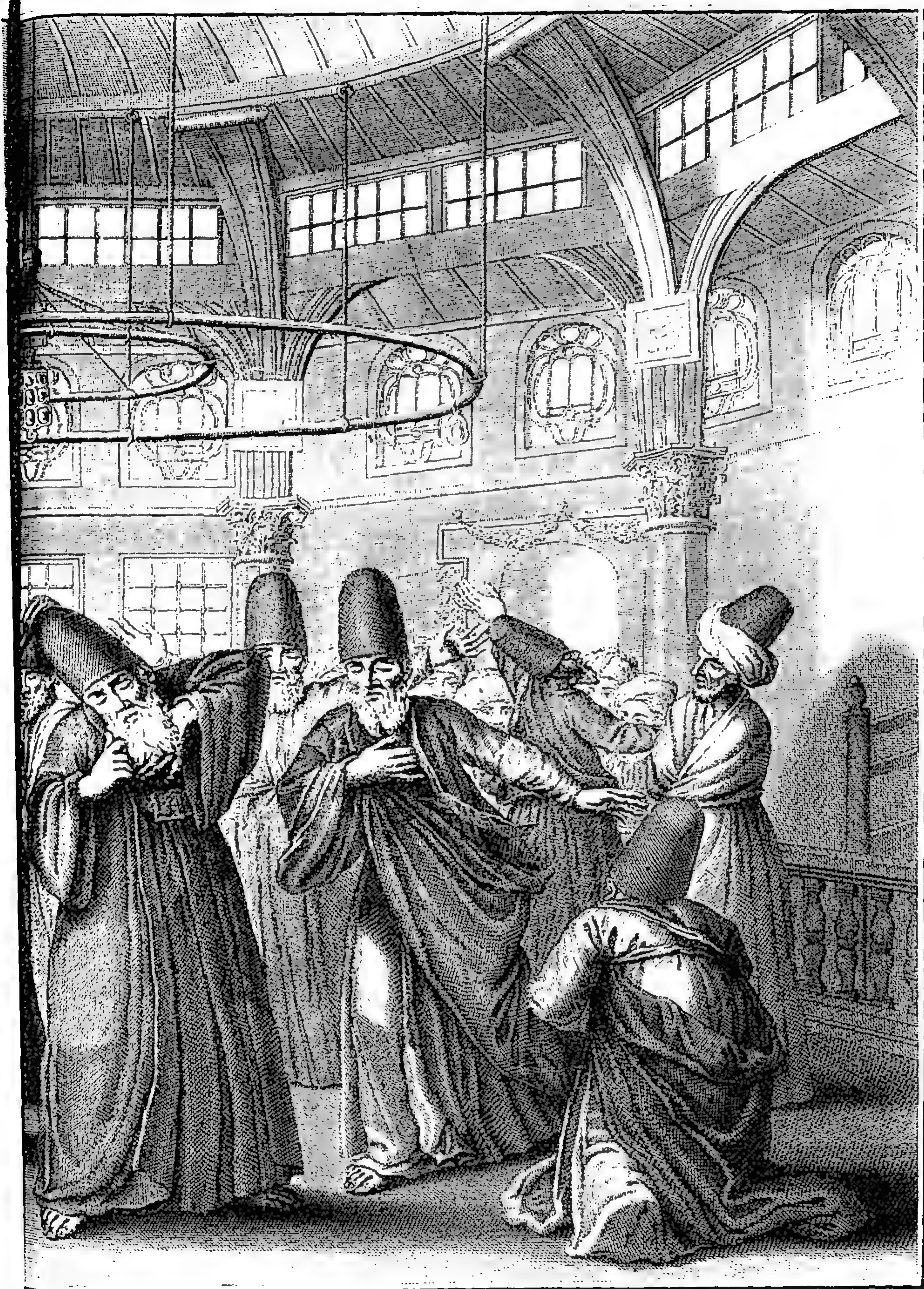
^f In his *Voyages*, Tom 4. Pag. 148. Edit. in 4to. of 1735.

^g In his *Voyages*, Book 1. Pag. 112. Edit. of 1727.

^h See *Chardin* in his *Voyages*, Tomb. 2. Pag. 57.

ⁱ They pray, put up Lights, hang their Clothes, spend the Nights under those Trees, and the Sick devote themselves to the Saints, who, as the *Persians* say, inhabit there.





and the Testimony of those who are addicted to them, is of no force ^a in Courts of Justice.

Most of the *Mahometan* Doctors allow the Game of Chess, as depending wholly upon Industry and Cunning, but they forbid playing 'too long at it, or for Money, or laying Wagers about it, or at the Hours appointed for Prayer: These Restrictions are observed more exactly by the *Turks*, than by the *Persians* or *Moguls*. Some are of Opinion, that *Mahomet* forbids Chess, under the Name of ^b *Images*, because amongst the *Arabians*, as with us, most of the Pieces represented Men, Elephants, Horses, Camels, &c. others think *Mahomet* put that Restraint only upon the Pawns, which in *Turky* are made quite plain: But the *Mahometans* generally abstain from Play more easily than from Wine, chiefly in *Persia*, where Drunkenness prevails as much as in *Russia*, or *Germany*. Yet some Writers assure us, that the *Turkish* Mobility is much addicted to Gaming.

This Subject naturally leads us to give an Account of the Diversions and Exercises used by *Mahometans*; but not to exceed the Limits of this Work, we shall only mention those, which have some Relation to Religion by the good or bad Use made of them, or even are admitted as a Part of their religious Ceremonies. Such are *Poppet-shows*, with which the *Turks* entertain their Guests in private after their Meals ^c, notwithstanding *Mahomet's* Prohibition of Images. This Diversion is publicly exhibited in the *Rhamadan* when the Hour of fasting is past: For then they allow themselves as much sensual Pleasure, as the Christians do in the *Carnival*, or the Heathens during the Solemnity of their *Saturnalia*, the two last Days of which were spent in *Poppet-shows* ^d. “ The *Jews*, says *Thevenot*, are commonly employed in giving
“ that Diversion, . . . they place themselves in the corner of a Room, hang be-
“ fore them a large Carpet, the Top of which is cut in the shape of a square Win-
“ dow, covered with a white Cloth, behind this they light many Candles, and be-
“ twixt them and the white Cloth, they represent the Shape of various Creatures,
“ either with their Hands, or by some Figures, which they move to and fro so dex-
“ terously, that they are more diverting than our *Poppet-shows*: At the same Time
“ they sing either in the *Turkish* or *Persian* Languages shameful lascivious Songs.” They have also Jugglers, Quacks ^e, and publick Dancers of both Sexes, called *Tchinguis* ^f, which are represented in the Print here placed. Dancing has certainly no essential Influence on Religion; one of the greatest Men amongst the *Heathens* ^g affirms, that no sober Man dances; most Nations, though they are diverted by that Exercise, at the same Time are unanimous in despising those who have no other Way of earning a Livelihood: The *Turks*, *Persians*, ^h *Moguls*, as well as the *English*, *French*, and other Nations of *Europe*, look upon Dancers by Profession, as People of loose Lives and Morals: Yet it must be owned, that those Disorders are not always the Consequence of dancing; and several Nations have made use of it in their religious Worship ⁱ. Poetry and Musick raise the Affections of the Soul, and animate it, both to speak and act with Zeal and Fervour, which na-

^a At least the *Rigorists* pretend such Witnesses may be rejected.

^b In the above cited fifth Chapter of the *Koran*, where Wine, Hazard, &c. are forbid.

^c *Thevenot*. Tom. 1. Book 1. Chap. 25. of his *Voyages*.

^d *Sigillaria*. See *Suetonius* and *Macrobius*.

^e See *Chardin*, Tom. 3. of his *Voyages*.

^f See *Thevenot* above cited.

^g *Nemo saltat sobrius*, said *Cato*.

^h *Chardin* above cited says, That in *Persia* Women only dance, and the Men sing to them:

ⁱ So *David* danced before the Ark.

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turally shews itself in the Tone of the Voice, and measured Situation or Motion of the Body^a. Nothing therefore but the Abuse has rendered dancing contemptible amongst *Mahometans*, who nevertheless admit it in their Religion; as appears by the *Turnings* of their *Dervises*, which most Travellers^b represent as a solemn Act of Worship performed every *Tuesday* and *Friday*. The Superior of these *Dervises* preaches a Sermon on some Text of the *Koran*, which is followed by some Prayers out of the same Book, sung by all of them together: Then having made a low Bow to the Superior, they begin to dance, or turn about^c, whilst some play on the Flute, or other Instruments: This Ceremony was invented, says *Thevenot*, by one *Mewlana*, whom the *Dervises* honour as a great Saint: And *Ricault* assures us, that this Man, whom he calls^d *Mevelava*, by a Miracle turned fourteen Days together without eating or taking any Nourishment, whilst another *Dervis*, named *Hamzé*, his Companion, played on the Flute: After which he fell into an Extasy, and received wonderful Revelations, and was very instrumental in founding the Order of *Dervises*. The Flute is, they think, a sacred Instrument of Musick, sanctified by *Jacob* and other holy Shepherds of the *Old Testament*, who made use of it: Yet the *Rigorists* condemn both the Dance, and Instruments of Musick, as contrary to Religion.

As to the Distinction of Meats, we shall only add to what has been said before, that the *Koran* in several Places^e forbids Blood, and the Flesh of Beasts, either offered to Idols, or which died naturally: And some *Mussulmen*, are so cautious in that Point, that unless the Butcher^f pronounces the Prayer *Bismill'ah*, or in the Name of God, &c. whilst he kills any Beast, they do not think it lawful to eat of it.

Usury is also condemned in the second Chapter of the *Koran*,^g and ranked amongst the most enormous Sins. *Mahomet* does not allow it, as the *Jews* do, even towards Infidels: Yet there are some *Mussulmen*, who are Usurers and Extortioners, and give what Interpretation they think fit, in order to elude the Precepts of the *Koran*, as too many Christians do with respect to the Gospel. The same Chapter which forbids Usury, enjoins Mercy and forbearing with a Debtor, who is not able to pay, without depriving himself of the necessary Means to subsist himself or Family; in which Case *Mahomet* orders his Followers not to begin any Prosecutions for such Debts, but to reckon them as an Alms given to the Debtor. He may have borrowed this from the Law of *Moses* and of *Christ*, and the Dictates of Humanity may also have inspired him to make that Law, both to avoid merciless Law-suits, and to prevent his Subjects from being ruined. So we see the *Romans*, who lived before the Gospel, and were but little, if at all, acquainted with the Law of *Moses*, had such an Abhorrence of Usury, that they obliged Usurers to restore four Times as much as they had thus unjustly gained^h: Whereas Thieves were only condemned to pay double what they had stole. Prudence and Equity convinced them, that an Usurer was more pernicious to Society than a Thief, for Reasons easy to be guessed.

^a Such was the *Chorus* in antient Plays.

^b *Thevenot* Book 1. Chap. 40. *Ricault* Book 2. Chap. 13. and *Tournefort* in his Letter 14:

^c See the Print here annexed.

^d *Besnier* says that *Mevelava* is a Corruption of *Mewlana*, and signifies any religious Superior. See hereafter what we shall say of the *Dervises*.

^e Chap. 2. Chap. 5. Chap. 6. and Chap. 16. in the two last *Mahomet* excuses those who are forced to eat.

^f See *Sale* in his Notes on Chap. 2.

^g And in the 3d Chapter which forbids Interest upon Interest.

^h *Majores nostri*, says *Cato*, in legibus posuerunt furem dupli condemnari, facneratorem quadrupli.



DERVICH ou. Moine Turc qui tourne par devotion. ||



SAKA Charitable Derviche qui porte de l'eau par la ville et la donne par charité.



TURC qui fait sa prière. ||



DERVICH des Indes.



AMANT TURC qui se cicatrise le bras devant sa Maîtresse pour preuve de son Amour.



ENFANT TURC que l'on mène à la Circoncision.

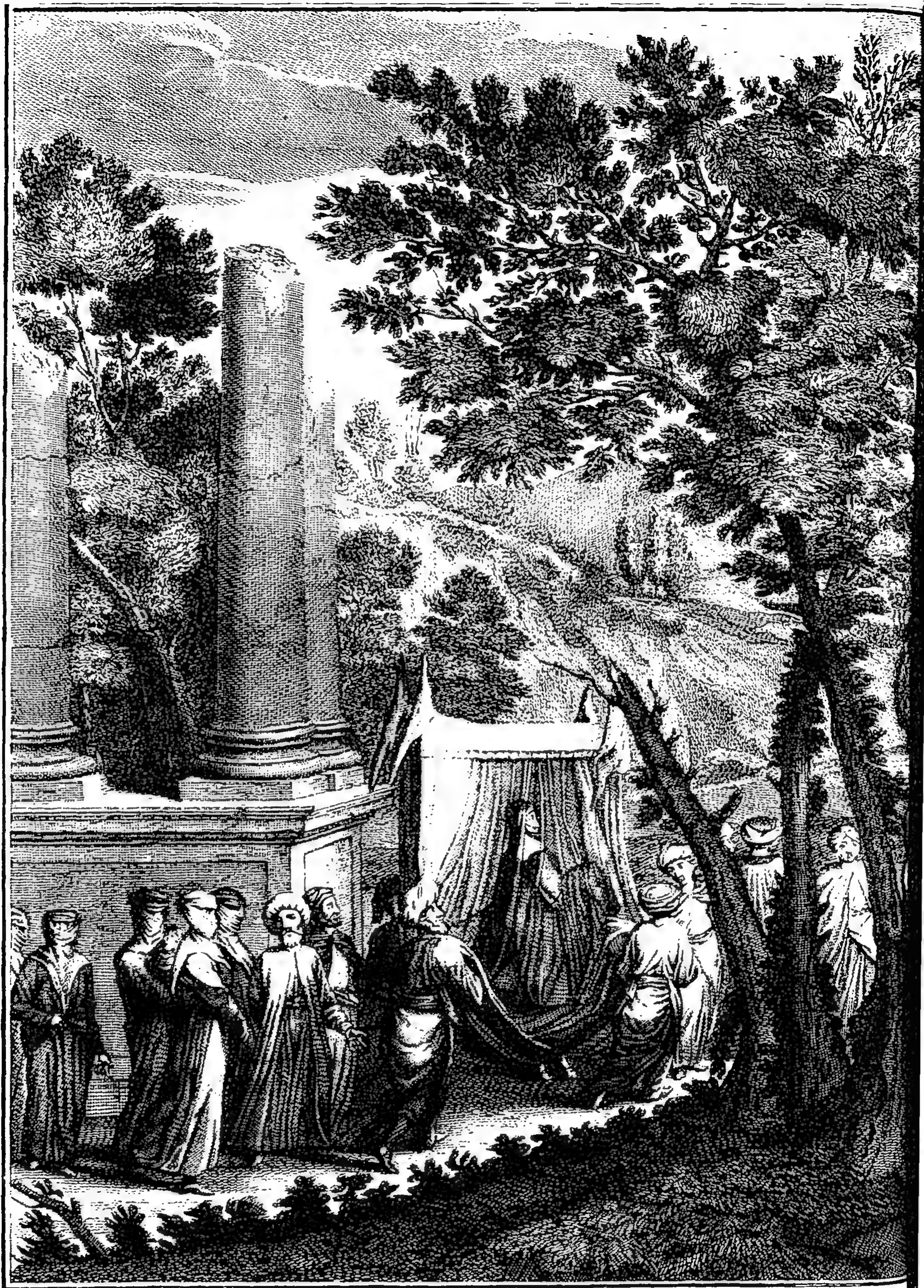


L. Picart 1764 d'apr. 1731.

TCHINGUI Danseur Turc.



TCHINGUIS ou Danseuse Turque.



H. P. Scott del.

M. R. L.



TURC.

The same Sentiments of Humanity, and the common Good of Society, prompted *Mahomet* to abolish the barbarous Custom of the *Koraisbites* and other *Arabians*, to bury Girls alive; which they pretended was in order to prevent the Shame which they might cause to their Parents by an evil Conduct, and the Slavery and Miseries to which they were exposed: Moreover, they had no Regard for Women, but upon Account of Propagation and Pleasure, and looked upon their Birth as a Misfortune, their Death a Happiness. Therefore when a Woman was in Labour, she was led to a Grave, and if delivered of a female Child, it was thrown in: Others say it was done with more Decency^a; however they were the Victims of these false Reasons, or of some unknown Superstition^b.

The *Chinese* still take the Liberty of killing their Children, Girls especially, when they cannot maintain them, but this they seldom do to Boys, because they say, with all other Nations, that Men are the Strength of a State: *Polidippus* likewise, a *Grecian* Poet, informs us, that “a Father, though ever so poor, breeds up his Sons, but though in the greatest Affluence, he cruelly exposes his Daughters.”

As we have treated at large in the foregoing Dissertation, of the Polygamy of the *Mahometans*, we shall only observe, that the Countries, in which it is allowed, are generally less peopled, than those where the Laws oblige Men to rest satisfied with one Wife at a Time^c: And that the *Mussulmen* are the most passionate Lovers, exceeding even *Don Quixot* in their Adventures^d and the Dangers they run for the sake of their Mistresses, whom they endeavour to convince of their Love by cutting and slashing their own Bodies^e; though at other Times they are brutish and tyrannical.

This mention of Polygamy naturally draws on a Description of their Marriages: This Ceremony is in high Esteem amongst the *Mahometans*^f; yet it is not celebrated in the Presence of the Priests, nor an Act of Religion^g, as with the *Jews* and *Christians*, and heretofore with the *Romans*^h and *Grecians*. The *Cadi* or civil Judge gives it a Sanction; “as to an Act purely relating to Society, which is not valid without his Presence The Husband acknowledges that he has obliged himself to marry such a Woman, to give her such a Dowry, to dispose of at her Pleasure in case of Divorce.” The Woman is not present at this Acknowledgment; but the Father, or some of the Relations, assist at it: Which being done, the Husband takes Possession of his Wife, who is brought to him under a Canopy veiled, accompanied with Friends, Relations, Slaves and Musick, as represented in the Print. All these Ceremonies having been treated on at large by all Travellers,ⁱ we shall only mention some particular Points worth Notice.

1. *Ricault* says, that “Wives are not jealous of Concubines, if they are not deprived of the Right which they claim, and the Law gives them, to be admitted once a Week to their Husbands Beds: On Failure of this, they may demand it on the *Thursday* Night of the following Week, and even go to Law

^a Perfume and adorn her, &c. says *Pocock* in his *Specimen*, Pag. 336.

^b Thus the *Egyptians* buried Girls alive every Year, that the *Nile* might kindly overflow the Lands. The *Persians* did it to Boys and Girls. The *Romans* to a *Gaulish* and to a *Grecian* Man and Woman.

^c *Ricault*, Book 2. Chap. 21. speaks of the ill Consequences of Polygamy, and is of Opinion that jealous Women give to their Rivals Things to make them miscarry.

^d See the *thousand and one Nights*, and other Oriental Romances.

^e The Print here represents a *Turk* doing this. See *Sale* on Chap. 12.

^f See *Ricault* in the Place above cited.

^g Yet *Tournefort*, Let. 14. Says the Marriage is blest by the *Imam* or Priest.

^h The *Romans* made Vows and Prayers, the *Greeks* offered Sacrifices to *Venus*, *Juno*, &c.

ⁱ *Ricault*, *Tournefort*, *Thevenot*, *Chardin*, *Olearius*, and others.

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“ with their Husbands if they do not grant it . . . If any are so bashful, as to neglect this publick Way of obtaining Justice, they endeavour to find out some other Way of recompensing that Loss^a. ”

2. *Chardin*^b, having mentioned the Age at which Boys and Girls are set free from Tuition in *Persia*, relates that the Judge asks the Boy^c, *Whether the Devil has jumped upon his Body* : To which he replies, *More than once*. We mention this only, because some are so foolish as to ground upon this silly Custom their Opinion, that the Devil, in the Form of a Serpent, excited those carnal Motions in our first Parents, which they pretend was the Cause of their Sin.

3. Most Travellers affirm, that the *Turks* have a kind of half Marriage, called *Cabin* ; which consists in taking a Wife for a Time limited. This Agreement is made before the Judge, who, in the Presence of the contracting Parties, writes it down, and the stipulated Sum of Money is paid to the Woman when the Time is elapsed. Such Marriages were in Use amongst the *Romans*, and are so still in *China* and both *Indies*. The *Turks*^d reproach also the *Christians* with them, and it must be owned, this infamous Practice is but too common amongst *Catholicks* and *Protestants*^e.

4. *Ricault* mentions likewise a Marriage allowed to *Eunuchs*, who may keep several Women :^f But to omit these Abominations,

5. The *Mahometans* are allowed to make use of their female Slaves ; and here we must take Notice, first, that *Mussulmen* may marry Women of any Religion, the Tenets of which are written : And secondly, That all the Children, whether by Wives or Slaves, equally inherit their Father's Substance ; if by Will or otherwise the Father has declared them free, for want of which, the Children of a Slave still remain Slaves to the eldest Son of the Family.

6. *Thevenot*,^g who is an exact and judicious Traveller, writes, “ That the *Turks* never marry their Relations, unless they are more distant than eight Generations.”

7. The same, and most Travellers witness, that the *Mahometan* Women study to embellish themselves by all the Arts in use amongst our *European* Ladies ; false Hair, Paint,^h rich Clothes, often to the Ruin of their Husbands and Families. These Particulars are to be found in Books which are very common, so we shall only set before our Reader's Eyes, Prints which represent a *Persian*, *African*, and *Arabian* Man and Woman.

8. The forementioned Liberty, to sue for the Marriage-duty, the Dowry stipulated to be given to Wives after a Divorce, are not easily reconciled with the retired Lives Women lead, nor with the general Opinion of the *Mahometans*, that Women are but half rational, and made for the Use of Man, as a Horse : But in most Countries and Religions the Law is widely different from the Practice.

^a See the History of *Thamar* in the Book of *Genesis*.

^b In the 3d Vol. of his *Voyages*, Chap. 17.

^c He adds that the *Mahometan* Priests ask the young Man *whether he has the Water of Man upon him* ? This needs no Interpretation.

^d *Tournefort*, Let. 14.

^e How many Travellers of all Religions do the same ? How many in all Countries that are not Travellers ?

^f See *Bespier's Remarks upon Ricault*, Pag. 373. See *Juvenal*. Satyr. vi.

^g In his *Voyages*, Book 1. Chap. 41.

^h They call it *Surma*.



AFRIQUAINE en habit de Cérémonie.



AFRIQUAINE en deshabille.



FEMME MORESQUE.



FEMME d'AFRIQUE allant par les rues.



FEMME PERSIENNE



PERSIAN



11. - BE du Dervé.



HABILLÉMENT des principaux Barbaresques.

9. The *Koran* ^a inveighs strongly against Adultery, and orders that a Husband, who accuses his Wife of that Crime, and does not prove it, shall be bastinado'd. When there are no Proofs nor Witnesses, as we are informed by Travellers ^b, the Husband swears five Times that what he alledges is true, and to the last Oath adds a Curse, wishing he may be cursed by God and Men if he lies : On the other side the Woman is believed, if she sweats as often, and adds to the last Oath a Prayer, desiring God to destroy her, if her Husband speaks Truth. This is a Privilege which no doubt will seem extraordinary, even to many Christians. However if the Adultery is fully proved, the Husband has her Life in his Power, and if revengeful, puts her in a Sack full of Stones, and drowns her ; so says *Tournefort* : But then he adds, that “ they are so cautious in their Amours, that few die in the Water, “ and if the Husband spares their Lives, they are happier than before, because she “ is obliged to marry her Gallant . . . who, if a Christian, must embrace *Mabo-* “ *metism* or die.” As to the Adulterer, he is often condemned to ride on an Ass, with his Face towards the Tail, which he holds as a Bridle. He is crowned with Tripe and Guts, and has a Neckcloth of the same, and at last is bastinado'd upon the Reins and the Soles of his Feet.

10. The jealous Care with which the Women are kept by Eunuchs, who though incapable to please them are scarce permitted to look at their Prisoners, is mentioned by all Travellers, and our Readers may consult *Tournefort* ^c to see the Precautions and Formalities used, in bringing a Physician to them when they are sick.

We must not omit the curious Particularities related by ^d *Ricault*, when the Princesses of the Ottoman Empire are married to some powerful great Man ; this pretended Honour is the Effect of the Jealousy, which the Emperors of *Turky* conceive of their Power, and the Forerunner of their Ruin. Let us hear *Ricault*. “ When “ the *Grand Seignior* is apprehensive of the great Power of a Bashaw, he makes “ him marry one of his Sisters, or Relations, under Pretence of doing him more “ Honour : But instead of being greater, he becomes the most abject Slave, to the “ Pride and Tyranny of a Woman who treats him like a Footman : Yet he dares “ not refuse or seem to undervalue this Token of his Master's Favour : He must re- “ solve to devote himself wholly to her, and renounce all other Wives or Slaves, who “ might draw off any Part of his Love : If he has already a sweet tempered Wife “ and Children by her who engage his most tender Affection, he is obliged to turn “ her out of his House, and every other Person who might be displeasing to this “ Sultana yet unknown to him. If before the Wedding she sends to ask of him “ Money, Jewels, rich Furs, he must send them to her with a shew of Pleasure “ and Thanks, this is called *Agbirlic*. He is moreover obliged to settle upon her “ what Dowry the Match-makers are pleased to appoint. This Dowry or *Cabin* “ been stipulated before a Judge, he is led by a black Eunuch to the Sultana's “ Chamber to give her Thanks. When he enters the Room, she draws her “ Dagger, and haughtily demands who made him so bold as to approach her : He “ answers with a profound Respect, and shews to her the *Emmery Padshah*, or the “ Grand Seignior's ^e Order for the Wedding. She then rises, mildly receives him,

^a See Chap. 4, and 5. with the Notes of *Sale* and *Maracci*.

^b See *Tournefort* and other Travellers.

^c The same in the 13th Letter of his Voyages.

^d In his *State of the Ottoman Empire*, Book 1. Chap. 16.

^e *Bespier* in his Notes says, that *Padshah*, or *Padishah* is King, *Emmery* from the Hebrew *Amar*, Word, literally the King's Word.

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“ and allows him to entertain her with more Familiarity : Then an Eunuch takes
 “ his Slippers and sets them at the Door as a Token of his meeting with a kind
 “ Reception. A few Minutes after the Bashaw makes a low Bow down to the
 “ Ground, and drawing back makes a Speech, to testify how happy he thinks him-
 “ self for the Honour she intends to do him. This being over, he stands silent in
 “ an humble Posture with his Hands across his Breast, till she orders him ^a to bring
 “ her some Water. He obeys readily, and kneeling, presents to her a Water-cup
 “ prepared for that Ceremony : She ^b raises a red Vail embroidered with Gold and
 “ Silver Flowers which covered her Face, and drinks : Her Women immediately
 “ bring in a low Table on which are set two roasted Pigeons, and some candid
 “ Sugar on a Plate ^c. The Gallant desires her to eat, which she refuses till he has
 “ made her some rich Present. This calms her Anger, overcomes her Modesty ;
 “ she sits down to the Table, graciously receives from his Hand the Leg of a Pigeon,
 “ and having eat some, puts into his Mouth a piece of Sugar, then rises and goes
 “ back to her Place : All the Company withdraws and leaves the new married
 “ Couple alone for the Space of an Hour, that he may freely converse with her.
 “ Then his Friends come with Instruments of Musick playing, they invite him to
 “ come to the Anti-chamber, where he spends the Night with them in drinking
 “ and Diversion : The Sultana does the same in her Room with her Ladies. At
 “ last the Princess being tired, goes at Break of Day to ^d lie down in a Bed ex-
 “ quisitely rich, well perfumed, and every Way fit for the Ceremony. An Eunuch
 “ gives Notice to her Husband by a Sign, and introduces him without Noise into
 “ the Bed-chamber. He puts off his upper Garments, kneels for some Time at
 “ the Feet of the Bed, then growing bolder, raises softly the Covering, softly
 “ touches and kisses the Feet of the Princess, and slides into her Arms ; she receives
 “ him with Pleasure, and wishes that God may grant them a happy Offspring.
 “ In the Morning his Friends come again to conduct him to the Bath, and his
 “ Spouse presents him with all the Linen requisite in that Place. After this they live
 “ more familiarly within Doors ; but in publick she is more reserved, and shews
 “ her Superiority. She wears a *Changiar* or Dagger by her Side, and requires of
 “ him so many Presents, that soon or late she empties his *Coffers*.”

We must now entertain our Readers with an Account of the Divorces, which so often break their Marriages. *Mahomet* in order to hinder his Followers ^e from putting their Wives away too often, expressly forbids the taking of them again, after a third Repudiation, unless they have been married and repudiated by another Man: This, they say, ^f has had so good an Effect, that very few *Mahometans* are divorced from their Wives, and the Number of those who take them again is still less, by reason of the Shame which is the Consequence of it, because she either has had another Husband ; or as *Ricault* says ^g, she must by the Law be enjoyed by another Man in the Presence of the Husband before he can take her again ; which the Woman liked so well, that she would not go to him again ^h. But this is not required

^a The same says that she speaks in the *Imperative Mood* ; *Bring Water*. (Son Ghetir).

^b *Bespier* cites a Passage in his Notes on *Ricault*, by which it appears that the Man raises the Vail.

^c Or a Plate of Sweet-meats.

^d One of her Women remains, who is called in a Citation by *Bespier*, the Gossip of the Wedding.

^e See the *Koran*, Chap. 2.

^f See the 6th Sect. of *Sale's* Preliminary Discourse on the *Koran*.

^g *State of the Ottoman Empire* cited before.

^h *Ricault* cites an Example of a Woman, who upon this Trial would not go to her first Husband.

till after the third Divorce called *Ouch-talac*,^a which *Bespier* explains *three* or *the third Separation*; of which the *Turks* have three different Sorts made before the *Cadi*, and registered by him. By the first the Husband and Wife are parted from Bed and Board; she receiving from him a Maintenance: The second is a total Separation of Body and Goods, the Husband must then give her the stipulated Dowry, after which she has no Claim to his Person or Goods, and may marry another, three Lunar Months after the Divorce, for fear she should be with Child, in which Case she cannot marry, and may even remain in her Husband's House, and be maintained at his Cost till she is delivered. The *Ouch-talac* is the most solemn Divorce, but not practised by the *Persians*.

The Women do not enjoy the same Privilege of parting with their Husbands, unless for want of Necessaries, (as Rice, Coffee, Wood, Money to go to the Bagnio, Flax to spin their Clothes, which the Law supposes they are industrious enough to make) or for not performing conjugal Duty.

Children come next under our Consideration, as being the Fruits of Matrimony. They become Members of *Mahometism* by Circumcision, which they derive from the *Ismaelites*, who as well as the *Jews* descended from *Abraham*, to whom God gave a particular Command of it. The *Jews* pretend that *Adam*, *Moses*, *David*, and other Saints of the *Old Testament*, were by a special Favour of God without a *Prepuce*; and the Disciples of *Mahomet* averr likewise, that their *Prophet* was not inferior to them in that Particular: "But, says *Ricault*, this is not extraordinary " in Countries where Circumcision is practised:" It happens sometimes in other Countries, as we are informed by Anatomists. The *Arabians*^b believed heretofore that Boys born under the Influence of the Moon, had no Foreskin, and when any such come into the World amongst the *Jews*, they content themselves with drawing some Blood from the Part where it should have been.

The *Turks* do not circumcise their Children till they are full seven Years old, and past that Age,^c they do it when they think fit. *Chardin* assures us, that the *Persians* perform this Ceremony when the Boys are five or six Years old: But the *Mahometan* Doctors say it should be done according to the Rules, at thirteen, because *Ismael* was circumcised at that Age; or at nine, because Children begin then to discern Good from Evil. However this is not performed in the same Manner as by the *Jews*; it is done by a Surgeon, not by a Priest: God ordained it as a *Sign or Seal of the Justice obtained by Faith*^d, but setting aside religious Notions, Circumcision is, and has long been, judged necessary in those hot Climates, both because their Foreskin being very long, becomes a Sink of Dirt and Uncleaness, and is thought by them to be an Obstacle to Generation.

The Day of Circumcision is a Day of Joy for all the Relations of the Child. He is carried on Horseback with Kettle-drums and Tabors sounding, dressed in his best Attire, followed by his School Companions, who pronounce aloud some Passages of the *Koran*. Being brought Home, he is directed to repeat the Profession of Faith,^e holding up one Finger, and then circumcised. Our Readers have in the

^a See *Bespier* on *Ricault* at the End of the second Tom. Pag. 684.

^b *Pocock* in his *Specim. Histor. Arab.* Pag. 320.

^c So says *Ricault*; but *Thevenot* in the first Book of his *Voyages*, Chap. 32. says they circumcise at eleven or twelve.

^d See *Chardin*, Tom. 2. Pag. 293. *Thevenot* above cited; and *Tournefort* who enters more into Particulars than the other two.

^e *St. Paul* iv. Ver. 11. *Signaculum Justitiæ Fidei*.

^f *There is no other God but God, &c.*

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Print a Representation of a Child led to be circumcised. “ When ^a a grown up
 “ Person embraces *Mahometism*, he is led on Horseback, carrying in his Left-
 “ hand a Dart, with the Point turned towards his Heart, to testify that he will
 “ rather suffer himself to be pierced through the Heart, than renounce his new Re-
 “ ligion.” But *Tournefort* says they only make their new Converts lift up a Finger,
 probably out of Contempt for such Persons who leave the Religion in which they
 were brought up : After all it is likely these Customs vary in different Countries :
 For at *Algiers* the Renegadoes are ^b circumcised, and led about the Town, as is
 said before, in the midst of a Guard of *Barbarians* with drawn Scymitars; to let them
 know, they are to be cut in Pieces, if they shew the least Inclination to return to
Christianity.

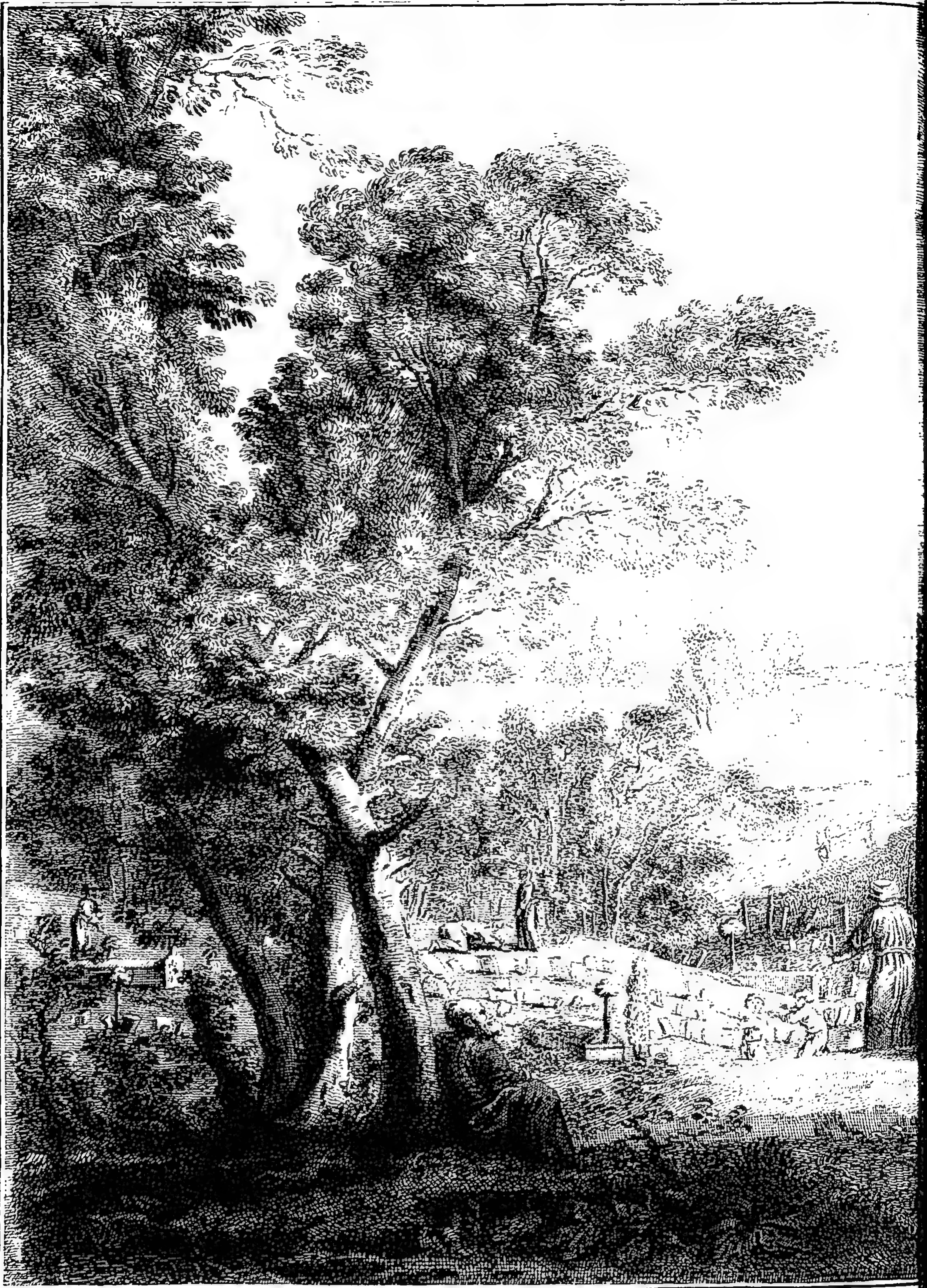
Boys have a Name given them on the Day of their Circumcision, but this Custom
 is also subject to some Variations. *Tournefort* says the Father gives what Name he
 pleases to his Child as soon as 'tis born, holding him in his Arms, and lifting him
 up to offer it to God; after which he puts Salt into his Mouth, and gives him a
 Name with a Blessing. Superstition creeps in, for in *Persia* several Names taken out
 of the *Koran* are huddled together, one of which drawn by an Infant, is given to
 the Child. This we learn from *Chardin*. Another Custom worth our Reader's
 Notice is, that, by breaking the little Finger, of those who die without Circumci-
 sion, before they are buried, they seem to implore God's Mercy upon them. Yet
 several *Mahometans* do not look upon Circumcision as an indispensable Act of Reli-
 gion, or necessary to Salvation : Whilst others think this Ceremony confers *inward*
Faith, and that God will not hear the Prayers of an uncircumcised Man : Some
Mussulmen are of Opinion that the Circumcision of the Father has an Influence on his
 Children, and saves them : Not unlike some rigid *Calvinists*, who think that Children
 that die without Baptism, are nevertheless regenerated, elected, and saved by the Ef-
 ficacy of their Parents Faith. We must not omit mentioning the Superstition of
 some barren Women, who swallow a *Preputium* as an infallible Remedy to become
 fruitful.

We shall conclude this Subject, with some Remarks on the Birth and Education
 of Children : Some farther Account of the *Mahometan* funeral Rites, shall put an
 End to this Dissertation. 1. When the Children of Princes and great Lords are
 born, the Moment of their Birth is kept very secret, to avoid all Charms and Witch-
 craft, and to prevent Astrologers from casting their Nativity, and foretelling sinister
 Events; as if the Life of one Man could depend on the Guesses of another Man,
 who does not know what is to happen to himself the next Moment : But the
Mahometans are not the only People, who are biassed by ill-grounded Hopes and
 frivolous Fears. 2. The *Mahometans*, like other Nations, admit of adopted Chil-
 dren : This is very common amongst the *Turks*. The Manner of doing it, is to
 make the adopted Person put on and go through the Shirt of the Person who adopts
 him. This Adoption is called ^c *Akbrat*. 3. *Ricault* makes very judicious Reflec-
 tions on the Education of those who are to serve the *Grand Seignior* : And they
 may be applied to the bringing up other Children. Next to the chief Points of

^a This *Ricault* tells us.

^b *Pitts* in his *Religion and Manners of the Mahometans*, which Book was printed at *London* in the
 Year 1731.

^c See *Herbelot* in his *Biblioth. Orient.* on that Word.



B. Poiret,culp. Juss. 1729.

Enterrement des Tu



res de Constantinople.

J. J. G. J. J. J.

Religion ; Beauty and Strength of Body are most minded by *Mussulmen*, who are persuaded a deformed Body can but cover a base Soul: The *Indians* even pretend that such Bodies are Prisons, into which Souls are cast for great Crimes committed in a former Life: And most Nations have imbibed the same Idea, or at least, that Beauty is a great Ornament to Virtue^a. 4. But as the same *Ricault* informs us^b, this Beauty, and the Love which it occasions, often degenerates into abominable Vices, too common in all Nations antient and modern, even those who are not far distant from the frozen Climates of the *North*.

The Mourning for the Dead begins with such loud Cries and Lamentations made by the Women, as publishes the Death to the most distant Neighbours. In *Africa*, besides these customary Tears and Howlings, they dawb their Faces with Soot and Oil, in which some Blacking has been steeped. Thus thirty or forty Women with dishevelled Hair, and some of them tearing and scratching their Flesh with their Nails or with Needles, enter upon the necessary Preliminaries of a Funeral.

The Custom of making loud Cries, and noisy Lamentations for departed Friends ; of rolling in the Dust, or covering one's self with Ashes, &c. is very antient in the *East* ; and not much altered amongst the modern Inhabitants of those Countries, as we may learn from the Accounts given by Travellers. Christians are not so boisterous and showy in their Mourning: A long Cloak with a Hatband and black Clothes are the outward Tokens of the Sorrow of a Child, a Brother, a Sister, a Husband, or a Wife, for the Death of a Parent and the other reciprocal Relations ; with this only Difference : That Widows mourn for the Loss of their Husbands longer, and in a closer Manner. This Custom is complied with, whether the Sorrow is real or only feigned ; in the same Manner as we see those who are met in a Church on some solemn Occasion seemingly praying, and repenting, as to outward Appearance, for fear of being looked upon as wanting Religion, or being Atheists or Infidels. *Thevenot*^c informs us, that these *Turkish* Women give over crying, when there are no Witnesses of their Tears, being *hired* for that Purpose, which lasts several Days, and is renewed at the End of the Year. In order to the Burial, the Corpse is washed and shaved, Frankincense is burnt about it, to expel the Devil and other evil Spirits, which, as the *Mahometans* and several other Nations believe, rove about the Dead, no less than about the Living. This Ceremony being over, the Body is put in a Burial-dress without Seam, that it may, as they pretend, kneel with less Difficulty, when it is to be examined in the Grave The Coffin is covered with a Pall, preceded by *Imans* who pray, and followed by the Relations and Friends of the deceased, with the Women who lament and shed Tears^d. At the Grave the Corpse is taken out of the Coffin, and put into the Ground : The Women stay there to Cry.

“ The Difference, says *Thevenot*, betwixt the Graves of the *Turks* and of the
“ Christians in those Countries, consists in a Board, which the *Turks* put over the
“ Corpse slanting, so that one End of it touches the Bottom of the Grave, and the

^a *Gratior & pulchro veniens e corpore Virtus.*

Virgil.

^b See *Ricault* in his *State*, &c. Book 1. Chap. 7. *Thevenot* assures us, this abominable Crime is the Subject of most *Turkish* Songs: The *Grecians* were also guilty of it, as appears by *Anacreon*: It has also found Admittance, even in *Wedlock*, amongst the *Mahometans*; in which Case the Woman may require to be divorced; and to express the Reason of her desiring a Separation, she turns her Slipper upside down before the Judge.

^c In his *Voyage*, Tom. 1. Chap. 43.

^d The Print here annexed represents a *Turkish* Funeral at *Constantinople*.

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“ other leans against the Top of the said Grave But neither *Turks* nor *Christians*
 “ bury the Dead in Coffins.” Moreover the *Turks* place a Stone at the Head of
 the Corpse, for the Convenience of the Angels who are to examine the Deceased:
 This Civility paid to them will, as the *Mahometans* superstitiously believe, make
 them more indulgent: Thus they contradict themselves, Angels they own to be
 Spirits, yet they put a Seat for them. But God, who is *merciful* to repenting Sinners,
 is infinitely *just* and severe against Hypocrites.

The Palls are different, and the Tombs variously adorned, according to the Con-
 dition and State of Life of the Deceased, Soldiers, or Churchmen, rich or poor.
 The *Mahometans* Burying-places are by the high Road, “ to put Travellers in mind,
 “ says *Thevenot*, to offer their Prayers to God for the Dead, and obtain his Blessing.
 “ For which Reason, those who build a Bridge, or some other publick Fabrick out
 “ of Charity, are likewise buried in, or near them. So many large Stones are
 “ erected in the Churchyards, that a Town might be built with them. After the
 “ Funeral, the Relations and Friends of the Deceased come several Days suc-
 “ cessively to pray on his Tomb, beseeching God to rescue him from the Torments
 “ inflicted by the black Angels; and calling the Deceased by his Name, they say to
 “ him *fear not, but answer them bravely* On the *Friday* following, Victuals
 “ and Drink are brought to the Grave, of which whoever goes by, may freely
 “ partake ^a. ”

The *Persian Mahometans* have a strange Notion, ^b that the Angel, who presides
 at the Birth of Children, mixes some Earth with the Matter of which they are
 made, and introduces it into the Mother's Womb, at the Instant of the Concep-
 tion; from whence they conclude, that every one must endeavour to die in the
 same Place, from which the Angel took that Earth. They have a more rational
 Custom grounded on Principles of Humanity, which is, that whoever meets a Fu-
 neral must accompany the Corpse, and even help to carry it, if their Help is
 wanted.

The said *Persians* have retained in their Mournings that old Ceremony of tearing
 their Clothes to testify their Grief; and what is much more commendable, they
 give Alms during seven Days. But for the Satisfaction of our Readers, we shall pre-
 sent them with an Abstract of the Account, which *Chardin* gives, of what is practised
 by the *Persians*, from the Death of the sick Person to the End of the Mourning
 for him.

“ At the first Signs of an approaching Death small Lamps are lighted on the
 “ Terrass or flat Roof of the House; this puts the Neighbours and Passengers in mind
 “ to pray for the sick Person. *Molla's* or Priests are sent for; they preach Repen-
 “ tance to him, mentioning all the Sins of which he may have been guilty. He
 “ answers *Tubé*, that is, *I repent*, to each Sin mentioned; and when he has lost his
 “ Speech the *Koran* is read by his Bed-side, till he gives up the Ghost. This is
 “ soon notified to the whole Neighbourhood by excessive Out-cries and Lamenta-
 “ tions. The Relations and other Friends rend their Clothes from the Neck to the
 “ Girdle, tear off their Hair, scratch their Faces, strike their Breasts, and give all
 “ the Signs of Sorrow and Despair; but the Women exceed all Bounds of Mode-

^a This Custom of eating and drinking at Funerals is very antient, and may be as a Token of another
 Life, and of the Immortality of the Soul. So some Nations have looked upon Birth-days as Subjects of
 Sorrow, and the Death as joyful Festivals. See *Pomton. Mela*, Lib. 2. *de situ Orbis*, Chap. 2.

^b See *Thevenot* above cited, *Chardin*, Tomb. 4. Pag. 109. and others.

“ration in their Grief, not without a Mixture of long Complaints, tender and
“moving Speeches, addressed to the Deceased.

“The *Cazy* or Judge is acquainted with the Death : They tell to his Porter
“*such an one is Dead* ; he answers, *May your Head be found* ; and goes to the Judge
“to get from him a sealed Piece of Paper, by which he gives Leave to have the
“Body washed : The Leave costs nothing, but the Porter who delivers it has some
“Perquisite more or less according to the Rank and Abilities of those who desire
“it. This Paper is carried to the *Mordichour* or Body-washer : (Which is
“an Office he alone, or those whom he appoints, can perform ; to the End that the
“Number of the Dead may be known, and what Distemper carried them off.)
“The said *Mordichour* sends Men to wash the Corpse of Men, and Women to
“wash Women. The Washer takes off the Clothes from the Corpse ; (they are
“his Perquisites, for no one can touch a dead Person without being defiled) and car-
“ries it to the washing Place. There are such Places in every Town, situated in
“a retired and covered Part of it. *Ispahan*, for Instance, being divided into two
“Parts, has two *Mordichours*, and amongst other washing Places there is a very
“large one in a back Court of the old *Mosque*, twenty Steps under Ground.
“This is done only to the Poor, for the Rich are washed at home in a Basin
“covered with a Tent, lest any one should see the Corpse : When it is washed, all
“the Openings are stopt up close with Cotton, to keep in the foul Humours
“which might defile it.

“This being over, the Body is put into a new Linen Cloth, on which, those
“who can afford it, cause some Passages of their holy Books to be written. Some
“I have seen which contained the *Youchen*, a Book concerning the Attributes of
“God, to the Number of a thousand and one, which odd Reckoning is to shew
“the infinite Perfections of God, which are not to be comprehended by a thousand
“Ideas, more than by one. The Linen about the Corpse of *Saroutaky* (an
“Eunuch Grand Vizier, who was murdered in the Reign of *Abas II.*) contained
“the whole *Koran* wrote with *holy Earth* steeped in Water and Gum. They call
“*holy Earth* that of those Places of *Arabia*, which the *Mahometans* look upon as
“consecrated by the Bodies of the Saints who died there.

“In this Condition the Corpse is placed in a remote Part of the House, and if
“it is to be carried to some distant Burying-place, they put it in a wooden Coffin,
“filled with Salt, Lime, and Perfumes, to preserve it. No other Embalming is
“used in the *East*. They do not take out the Bowels, this seems to them un-
“cleanly and wicked. *Persia* being a hot dry Country, the Bodies are soon put in-
“to their Coffins, otherwise it would not be possible to do it, because they swell
“immoderately in eight or ten Hours. The Funerals are not accompanied in the
“*East* with much Pomp. A *Molla* comes with the Coffin of the next *Mosque*, an
“ill contrived, rough, unhew'd and ill jointed Box, made up of three Boards,
“with a Cover which turns by a Peg ; the Corpse is put into it, and if the De-
“ceased was poor, carried off without any farther Ceremony ; the Bearers only
“go with it, very fast and almost running, and pronouncing slowly the Words
“*Alla, Alla*, that is, *God, God*.

“At the Funeral of a Person of Quality, or one who is rich, the Ensigns or Ban-
“ners of the *Mosque* are carried before the Corpse : They are long Pikes of different
“Sorts, some have at the End a Hand of Brass or Copper, which is called *the Hand*

“ of *Aly* ; others a Half-Moon, others the Names of *Mahomet*, of his Daughters,
 “ and of his twelve first lawful Successors, done in Cyphers ; these last are called
 “ *Tchardé Massoum*, that is, *the fourteen pure and holy ones*. There are still more
 “ Poles carried, at the Top of which are put some Brads or Iron-plates, three
 “ Fingers broad, and three or four Feet long, but so thin that the least Motion
 “ makes them bend ; to them are tied long Slips of Taffety, which hang down
 “ to the Ground. These Banners are followed by five or six led Horses, with the
 “ Arms and Turbant of the Deceased : Next to them comes the *Sirparé* or the
 “ *Koran*, divided into thirty *Guifve* or *Parts*, wrote in large Characters, each Letter
 “ being an Inch big : The chief *Mosques* have such a one ; thirty *Talebelme*, or
 “ Students, carry each one Part, and read it, so that the Whole is read over, before the
 “ Body is put into the Grave. At the Burial of a Woman the *Tcharchadour*, that is
 “ a Pall supported on four long Sticks, is placed over the Coffin. This is the greatest
 “ funeral Pomp which the Friends and Relations cannot exceed, unless by adding
 “ more of each Sort of Standards, &c.

“ The Neighbours or Servants of the Deceased carry the Corpse, no Bearers being
 “ appointed to perform that last Duty : But the *Mahometan* Law teaches its Follow-
 “ ers to lend a Shoulder, and carry the Coffin at least ten Steps. I have seen Per-
 “ sons of Note alight when they met a Funeral, comply with that pious Custom,
 “ and then get on Horseback and proceed in their Journey, They do not bury any
 “ one in their *Mosques*, because, though the Corpse is purified, yet whatever it
 “ touches, or the Place in which it is put, is looked upon as defiled.

“ In small Towns the Burying-places are on the Road-side, without the Gates,
 “ as a moral Instruction to the Living : But in great Towns situate in a dry Air se-
 “ veral Church-yards are to be seen. The Graves are smaller in *Persia* than in other
 “ Countries, only two Feet broad, six in Length, and four in Depth : On that
 “ Side of them, which is towards *Mecca* they dig a slanting Vault, which is as
 “ long and broad as the first Grave ; they thrust the Corpse into it without a Coffin,
 “ the Face towards *Mecca*, and place two Tiles to cover the Head from the Earth,
 “ when the Grave is filled up : If the Deceased was rich or a Warriour, his
 “ Turbant, Sword, Bow and Quiver full of Arrows are set by him, and the Vault
 “ is plaistered up with Tiles. The *Sakieds*, who pretend to be Descendants of
 “ *Mahomet*, have no Earth thrown upon them, their Grave is only covered with a
 “ Stone or Brick, or that sort of hard brown Marble common in *Persia*.

“ At the End of each Tomb Stones are erected, with a Turbant if it is a Man's
 “ Grave ; but plain if a Woman's. The said Tomb-stones ought not to exceed the
 “ Height of four Feet ; commonly they are but two Feet high : The Inscription
 “ on them, does not declare the Name, or Praises of the Deceased, it only
 “ contains some Passage of the *Koran*. The common People begin to visit the
 “ Grave, at the End of eight or ten Days ; the Women particularly never fail :
 “ The Churchyards are full of them, Morning and Evening, and on some parti-
 “ cular Festivals ; they bring their Children with them, and lament the Loss of
 “ their Friends with Tears and Cries, beating their Breasts, tearing their Hair,
 “ scratching their Faces, repeating the several Dialogues, and long Discourses,
 “ which they heretofore held with the Deceased : Every now and then saying,
 “ *Roub, Roub, Soul, Spirit, whither are you gone ? Why do you not animate this*
 “ *Body ? And you Corpse, what occasion had you to die ? Did you want Gold, Silver,*

“ *Clothes*

“ *Clothes, Pleasures, or tender Treatment?* They are comforted, and led away by
“ their Friends : Sometimes they leave there Cakes, Fruits, Sweet-meats, as an
“ Offering to the Angels, Guardians of the Grave, to engage them to be favour-
“ able to the Deceased.

“ People of Quality generally order their Corpse to be buried near some great
“ Saint of their Sect. They are seldom carried to *Mecca* or *Medina*, they being
“ at too great a Distance ; but either to *Negef*, a Town in the Country called
“ *Kerbela*, where *Ali* the grand Saint of *Persia* lyes interred, or to *Metched*, near
“ the Grave of *Imam Reza*, or to *Com* near *Fatimé*, both were Descendants of
“ *Ali*, or to *Ardevil*, near *Cheik Sephy*, at the Distance of two or three Months
“ Journey. Whilst they prepare themselves for this long Voyage, the Coffin is put
“ in some great *Mosque*, where Vaults are made for that Purpose, which are
“ walled up, to keep the Body from being seen, and they do not take it out, till
“ every Thing is ready to carry it off. The *Persians* fancy that such Corpse suffer
“ no Alteration ; for, say they, before they putrifie, they must give an Account to
“ the Angels, who stay at the Grave to examine them : But I have often met
“ with dead Corpse which stunk enough to convince them of the Folly of such
“ a Notion. The funeral Convoy never goes through a Town, this would be a
“ bad Omen, as they think ; *the dead must go out, but not come in*, is a common
“ Saying amongst the *Persians*.

“ The Mourning lasts forty Days at most ; it does not consist in wearing black
“ Clothes, (that Colour is looked upon in the *East* as *the Devil's Colour*, and
“ *a bellish Dress*) but as we said before, in loud Cries and Lamentations, in sitting
“ without Motion, half clad with a brown Gown or one of a pale Colour ; in fasting
“ for eight Days, as if they were resolved to live no longer. Other Friends send or
“ come themselves to comfort the Mourners. On the ninth Day the Men go to
“ the Bagnio, have their Head and Beard shaved, put on new Clothes, return their
“ Visits, and the Mourning ceases abroad ; but at home the Cries are renewed now
“ and then, twice or thrice a Week, chiefly at the Hour of the Death : These
“ Cries diminish gradually till the fortieth Day, after which no farther mention is
“ made of the Deceased. The Women are not so easily comforted for the
“ State of Widowhood is generally for Life in the *East*.

“ The Motives of Consolation alledged in *Persia* on the Death of Friends and
“ Relations are rational, and grounded on solid Philosophy. They compare this
“ Life to a *Caravan*, or a Company of Travellers ; all come at last to the *Cara-*
“ *vanferay* or Inn, yet some arrive sooner, some later.”

A

Continuation of the foregoing

DISSERTATION;

O R, A

General Account of the Religious Ceremonies

O F

M A H O M E T I S M.

WE shall insist chiefly on the *religious Ceremonies of Mahometism*: But before we enter upon the Description of the Clergy of the *Mussulmen*, we must premise a short Account of the Power of their Monarchs.

The Sultan or Grand Seignior, whom this Print represents, is an absolute Prince, but often exposed to sudden Revolutions by the Soldiery, the Courtiers, and the People, rising in Rebellion against him, deposing, and sometimes putting him to Death. This happens likewise in *Persia* and *Arabia*, but much more frequently in *Africa*; the *Mahometans* of that Country being the most savage and cruel. The antient Custom, which makes Eastern Nations Slaves to their Princes; *Mussulmanism*, which submits the Subjects to the arbitrary Power of the Sovereign, may have inspired the *Africans* with that barbarous Behaviour which they have inherited from their Ancestors: However the *Mahometan* Princes, the Courtiers, and the People, are by Turns Slaves one to the other; a sad, but common Consequence of Despotism.

“ The *Cadies* and *Turkish* Lawyers ^a say, That the *Sultan* is above the Laws, that he may explain them, or abrogate them as he pleases, that his Word is the Law, and his Interpretation infallible. He often consults the *Musti*, but meerly for Form Sake, and to content the People.”

The Emperor newly chosen is led with great Solemnity to the *Mosque* of *Ajoub* or *Toup*, who is a *Mahometan* Saint, and as they say, was a Companion of *Mahomet*. There Prayers are offered up to God to obtain Strength, Wisdom, &c. with as little Success, as in some Christian Countries: The *Musti* embraces, and

^a See *Ricault*, Book 1. Chap. 1.

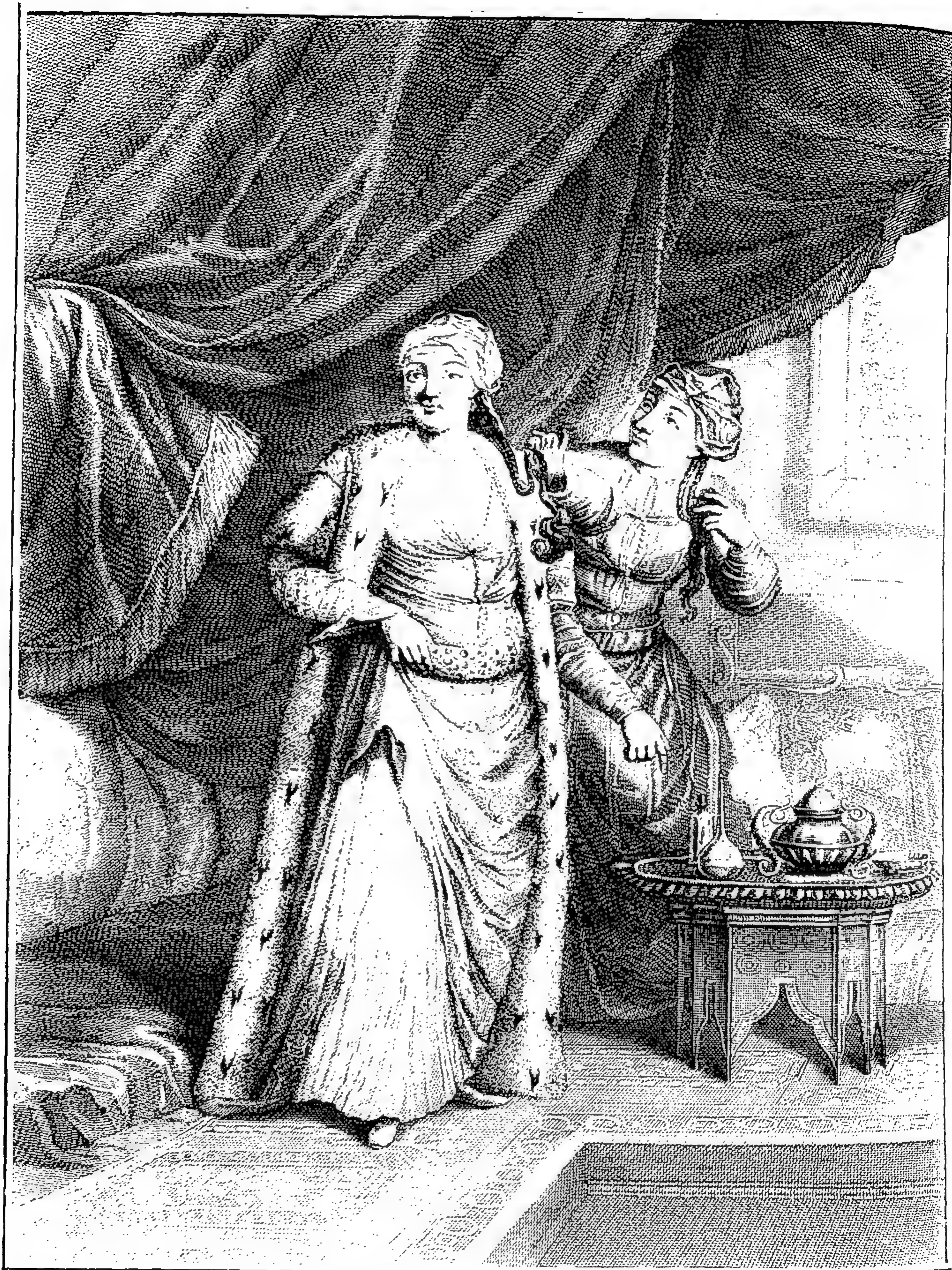


LE MOULIN de Ch. de la. 2. 2



W. P. Scott sculp. del.

LE GRAND SEIGNEUR en habit de cérémonie le jour de Beïram



B. Picart sculpt. del.

LA SULTANE JASSEK, ou SULTANE REINE



LE CADI-LESKIER, Chef des Loix. Il y en a un d'Europe et un d'Asie.

EMIR Homme de Loy de la Race de Mahomet



PASHA Homme de Loy dans son Etude.

IMAM, Ministre d'une Mosquée.

gives his Blessing to the Sultan, and girds him with a Sword, says *Thevenot*. The Prince takes an Oath to protect the Religion and Laws of *Mahomet*; the Viziers and Basha's having first made a low Bow to him, touching the Ground with their Foreheads, kiss the Hem of his Robes, &c. on their Part, this is an outward Ceremony, in which the Heart has seldom any share; and on the Prince's Side, as the *Koran*^a gives him the Title of *the Mouth and Interpreter of the Law*, the Wisdom which was begged of God in his Behalf, consists only in following his Passions, which are favoured by the Courtiers for their own Profit, without ever minding the Interest of the People, whom they think born only to be Slaves. *Ricault* makes some highly judicious Observations^b on the Authority of the Grand Seignior, to which we refer our Readers, who will find in them, that the *Mahometan* Doctors are not ignorant of the Distinction between *the two Swords*^c. In civil and temporal Affairs, the Prince is arbitrary, and his Will is his Law, say they, but it is not so in religious and spiritual Concerns in which his Power is confined: But they may, like other Nations, mistake the Power claimed by their Priests, for Religion's Rights; this is best known by reading their History, and being acquainted with their Politicks. Be that as it will, the greatest Lords in *Turky* value themselves as much upon the Title of *Kouli* a Slave, as any *Englishman* can do upon the Denomination of a *Freeholder*; such are the different Notions of different Countries.

The *Mufti*^d represented in the Print is the Head of the *Turkish* Clergy, and of the Doctors of the Civil Law; he is the Interpreter of the *Koran*, and the Governor of Religion. When consulted about Cases of Conscience, his Answers are always accompanied with this Restriction, *God knows what is best*; a sure Proof that he neither thinks himself, or is esteemed by others as infallible. Yet *Ricault* assures us, that the *Cadies*^e follow punctually his Decisions, by which Law-suits are soon determined without Appeal or Fraud. So far they may act better than some Christians. *Tournefort* informs us, that the *Mufti* has three Officers under him, one of which states the Question free from all Circumstances which might render it more intricate; the second Copies it out fair; the third puts the *Mufti*'s Seal to it after he has answered it. The *Mufti* is wholly dependent on the Sultan, who names him, elects him, does not call an Assembly of Priests to bestow that Dignity upon him, after a long Series of Cabals and Intrigues; neither is the Sovereign afraid of deposing him. There is but one *Mufti*, who resides at *Constantinople*, and the three *Cadilifquers* of *Europe*, *Asia* and *Egypt* administer Justice under him in those respective Provinces, and the *Mufties* are often chosen out of these *Cadilifquers*.

Next to them in Dignity are the *Molla's* or *Moula's*, that is, *Master* or *Lord* in *Turky*; but the same Word pronounced *Muley* according to the *African* Dialect, is the Name of the Sovereigns of those Countries, and signifies *King*. *Bespier* in his Remarks on *Ricault* says, they are called by the *Turks* *Moula-Cadi's*, that is, *Master-Cadi's*, to shew their Superiority over the common *Cadi's*, who decide Controversies in the Absence of the *Moula's*. The Descendants of *Mahomet* are called *Emirs*^f;

^a See the *Koran*, Chap. 52. the Princes apply to themselves what *Mahomet* required of his Followers.

^b *Ricault*, Book 1. Chap. 2.

^c The spiritual and temporal Sword.

^d An *Arabick* Word which, they say, signifies a *Doctor*.

^e Another *Arabick* Word of the same Import as *Judge* or *Lawyer*.

^f This Word, according to *Bespier*, signifies any Superior, as Emperor, Prince, Captain, &c. but is particularly applied to the Descendants of *Mahomet*. They are likewise called *Cherif*, *Noble*, *Said* or *Seid*, *Prince*. *Mor*, *Mitza*, *Mir*, Words used by the *Moguls*, *Tartarians*, and *Persians*, are Corruptions of the Word *Emir*.

124 *A Continuation of the foregoing Dissertation: &c.*

They have great Privileges according to *Ricault*, and we learn from *Bespier*, that they are called *Children of the Prophet*; which Quality, whether they are really such or no^a, intitles them to wear a green Turbant, and no one is to beat them, or offer an Injury to them, under Pain of losing their Hand, which is often eluded by first taking off their Turbant with a shew of great Veneration, after which they may be ill used without incurring any Penalty. The chief *Emir* has Guards and Officers under him, as may be seen in the Print: He is called *Nakib Escoref*, which *Bespier* renders by the Word *most eminent*, and has Power of Life and Death over the other *Emirs*^b.

The *Alemdar* is an Officer of some Distinction amongst the *Emirs*; he may be called in *English* *Standard-bearer*: When the Sultan appears in publick on some solemn Occasion, the *Alemdar* carries *Makomet's* green Standard^c. We must not omit mentioning the *Effendi*^d, the *Muefims*^e, who call the People to Prayers: Our Bell-ringers and Porters or Beadles, seldom, if ever, rise higher; but the *Muefims* often become *Imams* or *Parish-priests*, who are generally chosen from the *Muefims*. A good Life, and knowing to read the *Koran*, are the only Qualifications required to be an *Imam*. The *Muſſulmen* of the vacant Parish present to the *Vizier* the Person whom they think worthy to fill up that Place: The *Vizir* orders him to read some Verses of the *Koran*, upon which he is admitted, and becomes a *Makometan* Priest without any farther Ceremony. They do not pretend to any *indelible Character*, and may become Laymen and lose their Priestly Office, *so sacred amongst Christians*, without any Formality.

The *Imams* say the Prayers aloud at the appointed Time: Every *Friday* they read some Verses of the *Koran*; they preach sometimes, but on great Festivals this is performed by the *Holgias*^f, who are Doctors, Preachers, and Lawyers, for the *Makometans* do not distinguish, as we do, the Church from the State.

The *Persians* had likewise heretofore their high Priest called *Sedre*^g, an *Arabick* Word^h, which literally signifies the *inward Part of the Body and the Breast*; but is applied as a Token of his high Dignity, to the Head of their Religion, who was the supreme Judge of all Causes Ecclesiastical in *Persia*, and even of such civil Causes which had any Connexion with spiritual Concerns. He had the Inspection of all the Churches Revenues, and collated all Benefices and Livings; at last a King of *Persia*, either upon Account of Abuses, almost unavoidable in the Exercise of so great a Power, or to diminish that exorbitant Authority, made two *Sedres*. One is named the particular *Sedre*, and takes the Administration of royal Foundations and Legacies; the other presides over the Church Income given by private Persons, and retains the general Appellation of *Sedre*, but gives Place to the particular *Sedre*. Next to them is the *Cheik-el-Islam*, called by *Chardin* the *elder of the Law*, after

^a The chief *Emir* gives a Pedigree to his Favourites. and this is liable to great Abuses.

^b They are not to be confounded with the *grand Emirs* of *Arabia Deserta*, one of whom is mentioned by *La Roque* (in his *Voyage to the grand Emir's Camp*) with large Encomiums.

^c This is very different from the other Standards mentioned by *Marfigli*, which may be seen in the Print, with the Half-moon, left out by other careless or ignorant Engravers. We should have placed amongst them the green Standard, which some say is *Pyramidal*, but as Travellers vary in their Accounts, we shall only observe, that these three *Arabick* Words are set upon it, *Nazrum Min-Allah*, Help from God.

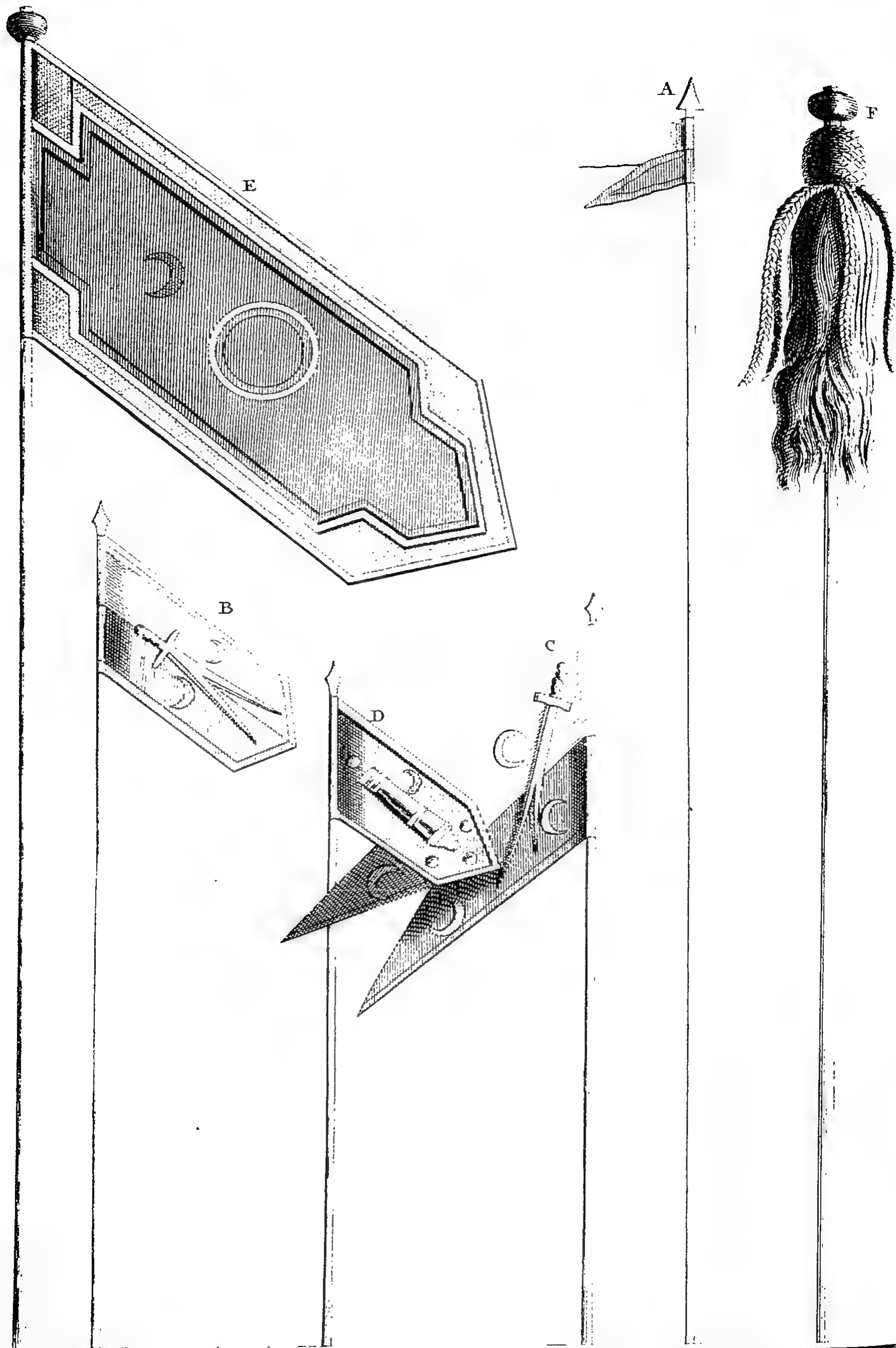
^d *Effendi*, from the modern *Greek Authorities*, signifies *Master*, according to *Bespier* in his Notes on *Ricault*. See the Print.

^e Another *Arabick* Word which, says *Bespier*, signifies a publick Cryer.

^f See *Thlevenst*.

^g The Word *Sedre* is very like *Sudra*, which denotes the Vestments of the high Priests of the *Persian* Magi's. See 2d. Vol. on *Persian* Idolaters.

^h *Chardin*, Tom. 3. Pag. 397.



A. Petite Enseigne ou guidon de la Cavalerie.
 B. Drapeau des Janissaires.
 C. Etendart de Cavalerie.

D. Drapeau des Canoniers.
 E. Etendart du Grand Visir &c.
 F. La Queue de Cheval.



EMIR Chef des descendants de MAHOMET



le grand EMIR des ARABES du DESERT



|| *CRIMINEL gardé en Perse au CARCAN*



Especce de DERSIS qui roïage



|| *RELIGIEUX de l'ordre des EDHEMITES*

whom the *Cazy* follows, though heretofore he had a superior Rank to him. These two were Dignities belonging to the Church, but they have found Ways and Means to draw all Causes to their Tribunal : In the Main, it is not an easy Matter to give an Account of the Jurisdiction of the various Dignitaries amongst the *Mahometans* in *Turky* and *Persia*, or in the *East-Indies* : The Will of the Prince is the Rule of the Increase, or Diminution of their Power ; and *Chardin* himself is not very exact, or clear in the Description he gives of them.

We may easily conclude from what has been said, that the Sovereign is the Head of the *Mahometan* Church ; the *Koran* contains both temporal and spiritual Laws, and is the Rule not only of the religious Tenets in which they must all agree to be good *Mussulmen* ; it is likewise the Standard of their civil Proceedings. The Grand Seignior raises and deposes the *Musti*, the King of *Persia* does the same by the *Sedres* and *Cheik-el-Islam* : The Emperors of the *Indies* have an equal Power as to their *Cazies* ; but what is most conducing to this absolute Authority of *Mahometan* Princes is, that all *Mussulmen* are from their Cradle taught to pay a blind Obedience and Resignation to their Will.

The *Mahometan Religious Men* have a Right to be ranked amongst their Churchmen. We have several Orders of them, so have the *Mussulmen*, some of which live in Monasteries, others in lonesom Solitudes, to be still more retired from the World, abstaining from sensual Pleasures, free from Passions, and professed Enemies to all Factions. They are generally called *Dervises* ^a, which Word in the *Persian* Language signifies literally *a poor Man* ^b, and raised that Idea in the Mind ; as the *Greek* Word for a *Monk*, signified a Man who lived apart, and out of the World, to give himself up to Exercises of Piety. These *Dervises* are allowed to marry, from which Privilege the *Christian Religious* are debarred. The Reason alledged by the *Mahometans* for this Liberty ^c is, that Men are too inconstant to remain long in the same Disposition.

The chief *Dervises* are those called *Mevelavites* ^d, who profess Patience, Humility, ^e Moderation, and Charity. They observe an exact Silence before their Superiors, with Eyes cast down, the Head leaning on the Breast, and bending their Bodies. They wear the coarsest Shirts, and the most severe have none, but put next to their Skin, a brown Waistcoat of Woollen-cloth, which reaches below the Calf of their Legs. This Stuff is made at *Cugna* in *Natolia* ^f, which is the Residence of their General. They sometimes button this Vestment, but most of them go open breasted to the Girdle made of black Leather ; and to shew their Fidelity to God, or appear more holy than others, they burn their Breast with hot Iron, and like our *Religious*, practise several Austerities, too long and various to be described. To be sure several *Mahometans* fancy such an exterior is more likely to obtain the Graces

^a See *Herbelot's Biblizth. Orient.* at the Word *Dervishe*. The *Arabick* Word *Fakir* has the same Signification, and the Word *Sofis* amongst the *Persians*. The Institution of these religious *Mahometans* is not more ancient than the Kaliff *Nasser the Samanide*, who lived in the third Age from the *Hegira*. A Tradition cited in the *Rehban*, that is, *those who fear God*, says expressly there is no Monastick Life amongst *Mussulmen*.

^b *Pietro de la Valle*, Tom. 1. Edit. in 12ves. of his Travels, says the Word *Dervis* signifies metaphorically a meek peaceable Man, and of a good Life, such as a religious Man ought to be.

^c See *Tournesfort*, Letter 14. Another Reason is, that Celibacy is discountenanced in *Mahometan* Countries, and few Convents allowed.

^d *Bespier* says *Mevelana*, signifies all Superiors, chiefly *Religious*. *Tournesfort* says they were so called from a Sultan of *Cugna*, called *Mevelava*.

^e At least they appear so before their Superiors and Strangers, but *Tournesfort* says they are not always so modest : They drink much Brandy, and even Wine, often make use of Opium. See likewise *Ricault*.

^f 'Tis the antient *Iconium*.

of Heaven, than the most fervent Prayers of other *Mussulmen*, who are regular in their Lives, and modest in their Dress, without Singularity. But to go on with the Description of these *Mahometan* Religious; their Shoulders are usually covered with a white Blanket, they go bare legged, cover their Heads with a whitish Cap of Camel's Hair, in the shape of a Sugar-loaf, or somewhat in the Form of a *Cupola*, at the Top, yet resembling a Turbant, by the Linen lapped about it. The Print you see represents a Prior of a Convent of *Dervises*, another *Dervis* who constantly travels under Pretence of preaching the *Mahometan* Faith, but is in Reality a Spy and Agent to bring about Affairs of various Sorts; two other *Dervises* differently clad, one of which, according to *Ricault*, Book 2. Chap. 13. has an oval shining Stone of Marble, Alabaster, or Porphyry, which presses his Lips together, as an Emblem of Silence, Discretion and Prudence: Such was the Heathen God *Harpocrates*, represented with a Finger on his Mouth.

A farther Account of the Institution of these *Mahometan* religious Orders, of their Noviceship, their Austerities, their pretended wonderful Operations, to cheat the People, as Mountebanks do, of the Privilege which the *Egyptian Dervises* claim by Inheritance, of enchanting Serpents and other venomous Insects, &c. may be found in *Ricault*, in his Commentator *Bespier*, and in all Travellers before them or since, who are all unanimous in these Particulars, and in most of the remarkable Things in the *East*.

The said Print contains also a *Deli*, literally a Fool or Madman: But, as *Ricault*^a says, the *Deli's* are rather a Mixture of a Virtuoso and a Bully; of which he gives several Instances; and likewise of their Endeavours to appear the reverse of what is their real Character, not unlike the Hypocrites of all Religions.

The *Santons*, one of whom is likewise here engraved, are a wretched Sort of Men, as described by *Olearius*^b under the Denomination of *Abdals*, that is, according to *Bespier*, wholly devoted to God. They go bare headed, and with naked Legs, half covered with the Skin of a Bear, or some other wild Beast, without Shirts, having only a leathern Girdle about the Waist, from which hangs a Bag: Some of them have about the Middle of their Bodies a copper Serpent, bestowed upon them by their Doctors, as a Mark of their Learning. *Ricault* adds to this Representation of *Olearius*, that they are also called *Calenders* or *Calenderans*, but deserve better the Name of *Epicureans* than of *Religious*. They are dangerous to any Religion or civil Society, pretending that all Actions are indifferent, which opens a wide Entrance to the greatest Disorders; as does also another of their Opinions, that God is served in Stews and Taverns, as well as in the *Mosques*, and by Prayer, &c. They carry in their Hands a kind of Club, which they use, as our Mountebanks do their Rods: And indeed they are perfect Quacks and Cheats selling Relicks to Bigots, as the Hair of *Mahomet*, &c.

Lastly, the above-mentioned Print shews an *Edbemite*, which is an Order of Hermites in *Persia*, settled chiefly in the Province of *Chorazan*: They lead a hard mortified Life, and fancy themselves *illuminated*; their Imaginations being heated by their Austerities: Such fanatical Dispositions may be found in Northern Climates, as well as in these hotter Regions. However, we see there are in all Countries, Men

^a Book 3. Chap. 10.

^b Tom. 1. of his *Voyages*, Pag. 971. and following, in the Folio Edit. of *Holland*.



PRIEUR d'un COUVENT de DERVIS



DELI espèce de BRAVE qui suit le GRAND VIZIR



Diférens habillemens des DERVIS



SANTON autrement CALENDER et ABDAL

who retire from the World, some to serve God in the Sincerity of their Hearts, others upon different Motives, often taken Notice of in this Work.

The *Mosques* have no Steeples nor Bells, as every one knows ; the *Muefims* supply the Want of Bells or Clocks, calling the People to Prayers, and telling the Hour from the *Minarets*, turning first to the *South*, then to the *North*, so to the *East*, and lastly to the *South*. Purification always goes before Prayers. They do not enter into a *Mosque* till they have pulled off their Shoes ; they reverently bow to the Place where the *Koran* ^a lyes, devoutly lift up their Eyes towards Heaven, stopping their Ears with their Thumbs, behaving with Modesty and Humility. Their Prayers are directed to God alone, as being the only lovely, the only worthy to be adored, the only Master of our Hearts and Thoughts, the only one who can forgive and shew Mercy to us, &c. They reproach too, and repent themselves of not having paid him all the Veneration due to his Eternal Majesty : The Prayer from which this Extract is borrowed ^b, contains no idle Repetitions, no senseless and dark Expressions (as many Prayers ^c in other Countries) under Pretence of a superior and more refined Spirituality. *Mahometism* ^d earnestly recommends Prayer, as being the Key of Heaven, if performed with a Mind well disposed, free from Distractions, with Faith, and a competent Knowledge of what we are to ask of God. To this End *Mahomet* forbids praying ^e when drunk, or in such Circumstances in which sensual Pleasures, though lawful, are apt to overcome, and be an Hindrance to the right performing religious Duties. Moreover *Mahomet* always joins Alms ^f to Prayer ; but then he recommends so frequently the Cleanliness of the Body, that his Religion becomes Pharisaical.

Besides the use of Beads, (which a Traveller, more knowing in modern History than in Antiquities, pretends ^g the Christians borrowed from *Mahometans*) the *Perfians* make use of several other Utensils, in their Devotions : First, They put upon their Shoulders the *Habba*, which seems to be an Imitation of the *Jewish* ^h *Taleb* or *Arbananfot* : Secondly, The Carpet on which they pray, must be in the Shape of a *Mosque's* Roof. Thirdly, On this Carpet are placed the *Koran*, a Comb ⁱ for their Hair and Beard, a Looking-glass, the above-mentioned Beads, some Relicks, such as Pieces of Stuffs and other Things used in publick Processions, or to cover the Tombs of Saints : Lastly, Some of the holy Earth of *Mecca*, about the Shape and Size of a Plate, some round, some square, &c. stampd with the Names of God, of some Saints, or the Profession of Faith, or some Sentences of the *Koran* : “ The use of these Plates is to put their Foreheads upon them in those Adorations, “ in which the Head is to touch the Ground ^k.”

We shall now present our Readers with an Account of their Feasts. *Friday* is kept holy by *Mahometans*, as the *Saturday* by the *Jews*, and *Sunday* by *Christians* ; either upon Account of *Mahomet's* Entry into *Medina*, or because God ended the

^a *Tournefort's* Letter 14. above cited.

^b See *Tournefort* in the same Place, and *Chardin*, Tom. 4. Chap. 5.

^c See many Prayers of the *Mysticks* and the late *Quietists*.

^d See the *Koran*, Chap. 2. Chap. 5. and Chap. 20. in which *Mahomet* recommends domestick Prayers.

^e See the *Koran*, Chap. 4. where he is more rational than many-Casuits.

^f *Be constant in Prayer and Alms*. Ibid. See *Tournefort*, ibid. and *Ricault*, Book 1. on their Charity even to Plants, and to the Dead.

^g ^h *Chardin*, Pag. 118. see the first Volume of this Work, Part 2. of *Jews* and *Roman Catholics* about Beads, Canonical Hours and the *Taleb*, &c.

ⁱ See in *Tournefort* the Respect of *Mahometans* for their Beards.

^k So says *Chardin* of whom we borrowed these Particulars.

Creation on that Day^a, or rather out of Policy; this being the Day, on which the antient *Arabians* held their publick and solemn Meetings; *Mahomet* kept to it: For as *Abulpharage*^b observes, the real Motive of establishing Festivals was that by publick Assemblies they might be more united, and have some Rest from their Labours. However the *Mahometans* are very profuse in their Praises on that Day, which they call the *chief and most excellent of all Days*, on which the last Judgment will happen.

Their Months are twelve, alternately of thirty and twenty-nine Days, in all 354. so their Year is eleven Days shorter than ours, which Inconvenience is, as we said before, remedied by adding a Month at proper Periods; to which we shall add here, that by the most exact Computation the *Mahometan Hegira*, began *July* the 16th in the Year of *Christ* 622. The Names of these Months are, 1. *Moharram*. 2. *Saphar*. 3. *Rabia* the First. 4. a second *Rabia*. 5. *Sjumada* the First. 6. a second *Sjumada*. 7. *Resjeb*. 8. *Siaban*. 9. *Rhamadan*. 10. *Sjewal*. 11. *Dulkadha*. 12. *Djakassja*, or *Dulbaggia*.

Four of them, viz. *Moharram*, *Resjeb*, *Dulkadha* and *Dulbaggia* were looked upon as sacred by the antient *Arabians*. No War, no Hostility, was lawful, if begun, or carried on in these Months, and most of the *Arabian* Tribes observed this so punctually, that even the Murderer of their Father, or Brother, was not to be punished, or any Violence offered to him, at that Time. *Dulbaggia* was sanctified by the Pilgrimage of *Mecca*, *Dulkadha* as a Preparation to it, and *Moharram* as coming from it. *Resjeb* was held still in greater Veneration, being kept as a Fast by the *Arabian* Idolaters, who on the contrary spent the Month *Rhamadan* in Debauchery and Drunkenness. *Mahomet* seems to approve this Institution of the sacred Months in his *Koran*^c, wherein he blames those *Arabians* who being tired with living so long without robbing, of their own Authority deferred the Sanctification of *Moharram* to the Month following. Against these Tricksters he enforces the keeping of the said three Months, except the Case of a War against Infidels.

The first Feast we shall take Notice of, is the Moon, of the Month *Sjewal*, because the *Bairam*^d celebrated in that Month has some Affinity with our new Year, by the good Wishes and Congratulations then in Use with the *Mahometans*. This *Bairam* follows the *Rhamadan* Fast, as *Easter* does that of *Lent*, and the *Mussulmen* begin it by a solemn and general Reconciliation, as our *Easter* is remarkable by the Paschal Communion. The *Bairam* is published, at the first Sight of the Moon of *Sjewal*, or if, the Weather being cloudy, the Moon cannot be seen as expected, the Feast begins on the Day following; for in that Case they suppose the Moon is changed^e. The Diversions then used are represented in this Print. Seats are set in the Streets, so contrived, that those who set in them may swing in the Air, being pushed faster or slower; these Seats are adorned with several Festoons. They have also Wheels, on which People are alternately at the Top, Middle, and Bottom; a common Emblem of Fortune, the Changes of which, though so often described

^a See *Sale's* Notes on Chap. 62. of the *Koran*.

^b See *Abulphar. de moribus Arabum*, Pag. 30. and *Pecock's* Remarks, Pag. 317, and 318. of his *Specim. Hist. Arab.* where he makes curious Observations on the *Friday*.

^c See *Sale's* Preliminary Discourse, Sect. 7. Pag. 147.

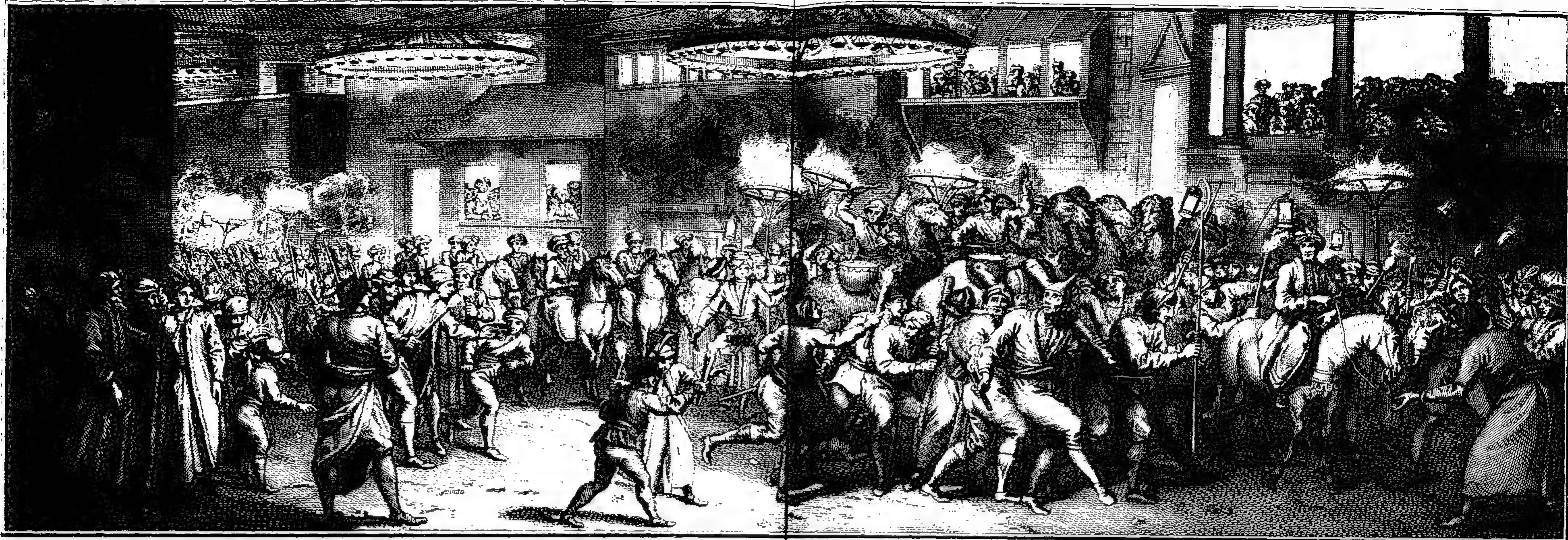
^d See the *Koran*, Chap. 5. and 9.

^e They have two *Bairams*, one great here described, the other less, seventy Days after it, viz. on the 10th of *Dulbaggia*. This last is called the Feast of Sacrifices, on Account of the Victims offered during the Pilgrimage of *Mecca*.

^f See *Ricault*, Book 2. Chap. 24. See also *Thevenot* and *Tournesfort*.



Le BAIRAM ou la Pague des MAHOMETANS



Le CARNIVAL des TURCS



La FÊTE d'JUSSEÏM.

in Prose and Verse, still overtake us when most unexpected. The Night betwixt the 4th and 5th Day of *Resjeb* is solemnized, on Account of the *Rhamadan* Fast, though it happens two whole Months After. The Night from the 26th to the 27th of the second *Rabia* is sacred, because *Mahomet* went then to Heaven upon the *Borak*: As that Impostor's Birth has occasioned the keeping holy the Night of the eleventh to the twelfth of *Rabia* the first. The *Rhamadan* is according to Travellers a Mixture of Devotion and Debauchery: It begins with a kind of Carnival, represented in this Place, and which *Thevenot*, an Eye Witness, describes ^a in the following Words. " The 12th of *June* 1657 was the *Turks* Carnival or Beginning of their " Fast it is called *Laylet el Kouvat*, that is, the *Night of Power*, because the " *Mahometans* believe that the *Koran* then came down from Heaven. After Sun- " set, Lamps are lighted in all the Streets, chiefly in that called *Bazar*, a long " broad, and streight Street, through which the Procession marches Ropes are hung " every ten Steps, to which are tied Iron Hoops and Baskets, holding each several " Lamps, thirty at the least. All these being in a direct Line, furnish a fine " Prospect, and give great Light. Besides these several Figures, and the " Towers or *Minarets* of the *Mosques* are likewise illuminated. An infinite Num- " ber of People crowd the Streets, and with the *Santons*, &c. (who make Part of " the Ceremony) go to the *Cadilefquer*, who lets them know whether the *Ramefan* " is to be kept that Evening. Being informed that the Moon has been seen, and " that this is the Night appointed for the Solemnity, about two Hours in the " Night, the *Santons* on Foot, and armed with Clubs, begin the March, each of " them holds a Taper in his Hand, accompanied with other Men carrying Cresset- " lights. They dance, sing, bawl, and howl, in the midst of them; *Scheik-el-* " *Arfat*, that is, the *Prince of the Cornuto's* rides upon a Mule; as he goes by, the " People make loud Acclamations. After him several Men come upon Camels with " Drums, Kettle-drums, &c. followed by others in Masquerade-dress on Foot, car- " rying Cresset-lights, or long Poles, at the End of which are large iron Hoops " filled with Squibs and Fireworks, thrown amongst the Mob Next to these " the Men of the *Beys* proceed on Horseback with their Hand-guns, &c. . . . and " the Procession is closed by other *Santons* who celebrate by their Songs the " Beginning of *Ramefan* The Whole is composed of Scoundrels met together, " yet is comical and diverting, &c. . . . " Their Fast continues the whole Moon, and whilst it lasts, eating, drinking, even smoaking and putting any Thing into their Mouths, is absolutely forbidden from Sun-rising, to Sun-set; but in Recompence they are allowed, all Night long, to eat and drink, whatever they please, without any Restraint, except Wine. . . . and heretofore the Law punished those who were convicted of drinking Wine, by pouring melted Lead into their Throats.

The *Persians* have, says *Chardin* ^b, three Feasts peculiar to themselves, *viz.* The next Day after their Lent, the Sacrifice of *Abraham*, and the Martyrdom of the Children of their great Prophet *Ali*. To these religious Festivals we must add a fourth, which is a civil Ceremony, at the Beginning of the New Year, and usually lasts three Days, but at Court, it is kept eight Days successively. On the first Day of the Month *Zilajé*, (*Dulbaggia*) at the Moment of the Sun's entering into *Aries*, this Festival is proclaimed: It is called the *Royal* or *Imperial New Year*, to distinguish

^a In his *Voyages*, &c. Tom. 2. Book 2. Chap. 14. of the *Amsterdam* Edit. 1727.

^b In his *Voyage*. &c. Tom. 1. Pag. 239. of the Edit. in 1735.

it from the real new Year, which the *Persians* begin on the Day of *Mahomet's* Flight from *Mecca*. *Chardin* gives a full Account of this Feast, to which we refer our Readers ; and shall only take Notice, that having been disused for many Years, it was re-established ^a out of Policy, Superstition, or the interested Views of some Astronomers very powerful at Court, who pretended that the Beginning of a Solar Year was a better Omen than that of a Lunar Year, especially considering that the first ten Days of it and of the Month *Moharram*, are Days of Mourning in Memory of the Martyrdom of *Aly's* Children.

This last mentioned Solemnity is better known by the Name of *Hussain* or *Hoffein's* Feast. He was Son of *Aly* and of *Fatima*, Daughter to *Mahomet*, and was killed in a Battle, which he lost, disputing for the Dignity of *Kalif*. *Hassien* his Brother lost his Life with him. The Death of these *Mahometan* Prophets, or Heroes is still mourned for, as represented in this Print, where some are seen half naked, and dawbed over with Blood, in Memory of their tragical End, others black their Faces and loll out their Tongue, with convulsive Motions of the Body and rolling their Eyes ; because these two Brothers, as the *Persian* Legend relates, suffered so much by Drought, that they became black, and their Tongues came out of their Mouths : In the Intervals of those pious Contorsions, they call aloud with all their Might, *Hussain, Hassien, Hassien, Hussain*. These Ceremonies may have been borrowed from the *Syrians* and *Phœnicians*, deploring the Loss of *Adonis*, which ^b was afterwards practised by the *Grecians*, who were Colonies settled by the *Phœnicians*, and received from them their Religion, and the Worship of that Libertine.

Thevenot ^c relates other singular Customs, observed on that Feast, which must not be omitted, because they explain the Print. Some bury themselves up to the Neck, and remain a whole Day in that Posture, having their Heads covered with an earthen Pot. Others are no less ridiculous, with Colours flying, Drums beating, all in Armour, to mimic the Battle in which *Hussain* died. Shrines are likewise carried about, with the Figure of that pretended Saint. At last Rejoicings succeed all this Shew of Grief ; they dance and jump about the Shrines. Such Follies are but too common in Christian Countries on the most solemn Occasions.

Another devout Ceremony observed on that Festival, is the preaching on the Mysteries of the two Brothers Death. “ A *Soufi*, says *Chardin*, (a Sort of Bigot who has the Art of spiritualizing Religion to Extasies and Fanaticism) entertains the Company on the Occasion of this Festival, till the Preacher comes, who reads first a Chapter of the Book called *Elkatel*, or the Murder. This Book is divided into ten Chapters, containing the Life and Death of *Hussain*, one for each Day of the Solemnity : Then he harangues for two Hours, and omits nothing in his Power to draw Tears from the Audience.” The Women play their Part, beating their Breasts, crying and lamenting, to excite others to imitate their Sorrow. And this is all the Benefit reaped from such outward Marks of a sensible Grief, which seldom works sincere and lasting Conversions, either amongst the *Persians*, or in other Countries ; such passionate, religious, tender Affections seldom last longer than the Sermon, and then give Place to Passions of another Tendency.

^a The same *Chardin*, Pag. 240.

^b *Thammuz*, whom some take to be *Adonis*, others for *Osiris*, lamented by the *Egyptians*. See *Selden*. Chap. 9. *Syntag.* 2. *de Diis Syris* & *Beierus* in his Additions.

^c In his *Voyages*, &c. Book 2. Chap. 13. Tom. 3. Edit. of 1727.



CALFALCADE du



Dubouy inv.

La FÊTE du



GRAND SEIGNEUR.



IDS au MOGOL

Ch. Duglas fecit.

Forty Days after this Feast, that of *Hoffein's* Head is kept, they say it was miraculously re-united to its Body. The Death of *Aly* is also celebrated with great Solemnity.

Abraham's Sacrifice is one of the chief *Mahometan* Festivals: The *Turks* call it *Behul Bayram*, that is, says *Chardin*, the great Feast; a Description of it may be seen in that and other Travellers, whom we do not think necessary to copy. We refer our Readers to those Writers, concerning the Feasts of *Adam's* Death; of the Peace concluded between *Mahomet* and the *Arabians*, in the eleventh Year of the *Hegira*; of the Gift of the Ring, in Memory of *Aly's* Charity to a poor Man, to whom he gave a Ring of great Value, not to be interrupted in the Fervour of his Devotions, and of other religious and civil Solemnities. But we shall introduce an Account of two Ceremonies worth Notice, both by reason of the Stamps which represent them, and because they regard crowned Heads. The first is a Cavalcade of the *Grand Scignior*, which *Thevenot*^a describes in the following Manner. “The Sultan^b being desirous to make the Ambassador of the *Mogul*, a Witness of his Glory and Riches; resolved to march through the Town with Pomp. I had often seen him, says our Author, particularly on the Day, after the Night dedicated to the Birth of *Mahomet*. His *Doliman* was of a Flesh coloured Sattin, and his Vestment of near the same Colour. On his Turbant were two black Tufts of Feathers, adorned with Diamonds, the one streight, the other bending towards the Earth. Many Eunuchs richly mounted went before and behind him, two Equeries on Foot were near his Stirrups, the great on his Left, the other on his Right. He was followed by two Pages, one on the Right-side, carrying his Sword, Bow^c and Quiver, the other on the Left-side, carrying his Turbant^d. Next came the *Kilar Agasi*, and the *Capi Agasi*^e, and after them two other Pages, carrying each a Silver Pot, one full of Water^f, the other full of *Sorbet*, and some Pages more on Horseback, followed by the *Peiks*^h and *Boftangis*ⁱ on Foot. The Janizaries were ranged along the Street. The *Grand Scignior* having performed his Devotions in the *Mosque*, put on another Vest mounted a fine Horse, (the Housing was embroidered with Gold, the Bridle Gold, set with precious Stones) and returned to the Seraglio, followed by a hundred Horsemen richly equipped, besides several Eunuchs, and the same Officers as when he went. Thus I have often seen him, and when he appeared in publick, he was accompanied only by the Servants of his Seraglio. But this his Calvacade in favour of the *Mogul's* Ambassador, was the most magnificent, of any made on such Occasions. The whole Road from the Seraglio to Sultan *Mahomet's* *Mosque*, to which his Highness intended to go, was covered with Gravel: This is done on every solemn going abroad, and every Inhabitant takes care to put Gravel before his own House, so that in the Middle of the Street, a thick even Gravel Walk

^a See his *Voyages*, &c. Book 1. Chap. 57. Tom. 1. Edit. of 1727. He was an Eye-witness: All the magnificent Cavalcades are the same, as for Instance, when he has been installed by the *Mufti*.

^b *Mahomet* IV.

^c *Selictar* or *Silendar-Aga*, literally *Keeper of the Sword* in a red Scabbard.

^d *Dulbunder-Aga*, *Keeper of the Turbant*.

^e Chief Butler. But *Kizlar-Agazi*, says *Bespier*, is the *Keeper of the Maids*; *Kiz* signifies a Girl, *Kizler* Girls.

^f *Capi*, *Capa*, or *Capou Agazi*, is the *Master of the Gates*.

^h *Ebrictar*, or as *Bespier* says, *Ibrick-dar-Aga* carries the Water to drink, or for Ablutions. The *Ischiouptar* or *Cubdar* or *Kuptar-Aga*, carries the *Sorbet*.

ⁱ The *Peiks* are Footmen, says *Thevenot*, but *Ricault* says they are Pages, sixty in Number, who serve as Footmen: See *Bespier's* Note.

^j The *Boftangis* are Gardiners.

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“ three or four Foot wide, is made ready for the Grand Seignior and all his Court :
 “ The Janizaries lined each Side of this Walk. The grand *Sous-Bachi* ^a with the
 “ general Commiffary by him, and several Janizaries following him, led the Van.
 “ The Keeper of the Grand Seignior’s Dogs and Cranes, well mounted, came next,
 “ and after them the Janizaries with their ^b *Tchorbadgis* on good Horses, and wear-
 “ ing their Silver-gilt Caps, and Feathers at the Top: In the Rear of these, the
 “ Janizary ^c *Agafi*, riding an excellent Horse, and preceeded by thirty-two *Tcho-*
 “ *badgis* on Foot, took his Place. The *Spabis* ^d with their six Captains-Colonels ;
 “ the *Tchiaoux* of the Guard ^e being above fifty, all well mounted, with their
 “ Swords by their Sides, and their Clubs in their Right-hand ; and the *Mutefaraca*’s ^f
 “ on Horseback and in good Order appeared next ; and were followed by the Of-
 “ ficers who carry the Grand Seignior’s Dishes, when he eats out of the Seraglio,
 “ By the Visiers and the *Caymakan*, or Grand Visier’s Lieutenant, there being no
 “ Grand Visier at that Time : By the *Peiks* on Foot with their Silver-gilt Caps of
 “ Ceremony, shaped like *Jewish* Caps : By the chief *Peik* on Horseback : By the
 “ Grand Seignior’s Portmantua-bearer, on Horseback likewise, with Changes of
 “ Clothes for his Highness. Then eleven *Spabis* well mounted, led each of them
 “ a Saddle Horse, finely harnessed, with Silver, or Silver-gilt Stirrups, and a great
 “ lump of gilt Silver, on the Right-side of the Saddle-bow, and on the Left a broad
 “ Knife, somewhat longer than half the Arm : The whole set with a Multitude
 “ of precious Stones. Above five hundred *Solaks* ^g came next, on Foot ; their *Deli-*
 “ *man* was tucked up to the Girdle, with hanging Sleeves behind ; their Caps with
 “ spread Feathers like the *Tchorbadgis*, having a Bow in their Hand, and a Quiver
 “ full of Arrows behind their Backs. In the midst of these, the Grand Seignior
 “ rode on an exceeding beautiful Horse, all covered with innumerable Jewels.
 “ His Vest was of Crimson Velvet, on his Turbant were two Tufts of black
 “ Feathers, adorned with large Diamonds, to the Height of two Fingers, and more.
 “ One Tuft went streight up, the other bending downwards. On his Right-side
 “ walked his grand Equery, and the lesser on his Left. His Right-hand was on
 “ his Breast, and he bowed on both Sides to the Crowds of Spectators, who in a low
 “ and respectful tone of Voice, wished him all Happiness. His Highness was im-
 “ mediately followed by the *Selibhtar-Aga* on Horseback, carrying the Sword, Bow
 “ and Quiver of the Sultan. On his left rode the Master of the Wardrobe, hold-
 “ ing in his Hand one of the Grand Seignior’s Turbants. The Cavalcade was
 “ closed by the *Kislar-Agafi*, the *Capi-Agafi* ; two Pages carrying each a Silver-pot
 “ full of Water, to give his Highness the *Abdest*, or to drink if he happened to be
 “ dry ; and by a great Number of Servants of the Seraglio all well mounted. Prayers
 “ being ended, the Grand Seignior went back to his Palace in the same Order,
 “ having only changed his Vest for a Sattin one of a deep red Colour.

^a Or *Su-Bachi* the High-Provost of *Constantinople*. See *Bespier’s* Notes on *Ricault*, Tom. 2. Pag. 709.

^b Captains of the Janizaries. See *Ricault*.

The General of the Janizaries.

^d This Word is spelt *Sefahi*, according to *Bespier*, and is pronounced *Spahi*, it signifies a Soldier or a Horseman, the *Spabis* are Cavalry.

^e *Bespier* is of Opinion that the *Tchiaoux* or *Chiaoux* are Life-guard Horsemen : But *Ricault* says they do the Office of Tipstuffs or Serjeants.

^f Or *Mutefaraca*’s. They are *Spabis* of a superiour Rank. See *Ricault* and *Bespier*.

^g The *Solaks* are Janizaries who carry the Bow and Quiver on their Shoulders ; they often carry the Bow and Arrows in their Hands.



SELICTAR AGA



L'IBRIE-DAR AGA



SOLAK



PEIKOU VALET de pied

F. M. La Caze Sculp.

The second Ceremony represented in the Print, is the Manner of weighing of the *Great Mogul* on his Birth-day. *Thevenot* says this Feast is like the *Turkish Zinebz* or publick Rejoicings made, when a Prince is born in the Seraglio, at *Constantinople*, *Grand Cairo*, *Aleppo*, and all the great Cities of that Empire. At *Aleppo*^a, all the trading Corporations honour these Feasts by a solemn Procession. The Birth of the *Great Mogul*^b is kept five Days, and all that Time the Palace and the Avenues of it are adorned as in the Print. The first *Mogul* Kings began the Custom of being weighed at that Time; and *Bernier*^c says they added to it another Ceremony, no ways pleasing to the *Omrahs*^d, “ which is, that on this Occasion they are civilly “ obliged to make Presents to the King, in Proportion to their Salaries and “ some of these *Omrahs* bleed very freely.” This is the Fashion in the *East*, in order to prevent much worse Consequences, if they did not refund Part of their Profits in due Time. With us the Name of a Gift seems too low, and shews too great an Equality; the Kings therefore in a more polite Way *Hush! Fear God, and Honour the King.*

“ The Balance^e in which the Monarch is weighed, is exceeding rich, the “ Beam, the Chains, the Scales are Gold set with Jewels The King magni- “ ficently attired and loaded with precious Stones, sits upon his Heels, or stands in “ one of the Scales: In the other are placed Bales of Goods^f so well packed “ up, that none can see what is in them” They publickly declare how much “ the King weighs, and it is registered, as a Thing of great Moment to the “ State When it appears by the Register, that he weighs more than the “ foregoing Year, the People give all possible Demonstrations of Joy, by re- “ peated Acclamations, Bonfires, &c. No Doubt this will appear very absurd “ to us *Europeans*; but we must own at the same Time, that if an *Indian* was to “ give an Account of our *Ceremonies and Customs*, many of them would be judged “ by him, and not without Foundation, to be as extravagant, as what we reproach “ them with.”

We shall conclude our Description of *Mahometan* Festivals, with an Account of some Superstitions practised by the common People. The *Indian Mussulmen* have a Feast called *Choubret* by *Thevenot*, which begins with Fear and Sorrow, and ends in Hope and Joy. On this Day they commemorate the Examination of the Souls departed, by the good Angels, who write down all the good Actions they have done in this Life, whilst the bad Angels write all the bad ones. This they believe is perused by God, and for that Reason are afraid, and say a few Prayers, examine themselves, and give Alms, &c. But flattering themselves *that their Accounts will be cleared and wrote down in the Book of Life*, they end the Solemnity with Illuminations, and Bonfires, treating and making Presents to one another.

Besides the Pilgrimage to *Mecca*, before-mentioned at large, the *Mahometans* have several others to the Tombs of their Saints, and those Saints have each of them a proper Legend. Now all these Pilgrims are held in Veneration, more or less, as the

^a See a Description of those Feasts in *Thevenot*, Tom. 3. Book 1. of the second Part, Chap. 8: He explains the Word *Zinebz*, by Feast or publick Rejoicing.

^b See the same Author, Tom. 5. Book 1. of the third Part. Chap. 26.

^c See *Bernier* in the second Tom. of his *Voyage to the Mogul's Country*.

^d *Mogul* Lords. *Omrah* is in *Arabick* the Plural Number of *Emir*, which signifies a *Commander, first Officer or Prince*. But *Thevenot*, in the Preface to the third Part of his *Voyages*, informs us, 'tis used in the Singular by the *Moguls*.

^e See *Thevenot* as above.

^f *Bernier* says they are Weights which seem to be massy Gold.

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People stand affected, in regard of such Devotions. But nothing comes up to the Respect paid to the Pilgrims of *Mecca*: They are absolved from all Sorts of Crimes committed before; they even have Leave to commit new ones: For says our Author, “^a They cannot be put to Death according to Law, they are looked upon “ as incorruptible, irreproachable, and perfect Saints in this World.” Such fanatical Opinions are not confined to *Mahometans*, we have seen Examples of them in the last Ages amongst pretended Christians; and there are Means^b of leading the People, and keeping them in those Dispositions. Some of these Pilgrims, as we are told, wilfully put out their Eyes, lest they should be prophaned by worldly Objects, after the glorious Sight of the holy Places at *Mecca*. Even the Children born in that devout Voyage are reputed Saints; and ’tis looked upon as so meritorious to contribute to stock the World with such Elect, that the Women are generally willing, and charitably offer themselves to the Pilgrims, to be their Help-mates in that good Dued.

We shall give our Readers some Notion of *Mahometan* Saints, and of the Honour paid to them, by the Example of *Ali* the first Martyr for the *Perſian* Faith. They paint him^c with a two pointed Scymitar, and the Face covered with a green Vail, whereas other Saints have a white one: Our Author does not give any Reason for this Difference, he only says the white Vail is to shew, that the glorious and wonderful Features of a Saint’s Face, are not to be conceived, or painted. This Vail has some Affinity to the Rays of Glory about the Heads of our Saints, and still more to the *Nimbus*, or Cloud which covered the Heads of the antient *Heathen Gods*. A chief Article of the *Perſian*’s Belief is, that *Ali* is the Vicar^d of God. Some of their Doctors have even raised him above the Condition of human Nature, and by their indifere^t Devotion given a Sanction to this common Saying: *I do not believe that Ali is God, but I do not think he is far from being God*. We shall make no odious Comparisons; such mad Expressions^e are deservedly censured by all judicious and truly devout Persons, who have a right Idea of the supreme Being.

Besides *Ali*, there are many other Saints contemporary with, or who lived after him; some of these are in Veneration with all *Mahometans*, others only with the *Turks* or *Perſians*, or *Indians* or *Arabians*. Miracles are said to have been wrought by them, and Legends composed of their Lives for the Edification of *Mussulmen*, who visit their Tombs, and perform their Devotions there, yet says *Chardin*^f without any direct Invocation; yet he owns at last, that *they venerate and call upon the Saints, because ’tis the Will of God it should be done*.

^a *Tournefort* Letter 14. other Travellers said the same before him.

^b One of them is to lead the People blindfold, by neglecting Arts and Sciences, or destroying Books, as amongst the *Mahometans*; nay the last has been done by others. Cardinal *Ximenes* burnt five or six thousand of *Arabick* Books. See *Arnobius* in his third Book, concerning the Works of *Cicero*, *De natura Deorum*. This is often privately done to this Day by Bigots, who burn the Books they dislike, &c.

^c *Chardin* in his *Voyages*, &c. Tom. 2. Pag. 28.

^d *Chardin*, Tom. 4. insinuates that these three Words, *Calif*, *Waly*, and *Wely*, differ only in the Pronunciations. *Bespier* on *Ricault* says the Word *Chalifah*, or, as the *Turks* say, *Kalfa*, is a Title belonging to the *Grand Seigneur*, and signifies a Successor or Vicar. *Platina* makes a Man, and *Garassè* a Kingdom of that Word. See also *Herbelot* in the Article *Khalifat*, at the Beginning.

^e See *Chardin*, Tom. 4. Pag. 44. And *Herbelot* on the Word *Ali*. Some of his Disciples say he is still alive, will come in the Clouds at the End of the World, and fill the Earth with Justice, that he has appeared to several, &c.

^f He is a Man of Sense, but his Remarks are not always exact, and his Way of reasoning confused and not very conclusive. Being a Protestant, and willing to excuse the Honour paid by *Mahometans* to their Saints, at the Expense of the *Roman Catholics*, he contradicts himself, as in this Place.

A Continuation of the foregoing Dissertation, &c. 135

The Disciples and Followers of *Aly* esteem the Pilgrimage to the Tomb of *Fathmâ* or *Fatimé* ^a as little inferior to that of *Mecca*. She was the Daughter of *Mouza-Calem*, the seventh Schismatical Successor of *Mahomet*, in the Opinion of the *Turks*, without entering into an Account of her pretended Miracles, or of the Devotion shewed in this Pilgrimage; we shall only take Notice, that one of the Preliminaries of this Ceremony is to kiss thrice the Threshold and Silver Grate of the Monument. A *Molla* attends there Day and Night, and directs the Pilgrims to repeat Word for Word some Prayers, in which she is called *the Lady and Mistress of the Soul and Heart of the Faithful, the Guide of Truth, a Spotless Virgin, &c.* The Tomb is enlighthned with a great Number of Silver Lamps, the devout *Mussulmen* make their Offerings in Silver or other Things, which are deposited in a Trunk, and taken out from thence every *Friday*, to be distributed amongst the *Molla's*; and the Whole ends in a Gratification to the Priest, who introduced the Pilgrim; and for the further Sum of half a Pistole, obtains an authentick Attestation of his having performed that Devotion, &c.

The whole *Koran* is read at the Tombs of the Saints, and of the dignified *Mahometans*, and *Molla's* are hired to comply with this Duty Day and Night. Something like it is done in other Countries, but Comparisons are odious, and often carried too far. We shall set before our Readers other Practices which Christians of all Denominations will censure as superstitious.

Besides the exact Account kept of the Number of Letters in the *Koran*, no one is allowed to touch it, without being purified; and for this Reason, says *Chardin* ^b, when Persons, of a different Religion, are to be sworn before Judges, it is not done upon that Book, in which the *Persians* find seventy thousand Miracles; that is, as many as they reckon Words in it.

They have also a great Notion of Astrology, Charms, *Amulets*, *Talismans*, &c. making use to that Purpose of the Verses of the *Koran*, and of the *Hadiths* ^c. This will not seem strange to those, who know that the *Mahometan* Doctors believe the *Koran* to be a Treasure of Mysteries hidden from Men; and that it contains innumerable Secrets, which are to be found out, only by the different Combinations of the Words and Letters of that precious Book. Yet some more scrupulous, maintain those Mysteries and Secrets are not to be pried into; that the Subtilties of the Commentators are criminal; and that, at the coming of the last *Imam*, (by this Expression they mean the Last Day) all their Works will be condemned to be burnt (or thrown into Water) to shew those Authors did not understand this Book. Several ancient and modern Comments on the Bible deserve the same Fate.

Their Superstition about Eclipses is not so common as heretofore, yet that Phænomenon still affects the common People, chiefly when accompanied, or followed, by particular Events. This is grounded on the Opinion of the *Persian* Doctors, who, as *Chardin* ^d informs us, hold that the Privation of that Light is a Punishment inflicted by Almighty God, who gives that Commission to the Angel *Gabriel*. However that Superstition is very much spread in the *East*: They believe likewise that

^a This Monument is at *Coons*, in one of the most famous *Mosques* in the *East*. See *Chardin* in the first Vol. of his *Voyages*, and *Bespier* on *Ricault* towards the End of the first Tom.

^b *Chardin* above cited, Tom. 3. Pag. 411.

^c *Chardin* spells this Word *Hadi*, not *Hadith*; it signifies a *Narration* or *Legendary Tradition*. See *Herbelot* on that Word.

^d Tom. 4. Pag. 120.

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what we call the shootings of Stars, are so many Darts^a thrown by Angels against the Devils, who are at that Time endeavouring to get back into Heaven, from which they have been expelled.

It is likewise asserted that the *Turks, Persians, and Mabometans* of the *Indies*, use Blessings and other Prayers, and superstitious Ceremonies, to protect their Houses from the Assaults of evil Spirits. The Author of the *Military State of the Ottoman Empire*^b said he had seen *Talismans* and superstitious Billets, used in order to preserve the *Grand Visier's* Tent.

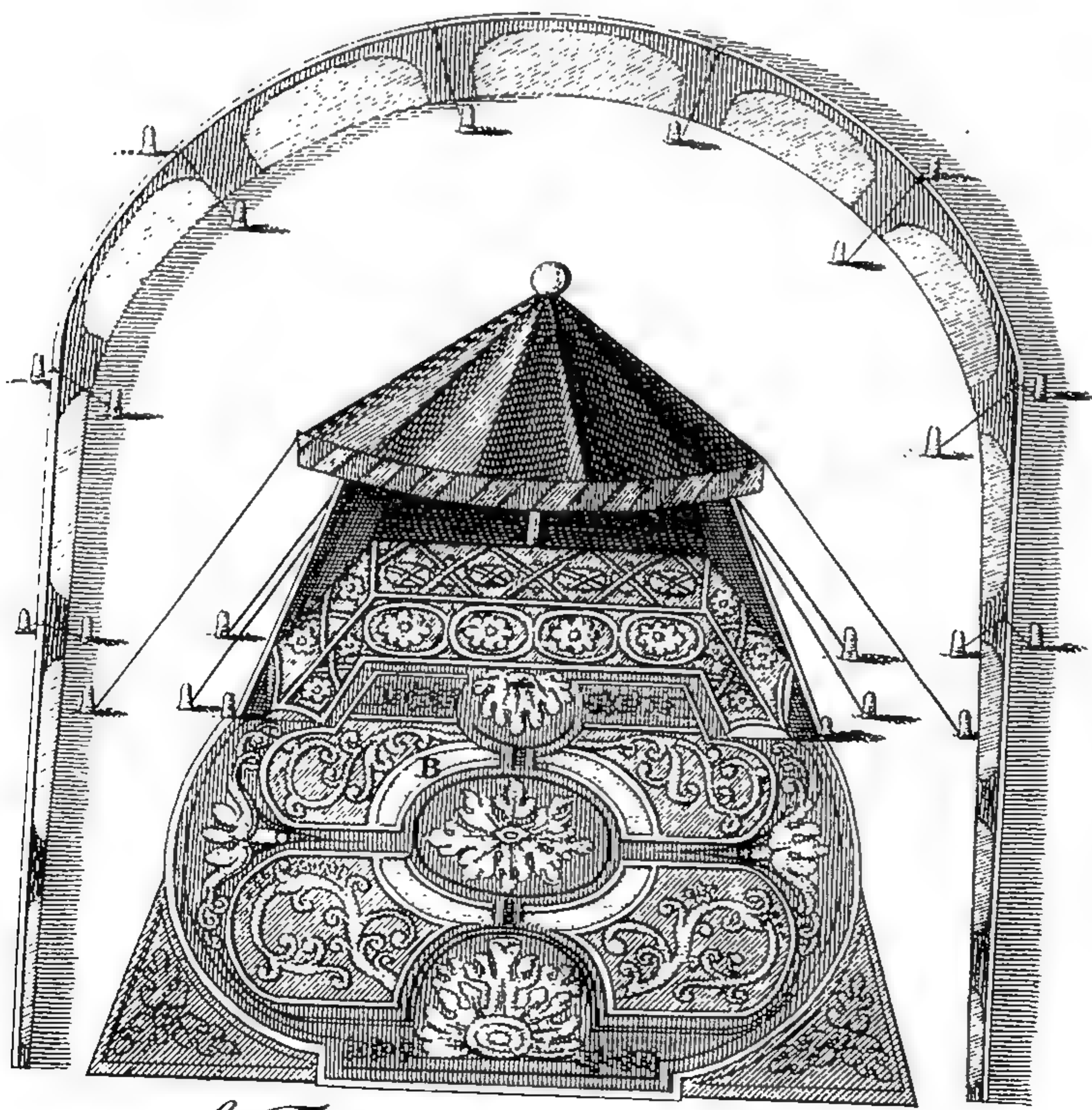
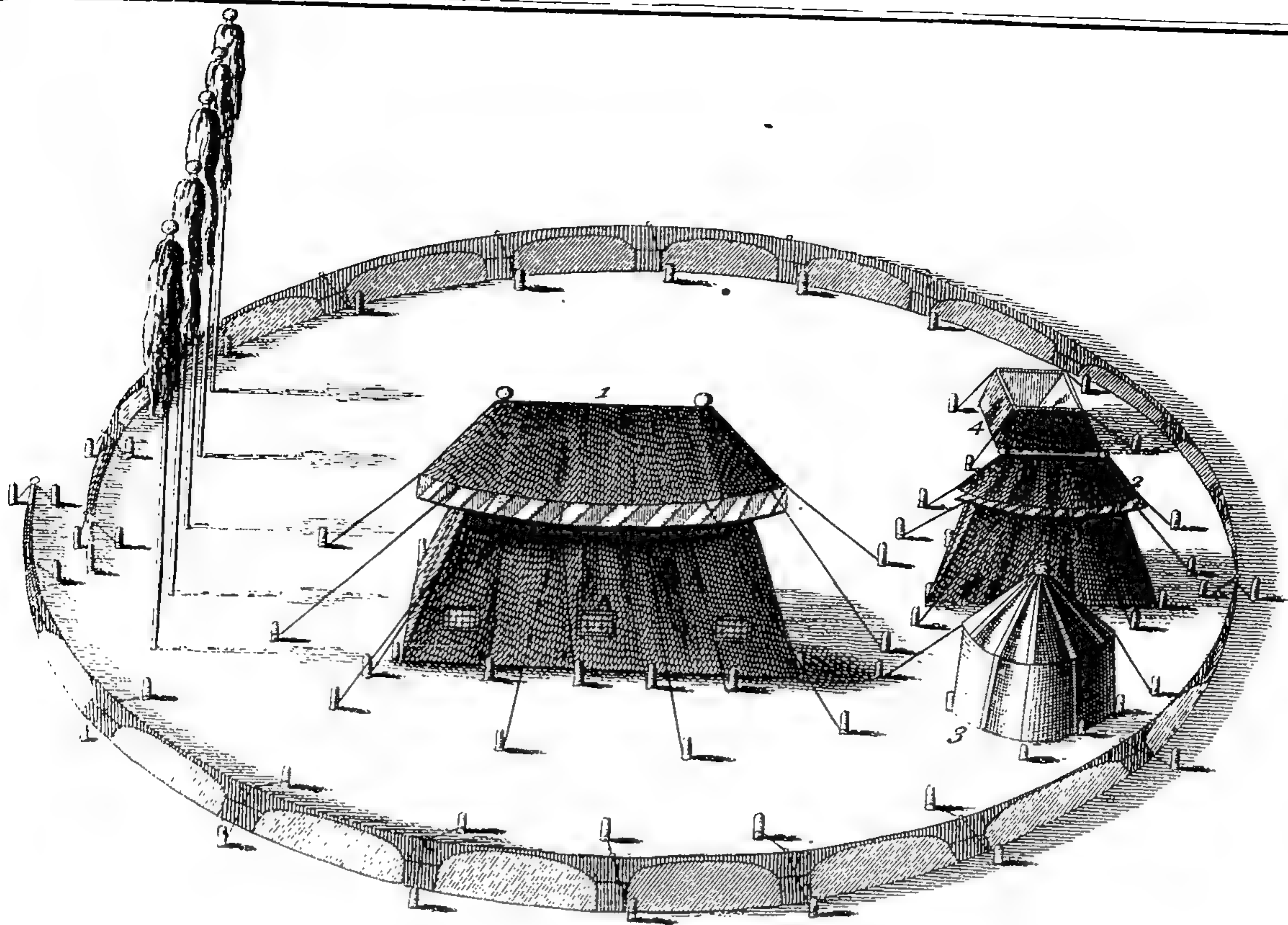
They are also, as already hinted, superstitiously charitable to Beasts. *Ricault* says, “ that they buy Birds shut up in Cages, in order to set them at Liberty
 “ that they buy Bread to feed Dogs who have no Masters and think it a less
 “ Crime to refuse giving Alms to a starving Christian, than to a Dog wandering
 “ about the Streets ” A cruel and inhuman Tenet, yet the too common Effect of Party Spirit! We are also assured, that they have a kind of religious Veneration for Camels, and look upon it as a Crime to over burden them. “ They are thus
 “ respected, says the same Author, because they are very common in the holy Places
 “ of *Arabia*, and carry the *Koran* at the Pilgrimage of *Mecca*. I have even taken
 “ Notice, says he, that those, who take care of that Beast, use the Froth, which
 “ comes out of its Mouth after drinking, and devoutly rub their Beards with
 “ it, saying at the same Time, *Hadgi-baba, O Father Pilgrim.* ” The Usefulness of the Cows has made the *Indians* worship them; the same Reason has influenced *Mabomet* to propose the Camel as an Emblem of God's Wisdom^c. *Solomon* in his *Proverbs* sends us to an Ant to learn Wisdom. After all, this general Charity of *Mabometans* for Beasts may proceed from the Opinion of the Transmigration of Souls, from Beast to Man, and from Man to Beast, which was universally spread through the *East*, and is described by the Poet in these Verses.

..... errat, & illinc
 Huc venit, hinc illuc, & quos libet occupat artus
 Spiritus, eque feris humana in corpora transit,
 Inque feras nostras, neque tempore deperit ullo, &c.

^a See *Herbelot* at the Word *Ildiz*, which is the Name of those Stars.

^b Count *Marfigli* said it to Monsieur *Picart*, and had promised him a Model of one of these *Talismans*, and to tell him in what Part of the Tent they were placed.

^c *Koran*, Chap. 8.



la Tente du grand VIZIR

A. Endroit où étoit attaché un billet superstitieux au dessus de la fenêtre.
 1. la Tente du Divan où se donne l'audience.
 2. Tente de retraite pour le grand Vizir.

B. Talisman.
 3. autre Tente de retraite.
 4. Retranchement pour certains besoins.

A
 DISSERTATION;
 ON THE
 Various SECTS
 OF
 MAHOMETISM.

THE *Mussulmen* have two Sorts of Theology, the one Scholastical and Metaphysical, called *Al-Kelam* ^a, that is, the Knowledge of the Word : The other is Practical, strictly connected with the Civil Laws of the State. The first is employed to treat of speculative Points, such as God's Attributes, their Nature, &c. It likewise is an Armoury of Subtilties about Religion, in order to maintain it by the abstracted Notions and Terms used in that Method of Disputing : But it is much fallen of late from its former Credit. Neither was it much valued in the Infancy ^b of *Mahometism*, till an *Arabian* ^c began to teach that any Doctor who should neglect the *Koran* or the *Sonna* ^d, to apply himself to scholastick Divinity, or Disputes of Controversy, deserved to be impaled, and thus carried about the Town as a Sight and Terror to others.

This scholastick Theology is confined to four Heads ^e. The first concerns the Nature and Attributes of God. The second treats of Predestination and the Will of Man, &c. The third contains the Questions about Faith and its Efficacy, Repentance, &c. The fourth enquires into the Credit of History and Reason, in religious Belief, the Office and Mission of Prophets, the Duty of the *Imams*, the Beauty of moral Virtue, Turpitude of Vice, &c.

The various Disputes on those Subjects have given Rise to several Sects and Parties, viz. 1°. The *Ascharians* ^f, Disciples of *Aschari*, who died in the Beginning of the fourth Century of the *Hegira*. They hold that God acts only by general Laws, and upon this they ground the Liberty of Man, and his Merit by good

^a See *Pocock's Specim. &c.* and *Herbelot* in the Article *Al-Kelam*.

^b See the same *Pocock* in the Notes, Pag. 195. *Cum oriri Sectæ . . . coeperunt invecta fuit*, &c. The same happened amongst some Christians.

^c *Al-Schafey* who lived in the second Century of the *Hegira*. See *Pocock*. Pag. 197. and *Herbelot Bibl. Orient.* on the Article *Al-Schafey*.

^d That is Tradition or the Oral Law.

^e See the 8th Sect. of *Sale's Prelimin. Discourse* on the *Koran*.

^f See *Herbelot's Biblioth. Orient. &c.* at the Article *Ascharians*.

Works: Yet being the Creator, he must concur to all the Actions of Men. “ Our Actions, say they, are really and effectually produced by the Creator, but the Application of them to obey, or disobey the Law, comes from us.” 2°. The *Keramians* and *Mogiaffenians*, Followers of *Mahomet Ben-Keram*, are stiff Maintainers of the *Corporality* ^a of God: But they were divided as to their Notion of it. 3°. The *Motazales* or *Motazalites* own for their Leader one *Vassel-Ben-Altha*, and believe that the Attributes of God are not distinguished from his Essence; that the Word of God (that is the *Koran*) is created; that *Mussulmen* guilty of great Crimes do not lose their Faith, yet, say they, the Name of Faithful must not be given to them, because in Reality Faith cannot subsist without good Works. They boast of being the Defenders of the Justice and Unity of God. 4°. The *Cadbarians* who give up wholly to Man’s Free-will all his Actions. 5°. The *Nadhamians*, who to soften the Opinion of their Master *Nadham*, that the Power of God is not to be restrained, but that he may do Evil, add to it, that he never does Evil by reason of the Imperfection and Shamefulness inseparable from it. 6°. The *Giabarians*, (a Branch of the much divided *Motazales*) deprive Man totally of his Free-will, and pretend that God is the Author and Creator of all his good and bad Actions. 7°. The *Morgians* ^b, whose Name may be translated *the hoping Men*, because they are in hopes that Faith alone will save them, from whence it is concluded that God is to do all for them, that Sin cannot hurt a Believer, and good Works are useless.

All the *Mahometan* Sects are either looked upon as Orthodox, or as Hereticks: These Words are equivocal in the *East*, as much as in the *West*: However those, who are reputed truly Orthodox, assume the Name of *Sonnits* or *Traditionary*. The *Sonna* is a kind of Supplement to the *Koran*; as the *Mischna* amongst the *Jews*, is to the Books of the *Old Testament*. *Mischna* and *Sonna* literally signify a *Reiteration*, and from thence, in a larger Sense, are understood as a *second Law*. The *Sonnites* are divided into four Parties, differing only in Matters of small Importance, ^c for which Reason, they are all esteemed to be in a State of Grace, and have each of them a Place in the Temple of *Mecca*, as being faithful Disciples of *Mahomet*.

These four Sects are, 1. the *Hannifians* ^d, their Leader *Abou-Hanifa* lived in the second Century of the *Hegira*. His Doctrine is followed by the *Turks*, *Tartars*, and the *Mahometans* of ^e *Jerak*. 2. The *Malekians*, from *Malek-Ben-Ans*, that is, *Malek Son of Ans*: He was contemporary with *Hanifa*, and the *Mores* of *Africa* are of that Sect. 3. The *Schafeits*, from one *Schafei*, who died in the Beginning of the third Century from the *Hegira*: The *Arabians* are his Disciples. 4. The *Hanbalians*; their Master *Hanbal* ^f died towards the Middle of the second Century from the *Hegira*. They were formerly very numerous, but are now reduced to a few *Arabians*.

The heretical Sects are those which err in Faith, or in the fundamental Articles of it. This is still ambiguous, for if those Hereticks had proved the most powerful, to be sure, they would have assumed the Name of Orthodox. Be that as it will, it is certain, that a too nice and subtle Enquiry into the Contents of the *Koran*, is the

^a ’Tis the Word used by *Herbelst*.

^b See the same Author at the Article *Morgians*.

^c *Sale* Sect. 8. *Ricault* Tom. 2. Book 2. Chap. 11.

^d *Herbelst* *Bibl. Orient.* in the Article *Abou-Hanifasty*.

^e That is *Chaldea*: There is another *Jerak* in *Persia*.

^f *Herbelst* in the Article *Hanbal*, has many curious Observations.

prime Cause of this variety of Sects, of which the *Mahometans* seem to be proud^a; for having divided the *Magi* into seventy Parties, the *Jews* into seventy-one, the Christians into seventy-two, they reckon seventy-three of their own, and cite a Prophecy^b of *Mahomet*, importing that seventy-three Divisions of his Followers should perish by Fire, and his own only saved.

'Tis useless, and would be endless, to give a distinct Account of all the various Opinions of those Sects: But we must take Notice, that they had their Rise from the Separation made by *Vassel-Ben-Altha*, which happened on this Occasion. A Question was proposed in the School of one *Hasan* or *Hassan* of *Basra*; *Whether a Man guilty of enormous Crimes is to be judged and condemned as an Infidel?* Some held the Affirmative, some the Negative: But *Vassel* without waiting for his Master's Decision, left the Assembly, his Opinion being that such a Man is in a middle State, not an Infidel, because he had Faith, nor yet a Believer, because he did not act accordingly. *Hassan* then said^c, *Vassel has separated himself from us*, upon which he and his Followers were nicknamed *Motazales*, that is, *separated*. We have already mentioned these *Motazales*, and the various Sects derived from them, and from the other three chief Parties amongst *Mahometans*, which may likewise be seen in *Sale*, *Herbelot*, *Ricault*, *Pocock*, and *Maracci*. Therefore now we shall entertain our Readers with a short Account of some Men, who aimed at becoming Heads of Parties by the same Methods which *Mahomet* had followed. Two *Arabians* opposed him, *viz.* *Mosseilama* and *Al-Afvad*, surnamed by *Mussulmen*, *The two Liars*. The first endeavoured to persuade his Countrymen, that God had joined him with *Mahomet* in the prophetical Mission. He published his Revelations to imitate the *Koran*, and finding himself at the Head of a strong Party, he wrote to *Mahomet* in these Terms. "*Mosseilama* the Apostle of God, to *Mahomet* the Apostle of God. " Let one half of the World be mine, and the other yours." He died in a Battle^d sometime after *Mahomet*, and his Sect vanished. *Al-Afvad* or *Aihala* followed this Example, he pretended that two Angels appeared to him: His Eloquence, and some brave Actions drew great Crowds after him, but he maintained his Post only four Months, and was killed a few Hours before *Mahomet*. These two were succeeded by another Prophet^e and a Prophetess. This last mentioned had a Design of marrying *Mosseilama*^f to raise her Credit, and they had an Interview, not unlike the Communications of the *Mysticks* of our Days, carnally spiritual.

Hakem-Ben-Hajchem made his Appearance in the Middle of the second Century from the *Hegira*. Being very ugly, he wore a Vail or Mask, but his Followers pretended this was done by him in Imitation of *Moses*, lest he should dazzle his Hearers. His Tricks of *Legerdemain* made him be looked upon as a Magician, and he was at the Head of a powerful Party: Even some Christians followed him.^g He maintained that God did take a human Form, after he had ordered the Angels to adore *Adam*; that he appeared in the Shape of several Prophets and other great Men, Princes, Kings, &c. This Impostor failed in his Attempt as the others had

^a See *Sale* in the Place above cited.

^b This Prophecy is in *Pocock's* Work above-mentioned, Pag. 210.

^c See *Herbelot* on the Words *Vassel*, *Motazala*, &c. *Sale* Sect. 8. *Ricault* Book 2. Chap. 11. he mistakes and says *Vassel* was *Hassan's* Master, *Bespier* does not correct it.

^d See *Herbelot* on *Mosseilama*.

^e See *Sale*, Sect. 8. Pag. 181.

^f See what we have related of *Betty Gray Lacy*, the *Labadists* and other *Fanatics*.

^g See *Herbelot* on the Article *Hakem*.

done, but in order to persuade his Disciples that he was not dead, but only withdrawn to go to bring them some Help : When he found himself over-powered, and reduced to the last Streights by his Enemies, he flung himself head-long into a large Cystern, full of *Aqua Fortis*, wherein his whole Body was consumed, except his Hair, which floated on the Surface : This seems a plain Imitation of *Empedocles* : But as Virtue and Wisdom produce the same Effects in all Ages, Folly and Fanaticism have the like Privilege. He had so fully convinced his Followers of his coming back to them by Transmigration, in the Shape of an old Man mounted on a gray Horse, who should conquer the whole World, and make them embrace his Religion ; that we need not wonder, if, as some Authors pretend, *Hakem's* Sect lasted above five hundred Years after his Death.

One *Babek* became also the Head of a Party at the Beginning of the said second Century. “ He made an open Profession of Impiety ^a, embraced no Religion or “ Sect then known in *Asia* : ” But as he was called the *Founder of the merry Religion* ^b, it is highly probable his Religion was only a gross and sensual *Epicurism*.

Sometime after *Babek*, *Mahmoud-ben-faray*, pretended to be *Moses* risen again : This Fanaticism was not of a long Duration ; but a Man named *Carmath* attacked *Mahometism*, in a more refined and wily Manner. He gained some Reputation by an austere Life, a continual Application to Prayer, enjoining his Disciples to pray fifty Times every Day, whereas *Mussulmanism* required that Duty to be performed only five Times ; the *Carmathians*, like some other Men, addicted to Contemplation, disdained the ordinary Occupations of Life, and minded nothing but their Prayers : Such a devout Behaviour, procured him many Profelytes, ^c and in Hopes to spread his Doctrine, he chose twelve of his chief Disciples, whom he called Apostles, and to whom he gave the Government and Direction of his new Religion : But the Governor of the Province in which *Carmath* dogmatized, clapt into Prison that Impostor and Hypocrite, who only debauched the common People from their Work, to draw them after him : A young Girl, who espoused his Cause, brought about his Deliverance, which, howsoever it happened, was looked upon as miraculous by his Party, and they published that he was taken up to Heaven : Yet in a short Time, he appeared publickly in another Province, and was so far intoxicated with his Success, that he bragged no Man could hurt him. After all, his Courage failed, he fled into *Syria*, and was not heard of any more ; however his Sect still subsisted, and his Followers preached up and down that he was a new Prophet sent into the World to publish a new Law to Mankind, in order to suppress the legal Ceremonies of *Mahometism*, and reform the Method of Prayer established amongst *Mussulmen*. Thus Error often finds Abettors and specious Pretences to support it!

Carmath introduced amongst his Followers a new Form of Fasting : He enjoined a profound Silence, and inviolable Secrecy concerning his new Religion, in the Presence of those who were not initiated into it ; he allowed the use of Wine, and dispensed his Disciples from several Precepts of the *Koran*, which he said were only allegorical. Prayer was a Type of the Obedience due to the *Imam*, ^d Fast was a

^a These are *Herbelot's* Words in the Article *Babek*.

^b This is said to be the Meaning of the Word *Horremi* or *Ghorremy*, as the *Hebrew Heth* is pronounced.

^c See *Sale*, Sect. 8. Pag. 184, and 185.

^d So they called their Master the Head of the Sect.

Figure of the Silence and Secrecy so earnestly recommended by him. Even Fornication ^a and Adultery were, as he pretended, allegorically forbidden, as Emblems of those who either revealed the Secrets of the Sect, or did not blindly obey the Commands of their spiritual and temporal Governor; for their *Imam* enjoyed those two Dignities: This spiritual Notion of Adultery and Fornication seems to have been borrowed from several Passages of the Scripture. As to the Submission paid by those Sectaries to their Leader, it was exactly the same as that of the *Assassins* ^b so well known by the History of the Holy Wars called *Crusades*: And it seems evident that *Ismaelians* ^c *Bathenians* ^d *Drusians* and the said *Assassins* and *Carmathians*, were either the same fanatical Sect under different Appellations, or that all of them came originally from the same Stock. For it has been observed ^e that the *Ismaelians* have been also called *Carmathians*, and the *Carmathians* named *Bathenians*.

An Enthusiastick Poet, who lived at the Beginning of the third Century of the *Hegira*, (his Name was *Motanabi*) endeavoured likewise to raise a Sect of his own ^f, made some Progress at first in his Undertaking; but being taken and forced to retract his chimerical Opinions, a Stop was put to it.

Lastly, *Baba*, in the seventh Century from the *Hegira*, set up for a Prophet in Turkey, where he was born, and had many Followers: He, and his chief and only Minister *Ifac*, preached Sword in Hand, both to *Christians* and *Mahometans*, this short Profession of Faith, *there is but one God, and Baba is his Apostle*. We hear no more of him, and he met with the same Fate as his Predecessors.

Modern SECTS of MAHOMETISM.

We have before spoken of the Division of *Mahometans* into *Sunnites* and *Schiites*; the mutual Hatred and want of Toleration of those two Parties might be compared to what happens in other Countries, and produce the same Effects; the jarring Interests of the Princes, who govern in each Party, has made this Division a State Affair. At *Constantinople*, a *Schiite* is not so much hated as being *the Enemy of God and of Mahomet*, as for being supposed to be an Enemy to the Grand Seignior and to his Government. This Mixture of Policy and Religion engages the *Turks* to look upon the *Persians*, as People who believe in God in a different Manner from them. Moreover the *Sunnites* and *Schiites* load one the other with the most odious and infamous Crimes, Cheats, Perjuries, Treasons, forging and falsifying Manuscripts, and the most sacred Books; ^g holding absurd Opinions, which the accused Party disowns. The natural Consequence of all this is, that they mutually esteem each other, as forsaken of God, detestable Blasphemers, and that Princes devoutly attack their Neighbours, as *Selim* ^h did the *Persians*: Friend-

^a See *Herbelot's Biblioth. Orient.* on the Name *Carmath*.

^b See what has been said of them in the 3d. Volume of this Work, about the *Greeks* and *Protestants*. *Herbelot* relates that a Prince of these *Carmathians* ordered one of his Men to cut his own Throat, a second to drown himself in the *Tygris*, and a third to leap from the Battlements of a high Tower, which barbarous Commands they immediately obeyed.

^c See the same Author on the Articles *Ismael*, *Ismaelians*, *Scheik-al-Gebal*, that is, the *Old Man of the Mountain*, and elsewhere.

^d See him also on the Word *Bathenia*, in the following Title, he says *Bathen* signifies *interiour Knowledge*. We must allow the *Turkish Mysticks* to be as unintelligible as those amongst *Christians*.

^e See *Sale* at the End of the 8th Section.

^f See *Herbelot* on the Name *Motanabi*.

^g See *Ricault* above cited, Book 2. Chap. 10.

^h The same Author in the same Work.

ship and Charity disappear, and the young *Persians* are excluded from the *Turkish* Schools. The Animosity goes still greater Lengths: These pretended Enemies of God are supposed to be Friends to the Devil, instructed by him in Witchcraft and Incantations, and to be hurtful by their magical Arts. To prevent these direful Effects, several Means are used, and probably the following Ceremony at *Persian* Weddings took its Rise from such Suspicions. “ Their Hatred of the *Turkish* *Sonnites* is so inveterate, says *Ricault* ^a, that when they marry, they place the
 “ Statues of *Abubeker*, *Othman*, and *Omar* ^b at the Door of the nuptial Chamber,
 “ to the End that those who are invited may look at them, and leave upon them
 “ the magical Impressions which may flow from their Eyes, and bring some Mis-
 “ fortune or Disgrace to the new married Couple. For it seems these *Eastern* Na-
 “ tions are persuaded, that some People can bewitch those whom they look at
 “ This being done, and all the Guests being admitted into the Room, after having
 “ first fixed their Eyes on those Statues made of Sugar or Paste, they are imme-
 “ diately broke to Pieces.” Add to this the frequent Curses thundered out by the
 “ *Muefims* of *Persia*, against the said *Abubeker*, *Othman*, and *Omar*, at the very
 Time of calling the People to Prayers; and every impartial Judge will be convinced there is more Policy in it, (to strengthen their own Party, and make their Adversaries incur the publick Hatred) than Religion. Some of our Readers will probably object, that such Excesses are only committed by the unruly Mobility, and that we should make a rational Distinction; as they suppose a Man of Sense, who should travel from *Turkey* or *Persia* into *Europe*, would do in regard of that senseless Rabble, who in some Countries burn *Calvin*, *Luther*, &c. and in others, the *Pope*, &c. We must beg Leave to answer, that Kingdoms and States are chiefly made up of these unpolished Clowns, without whom the Dominions of Princes would be reduced to very narrow Bounds, and they have but few Subjects. But to convince them, that Party Spirit rages even amongst Men in the highest Stations, and breaks through all Bonds of natural Right and Civil Society; we shall introduce here an Abstract of of a Sentence pronounced by a *Turkish* *Mufti* against the *Persians*. *Ricault* ^a assures us, it is taken from a Book published at *Constantinople*, with the Approbation and Permission requisite: We shall also learn from it which are the fundamental Errors charged by the *Sonnites* upon the *Schiites*.

“ Though your Heresy should only consist in abjuring those three excellent
 “ Friends of *Mahomet*, *Omar*, *Othman*, and *Abubeker*; yet a thousand Years of
 “ Prayers and Pilgrimages performed for the Love of God could not expiate this
 “ Crime, and you would be cast into the deepest Abyss of Hell, and for ever de-
 “ prived of the Blessings of Heaven and Pleasures of Paradise. This Sentence is
 “ confirmed by the four *Imams*, viz. *Imam* ^c *Azem*, *Imam* *Schafii*, *Imam* *Melic*, and
 “ *Imam* *Hambeli*: Therefore I admonish you to quit your Error, and persuade your
 “ Disciple King *Abbas* to do the same.

“ But not content with this, for which you are deservedly called *Kizilbachis* ^e,
 “ that is, *Persian* Hereticks, you are become more detestable than the *Drusians* ^h . . .

^a The same Author in the same Work.

^b Those are the three lawful Successors of *Mahomet*, in the Opinion of the *Turks*.

^c See *Bespier's* Notes on *Ricault*, in the said Work.

^d Book 2. Chap. 10.

^e This Sentence was pronounced against *Sari-Calif*, Preceptor to the King of *Persia*, and against all the *Persians*.

^f That is the great *Imam*: His Name was *Abau-hdnisa*.

^g Signifies only a red Head. See *Bespier* and *Herbelot*.

^h *Bespier* has a long Note about them, with a Citation to shew that they drink Wine, and are not circumcised. See *Herbelot* on the Word *Dararioun*, which may be the same as the *Drusians*.

“ as to Faith and Morals, so that I cannot help saying against you, that, for the
 “ Service of God, it is lawful to kill and destroy you. Your Opinions are con-
 “ futed by *Giafer Efendi*, who declares you to be as infamous as *Heathens*, and
 “ has proved by seventy Passages of the *Koran* and *Mahomet's* own Words, that you
 “ are guilty of palpable and plain Errors. If the Christians are put to Death and
 “ deprived of their Possessions, for believing a Trinity in God, can you expect
 “ a better Treatment, since you are condemned by seventy Sentences of the
 “ *Koran* ?

“ One of your worst Tenets is, that you must meet in the *Mosques*, but not to
 “ pray ^a : For what else should you meet there ? *Mahomet* says that whoever comes
 “ into these Assemblies, without an Intention to pray is a Hypocrite, cursed by
 “ God, forsaken by the good Angels, accompanied by Devils, and shall never prof-
 “ per in this World, nor in the next.

“ You alledge for an Excuse, that the antient Order of Priesthood is extinct,
 “ that none amongst you lead so holy and religious a Life, as to be able to teach,
 “ instruct, and guide you ^b in performing the publick Prayers. What ! have you
 “ no Descendant of *Mahomet's* ? Or, if you have, why don't you follow their
 “ good Example ? But you are declared Enemies to the Family of *Mahomet*, and
 “ pretend you do not employ *Imams*, because they are not guiltless as Children :
 “ So far you are in the Right, for your *Imams* are neither sound in their Doctrine,
 “ nor in their Morals. Your King, who is your High-priest, goes to Stews and
 “ Places of Debauchery, he openly takes Women from their Husbands, to make
 “ them his Concubines ; and his Subjects readily follow this scandalous Practice.
 “ You reject the Chapter of the Blanket ^c as spurious ; and do the same of these
 “ Verses which were revealed to us upon Account of Saint ^d *Aishe* ; at the *Abdest*
 “ or Washing you do not wash the naked Foot, but slightly sprinkle the Top of
 “ it ; you never cut your Whiskers, and only shave your Chins, the Hair of
 “ which is an Ornament to Men, and gives them a majestick Air ; instead of using
 “ a green Colour to cover the noble Parts of the Body, you employ it on your
 “ Shoes, &c. to shew your Contempt for our Prophet ; you drink Wine ^e without
 “ Scruple, though the true Observers of the Law hold it as an Abomination ; you
 “ make no Distinction between ^f *clean* and *unclean*, and eat all Things indifferently.
 “ If I should mention the seventy Articles in which you err, it would require a
 “ whole Volume, whereas I intend Brevity in this Writing.

“ You have a detestable Custom, that you allow several Men to know ^g the same
 “ Woman, what Book, what Law, what Customs of other Nations au-
 “ thorize this unnatural, infamous Crime ? What good Quality can be expected in

^a This Accusation is false ; but as *Bespier* observes, most Men, who speak of a Religion different from their own, charge it with Tenets of which its Professors never dreamed.

^b *Chardin*, Tom. 2. Pag. 296. Edit. in 1^{re} of 1735. mentions *Pich-namas*, which he translates, *a Model or Guide of Prayers*, and says the People repeat after them. This therefore is a groundless Accusation likewise.

^c See *Bespier's* Note on this false or doubtful Imputation. The *Arabick* Word is translated by Mr. *Sale*, *Overwhelming*, it may also signify a *Blanket* or *Covering*. See *Maracci*.

^d One of *Mahomet's* Wives.

^e Wine is forbid to the *Persians* also by the *Koran*, though the use of it is more common, and tolerated amongst them.

^f This is false. See *Chardin*, Pag. 101. and 102. of the 4th Tom.

^g If he means common Prostitutes, the *Turks* have as many : If only the Custom of taking Wives for a limited Time, this is also practised by the *Turks*, and even by some *Europeans* in that Country. The Truth is, *Bespier* shews from *Figueras's* Embassy into *Persia*, that the common People in *Persia* suffer their Wives to be Prostitutes, and let them out to those who will pay them.

“ the

“ the Children of such, and so uncertain Parents ? What wonder if you have so few worthy to be Priests or Judges ?

“ But how can you be so unreasonable as to pretend that the Prayers publicly said in the Temples are not necessary ? Did not *Mahomet* himself pray with the People, or order *Abubeker* to perform the publick Service, and follow him as the rest did ? Why do not you enquire of your Pilgrims, who go to *Mecca*, what is the Meaning of the four Oratories ^a in that Temple ? Are they not for the four orthodox Sects ? Why do you not follow that Pattern ? But you choose rather to persist in your Wickedness and Obstinacy ; you are Enemies to God and his Prophet, what Answer will you be able to give to *Mahomet* and his *four Friends* ^b at the Day of Judgment. They have been dead so many Centuries, and still you daily offer new Injuries to their Ashes ; at your Weddings you make their Statues with Sugar, to destroy them afterwards out of Contempt, and for the Diversion of the new married Couple and their Guests.

“ Was not *Abubeker* ^c the first who embraced the Faith ?

“ Was not *Omar* the greatest *Mahometan* Warrior against *Christians* ?

“ Did not the chaste *Othman*, put the *Koran* in order, and divide it by Chapters ?

“ Did not *Ally* the great, the learned *Ally*, carry the ^d *Dkul-fecar* or two pointed Sword ? Did not *Imam Hassam*, and *Imam Hussain*, suffer Martyrdom for the Faith in the Deserts of *Kerbela* ? Did not *Mahomet* say with his own Mouth, O *Ally*, two Sorts of Men are doomed to Hell upon your Account ; some who love you, and some who do not love you ? You wear also red Turbants as a Token of your Condemnation ; you do ill, and are not Friends to the Prophet's Family, nor to the Faithful, as it is expressly mentioned in the Book ^e *Aadik*. The *Christians* preserve in Gold and Silver Shrines the Hoofs of the As which carried *Christ*, they esteem it an Honour to kiss or touch this holy Relick : Whereas you, who pretend to be Disciples of God's Prophet, and to be the Offspring of his Friends, yet undervalue that glorious Quality, and order Blasphemies to be daily repeated after the *Exan* ^f against these holy Friends and Companions of the Prophet.

“ Moreover your Books allow to plunder, burn and destroy the Country of *Musulmen*, to take their Wives and Families Prisoners, and make them your Slaves. You are even so spiteful as to expose them naked in your Markets to be sold to the highest Bidder : The *Heathens* themselves think it shameful. However this shews you to be our most inveterate and irreconcilable Enemies : You are more cruel towards us, than the *Sezidits* ^g, the *Kiasirs* ^h, the *Zindikits* ⁱ, and *Drusians*.

^a See *Bespier's* Notes.

^b This is another false Accusation ; the *Persians* honour *Ali*.

^c This is not owned by the *Persians*.

^d See *Herbelot* on that Word, and *Bespier*, Pag. 265.

^e *Hadaith Al-Rassoul*, the Traditions of the Prophet. See *Herbelot* on that Article, and *Bespier* Pag. 265.

^f An *Arabick* Word which signifies calling the People to Prayer.

^g Or rather *Jasids* or *Jasidies*. See the Part of this Work concerning the *Greeks*. They were called so from *Jeidan*, in their Language *God*, they were *Magies* and *Manicheans*.

^h Or *Kasars*, that is, *Infidels* without Religion, from thence is derived the French Word *Cassard*, a Hypocrite or Bigot. The *Mahometans* call the East and South Parts of *Africa* *Casrah*, in which is contained *Zanguebar*, the Inhabitants of which, called *Zenguies*, spreading through *Persia*, and from thence into *Europe*, gave Rise to the German Word *Zigener*, and to the Italian *Cingaro*, meaning the *Bohemians*.

ⁱ The *Zindikits* are said to be the *Sadducees* of *Mahometism*, denying Providence and the Resurrection, holding that Matter is God, believing the Transmigration of Souls, and following the *Magi's* Book called *Zend*. *Herbelot* on that Word says they are looked upon as neither *Jews*, *Christians*, nor *Mahometans*, neither in their Belief, nor in their Practice.

“ In a Word, you are the Sink of all Filth ; *Christians* and *Jews* may become faithful, but you never can.

“ Therefore I am obliged by the Power which I have received from *Mahomet* himself to pronounce, that it is lawful for all the Faithful, of what Nation soever, to kill, destroy, and extirpate you. If it is meritorious in the Sight of God to kill a Christian, it is seventy Times better to put a *Persian* to Death. I hope the divine Majesty will at the Day of Judgment condemn you to be the Asses of the *Jews*, to be led into Hell by that detestable Nation. Moreover, I do not despair of seeing you destroyed in a short Time, by the *Tartars*, the *Indians* and *Arabians*, our Brethren and Associates in the Faith.

Now to give an Idea of the modern Sects which *Ricault*, who wrote about eighty Years ago, says were lately introduced amongst the *Mahometans*, we shall present our Readers with an Abstract of the Account given by him. “ The *Zeidits* maintain that God will send a *Persian* Prophet, who shall, by a new Law, abolish the Religion of *Mahomet*. Other Hereticks say no Man can be called a Saint in this World, except the Prophets, who were without Sin : They affirm also, that God will be seen by the Faithful in the next World, as plainly as the Full-moon appears now : Though *Mahomet* expressly teaches, that God is invisible in both this and the next Life.

“ ^b The *Malumigists* (which *Bespier* translates *the knowing*) teach that God may be known perfectly in this World, by the Knowledge which Men have of themselves. The *Mexzacbulians* ^c hold the reverse, believing that those, who have any Knowledge of God’s Glory and Essence in this World, may be saved, and reckoned amongst the Faithful.

“ The *Jabajabits*, or as *Maracci* calls them *Jabajachits*, believe that the Knowledge of God does not reach to every Thing, but that he governs the World according to the various Circumstances, which he did not know from all Eternity, nor at the Time of the Creation, his Knowledge improving by Experience, like that of Men.

“ The *Kadezadelits* appeared in the World under Sultan *Morat* ; their Master was *Birgali Efenli*, who invented the Ceremonies used at Funerals, when they pray for the Souls departed. Those Sectaries oblige their *Imam* to cry aloud to the dead Corpse, to bid him remember that there is but one God, and one Prophet. Most of them are *Russians* or other Christian Apostates, who have retained some Notion of Purgatory, and praying for the Dead.

“ Within a few Years the Opinion of the *Chupmessabites* ^d is become very common at *Constantinople*, and has been embraced by the chief Men of the Seraglio : They believe that Christ is God, and the Redeemer of the World : The young Scholars of the *Grand Seignior*’s Court are generally imbued with that Principle,

^a *Maracci* mentions some *Zaidits*, Discip’les of *Zaid*, Son or Grandson to *Ali*, who was *Mahomet*’s Son-in-law, but he charges the Opinion here related on those whom Pag. 85. he calls *Seilits*.

^b These seem to be the same as the *Maalumitæ* of *Maracci*, Part 3. *Prod. ad Alcor.* Pag. 79. Who says, they believed that no one knew God, and was faithful, unless he knew all his Names and Attributes. Yet Pag. 85. he mentions the *Malumigists*, as *Ricault*, almost Word for Word.

^c These are called *Maghulits* by *Maracci*, who assures us their Opinion is, that those who know only Part of the Names and Attributes of God, being intirely ignorant of the rest, still have a true Knowledge of him. And he adds that they believe likewise, that God creates or produces all the Actions of Men, But *Maracci* seems often to translate only *Ricault* into *Italian* ; and both have imitated the *Mahometans*. and the antient Writers of Catalogues of *Hereticks*, by an ill-grounded Multiplication of old and modern Sects.

^d *Bespier* says that Word signifies the *support of Christians*.

“ especially the best bred and politest of them ; infomuch that *Chupmessabi-sen*,
 “ that is, you are as civil and obliging as a Servant of the Messiah, is become a
 “ familiar Compliment paid to those who distinguish themselves by their amiable
 “ Behaviour, or other good Qualities. There are many of them at *Constantinople*,
 “ and they are so steady in that Belief, that some have suffered Martyrdom for the
 “ Profession of it, rather than retract it.

“ The *Muſſerim*, ^a that is, the Secret is with us ; are a Sect of Atheists, and all
 “ their Secret is, that there is no God, and that Nature, or the inward Principle of
 “ each Being, governs the World in that regular Order which we so much admire.
 “ To this is due, as they pretend, the Motion of the Sun, Moon, and Stars. This,
 “ they say, is the Cause of the Birth, Growth, and Death of Men, as likewise of
 “ Grass, Flowers, and Vegetables. The Progress of this Sect is dreadful, and
 “ their Increase, particularly in *Constantinople*, astonishing. Some of them are
 “ *Cadics*, Persons learned in the *Arabick* Books: Most are Renegado Christians,
 “ who to stifle the Remorse of their Consciences, endeavour to persuade them-
 “ selves, that nothing is to be dreaded or hoped for after Death. A rich Man of
 “ that Sect, named *Mahomet Efendi*, who was versed in the Oriental Learning,
 “ grounded this detestable Opinion on this foolish Argument, *either there is no God,*
 “ *or he is not so wise and prudent, as our Doctors would make us believe, otherwise he*
 “ *would not let me live, who am his greatest Enemy upon Earth, and daily scoffing his*
 “ *Godhead.* He might have saved his Life, if he would have renounced his blas-
 “ phemous Tenets, and promised to abstain from such Expressions for the future.
 “ But he chose to be put to Death, *not, said he, for any Reward he might expect,*
 “ *but because the Love of Truth obliged him to suffer Martyrdom for its Defence.* This
 “ pernicious Doctrine has infected the Women and Eunuchs of the Seraglio, the
 “ *Basas*, and most of the Court. It is related that Sultan *Morat* gave it great
 “ Encouragement in his Court and Armies. The Followers of that Sect are ex-
 “ ceeding friendly, hospitable, and render all possible Services one to the other. If
 “ a Guest of their own Persuasion comes to them, they not only entertain him
 “ handsomely, but at Night leave with him some beautiful Woman, to spend it
 “ more to his Satisfaction.

“ The *Cadizadelits* are melancholy and severe, like the *Stoicks*, they affect Gravi-
 “ ty, and avoid being present at Musick Meetings, Entertainments and Diversions.
 “ In publick and in private they always speak of God, everlastingly and unweariedly
 “ repeating these Words, *La Ilah, illa, allah*, there is but one only God. Some
 “ of them do this for a whole Night, sitting and leaning their Bodies towards the
 “ Ground. They are punctual Observers of all the Rules of their Religion, study
 “ the Civil Law, the Art of disputing *Pro* and *Con*, to leave no Question un-
 “ canvassed. In a Word, they are perfect Hypocrites in their whole Conduct,
 “ great Admirers of themselves, proudly despising all others, they neither talk with,
 “ nor salute them, always inter-marrying in the Families of their own Persuasion:
 “ They practise mutual Correction, they even excommunicate, and banish from
 “ their Society, those who after due and repeated Admonitions, prove incorrigible,
 “ and will not mend their loose or gay Manners. Most of them are Tradesmen or
 “ Merchants, whose sedentary Way of Life contributes not a little to their melan-
 “ choly, chimerical Notions, and other Fooleries.

^a The same Author interprets that Word, *those who keep a Secret.*

“ Some of these stupid Sectaries jumble together the Christian Religion with
 “ *Mahometism*: The Soldiers, who live near *Hungary* and *Bosnia*, are generally fond
 “ of this Opinion: They read the Gospel in the *Sclavonian* Language, which they
 “ get from *Moravia* and *Ragusa*: They study the *Arabick* to understand the *Koran*;
 “ they also learn the *Persian* Tongue to be thought polite, it being much in Vogue
 “ at the *Grand Seignior*’s Court. They drink Wine in their Fast during the Month
 “ *Ramazam*, but to avoid giving Scandal, they call it *Hardaly*, and put no Cinna-
 “ mon or other Spices in it: Then they think it a lawful drink. They love
 “ Christians, and screen them as much as they can from being ill used by the other
 “ *Turks*. They believe that *Mahomet* is the *Holy Ghost* promised by Christ, that
 “ the Word *Paraclet* always means their Prophet, since the white Pigeon ^a so often
 “ revealed to him in his Ear, the right Way of Happiness. All the *Potures* ^b of
 “ *Bosnia* are of that Sect, and loaded with the same Taxes as Christians. They
 “ hate Images, and the Sign of the Cross, are circumcised, and justify this last
 “ Custom by the Example of Christ.

“ Several Janizaries are *Beſtaſchits*, so called either from *Beſtaſchuli*, mentioned
 “ by *Herbelot*, and whom he proves to have been a *Fanatick*; or from *Hagi Beſtaſch*,
 “ a *Turkish* Saint, who instituted the Janizaries, and having given his Blessing to
 “ this new Militia, bestowed one of his Gown Sleeves as a *Coif* for their Leader.
 “ Be that as it will, *Ricault* and *Maracci* ^c say that the *Beſtaſchits* deprive God of
 “ all his Attributes: This Sect began in the Reign of *Soliman* the *Magnificent*.
 “ Other Writers call them *Zeratiſts*, that is, *who think Incest lawful*; for which
 “ Reason they are nick-named, *Mum-scanduren*, that is, *who put out the Candle*.

“ Some *Sabeans* ^d have introduced themselves amongst the *Mahometans*; they
 “ fancy the Sun and Moon have some divine Quality in them, by reason of their
 “ Influence on all other Creatures; some Astronomers and Physicians of *Constanti-*
 “ *nople* have embraced that Sect, which is very numerous ^e in *Media* and *Parthia*.
 “ The Men adore the Sun; Women the Moon, others pay their Respects to the
 “ Star of the *North Pole*. Their Way of living is not severe, they are not nice
 “ Observers of religious Ceremonies; but their outward Behaviour is blameless;
 “ the Immortality of the Soul, Rewards or Punishments in another Life, are not
 “ firmly believed by them. Repenting or revenging Affronts or Injuries, are seldom
 “ found amongst them, because they look upon them as necessary Influences of the
 “ Stars, and are no more moved to Anger by them, than we are at a heavy Rain
 “ or scorching Heat.

“ The *Munafichits* are downright *Pythagoreans*, believing the Transmigration of
 “ Souls: Some of them are to be found at *Constantinople*.

“ The *Eſchbrakits*, or as *Bespier* says, *enlightened*, from an *Arabick* Word, are
 “ *Platonicians* ^f, given to Contemplation of the Idea of God, and of the Num-
 “ bers in him: For though they admit his Unity, they own also a Trinity as a
 “ Number growing from the Unity. This they explain by three Folds of one
 “ Handkerchief. Their Respect for the *Koran* is not great, what it contains
 “ agreeable to their Notions, serves them as a Proof, the rest they look upon as

^a See above what we have said of this Story of the Pigeon.

^b People of *Bosnia*.

^c See *Maracci*, Pag. 86. and *Bespier* on *Ricault*.

^d *Ricault* seems to confound the *Sabeans* of *Turkey*, with the ancient *Sabeans* of *Media*, &c.

^e Or rather *Pythagoreans*, like the former as appears by these Numbers. See *Maracci*.

“ abrogated. Being convinced that the supreme Happiness of Man consists in the
 “ Contemplation of the Divine Majesty, the gross Imaginations of *Mahomet* con-
 “ cerning the Pleasures of Paradise, are looked upon by them as chimerical Dreams,
 “ and as such held in Contempt. All the *Schærs* and able Preachers of the royal
 “ *Mosques* are of this Sect, assiduous to their Devotions, sober at their Meals, of
 “ good Humour, and agreeable in their Conversation; love Musick, dabble in
 “ Poetry, and write some Verses for the Instruction of ^a their Audience; liberal and
 “ sensible to the Misfortunes of Mankind, and their Company is much courted at
 “ *Constantinople*, because they are neither avaricious nor severe, nor Self-conceited.
 “ They delight in seeing handsome and witty young People, to raise their Ideas to
 “ the Contemplation of God’s Beauty and Perfection; they love their Neighbour
 “ as his Creatures, and choose such for their Disciples, as join to a good Shape a
 “ majestick and winning Behaviour: They train them up to Moderation, Wisdom,
 “ and a grave Deportment, in a Word, to abstain from all Evil, and practise all
 “ Virtues: This Sect is preferable to all others amongst the *Mahometans*, and ’tis
 “ a deplorable Case that Men of such happy Dispositions, are not instructed in the
 “ Christian Mysteries, to become Members of the true Church.

“ The *Hairakits* is called, as *Bayler* informs us from an *Arabick* Word which
 “ signifies *Wonder*, are the reverse of the *Ejebakits*, they call every Thing in
 “ Question, and never decide it; they cannot bear canvassing any Truth or Enquiry
 “ about it; Persuasion or Dissuasion are Strangers to them; and like the *Academicians*
 “ of old, Truth and Falshood, say they, may be so much disguised by the Art and
 “ Cunning of Arguments, as to appear quite otherwise, than they are in Reality;
 “ from whence it is inferred by them, that Demonstration, or even Probability, are
 “ impossible Things. Accordingly their usual Answer to any controverted Point is,
 “ *God knows it, we do not.* Yet they have amongst them some Preachers, who
 “ being raised to the Dignity of a *Mustî*, are very negligent in performing the
 “ Duties of that high Station, and ready to sign any Thing in favour of those who
 “ ask their Advice, always adding at the Bottom, *God knows what is best.* They
 “ are punctual Observers of the *Mahometan* Ceremonies and Laws, both civil and re-
 “ ligious; yielding nevertheless sometimes to their natural Inclinations or the Dictates
 “ of their Passions. They drink Wine, to avoid the Imputation of being morose
 “ and unsociable; but their ordinary Drink is Syrup mixt with Opium, which adds to
 “ their natural Stupidity, and in that Condition, they will give their Assent to any
 “ Proposition, though contradictory to what they had granted before: This they
 “ do to gratify their Friends, no Proposition being more true than another. ’Tis
 “ generally observed that *Hairakite Musties* are less successful in that Post than the
 “ *Ejebakits*, because the last mentioned, in the Execution of their Office, go up-
 “ on sure Principles, sign their *Fetla’s* ^c with Caution, and when asked their De-
 “ cision on important Affairs concerning the Welfare of the State, willingly ex-
 “ pose themselves to lose their Dignity, rather than sign any Thing against their
 “ Conscience; whereas the others signing any Thing without Thought or Deli-
 “ beration; all is left to Chance, without any share of Reason, and by Conse-
 “ quence it often happens, that the Success not answering the Expectations of the

^a Spiritual Songs. See *Bespier*.

^b A Sort of *Pyrrhonian* or *Sceptick Mahometans*.

^c The *Mustî’s* Decision of any Affair civil or religious, is called *Fatua* or *Fetfa*.

“ Prince and his Ministers, the Blame is laid on the *Musti*’s Advice, who is de-
 posed, banished, and even put to Death; which Misfortune seldom happens to
 “ the *Eschrakites*.”

To this Account of *Ricault*, we must add some Mention of *Adbem*, one of the
 most antient *Mahometan Quietists*. In one of his Visions, as his Legend says, he ob-
 tained that an Angel should write his Name amongst those who love God; and
 this his Love was no way inferior to that of our *highest Mysticks*. “ Hell, he said,
 “ was preferable with the Will of God, to Heaven without it: I had rather, was a
 “ common Expression used by him, I had rather go to Hell, doing the Will of
 “ God, than go to Heaven disobeying him.” This is palpable Nonsense, yet many
 such *Quietists* are to be met with amongst the *Turks*, and the *Soufis* of *Persia*. Some
 of them are likewise so refined in their Discourses about the Immensity of God,
 and his Presence in all Places, that to inspire their Disciples with a profound Vene-
 ration for that divine Attribute, they compare it to the Space ^a which contains the
 Universe; or to a Circle, the Center of which is the End of all the Actions of
 Creatures, &c. Others distinguish several Degrees of the Love of God, ^b Friend-
 ship, Love, Desire, Fervour, Extacy, and at the highest Pitch is Enthusiasm;
 which makes them say, “ That we ought to sacrifice, not only all our worldly
 “ Goods, but even all the Hopes we have for a better State hereafter: This is a
 “ sure Way, as they think, to obtain an intimate Union with God.” But we must
 observe, that the *Arabians* and *Turks* use the same Word to signify a Madman ^c,
 and one who loves God at this Rate; and that, as the same Author insinuates, these
Mysticks of the *East*, like ours, raise themselves to Contemplation by *spiritualising*
carnal Ideas; they use the same Phrases which are employed in Love Affairs by
 fond Lovers, &c. to which we shall add this farther Remark, that as the above-
 mentioned Word ^d literally signifies a Man possessed by some foreign Spirit,
 “ good or evil; . . . The *Mahometans* often take Madmen to be inspired by God,
 “ and holy Men.” So says *Herbelot*.

To conclude what belongs to *Mahometism* and its Sects, there is in the Bosom of
 that Religion, a Party of *Indifferents*, ^e who maintain that the Orthodox are not
 to be preferred to Hereticks, but all of them be looked upon as good *Mussulmen*: These
Mahometan Latitudinarians are esteemed no better than *Heathens*, by both the
Sunnites and the *Schiites* who make up the two great opposite Parties of *Mahometans*.
 This happens also in other Countries and Religions. For though *Toleration* is
 grounded on a Principle of natural Reason ^f, yet both in the *East* and in the
West, the predominant Party will often endeavour, even by Force and Penal Laws,
 to compel all People to embrace it; and Neutrality, when too strictly observed,
 renders its Votaries obnoxious to be esteemed as dangerous Men.

Fœnum habet in Cornu, longe fuge.

Many Reflections might be made on this great Number of Sects, which may be
 seen in *Ricault*, and are obvious to any intelligent Reader; the most important is, that

^a See *Herbelot* in the Article *Din*.

^b The same on the Love of God, Pag. 321.

^c The same on *Megnoun*.

^d That Word is the said *Megnoun*.

^e See *Herbelot* on the *Schoubiah*.

^f *Quod tibi fieri non vis alteri ne feceris*. Do as you would be done by.

the various Opinions of these different Parties, are couched in such Terms as may be explained in a tolerable Sense, being generally ambiguous; there is no Error so palpable, but what is the Result of some Truth stretched too far: And after all, some Men in all Religions are prone to misrepresent the Sentiments of their Adversaries, in order to render them odious. The *Muserims*, for Instance, are not excusable, if they really held and practised what they are charged with; how shall we be sure of this? If what is reported of them is true, they probably were the Remains of the Disciples of one *Schamalgani*, who besides the Transmigration of Souls, thought it possible, even in this Life, to transfuse and mix the Soul of one, into and with that of another; to procure this *perfect Transfusion*, they allowed the most infamous Practices, Incests with the nearest Relations, &c. This Man and his Followers, who were called *Enlightened*, were so impudent as to assert, that the Souls of those who should reject this Way of communicating Knowledge, should, after their Death, come into other Bodies to expiate this pretended Crime. But once more; How shall we be sure of this? The only *Golden Rule* is to examine every Opinion by the Writings of those who maintain it, without relying on the Testimony of their Opponents.

S U P P L E M E N T
A N D
A M E N D M E N T S.

To the R E A D E R.

THE *French* Author of the Work now published in *English*, has added to it a Supplement and Amendments, we have followed his Directions as to this last Volume in the Body of our Translation of it. What regards the foregoing Volumes we shall now present to your View.

A D I S S E R-

A
 DISSERTATION
 ON THE
 RELIGION of the *SABEANS*.

THE *Sabeans*, of whom we now speak, are not those *Christians* of *St. John* ^a, mentioned before, who in their own Language style themselves ^b *St. John's Disciples*; though even these have retained several Remains of the antient *Sabeism*. The Subject of this Dissertation is a Sect still subsisting ^c, and to which *Mahomet* seems to grant a Toleration in his *Koran* ^d, as to *Jews* and *Christians*.

'Tis well known, this pretended Prophet shewed some Respect to the two last named Religions, and we have Reason to believe he was as indulgent to the *Sabeans*, since to this Day they pretend to be in Possession of some Books written by the Patriarchs, one in particular by *Adam* ^e, which they say contains all their Religion. *Herbelot* ^f assures us, it is almost wholly *Chaldaick*, but the Characters are, he says, very singular.

An *Arabian* Writer, cited by *Herbelot*, says the *Sabeans* are the most antient People in the World, and received their Religion from *Seth* and *Enoch*, to whom they attribute some Books; but the same People, who sometimes ^g bestow high Encomiums on the *Sabeans*, nevertheless looked on the Word *Sabi* as an Injury, since the *Koraisbites*, who were Enemies to *Mahomet*, called him a *Sabean*, because he had abandoned ^h their Religion. The *Mahometans*, the *Jews*, and the *Christians* of the *East*, generally confound *Sabeism* with *Paganism* ⁱ, looking upon those who left *Paganism* to embrace their Religion, as converted from *Sabeism*. Yet it is not unlikely that such an Apology might be made for *Sabeism*, as a learned modern Au-

^a In the foregoing Volume of this Work about the *Grecians*.

^b *Mendai-Fabia*.

^c *Chardin*, Tom. 3. Pag. 429. Edit. in 4^{to}. of 1735. says that the *Mahometans* believe, though not with Certainty, that there are still some Heathen *Sabis* about the *Euphrates*, whose Belief and Worship is the same as the old *Chaldeans*, owning a supreme Being, praying Morning, Noon, and Night, their Faces towards the *North*; calling upon the Stars, the Sun and Moon; they have three Lents, of seven, of nine, and of 30 Days; abstain from some Sorts of Fruits, believe a Heaven and Hell, so that all shall be saved at long run. But he owns, he has not seen any such *Sabeans*.

^d See the *Koran*, Chap. 2. with *Sale's* Note. See also Chap. 5. 3.

^e See *Herbelot* on the Article *Sepher Adam*. Some Apocryphal Fragments he says he had seen.

^f The same Author on the Word *Sabeans* or *Sabis*.

^g *Herbelot* in the said Article of *Sabis*.

^h The same Author says, that *Sabi* in the *Arabick* literally signifies *one who leaves the Religion of his Fathers, to embrace a new one of his own*.

ⁱ By *Paganism* we mean Idolatry.

thor^a has made for *Magism*. We shall not enter upon such an Undertaking, but the bare mention of it, requires we should distinguish two Sorts of *Sabeans*. 1. Those who owned one only God, and paid their Adoration to that supreme Being, according to his various Influences in the Sun, Moon, and Stars, which they looked upon as his Temples, or (as the Royal Prophet expresses it, *Psal.* xix.) his *Tabernacle*. 2. Those who worshipped these *Tabernacles*, as Partakers of the Divine Glory and Power, which the learned have called *Cultus Sacellorum*; or those whose grosser Superstition lead them to adore the Godhead in Statues; which at first were made only as *Memorials* and *Monuments*: This second Sort is deservedly ranked amongst Idolaters.

Several eminent Men in Antiquity might be reckoned amongst the first Sort of *Sabeans*, *Lot*, *Jethro*, *Job* and his Friends: Even some Heathen Philosophers^b who owned the Unity, Indivisibility, Infinity, Immutability, &c. of the Godhead, and gave Definitions of a supreme Being, far above all the Ideas of *Paganism*^c. But these Philosophers, &c. did not act according to their Knowledge, encouraged Idolatry; and though the Morality which they taught, is a Subject of Confusion, even to some Christian Divines; yet they themselves were given up to a *reprobate Sense*, Rom. ii.

The Notion of a supreme Being was fresh in the Minds of those *Sabeans*, by their Proximity to the first Man; the long Lives of the Patriarchs helpt to keep up this Tradition, of one only God, who governs the whole Universe according to his Will and Pleasure; directed in particular the heavenly Bodies to influence the other terrestrial Creatures, and was alone worthy to be worshipped by Mankind, with Praises, Thanks for all his Benefits, Vows, Prayers, &c. amidst the continual Wants to which this Life is exposed. They had also preserved the Idea of a Mediator, who was to reconcile Men to God: This Promise they carefully delivered to their Posterity; who being more ignorant, and more wicked than their Ancestors, and on the other Side stung with the Remorses of their Conscience, and the Apprehension of the Punishments they had deserved; superstitiously sought this Mediator amongst created Beings; instead of one, they applied to several, and in Process of Time adored them: Thus Wickedness, Ignorance, Superstition, joined to the Craft and Deceits of Self-interested Ministers of Religion brought on Idolatry, which is corrupted *Sabeism*, and makes the second Sort above-mentioned of *Sabeans*.

As to the Sect of that Denomination, which has subsisted so long in the *East*, and is said to remain still, and to retain its first Name: They believe one only God, yet pay a religious Worship to the Stars or Planets, &c. which they think^d are animated Bodies like ours; and are appointed to govern the Universe under the Direction of the supreme Being, as *Vice-Roys* govern Provinces under their Monarch. They apply themselves chiefly to obtain the utmost Perfection of the four intellectual Virtues: The Souls of the Wicked are, they own, to be punished for the Space of many Ages^e, after which God will forgive them. Their Devotion consists 1. In praying three Times^f a Day, at Sun-rising they have performed eight Adorations,

^a See Dr. *Hide* in his Treatise *De Relig. Vet. Per.*

^b See *Hutt*, Lib. 2. Cap. 2. *quæst. Alnet.*

^c Such is this given by *Empedocles*: *Globus intelligens, cujus centrum ubique est, Circumferentia nusquam.*

^d *Precick* in his *Specim.* &c. Pag. 139.

^e The same, Pag. 144. says *nine thousand Centuries.*

^f Others say seven times a Day.

each of which is made up of three profound Inclinations: At Noon they pay five such Adorations, and at Sun-setting. 2. In their grand Festival^a which they celebrate on the Day in which the Sun enters into the Sign *Aries*. 3. In three Fasts every Year, the first of thirty Days, the second of nine, the third of seven. 4. In Sacrifices, of which they never eat any Part, but burn the Whole, abstaining also from Beans of all Sorts, Garlick, and several other Plants. 5. In their *Kebla* or Place towards which they turn in their Prayers: Authors vary^b about it, and seem uncertain whether it is the *North*, or *South*, or *Mecca*, or the particular Star they then worship, or whether every Man has not his own *Kebla*. 6. In a Pilgrimage to *Haran*, a Town of *Mesopotamia*, about which many *Sabeans* inhabit; yet they profess great Veneration for the Temple of *Mecca*, and still more for the Pyramids of *Egypt*, looking upon them as the Burying-places of *Seth*, *Enoch*, and^c *Sabi* their Founder, from whom they derive their^d Name: They offer in Sacrifice (to these Pyramids, or to these Patriarchs, or to the supreme Being which dwelt in them) a Cock and a Calf all black, with some *Incense*.

They own *Seth* as their first Master; call him *Nebi-Allah*, the *Prophet of God*; and as a modern Author^e informs us, *Sabeans* are not to be trusted if they swear by the Name of God, but may be credited if they swear by the Name of *Seth*.

They chiefly value a Book written by *Enoch*^f in *Chaldaick*, which treats of Morality, and is looked upon by them as the Bible by Christians, and the *Koran* by *Mahometans*: The Book of *Psalms* is the only one of our Scripture which they read. They have likewise the above-mentioned Book of *Adam*^g and some others.

This Prayer of theirs “ O God, I consecrate myself wholly to your Service, you have no Companion but him (or them) whose absolute Master you are, as likewise “ of all that belongs to him (or them): ” is an evident Proof, that the grand Object of their Worship is the supreme God, the Creator and Lord of the Universe, the Being of Beings called by the *Arabians* the *most high God*^h, who has under him some intelligent Beings superior to human Nature, called by the same *Arabians* *Divinities*, placed in the Stars and Planets, to be Mediators between God and Men, and intercede for them with the supreme Being. But it must be owned these inferior *Divinities* were more punctually served than the supreme by the *Sabeans*. For Instance, when they planted or sowed, their Custom was to draw a Line, to part the Portion of God, from that of his Ministers or inferior *Divinities*; but whatever fell from God's Part into the others Field was lost to God; whereas what fell from their Part into God's Field, was immediately restored to them. The Reason alledged for this, and some such Customs, was, that the supreme Being did not want any Thing.

^a Some Writers assure us, the *Sabeans* keep five Holidays in Honour of the Planets called *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, to which they also consecrated the Days of the Week, and divided amongst them, and some other *Divinities*, the Months of the Year.

^b *Hild*, Cap. 5. *Relig. Vet. Pers.* fixes it to the *North*.

^c The *Sabeans* pretend that this *Sabi* was Brother to *Enoch*.

^d *Pecock* cited above, is of Opinion their Name is from *Saba*, an Army, which in Scripture is applied to the Stars; yet he gives some other Etymologies of the Word *Sabean*.

^e *Hild*, Cap. 5. Pag. 127.

^f *Pecock*, Pag. 138. cites a Passage, in which it is called the Book of *Seth*.

^g *Stanley*, and before him *Hottinger*, Lib. 1. Cap. 8. Pag. 176. *Hist. Orient.* mentions some of these Books about *Talismans* and such Superstitions.

^h *Allah-Tadla*, signifies the *most high God*; *Al-Ilahat*, *Divinities*; *Herodotus* Book 3. makes of those two Words two *Arabian* Gods, and takes them to be the *Bacchus* and *Venus* of that Nation. Some pretend that the *Sun* and *Bacchus* are but one God, and say the same of the *Moon* and *Venus*: These are of Opinion that the Word *Allah-Tadla*, or *Urotalt*, is derived from a *Hebrew* Word, meaning the *Dew of Light*, and the Word *Alilabat*, *Alilat*, from another, which signifies the *Night*.

The Beauty of these heavenly animated Bodies, their useful Revolutions, of the Sun to cause the variety of Seasons, of the Moon to supply the Loss of the Sun when set, raised their Admiration, their Curiosity and Superstition : This brought on Astrology so much in Vogue amongst the *Chaldeans*, *Affyrians*, *Egyptians*, and all the *Eastern Nations* : The best Astrologers were *Sabeans* ; and of them one *Thebit* ^a, who had explained the Doctrine and Ceremonies of his Religion : This Book is lost, and we are deprived by this Misfortune of many curious Observations on *Sabeism*.

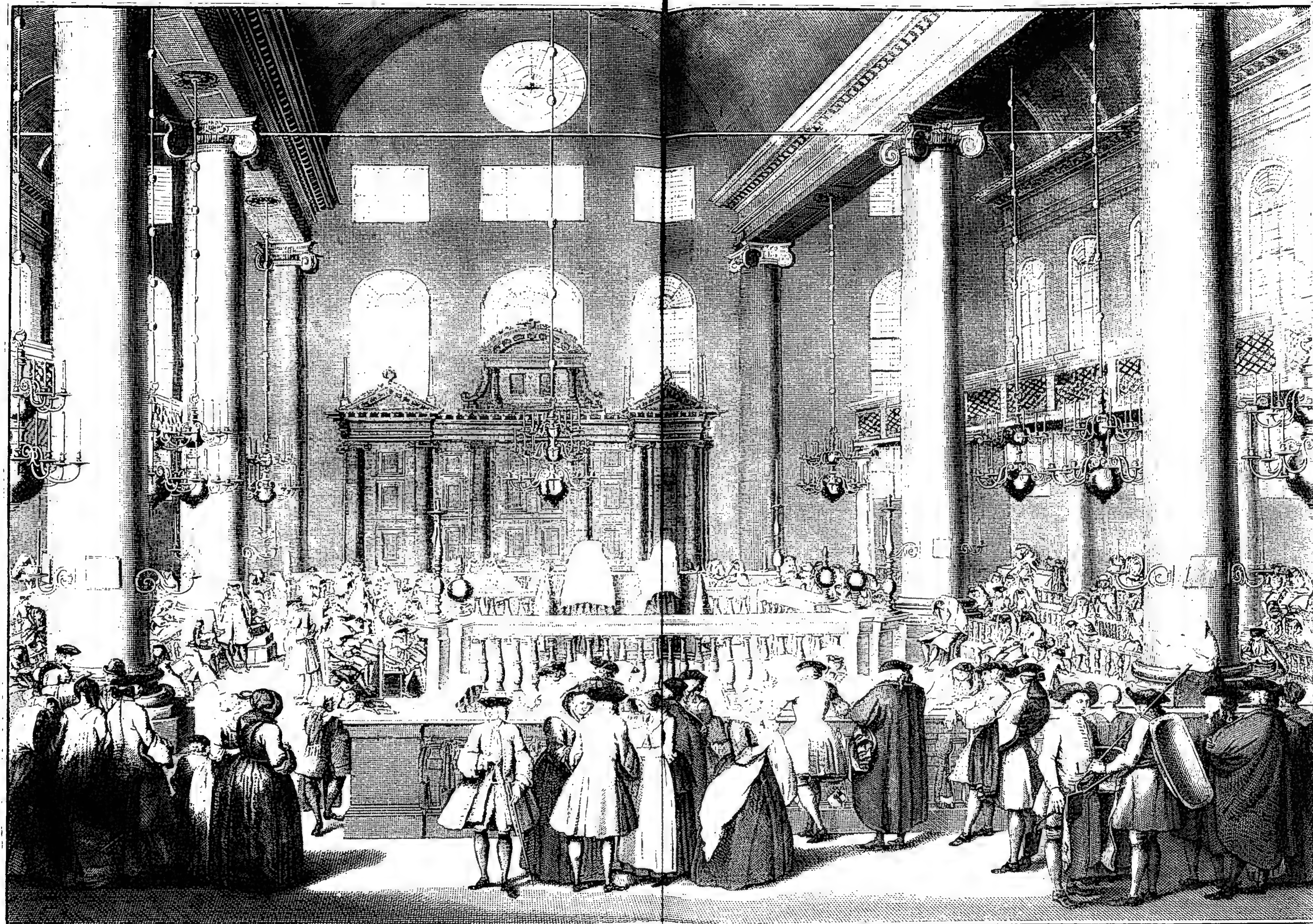
We shall conclude this short Dissertation by referring our Readers to *Stanley*, to *Hottinger*, and to *Maimonides*, who was copied by the other two, and who being a *Jew*, is a suspected Author, which made a learned Critick of our Days ^b question the Truth of what is related of the *Sabeans*, who are also said to have been *Præ-Adamites*, and believed the World eternal.

^a He died at the End of the third Century after the *Hegira*. *Albatani* or *Albategnius*, another Astrologer of *Sabeen* Extraction, died in the following Century.

^b *Le Clerc* in his *Ind. Philolog. ad Stanley, Philof. Orient.*



La PENITENCE des JUIFS ALLEMANS dans leur SYNAGOGUE.



- La Fête de PURI II

A D D I T I O N S

A N D

C O R R E C T I O N S

Of the former V O L U M E S.

Additions and Corrections to the Ceremonies of the J E W S.

TH E Origin which we have assigned for the *Taleb*, in the Chapter which treats of it, is highly probable, but we must add to it, that some are of Opinion, the *Jews* borrowed this Ceremony from the *Romans*, who had it from *Æneas* ^a,

..... *Caput ante aras Phrygio velamur amictu.*

To prove this Assertion, they alledge that the *Jews* took up with several Customs of the *Romans*, as whipping, putting to Death with a Sword, the Manner of eating their Meals, practised by Christ and his Apostles at the last Supper, contrary to the express Directions given by *Moses*. This Argument will not appear very convincing, nor what is likewise said, that being covered at Prayers is, 1. A Token of Grief and Repentance. 2. Of Veneration and Humility. 3. Of Fear and Modesty.

We shall add nothing to our former Description of the *Jewish Flagellation* amongst their Works of Penance: A Print of it was wanting, which is placed here. We must not forget the Confession which some *Jews* in *Italy* make at the Point of Death. It is alphabetical, like some of the *Psalms*, and every Part of the Body is devoutly called to a strict Account. This might pass for the private Devotion of some particular Men, but we meet with such another Confession in the apocryphal Book called *Historia Josephi Fabri lignarii*, or the *History of Joseph the Carpenter*.

The Feast of *Haman*, called *Purim*, is one of those Solemnities, which are *partly serious, partly merry*; such are to be met with in most, if not in all Religions. We shall add nothing to the Description already given of it, only place it before our Reader's Eyes in the Print here annexed.

^a *Virgil* in his *Æneid*. Lib. 3. Ver. 545.

158 *Additions and Corrections of the former Volumes.*

In representing the State of the *Jews* under the *Christian* Governments, we have mentioned several heinous Crimes, with which they have been charged; without entering into a strict Enquiry about the Truth or Falshood of such Accusations, we must mention two more of great Moment. 1. That they have falsified the Scripture out of Hatred to *Christianity*. 2. That they have destroyed the Books which explained the Mysteries of their Religion. A learned *Rabbin* has published their Apology ^a, to which we refer our Readers, only transcribing a few Passages the most worthy of Notice.

“ We are accused, says he, of using Christian Blood at the Feast of unleavened Bread but, besides the wicked Contrivance of our Enemies, who to support their Calumny, have conveyed dead Corpse into our Houses, they might remember how strictly we are forbid eating Blood, insomuch that if a Drop of Blood is found in an Egg, it must be thrown away as unclean; if some Blood sticks to the Bread after biting it, the Part of it which is bloody, must be cut off . . . Moreover, we are to be in the utmost Purity at that Festival, and therefore by Consequence we should not choose to commit such Crimes. Not to mention the Order of *Moses*, to be tender of the Life of a *Stranger*, as of our own Brethren It is surprising the *Mahometans* do not accuse us of any such Practice, much less put us to Racks and Torments, to make us confess what we are not guilty of This odious Imputation of murdering Children, was first invented by *Appion* the Heathen Grammarian, and is mentioned by *Josephus* in his Work against that wicked Calumniator.”

A second Accusation is, that the *Jews* commit Idolatry: This they so carefully avoid, as to become ridiculous. For Instance, “ If, says *Maimonides*, a *Jew* passes by . . . a Statue, and at the same Moment a Thorn gets into his Foot, he must not stoop to take it up, lest this should be mistaken for a Mark of Respect paid to the Statue.” But it seems the *Jews* stand when the Book of the Law is taken out of the *Hechal* or Box which contains it, and when opened to the People, as is mentioned in the Book of *Nebemiah* ^b; and when the said Book is carried back to the *Hechal*, the *Jews*, who are in the Way, bow down their Heads: “ Yet as Rabbi *Manasse* judiciously observes; this is no Act of Idolatry, 'tis a Mark of *Respect and Veneration* widely different from *Adoration*.” And in Reality, this is proved by the Custom of all Nations, in regard to their Princes and other Superiors, even towards their Equals or Inferiors; the same Observation may serve for an Excuse to several Ceremonies practised by some Christians.

They are charged thirdly, “ with cursing the Christians thrice every Day, and desiring God to confound and destroy them. . . . This is said to be done by the Rabbins in the Synagogues.” *Sixtus of Sienna* endeavours to prove his Accusation from the *Talmud*: *Manasse* on the contrary avers, there is but one Prayer like it, which is not against Christians, but some Hereticks: As to the Prayer said by the *Jews* three Times a Day, it is far from cursing, since God is desired in it, *to fill with his Blessings all his Creatures, which are the Work of his Hands*. On the Day of *Chippur*, which is the first of the Year, the *Jews* pray for the Conversion of all Nations: *Lord, say they, May all Creatures fear you! May they prostrate themselves*

^a *Manasse Ben Israel*. This Apology is inserted in the 12th Tom. of the *Biblioth. Raisonné*, Pag. 176. and Fol. and Pag. 439. and following.

^b Chap. 8. Ver. 5. and Fol.

before you ! May they all unite to do your Will, &c. But who can tell, whether these Prayers, the Order of *not abominating the Egyptians*, and the Example of God, *who desires not the Death of the Wicked*, make a deeper Impression on the Minds of the *Jews*, than another Law which bids them *destroy Infidels* ? Who knows whether Policy and Dissimulation does not govern them in their outward Behaviour towards Christians, and whether they do not curse them in their Hearts ? &c. But who knows they do ? And are they to be accused without Proofs, they or any else ?

The learned *Buxtorfius* taxes the Synagogue with Blasphemy, upon account of a Prayer, in which it is said, *that the Nations bow down before Things of no Value, and offer their Prayers to Gods who cannot save them, &c.* To this it is answered, That this was true at the Time of *Esdra*s, when that Prayer was composed, which being long before Christ, it did not regard Christians ; but that however it is now left out of their Rituals. Neither is it probable that in their Synagogues they spit whenever the Name of Christ is pronounced ; since so publick an Injury could not be concealed from Christians, who often see their publick Service performed, and would severely punish them for it.

The fifth Accusation objected to the *Jews*, is, that they do their utmost to pervert Christians, and bring them over to *Judaism*. This is easily confuted ; for though it must be owned that Christians now and then embrace their Religion, yet in *Holland* where Toleration puts them almost on the Level with Christians, they avoid, out of Fear and Policy, using any Persuasions to induce those Christians to do it. On the contrary, “ when any one, says *Manasse*, desires to become a *Jew*, “ he is not admitted as a Member of the Synagogue till a strict Enquiry is made in- “ to the Motives of his Change, to find out whether it is not Poverty, Love, some “ Disappointment, or such other Passion, &c. Then he is forewarned of the Pu- “ nishments he is to undergo ; if after being received, he breaks the *Mosaical* “ Law and after all to avoid the Reproaches of Christians, they often refuse “ to circumcise the new Profelyte and some more bent upon becoming “ *Jews*, have been forced to circumcise themselves.”

As to their Cheats and exorbitant Usuries, the same Apologist says, they are obliged to this by the Persecutions raised against them, and Taxes laid upon them ; and that their Law does not enforce the Practice of them against Christians, only some Passages have been interpreted wrongfully by some of more corrupt Principles ; or who, as most Men are apt to do, by false Reasons persuade themselves they may hate any Religion but their own.

ADDITIONS and CORRECTIONS to the CEREMONIES of the ROMAN CATHOLICKS.

IN the Ceremony of the Pope's Coronation, we should have taken Notice, that in the twelfth Century some Customs were observed, which are now left off. See *Mabillon* in the second Tom. of his *Musæum Italicum*.

On the Devotion to the Blessed Virgin, these Words, sung heretofore on *Christmas-day*, were forgot : *Sancta Dei Genitrix, &c.* that is, *Holy Mother of God who hath conceived by the Ear, our Lord*. The Author of the Project of a new Breviary, printed in 1720. says that Expression was condemned above eight hundred Years ago, &c. A Book of Devotion was printed at *Paris*, and approved by Doctors of

160 *Addit. and Correç7. to the Cerem. of the Grecians, &c.*

Divinity, in 1627. under the Title of *Holy Duties of a devout Soul*, which contains a mystical Prayer to the *Trinity of J. C. his holy Mother, and S. Joseph*, in these Words, “ Holy Trinity who imitate without Intermission the Divine Trinity in the Empyrean Heaven, deified honourable and lovely Trinity, receive the Trinity which is in me my Understanding, my Will, my Memory Trinity loving the Salvation of Men, work efficaciously mine To this End, Jesu my Saviour, present to your Father your Wounds and the Blood you have spilt out of your Love for me ; *Mary*, shew your Breasts and the Virginal Milk with which you have fed the Word Incarnate ; *Joseph*, put forth your Hands, and the Sweat which has helpt to maintain Jesus May Jesus pour on me the Blessings of Heaven ! May *Mary* make me Partaker of the sweet Fruit of her sacred Womb ! May *Joseph* fill me with the Blessings of the Earth by his Sweat and Labours” This Heap of unintelligible Stuff cannot be charged upon the Catholick Church, being only the Whim of some private Man, but it is deplorable that it met with the Approbation and Sanction of Doctors.

In the Article of Processions, that of the *infernal Bite*^a, performed every Year at *Tournay* on the Exaltation of the Cross, was omitted. It was ordered in 1226. on Account of a Sicknes called *infernal Bite*, with which the Inhabitants of that Country were afflicted at that Time.

ADDITIONS and CORRECTIONS to the CEREMONIES of the GRECIANS, &c.

THE manner of giving the Habit or Clothing a Nun in *Russia*, was omitted in its proper Place, neither is it accompanied with any peculiar Circumstance or worth Notice : We shall therefore only refer our Readers to the *new Memoirs of Russia*, Pag. 234. of the *French Edition* printed at *Paris* in 1725. The Author of that Work mentions a Sect called *Roscolnicks*, who are strict Observers of the antient Liturgies, and are Dissenters from the Church of *Russia*, which they look upon as not Orthodox upon Account of some Alterations of Ceremonies. They live in Woods and remote Places to avoid the Persecutions of the *Russians* who follow the *Grecian Rite*.

We must add to what is said of the *Drusians*, the following Particulars^b. They inhabit part of Mount *Libanus*, the Hills about *Seyd* and *Balbak*, the Country of *Hebail* and *Tripoli*, and reach to *Egypt*. They pretend to be Descendants of some of those who went with *Godfrey of Bouillon*, to conquer the *Holy Land* in 1099 : That after the Loss of *Jerusalem*, they retired into the Mountains from the *Turks*, who pursued them in order to kill and destroy all the Christians, whose very Name was become odious.

Some Historians assure us that the Earl of *Dreux*, being defeated by *Saladin*, his Soldiers fled to, and intrenched themselves in, the Mountains, settled there, and took the Name of *Drusians* in Memory of their Leader ; but their Name was known in those Countries before the *Croisades*, from whence it appears the Origin is of an antienter Date.

^a *Morsus infernalis*.

^b See the 6th Volume of *Memoires des Missions du Levant*.

Their Books often compare the Union which they ought to entertain one with the other, their Steadiness in punctually observing their own Laws, Customs, and Ceremonies, to the Union of the two Parts of a Man's Skull : The Line or *Sutura*, which joins those two Parts, is called in *Arabian*, *Deuz*, from whence they probably might be called in the same Language *Derzz*, or in the Plural Number *Derouz*, that is, *an united Nation*, and from thence by Corruption *Drusians*.

They own for their Lawgiver an *Egyptian*, called by them *Bomrillah*, *El Ubazem*, *Mawlana*, that is, the Wife, our Judge and our Master; he appeared, they ignorantly say, only two thousand Years after *Mahomet*, was honoured as their King by his Disciples, who never came into his Presence without casting themselves at his Feet.

Their Religion is a monstrous Medley of Christianity, which they heretofore professed, and of *Mahometan* Customs and Ceremonies, taken up by them either from their daily Intercourse with the *Turks*, or rather out of Policy, to obtain their Friendship and Protection.

The Book left them by their Lawgiver is carefully preserved ; it is divided into three Sections or Letters, and contains, as they say, all the Mysteries of their Religion.

Besides this first, they likewise admit a second Lawgiver, whom they call *Hamze*, and say he was a holy Man and Disciple of the other. He wrote three Books^a for their Instruction, and charges them not to communicate their Contents to any Stranger whatever : This is probably the Reason, why they keep them under Ground, and take them out only on *Fridays*, which are their Days of Meeting, to read them to the Congregation.

Their Women are supposed to be better versed in their Religion, and are respected as such ; they teach each other, and explain their two Lawgivers Books, recommending Secrecy above all Things : This they keep so faithfully, that to this Day we know nothing of it, but a Number of fabulous Stories with which the *Drusians* fill their wild Imaginations.

There are two Sorts of *Drusians*, called in the *Arabick* *Tukama*, or *Ukkal*, that is, *prudent*, *wise*, *spiritual* ; and *Jubbal*, which signifies an *unsteady*, *imprudent*, *ignorant Mind*. The first Sort always wear dark coloured Clothes, carry no *Kanjac*, that is, Sword or Dagger to their Girdle ; they lead a reformed, retired, abstemious Life ; abhor Theft, insomuch that they will not receive what is given them, for fear it should have been unjustly acquired ; they accept more freely the Gifts of Country labouring Men, than those of the rich, as being earned by the Sweat of their Brows : They stick to the *Koran*, are circumcised, fast the *Rhamadan*, abstain from Hogs Flesh, and observe other *Turkish* Superstitions.

The second Sort are not admitted to the Assemblies of the former, they are ignorant of the Mysteries of their Religion, or rather live without any, and by Consequence lead disorderly Lives, without any Remorse, supposing no more is required of them, than to say a few Prayers in Honour of their Lawgiver *Bomrillah*, and to utter some Expressions used by the spiritual *Drusians*, viz. *Ma*, *Fib*, *Elah*, *Ella*, *Hu*, that is, *no God but him* : This is their Profession of Faith, which they often repeat, chiefly when they worship their Lawgiver's Statue, which is of Gold or Silver ; they shut it up in a wooden Box, and shew it only on their most solemn

^a This Work is in the *French* King's Library.

Days: They fancy that when they offer their Prayers to it, they are speaking to God himself, such is their Veneration for this Idol. *Bagelin* and *Fredis*, two Villages situate in the Mountains where the chief *Drusians* inhabit, are the only two Places honoured, as they term it, with the Possession of their great Lawgiver's Statue.

To the Note about the *Abrahamites*, this may be added. "We are inclined to believe, they are a kind of *Sabeans*; yet it seems there is such a Sect in the *East*, little worth Notice, as having but few Members, and none of any Consideration. So says *Herbelot* in his *Biblioth. Orient.* on the Word *Ibrabimiab*."

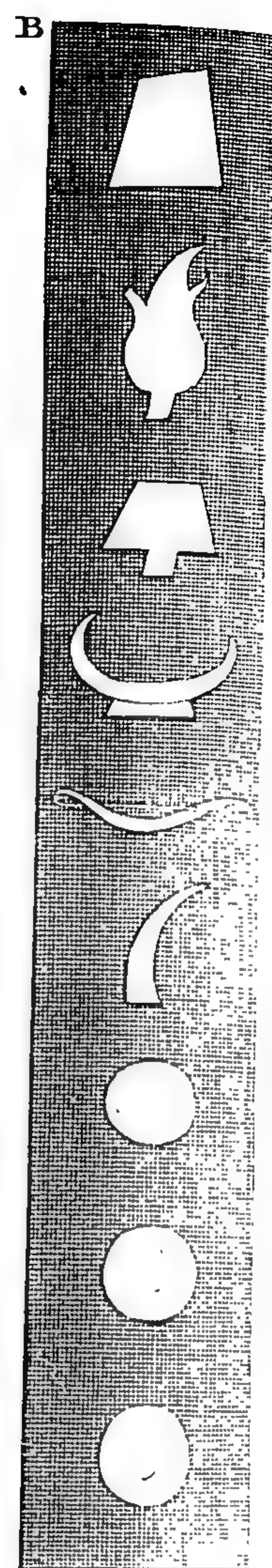
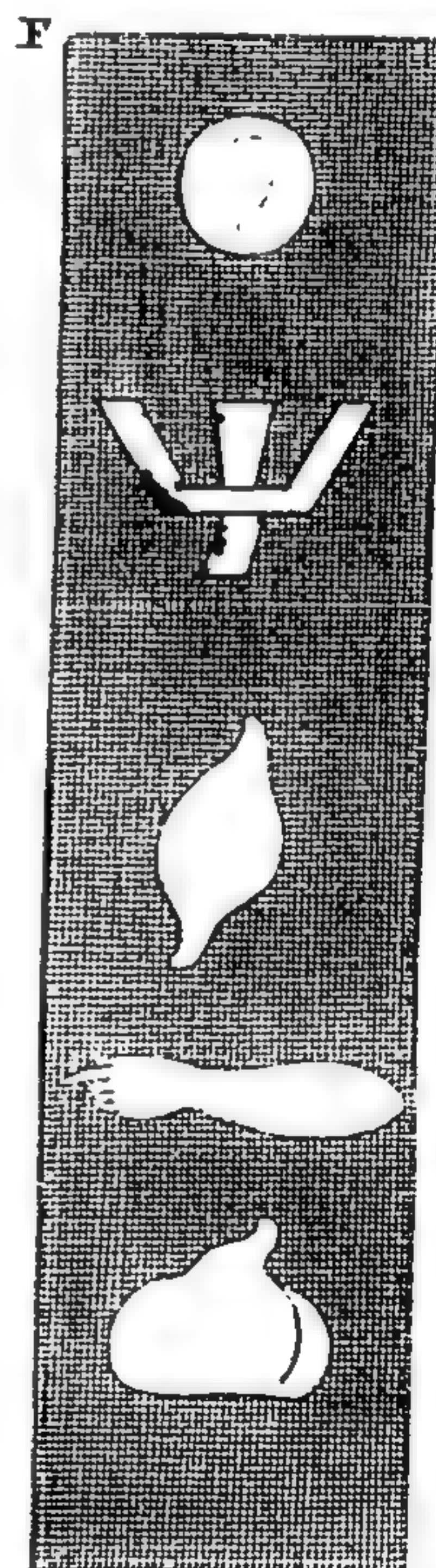
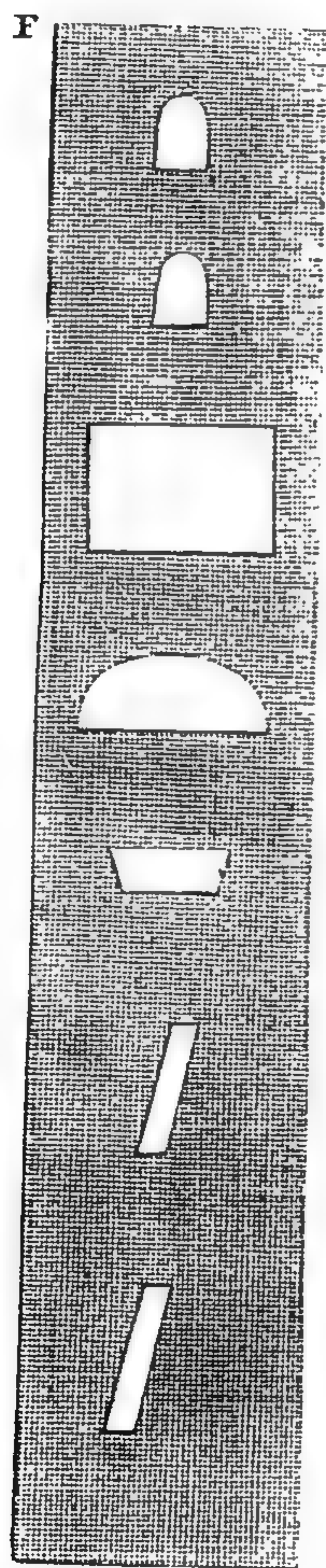
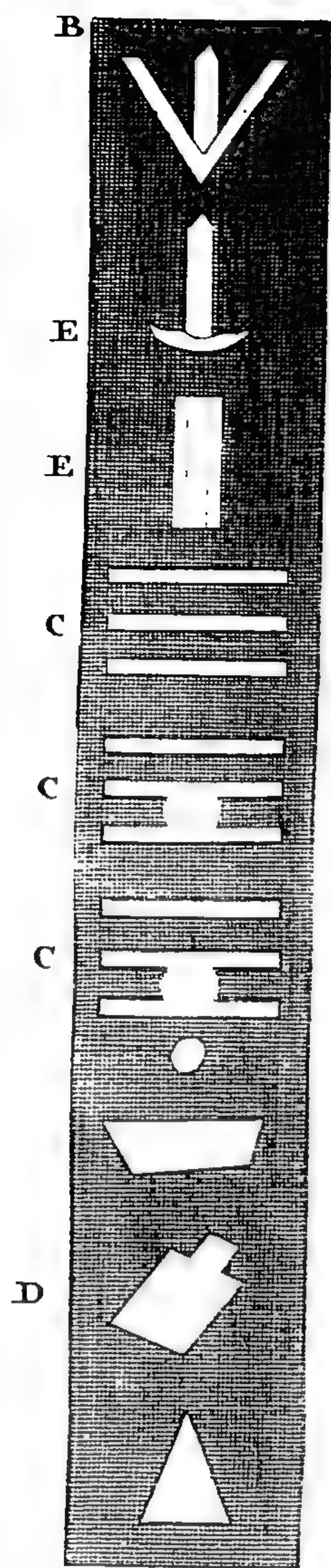
After the Article of the said *Abrahamites*, add what follows. "*Hide*, Pag. 555. of his Work *de Relig. Persar. Vcter.* mentions a small Sect of about a thousand Souls, which he calls *Ckamfii* or *Solares*. They have no Priests nor Doctors, no Places of meeting, but perform in Caves their religious Worship, the Mysteries of which are kept so secret, that they have not been discovered, even by those who have been converted to the Christian Religion. The *Mahometans* obliged them to declare themselves Members of some Christian Society; they made choice of the *Jacobite* Sect, baptize their Children, bury their Dead according to that Rite: Believe a God, (*Hide* says *Ca'lam*, by which doubtless they mean the Godhead) Hell and Judgment, and that Christ died for Mankind. They are strictly united amongst themselves, detest Usury, and when they receive any Thing from a Jew or a *Mahometan*, oblige him to swear he did not come by it that Way. May not this Sect be the same as the *Houbames*, mentioned in the Dissertation on the *Adamites*, upon the Credit of *Thevenot*, or a Branch of the *Drusians*, *Nazarians* or *Jesidians*, &c.

ADDITIONS and CORRECTIONS to the CEREMONIES of the IDOLA- TROUS NATIONS in the EAST- INDIES, &c.

TO what has been said of *Brama* and the *Indians Trinity* add this learned Note of *De la Croze*. "*Brama*^b comes from the *Egyptian* Word *Piroumi*, a Man: And has the same Signification in the holy Language of the *Indians*, called *Samseret* (or as *Bernier* has it, *Hanscrit* :) The Inhabitants of *Malabar* instead of *Brama* say *Pirouma* which comes still nearer to the *Egyptian* Word . . . in the Language of . . . *Ceilan*, *Pirimba* signifies also a Man." Some Missionaries pretend to have found several Representations of the Trinity amongst several *Indian* Idolaters. At *Tudemala*, for Instance, a Picture was worshipped representing an old Man, a young Man and a Bird, which was one only God, called *Bidi*, that is, *Fate*; and this *Bidi* these *Indians* said was the Author of all Things. The Missionaries readily explained this, in a Christian Sense of the Father, the Son, and the Holy Ghost. *Navarette* says the same was done in favour of *San-Pao*, the Idol of *Tibet*. Because without any Addition or Diminution, it was exactly like what was

^a *Nullas Ecclesias*, says *Hide*.

^b *Hist. du Christianisme des Indes*, Book 6.



A. Pulleyar B.B. Signes Superstieux et marques prophanes avec leurs couleurs. C.C.C. Sur le né
D. Double Lingam.E.E. Lingam ou PILALLUS. F.F.. Marques tolérées par les Missionnaires avec les couleurs.

seen in his Days on the high Altar of the Convent of the Trinity at *Madrid*. *De la Croze* makes in the above cited Work ^a, several curious Observations, very useful in tracing the Origin of *Indian* Idolatry.

The same Writer and others take Notice that *Ixora*, or, as many *Indians* pronounce it, *Ifuren*, is the same with *Osiris*, pronounced *Ysiris* by the *Egyptians*.

The Idol *Quenevadi* seems to be the same which is worshipped in *Malabar*, and called *Pulleyar*, here represented in the Print. *Pulleyar*, say those *Indians*, presides over nuptial Ceremonies, is worn as an Ornament by the *Indian* Women about their Necks, is a Sign that they are no more Virgins, and serves them as a Preservative in the State of Womanhood.

The *Lingam* is akin to the *Phallus*. *De la Croze*, in the above cited Work, has some curious Remarks upon both, by which he proves, that the Worship of the *Lingam* is also from *Egypt*. He adds with a malicious Sncer, that it resembles St. *Anthony's* Cross: However, there are several Sorts of them, too obscene to be farther insisted on, but which may be seen in the Print with their Names and Colours; the *Indians* wear those superstitious Signs on their Forehead and Nose, and the Missionaries not being able to make them leave it quite off, have been obliged to allow their Profelytes the use of some that are least offensive.

The *Indian* Kings have a *Morning* Worship, which was forgot in the Article of the daily Order observed in their Prayers. They spend most of the Morning till Noon, in Offerings and Prayers punctually performed, and then they give no Audience.

The Cow-worship is doubtless derived from *Egypt*; the Virtues of their Dung have been rehearsed, but not a Word of their Weddings. *De la Croze* cites a Passage, by which we are informed that in the Year 1597 a rich *Indian* spent sixteen thousand Crowns on marrying his Cow to a Bull, of high Birth to be sure!

In the second Volume of idolatrous Religions, before these Words, *all these Superstitions, &c.* add this, "some *Ingrians* have a particular Religion which bears " some Affinity to Judaism. They have *Lutheran* Ministers, whom they despise; " on certain Days they repair to the Woods, consecrate a certain Number of Trees, " cut them down and burn them; with the Remains they raise a Pile of Wood upon " which they burn to Death a Cock, having first glutted themselves with Beer."

We shall conclude this whole Work with two Prayers, the one made by an *Indian* of *Malabar* runs thus, "O Sovereign of all Beings, Lord of Heaven and Earth, " I do not contain you in my Heart. Before whom shall I deplore my Misery, " my Help and Preservation is due to you, without you I cannot live, call me, O " Lord, that I may come to you" Again in another Prayer he says, "Lord " you have known me, when you created me, but I learnt to know you, only " when I became able to use my Reason you have given yourself to me, and " I have given myself to you you came to me, O God! like a Lightning from " Heaven" The other made by a Tartar of *Tanguth* or *Boutan* is as follows, "Our Prayer be to God. You who are raised above every Creature, give us Wis- " dom . . . whether I travel Evening or Morning be with me . . . shew Mercy . . . fend me my *Guardian Angel*, at all Hours, and all Days, *have Mercy on the Dead*,

^a *De la Croze*, besides his being versed in Antiquity, was helped by the Memoirs of the *Catholic* Missionaries, and of some *Protestants*, chiefly of *Zingelbalg*, a *Danish* Missionary at *Franquebar*.

“ and on the Living give me a holy Mind, a good Health, Strength, and
 “ good Success Be with me every Hour, and do not withdraw May
 “ the Blessing of the Lord, which is the Root of Roots, good Success come and
 “ stay upon me May the Blessing of the strengthening Angel be upon me !”
 Should any supercilious Critick ask why we have set down those Prayers, we answer, that 1^o. vulgar Christians may know by it that they are not the only Men, who offer their Prayers to God, with some Fervour : 2^o. This is also a Proof that even *Pagans* have sublime Notions of the Godhead. It must be owned, that it appears by holy Writ, and the Words of our Saviour ^a that most Heathens think only and pray for temporal Goods ; but these Prayers and some such we meet with in Antiquity, are also a convincing Argument that all of them were not so bold as to say with *Horace* ^b, that they could acquire by their own Industry, Wisdom, or a just and quiet Mind.

^a *Matth.* Chap. 5.

^b *Det vitam, det opes, æquum mi animum ipse parabo.*

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EXPLANATION

OF THE

SEVERAL PLATES

In the SEVENTH VOLUME,

With Directions to the Book-binder for placing the Figures.

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GENEALOGIE de Mahomet depuis Ismael
 1. *Ismael*, 2. *Kedar*, 3. *Salem*, . . . 9. *Ednan*, qui fut d'une rare beauté, 10. *Moab*, grand Capitaine Ennemi des Juifs, 11. *Nisâr* dont les Turcs disent avoir encore l'Etendart . . . 18. *Malic* celebre entre les Prophetes 22. *Kaab*.
Mahomet le Prophete, *Phatime* Femme d'*Ali* : . . .
Asma Mere d'*Abubeker* . . .
Abubeker le Juste . . . *Aijcha* Femme de Mahomet . . .
Phatime Mere d'*Ali* . . .
Ali, *Phatime* sa Femme étoit fille de Mahomet . . .
Armina Mere de Mahomet : . . .
Arwi Mere d'*Otman*, *Hinda* Mere de *Moavia*, *Abu-jifian*, dit *Sahab*.

No 2.
 Temple de la Mecque
 A. La pierre noire enchassée dans le mur de la Ca'aba
 B. Endroit où on montre des Vestiges des pieds d'*Abraham*
 C. Bâtiment qui renferme le puits de *Zemzem*
 D. Porte de la Ca'aba
 E. Endroit où l'on donne de l'eau du puits de *Zemzem* aux Pelerins

No 3.
Dgi-guerdgi, Albanois qui porte au *Bezeistein* des Foyes de mouton pour nourrir les Chats

No 4.
 Danse des Dervis

No 5.
 Dervich, ou Moine Turc qui tourne par Devotion
 Saka, Charitable Dervich qui porte de l'eau par la Ville et la donne par charité
 Turc qui fait sa prière
 Dervich des Indes

No 6.
 Amant Turc qui se cicatrise devant sa Maitresse pour preuve de son Amour
 Enfant Turc que l'on mene à la Circoncision
 Tchingui, Danceur Turc
 Tchinguis, ou Danseuse Turque

No 7.
 Mariage Turc

No 8.
 Afriquaine en habit de Ceremonie
 Afriquaine en deshabillé
 Femme Morelique
 Femme d'Afrique allant par les rues

No 9.
 Femme Persienne
 Persian

No 1. Page 10.
GENEALOGY of Mahomet from Ismael
 1. *Ismael*, 2. *Kedar*, 3. *Salem* . . . 9. *Ednan* who was of an exquisite Beauty, 10. *Moab* great Captain, Enemy the Jews, 11. *Nisâr* whose Standard the Turks say they have still . . . 18. *Malic* celebrated among the Prophets, 22. *Kaab* . . .
Mahomet the Prophet, *Phatime* Wife to *Ali* . . .
Asma Mother to *Abubeker* . . .
Abubeker the Just . . . *Aijcha*, Wife to Mahomet . . .
Phatime Mother to *Ali* . . .
Ali, His Wife *Phatime* was Mahomet's Daughter . . .
Armina Mother to Mahomet . . .
Arwi, Mother to *Otman*, *Hinda* Mother to *Moavia*, *Abusefian* or *Sahab*.

No 2. Page 34.
 Temple of Mecca.
 A. The Black-stone enshased in the Wall of the Ca'aba
 B. Place where is shown the Impression of *Abraham's* Feet
 C. Building that incloses the Well *Zemzem*
 D. Door of the Ca'aba
 E. Place where they give some Water of the Well *Zemzem*, to Pilgrims

No 3. Page 97.
Dgi-guerdgi, Albanian, who carries Sheeps-Liver to the *Bezeistein* to feed Cats with

No 4. Page 109.
 Dance of the Dervises

No 5. Page 110.
 Dervise, or Turkish Monk who turns about out of Devotion
 Saka, Charitable Dervise who carries Water about the Town and gives it away out of Charity
 A Turk in Prayer
 An Indian Dervise

No 6. Page 111.
 Turkish Lover who slashes himself before his Mistress to testify his Love
 Turkish Child led to be circumcised
 Tchingui, Turkish Dancer
 Tchinguis or Turkish Woman Dancer

No 7. Page 111.
 Turkish Marriage

No 8. Page 112.
 African Woman in a Ceremony-dress
 African Woman in her Deshabille
 Moorish Woman
 African Woman walking along the Streets

No 9. Page 112.
 Persian Woman
 Persian

Arabs

EXPLANATION of the PLATES.

Arabe du Desert	Arabian of the Desert
Habillement des Principaux Barbaresques	Habilement of the Chief Men in Barbary
No 10.	No 10. Page 117.
Enterrement des Turcs a Constantinople	Interment of the Turks at Constantinople
No 11.	No 11. Page 122.
Le Grand Seigneur en Habit de Ceremonie le jour de Bairam	The Grand Seignior in Ceremonial Habit the Day of Bairam
No 12.	No 12. Page 122.
La Sultane Affeki ou Sultane Reine	The Sultana Affeki, or Sultana Queen
No 13.	No 13. Page 123.
Le Moufti ou Chef de la Loy	The Mufti or Chief of the Law
No 14.	No 14. Page 123.
Le Cadi Leskier Chef des Loix, il y en a un d'Europe et un d'Asie	The Cadilefquer Chief of the Laws, there is one of Europe, and one of Asia
Emir, Homme de Loy de la race de Mahomet	Emir, Lawyer of the Race of Mahomet
Efendi, Homme de Loy dans son Etude	Efendi, Lawyer in his Study
Iman, Ministre d'une Mosquée	Iman, Minister of a Mosque
No 15.	No 15. Page 124.
Emir Chef des Descendants de Mahomet	Emir Chief of the Descendants of Mahomet
No 16.	No 16. Page 124.
A. Petite Enseigne ou guidon de Cavalerie	A. Little Ensign or Guidon of Cavalry
B. Drapeau des Jannissaires	B. Banner of the Janizaries
C. Etendard de Cavalerie	C. Etendard of Cavalry
D. Drapeau des Canoniers	D. Banner of the Cannoneers
E. Etendard du Grand Vizir, &c.	E. Etendard of the Grand Vizir, &c.
F. La Queue de Cheval	F. Horse-Tail
No 17.	No 17. Page 124.
Le grand Emir des Arabes du Desert	The great Emir of the Arabians of the Desert
Criminel garde en Perse au Carcan	Criminal guarded in Persia with an Iron-collar round his Neck
Espece de Dervis qui voyage	Sort of Dervise travelling
Religieux de l'Ordre des Edhemites	Religious Man of the Order of the Edhemits
No 18.	No 18. Page 126.
Prieur d'un Convent de Dervis	Prior of a Convent of Dervises
Deli, espece de Brave qui suit le Grand Vizir	Deli, Sort of Bravado who follows the Grand Vizir
Different Habits des Dervis	Different Habits of the Dervises
Santon, autrement Calendar et Abdal	Santon, otherwise Calendar and Abdal
No 19.	No 19. Page 128.
Le Bairam ou la Pâque des Mahometans	The Bairam or the Passover of the Mahometans
No 20.	No 20. Page 129.
Le Carnaval des Turcs	The Carnival of the Turks
La Fête d'Huilem	The Feast or Haffin
No 21.	No 21. Page 131.
Cavalcade du Grand Seigneur	Cavalcade of the Grand Seignior
La Fête du Poids au Mogol	The Feast of Weight in Mogul
No 22.	No 22. Page 132.
Selihtar Aga	Selihtar Aga
Libric-Dar Aga	Libric-Dar Aga
Solak	Solak
Peik ou Valet de pied	Peik or Footman
No 23.	No 23. Page 136.
La Tente du Grand Vizir	The Tent of the Grand Vizir
A. Endroit ou étoit attaché un billet superstitieux au dessus de la fenêtre	A. Place where stuck a superstitious Paper over the Window
B. Talisman	B. Talisman
1. La Tente du Divan ou se donne l'Audience	1. The Tent of the Divan where they give Audience
2. Tente de retraite pour le Grand Vizir	2. Tent of Retreat for the Grand Vizir
3. Autre Tente de Retraite	3. Other Tent of Retreat
4. Retranchement pour certains besoins	4. Retrenchment for certain Necessaries
No 24.	No 24. Page 157.
La Penitence des Juifs Allemands dans leur Synagogue	Penitence of the German Jews in their Synagogue
No 25.	No 25. Page 157.
La Fête de Purim	The Feast of Purim
No 26.	No 26. Page 163.
A. Pulleyar, B. B. Signes Superstitieux et Marques prophanes avec leurs Couleurs, C. C. C. Sur le nez	A. Pulleyar, B. B. Superstitious Signs and prophane Marks with their Colours, C. C. C. On the Nose
D. Double Lingam E. E. Lingam ou Phallus, F. F. Marques tolérées par les Millionnaires avec les Couleurs	D. Double Lingam E. E. Lingam or Phallus F. F. Marks tolerated by the Millionaries with the Colours